Vera Effigies Reuerendi in Christo patris ac D. Geruasij
Babyngton, quondam Episcopi Wigornensis. Ætatis suæ 59.

Non melior, non integrior, non cultior alter
Vir, Præsul, Præco, more, fide, arte fuit:
Osque probum, vultusque grauis, pectusque serenum:
Alme Deus, tales præfice vbique Gregi. M S.

Ren: Elstrack sculpsit

THE WORKS OF THE RIGHT REVEREND FATHER IN GOD, GERVASE BABINGTON,

Late Bishop of WORCESTER.

CONTAINING

COMFORTABLE NOTES UPON

THE FIVE BOOKES OF *MOSES*, *viz.*

{ GENESIS.
EXODUS.
LEVITICUS.
NUMBERS.
DEUTERONOMIE.

AS ALSO

AN EXPOSITION UPON { THE CREED.
THE COMMANDEMENTS.
THE LORDS PRAYER.

WITH

A conference betwixt mans FRAILTIE and FAITH.

AND

Three SERMONS.

With Alphabeticall Tables of the principall matters to each severall Worke.

PSAL. 119. 103.

O how sweet is thy Word unto my mouth? Sweeter than hony to my throat.

EZECH. 3. 3.

Then did I eate the roule, and fill my bowels with it, and it was in my mouth as sweet as hony.

LONDON,

Printed by MILES FLESHER.

1637.

THE WORKS

OF THE

RIGHT REVEREND

TO THE TRULY NOBLE, VERTVOVS, AND WORTHY OF ALL HONORS,

WILLIAM, *Earle of Pembroke, &c.* and PHILIP, *Earle of Montgomerie, &c.*

Knights of the Honorable Order of the GARTER.

Right Honorable Lords:

AS Cornelius *was warned in a vision to send to Joppa for* Simon Peter, *who should instruct him in all things which he should learn and doe, for his salvation; the occasion whereof is set down that his Prayers and Almes were come up in remembrance before God. Even so it pleased your Right Honorable Father, out of his piety and zeale to God, and Religion, to send to the University of Cambridge for a sufficient* Peter *to be sent to him, in like manner to instruct him and his Family, what he should learn and doe; the choice whereof fell on this Reverend Father (who is here represented before your eyes) by the Ancients and Heads of the said University. The seed of these his godly labours was sowed in your Inheritance and Patrimony, (though in your Infancy) so that it doth of right appertain to your Lordships; wherefore to entitle any other Patrons*

for a dedication of this Worke, were a manifeſt wrong to your Lordſhips. Neither doe I preſent your Lordſhips with a new Dedication, but a continuation of that which is formerly your owne, by dedication and conſecration to your Lordſhips Father. And here muſt not be paſſed over in ſilence the Right Honorable Counteſſe, your Lady Mother who hath her portion in this Worke, as by the Dedications joyntly, and ſeverally unto her Ladiſhip doth appeare, which doth ſtill manifeſt the right that thereof belongeth to your Honorable Stemme and Family.

What manner of perſon, and with what vertues, and what Eminency of place, this Cornelius *was endued, and what diligence and behaviour his ſervants uſed in their meſſage, which is attributed to his godly government in his Family, the Scripture mentioneth in the tenth of the* Acts, *and a moſt Reverend Father hath enlarged the ſame in a Sermon on that Text. The imitation whereof ſhall bee an induction or motive to delineate what Honourable place your Lordſhips Father enjoyed under his Prince in the government of the Kingdome, to whom was committed the ruling of a whole People and Nation; being made Lord Preſident of Wales, and of the Marches thereof, and by the enſample of* Cornelius; *His godly care for the inſtruction of that people, in placing this Reverend Father among them: whereof I my ſelfe have ſeene the godly proceedings both in the government of your L. Fathers Family at Wilton, where he was firſt placed by him; as alſo at Cardiffe, where hee read a Lecture, as in all other places where he came, which his zeale and aſſiduity in preaching was accompanied with the confluence of the people thereunto adjoyning, bearing record to the ſame. But leſt I bee taxed to be out of my Element, which I doe acknowledge, for my underſtanding parts are too ſhallow, and my mouth too weake to ſet forth the praiſes of this ſo Reverend a Father, who did undergoe theſe travailes for the comfortable helpe and capacity of the weake and ſimple Reader: Comfortable hee was in his countenance, comfortable in his ſpeech and preaching; ſo that hee may truly be called a* Zelotes, *and as it is ſaid of* David; Hee waſted his loynes in preaching, *but*

Archbiſhop *Sands* of Yorke 14. Sermon.

chiefly

chiefly by his painfull labours in writing, which in this Volume ensuing remaine to all Christian Readers for their further comfort (though hee be taken from us) to the which I leave them, and to this learned Preface following; besides other the like in this Worke, and to the judgement of the godly learned of these times.

And so returne againe to your Lordships, not doubting but that you are furnished with many rich Pearles of great price. If it shall please your L. to admit this Pearle a place into your treasury, it will surmount them all; It is the same which the rich Merchant in the Gospell having found, Went and sold all that hee had, *and bought it. That so it may be said of your Lo:* Euge bone serve; Enter into the joyes prepared for you from the beginning of the world. *And so submitting my selfe to your L. for my presumption, being so unable and unfit a man to enter into matters of so high a nature to such great Personages: My humble prayer shall be to Almighty God, that you may goe forward in all vertues as you have begun, according to your L. Fathers godly ensample, that so it may remaine to your posterity, whereby God may be glorified, your Prince and Country benefited, and your souls comforted, with all the comforts mentioned in this ensuing Volume: the doctrine whereof is the summe of all which a Christian shall need to make and take hold of in his profession, and shall continue so long as the Sunne and Moone endureth.*

Your Lordships humbly to be commanded,

T.C.

THE PREFACE,
PVRGED FROM THE FAVLTS OF FORMER IMPRESsions, and altered ſomewhat upon the alteration of Circumſtances, for the better behoofe of the READER.

ALthough (Chriſtian Reader) both God and man may looke for at your hands, that the word of God ſhould dwell in us plenteouſly, and that we ſhould have our wits ſo exerciſed in it, that wee bee able to wade in the deep places thereof without a guide, (now, I ſay, when the light of the Goſpell hath been ſet on a Candleſtick ſo long, and not onely *Moſes* and the Prophets; but alſo the Apoſtles and Evangeliſts, have in every towne almoſt, ſuch as preach them on the Sabbaths and Feſtivall dayes,) yet for all that; too true it is, and with griefe to be ſpoken, as well as to our ſhame, the greateſt part know not Chriſt as they ought to know him, and the viſion, I meane the doctrine of the Old and New Teſtament, is as a Booke that is ſealed, as the Prophet ſpeaketh. The cauſes hereof are many and knowne; firſt our naturall corruption, whereby wee love darkneſſe more than light, and eaſe more than paines-taking: next, our naturall dimneſſe, whereby we are too weake to apprehend cleerely the greater matters, as *Iuſtinus Martyr* hath. Nay, the moſt cleare things of all, doe no otherwiſe dazle our underſtanding, than the light of the day doth offend the Bats eyes, as *Ariſtotle* confeſſeth: Laſtly, the malice of our ancient enemy, who becauſe he could not hinder the windes from blowing, and the ſeed from being ſowne upon earth, (hinder the publiſhing and free paſſage of the Goſpell, which hee principally ſhot at) therefore hath the greater wrath, and ſtriveth the more eagerly (by himſelfe and by his miniſters) to take that which is ſowne, out of mens hearts, or to make it unprofitable. The remedies likewiſe are eaſie to be diſcerned, I pray God they may be at the length as well thought upon and obtained. And what be they? The chiefe and principall one is the grace of Gods Spirit, which being given to a man he ſearcheth all things, even the deepe things of God, 1.*Cor*.2. But untill it be given there remaineth a vaile over the heart, untaken away in the reading of Gods Booke, and ſo that which ſhould have beene for our light, is made unto us an occaſion of falling.

Heb.5.12.

Acts 15.21.

Eſay 29.11.

Iuſt. Martyr. in expoſit. fid. If the booke be his.

Ariſt. Metaphyſ. The author of underſtanding the Scriptures.

The Spirit.

What ſhall we ſay then? Is the Letter darke, or doth it turne any out of the way? No, our mindes are dark, even darkneſſe it ſelfe, *Iohn* 1.5. And though there appeare unto us as great a light as there did unto *Saul* at noone day, when he came neare to Damaſcus, yet until by the finger of the holy Ghoſt, as it were by the hand and miniſtery of *Ananias*, the ſcales of naturall ignorance be taken away, well we may ſuffer our ſelves to be led by others, but wee ſhall not be able to ſee the way our ſelves. It is true that *Clemens Alexandrinus* conſidering of thoſe words of our Saviour, Mat. 13. *He that hath eares to heare, let him heare*, fitteth with them that ſaying of *Epichar.* νοῦς ὁρᾷ, νοῦς ἀκούει, that is, the minde ſeeth, the minde heareth; as though all that bring with them a reaſonable minde, the ſame were by and by capable of divine matters. But (by *Clemens* leave) the caſe is far otherwiſe. The naturall man (take him in his wiſeſt part) perceiveth not the ſpirituall things of God, 1 *Cor.* 2. and the Gentile (that is unregenerate) walketh in the vanity, not of his ſenſuall powers only, but alſo of his minde, *Epheſ.* 4. And if wee will bee good Chriſtians indeed, and prove what is the good will of God, and acceptable and perfit, we muſt be changed by the renuing of our minde, *Rom.* 12. For this cauſe Saint *Paul* prayed for the Epheſians, that the Spirit of wiſedome and revelation might be given them, and that the eyes of their underſtanding might be lightned, &c. And for this cauſe our Saviour exhorteth us to annoint our eies with eye-ſalve, that we may ſee. What is this anointing eye-ſalve? but even the anointing which inſtructeth us of all things, 1 *Iohn* 2. which ſame is none other than the holy Ghoſt, which teacheth us all things, *Ioh.* 14. The gift of the Spirit therefore is moſt neceſſary if we will underſtand the Scriptures, becauſe he beſt knoweth the meaning of them, who was the author and enditer of them, either of the old Teſtament or of the new. For though the old have the greater covering laid over it, yet the new is not without his covering; except it pleaſe God, who cauſed the light to ſhine out of darkneſſe, to ſhine in our hearts by his Spirit, that ſo we may behold with open face as it were, Chriſt painted out in the Goſpell before our eyes. And hereunto agreeth well the ſaying of Saint *Hierome*, who ſpeaking of that verſe of the 119. Pſalme, *Revela oculos meos, &c.* take away the vaile from mine eyes, &c. ſaith that this vaile lyeth not onely upon the face of *Moſes*, but alſo of the Evangeliſts and Apoſtles too, and that neither of theſe can be underſtood, except they be opened from above. Now the caſe ſtandeth thus, that we bee not ſufficient of our ſelves to underſtand the plaineſt of Gods Bookes, as of our ſelves, but our ſufficiency is of the Spirit. We are taught hereby firſt to be humble, knowing that the ſecret of the Lord is revealed to them that feare him, and them that be meeke he will guide in judgement, Pſal. 25. Then to pray with all manner of prayer and ſupplication, and with all earneſtneſſe, that this key of *David*, the Spirit of the true *David, Ieſus Chriſt* may be given us. For if the Spirit once open, no man ſhutteth, but if he ſhut, and as long as he ſhutteth, no man can open. Nay, as *Auguſtine* ſaith, though God himſelfe ſhould appeare unto us in the likeneſſe of man, and ſpeake unto us, yet if he doe not move us and direct us by his inward grace, (the grace of his Spirit) he ſhould doe us no good at all with all his preaching.

Therefore I ſay deare brother begin here, make prayer for Gods enlightning Spirit, the firſt ſtaffe of thy Ladder, and the firſt ſtone of thy building. Pray for the ſame early and late, and doubt not but it ſhall be given thee: for if we that bee evill can give good gifts unto our children, much more ſhall our heavenly Father give his holy Spirit to them that deſire him. This promiſe is made by Chriſt and by no worſe perſon, and therefore as he that beleeveth it, hath ſealed that God is true, *Iohn* 3.3. ſo he that beleeveth it not, yea, or doubteth of it, ſaying: Who ſhall aſcend into heaven and fetch me the Spirit: the ſame man maketh Chriſt a lyar, and ſo diſhonoureth the Son and the Father alſo.

This may ſuffice concerning the chiefe author of underſtanding the Scriptures, namely, the Spirit, and concerning the chiefe meane to obtaine the Spirit by, and ſo conſequently the meaning of the Scriptures, namely, prayer. Now beſides theſe there are many other helpes and meanes, which though they bee not as effe-

ctuall

Iohn 1.5. Acts 26.& 9.

Clem. Alexand. 2. ſtromat.

1 Cor. 2. Epheſ. 4.

Rom. 12. Epheſ. 1.

Apoc. 3. 1 Iohn 2. Iohn 14.

So the Platonicks held that the light of the minde whereby we learne all things, is the ſame very God who was the maker of all things.

Aug. de Civit. Dei l. 8. cap. 7.

2 Cor. 4. *Hieronym. Paulino.*

The meanes to obtaine the Spirit, and conſequently the meaning of the Scriptures.

1. Humble and ardent prayer.

Aug de Civit. Dei l. 15. cap. 6.

Luke 11. Iohn 3.3.

ctuall, as the former, ſpecially as the Spirit, (for God forbid wee ſhould make any compariſon between the power of God, and the weakneſſe of man) yet for all that they be at no hand to be omitted or neglected.

Nay, this is true, that if we doe nothing but pray, as did the *Meſſalians* of old, or onely hold open our mouthes, as it were, and gape after extraordinary inſpirations, as certaine *Enthuſiaſts* doe to this day, we ſhould moſt vilely tempt God, (like to them that will looke for a good crop, and yet take no paines with their ground, or that will needs be crowned, and yet care not to ſtrive lawfully) and ſo in ſtead of a bleſſing we ſhould reape a curſe. Therefore though we muſt begin with prayer, yet we may not be content with prayer, but we muſt adde to it in the ſecond place, a diligent hearkening to our Paſtors and Teachers, reading Gods Word unto us, and giving the ſenſe. So the Jewes which were returned from Babylon hearkened devoutly to *Ezra*, and the Levites reading and preaching unto them, *Nehem.* 8. So their Elders before the captivity lent a patient eare to *Baruc*, reading a part of *Ieremies* Propheſies unto them, though the ſame contained moſt terrible threats againſt them, *Ierem.* 36. And indeed, when, though it bee but a mans trumpeter, or cryer, no man deſpiſeth him, or turneth the deafe eare unto him, and when the *Romans* held their Cenſor ſo Reverend, that they thought him worthy of no ſmall puniſhment, that did but yawne before him reakleſly, doe we thinke that God will not judge them that heare not at all, or care not how they heare his Embaſſadors ſent from his owne ſide, and holding forth the word of Truth and reconcilement? yes, he will both judge and puniſh, and that ſeverely.

A ſlothfull man hath not his friends at commandement, much leſſe God. *Demoſt. Olyn.* 2. The golden fleece will not be gotten with bare prayer. *Apolon. Argon.* 1. 2. Hearing of Gods Word. Nehem. 8.

Ierem. 36.

Eccleſ. 4. Exod. 3.

Therfore, when thou entreſt into the Houſe of God, take heed unto thy foot, for the place whereon thou ſtandeſt is holy ground; it is none other but the Houſe of God, and the Gate of Heaven, *Geneſis* 28.17. Take heed unto thine eyes, that they doe not ſo much marke him that ſpeaketh, as in whoſe name he ſpeaketh; Otherwiſe, heatheniſh *Alexander* and *Attila* that received *Iaddus*, and *Leo*, as the Lord himſelfe, and fooliſh *Galathians* that received Saint *Paul* as an Angel of God, even as Chriſt Jeſus, ſhall riſe up againſt thee and condemne thee. Laſtly, take heed unto thine eares, and thine heart, and all that is within thee, that thou devote the ſame, as it were, to that which is read or preached (read out of Gods Booke, preached according to that rule) and that thou both minde it and carry it away, as much as thou art able; for this will bring a man light at the laſt, and will make the Scriptures waxe eaſier and eaſier from day to day. But I may not ſtay longer upon this point.

Ioſeph. antiquit. li. 11. *cap.* 8. *P. Diacon. l.* 5. Gal. 4.

The third thing that we muſt uſe, is reading. For it is to be wiſhed, ſaith *Origen*, not onely that you would heare Gods Word in the Church, but alſo that you would be occupied therein in your houſes, for there Chriſt is preſent, and everywhere with them that ſeeke him. So farre *Origen*. For this exerciſe the men of *Berea* have obtained a good report, *Acts* 17. for there it is written that they ſearched the Scriptures daily. Alſo *Timothy* himſelfe, if hee had not beene very painfull this way, could not in any likelihood have attained to that commendation that is given him, 2 *Tim.* 3. namely, that he had knowne the Scriptures of a childe. Laſtly, that I trouble you with no more examples, either ancient or later, thoſe faithfull witneſſes of Chriſt in *Bohemia*, called *Thaborites*, if they had not plyed the Scriptures diligently, could not have beene ſo skilfull, and ſo ready in them, as *Æneas Sylvius*, their profeſſed enemy, reporteth them to have beene, even ſo skilfull, that their ſimple women were able to anſwer out of the New Teſtament, and old both, when as the Prieſts of his Countrey of *Italy*, were ſuch Students, that they did not reade over the New Teſtament once.

3. Reading of the Word. *Origen in Levit. homil.* 9.

Act. 17. 2 Tim. 3.

Æn. Sylv. de dict. & fact. Alphon. li. 2. *cap.* 17.

To this effect writeth *Sylvius*. For the underſtanding of the Scriptures, it fareth much alike, as it doth for underſtanding of other bookes. Who doe beſt perceive the meaning of an Author, but they who by long uſe and turning him over, have made him familiar unto them? So we, if wee will underſtand what God meaneth in one place, muſt know what hee ſpeaketh in other places about the ſame matter (which cannot be without reading) and then by conferring them together, wee

ſhall

shall bee greatly furthered for the sense, even as the striking of two or three strings together, directeth a Musitian for the tuning of his Instrument, or as the Clouds dashing together in the ayre above, throw from them at the length a most bright lightning. The saying of *Iren.* is good, *Ostensiones quæ sunt in Scripturis, non possunt aliter ostendi, nisi ex ipsis Scripturis:* That is, Scriptures may not otherwise be explaned but by the Scriptures themselves: therefore it behoveth us to bee skilfull in them. So farre *Irenæus* exhorteth us. But to take away all excuses from us, by reason of the hardnesse of them, *Augustine* mee thinkes speaketh most pregnantly, where he saith, that there is no obscurity (to talke of) in one place, but the same is made most plaine in another: and againe, there is in the Scriptures both verity (or doctrine of faith) and also discipline (or doctrine of manners) and the same so proportioned out, that every man may draw forth thence that which is sufficient for him, so that he come to draw with a devout minde.

Irenæ. 3. c. 12.

Aug. de doctr. Christ l. 2. *c.* 6. *Aug. de ultim. cred. c.* 6.

I may not inlarge this matter, either by exhortation or reproofe, lest I be too tedious. In the fourth place Conference is necessary, and conference I say, not of Scripture with Scripture, (for that I have touched already by the way) but with them that are able to instruct us, and set us in the right way, if we be out. Examples hereof we have in Christs Disciples, whose manner was when they had gotten him apart, to ask him what he meant by this and that, &c. Or, if you will have an example of asking a question about the Word written (albeit the reason of the Word written and preached is the same, then look upon the *Eunuch*, *Act.* 8. he having gotten *Philip* into the Chariot with him, demanded of him how that place in *Esay* the Prophet, (*He was led as a sheepe to the slaughter, &c.*) which then he was in reading, was to bee understood? This is registred of the *Eunuch* by S. *Luke*, and no doubt not onely for our instruction, but also for the *Eunuchs* praise. And so *Hieronym.* highly commendeth *Marcella* for the like respect: namely, because as often as she came in his sight, she moved him for some one doubt or other out of the Scripture: and why? *non ut contenderet, sed ut quærendo disceret earum quæstionum solutiones quas opponi posse intelligebat:* not to contend, but by questioning, to learne what might be answered to those objections which shee perceived might be moved. The like commendation hee giveth also to *Fabiola* for the like zeale. Now I know this course of asking questions, and moving doubts for the understanding of the Scripture, is laughed at of the world, and they that are so given, are called busie-bodies, pratlers, idle-headed, &c. Even of the like conscience that *Pharaoh* said to the Officers of the Children of Israel, *Ye are idle, ye are idle,* when they desired leave to goe and serve God. Howbeit, while these commandements and promises doe belong unto us, *Seeke and ye shall finde: They shall seeke the Law at the Priests mouth: Edifie one another: and this infirmity doth lie upon us, woe unto him that is alone: Either fellowship or death:* (the one is the voyce of God in *Salomon*, the other of nature in the *Rabbins*.) And lastly, these sentences be subscribed unto, as most true and belonging to all; they that be ignorant of Gods matters, shall not be acknowledged of God; they that be ignorant of those things which they ought to know, *Verecundia inquirendi*, because they are ashamed to aske, without doubt are not to be excused: I say these things and the like considered, I hope it will never repent the godly minded of their well-doing, namely, of asking when they doubt, and knocking where they hope to finde opening. For surely, howsoever prophane men shall judge of them (whose scorning is true honour, and whose favour is foule disgrace) yet for all that there is a Booke of remembrance written before God for such zeale; yea, and in the world too, wisedome will bee justified of her children, and so the desire to attaine wisedome: Enough of this matter. The last thing that I commend to bee used (which same hath drawne on this discourse) is a diligent searching and perusing of the expositions of the learned, set forth in writing. For this is the benefit of Bookes, that they bring us unto them, whom we cannot come neare, and cause us to heare their voyce, who hundreds of yeares have beene dumbe.

The fourth meane, Conference. Mat. 13. and 15. and 17. Acts 8.

Esa. 53.

Hieronym. in Procem. Epist. ad Galat. & ad Principiam virginem.

Hieron. in Epitaph. Fabiolæ.

Exod. 5.

Mat. 7. Malac. 2. 1 Thes. 5. Eccles. 4. *Ochebratha. Onathatha.*

Greg. de cur. Pastoral. par. 1. *Bern. Epist.* 77. *Cur nescire pudens prave quã discere malim?* *Horat.* Luke 7.

The 5. meanes. Commentaries

If learned men could either live for ever, or be in every place, certes their wri-

tings

tings were not ſo neceſſary nor ſo profitable : for their breathing inſtructions would be more effectuall: but now (ſaith *Salomon*) one generation paſſeth, and another generation ſucceedeth, and the earth remaineth : and as for the number of learned men, it hath beene alwayes but ſmall, even as the number of Pearles or the like, πολλοὶ βακχοί) πωγωνὶ δὲ τε γῆς ὀλίγοι, many drivers, but few that can hold the Plough aright, (as the old verſe ſaith) therefore bleſſed be God, and bleſſed be the name of his Majeſtie for ever, that this way by their Bookes have provided for our want. But to come neare the point, not onely with profeſſed Divines, but alſo with the Laitie, as they are called, expoſitions of the learned upon the Scriptures hath beene alwayes in requeſt. *Ambroſius* (not the Biſhop of Millan, but another more ancient) *Paula*, *Pammachicus*, *Euſtochium*, and divers others in the Primitive Church (that I mention none of the later times) were very forward this way, ſo forward, that they procured the godly learned *Origen*, *Hierom*, *Auguſtine*, and others, to write Commentaries upon divers parts of the Scriptures for their edifying. Which thing yet they did not upon any ſuch perſwaſions as the Papiſts have, to wit, that the Scriptures (in themſelves without expoſition) are for hardneſſe, like to the Cities of the Anakins, *Numb.* 13. which were ſo ſtrong, & ſo walled, that they made the Iſraelites quake to thinke of them, and for danger as perilous, in a manner, to bee medled with, as the tree of the Knowledge of good and evill, which brought preſent death to them that taſted the fruit thereof : No, for then they would not have turned and toſſed the Bible ſo as they did, but either would have runne away from it, as they in *Exodus* did from the Mountaine ſmoaking, or at the leaſt, as ſoone have been weary of it, as the men of *Ekron* were of the Arke of God, 1 *Sam.* 5. But all this they did for two cauſes; firſt, in reſpect of their duty, whereby they were bound, not only not to deſpiſe, but even to uſe the gift that was in others; knowing, that whether it were *Paul*, or *Apollos*, or *Cephas*, this Miniſter or that Miniſter, or whoſoever, all was theirs, and by all they might receive profit: partly, alſo for their eaſe, that they might be led forward unto perfection the next way, by them that by all likelihood knew it better than they, their vocation leading them eſpecially to beate it out. Theſe and the like reaſons moved them to have a reſpect unto the direction of thoſe Writers, (to have a reſpect I ſay,) but not to captivate their ſenſes to them, for who is to beare rule over our faith, but hee whom the Father hath ſealed with this prerogative, Heare him? and whoſe writings are we to receive without exception, but the Prophets and Apoſtles? theirs, whom we may not be ſo bold as to judge, but by them judge freely of all others whoſoever (as *Auguſtine* ſaith) which reaſons becauſe they doe yet remaine, yea, and ſhall to the end of the world; therefore the Commentaries of the learned, for the more eaſie underſtanding of the Scriptures, are alwayes neceſſary.

Eccleſ. 1.

Plato.

Exod. 20.

1 Sam. 5.

1 Cor. 3.

Ioh. 6.
Mat. 17.

c.

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Now for them that underſtand the tongues, there are ſo many extant already (the Lords name be bleſſed) and ſo many come forth daily, that a man may ſay of them, as *Moſes* ſaid of thoſe that offered for the furniſhing of the Tabernacle, *Exod.* 35. the people bring too much, and more than enough for the uſe of the worke, that the Lord hath commanded to be made. Indeed unneath a mans life will ſuffice to read the Bookes that are written already upon the Scriptures, in the three chiefe tongues. Our owne mother-tongue of late hath had many worthy ſervants of God, who like the wiſemen in the Goſpell, have dealt liberally with Chriſt, and have powred out their Gold, Frankincenſe, and Myrrhe, for the winning of ſoules. So that I cannot now, as in a former Edition of this Preface, ſay, *There is not as yet* (to borrow a few of *Moſes* his words) *an helper found out* meet for the ignorant; but, Gods name be praiſed, hee that ſeeketh may finde many helpers. The Pens of many have ſtreamed out both Wine and Oyle for the wounded heart of the true Chriſtian, ſince the pen of this Worthy of our Church, was firſt put to paper for the opening and expounding of theſe Bookes of *Moſes* by Notes or Commentaries, which now preſent themſelves together (before in parts) to every good heart, as an Antidote or Counter-poyſon againſt ſpirituall wickedneſs. Hee was not without his fore-runners that led him the way, yet hee ranne ſo after them,

Exod. 35.

ſhall bee greatly furthered for the ſenſe, even as the ſtriking of two or three ſtrings together, directeth a Muſitian for the tuning of his Inſtrument, or as the Clouds daſhing together in the ayre above, throw from them at the length a moſt bright lightning. The ſaying of *Iren.* is good, *Oſtenſiones quæ ſunt in Scripturis, non poſſunt aliter oſtendi, niſi ex ipſis Scripturis:* That is, Scriptures may not otherwiſe be explaned but by the Scriptures themſelves: therefore it behoveth us to bee skilfull in them. So farre *Irenæus* exhorteth us. But to take away all excuſes from us, by reaſon of the hardneſſe of them, *Auguſtine* mee thinkes ſpeaketh moſt pregnantly, where he ſaith, that there is no obſcurity (to talke of) in one place, but the ſame is made moſt plaine in another: and againe, there is in the Scriptures both verity (or doctrine of faith) and alſo diſcipline (or doctrine of manners) and the ſame ſo proportioned out, that every man may draw forth thence that which is ſuffieient for him, ſo that he come to draw with a devout minde.

Irenæ. l. 3. c. 12.

Aug. de doctr. Chriſt l. 2. c. 6. Aug. de ult im. cred. c. 6.

I may not inlarge this matter, either by exhortation or reproofe, leſt I be too tedious. In the fourth place Conference is neceſſary, and conference I ſay, not of Scripture with Scripture, (for that I have touched already by the way) but with them that are able to inſtruct us, and ſet us in the right way, if we be out. Examples hereof we have in Chriſts Diſciples, whoſe manner was when they had gotten him apart, to ask him what he meant by this and that, &c. Or, if you will have an example of asking a queſtion about the Word written (albeit the reaſon of the Word written and preached is the ſame, then look upon the *Eunuch, Act.* 8. he having gotten *Philip* into the Chariot with him, demanded of him how that place in *Eſay* the Prophet, (*He was led as a ſheepe to the ſlaughter, &c.*) which then he was in reading, was to bee underſtood? This is regiſtred of the *Eunuch* by S. *Luke*, and no doubt not onely for our inſtruction, but alſo for the *Eunuchs* praiſe. And ſo *Hieronym.* highly commendeth *Marcella* for the like reſpect: namely, becauſe as often as ſhe came in his ſight, ſhe moved him for ſome one doubt or other out of the Scripture: and why? *non ut contenderet, ſed ut quærendo diſceret earum quæſtionum ſolutiones quas opponi poſſe intelligebat:* not to contend, but by queſtioning, to learne what might be anſwered to thoſe objections which ſhee perceived might be moved. The like commendation hee giveth alſo to *Fabiola* for the like zeale. Now I know this courſe of asking queſtions, and moving doubts for the underſtanding of the Scripture, is laughedat of the world, and they that are ſo given, are called buſie-bodies, pratlers, idle-headed, &c. Even of the like conſcience that *Pharaoh* ſaid to the Officers of the Children of Iſrael, *Ye are idle, ye are idle*, when they deſired leave to goe and ſerve God. Howbeit, while theſe commandements and promiſes doe belong unto us, *Seeke and ye ſhall finde: They ſhall ſeeke the Law at the Prieſts mouth: Edifie one another: and this infirmity doth lie upon us, woe unto him that is alone: Either fellowſhip or death:* (the one is the voyce of God in *Salomon*, the other of nature in the *Rabbins*.) And laſtly, theſe ſentences be ſubſcribed unto, as moſt true and belonging to all; they that be ignorant of Gods matters, ſhall not be acknowledged of God; they that be ignorant of thoſe things which they ought to know, *Verecundia inquirendi*, becauſe they are aſhamed to aske, without doubt are not to be excuſed: I ſay theſe things and the like conſidered, I hope it will never repent the godly minded of their well-doing, namely, of asking when they doubt, and knocking where they hope to finde opening. For ſurely, howſoever prophane men ſhall judge of them (whoſe ſcorning is true honour, and whoſe favour is foule diſgrace) yet for all that there is a Booke of remembrance written before God for ſuch zeale; yea, and in the world too, wiſedome will bee juſtified of her children, and ſo the deſire to attaine wiſedome: Enough of this matter. The laſt thing that I commend to bee uſed (which ſame hath drawne on this diſcourſe) is a diligent ſearching and peruſing of the expoſitions of the learned, ſet forth in writing. For this is the benefit of Bookes, that they bring us unto them, whom we cannot come neare, and cauſe us to heare their voyce, who hundreds of yeares have beene dumbe.

The fourth meane, Conference. Mat. 13. and 15. and 17. Acts 8.

Eſa. 53.

Hieronym. in Proœm. Epiſt. ad Galat. & ad Principiam virginem.

Hieron. in Epitaph. Fabiolæ.

Exod. 5.

Mat. 7. Malac. 2. 1 Theſ. 5. Eccleſ. 4. *Ochebratha. Ouathatha.*

Greg. de cur. Paſtoral. par. 1. Bern. Epiſt. 77. Cur neſcire pudens prauè quã diſcere malim? Horat. Luke 7.

The 5. meanes. Commentaries

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tings were not ſo neceſſary nor ſo profitable : for their breathing inſtructions would be more effectuall : but now (ſaith *Salomon*) one generation paſſeth, and another generation ſucceedeth, and the earth remaineth : and as for the number of learned men, it hath beene alwayes but ſmall, even as the number of Pearles or the like, πολλοὶ φορεῖν, ὀλίγοι δὲ τοῦ γνῶναι ἕνεκεν, many drivers, but few that can hold the Plough aright, (as the old verſe ſaith) therefore bleſſed be God, and bleſſed be the name of his Majeſtie for ever, that this way by their Bookes have provided for our want. But to come neare the point, not onely with profeſſed Divines, but alſo with the Laitie, as they are called, expoſitions of the learned upon the Scriptures hath beene alwayes in requeſt. *Ambroſius* (not the Biſhop of Millan, but another more ancient) *Paula*, *Pammachicus*, *Euſtochium*, and divers others in the Primitive Church (that I mention none of the later times) were very forward this way, ſo forward, that they procured the godly learned *Origen*, *Hierom*, *Auguſtine*, and others, to write Commentaries upon divers parts of the Scriptures for their edifying. Which thing yet they did not upon any ſuch perſwaſions as the Papiſts have, to wit, that the Scriptures (in themſelves without expoſition) are for hardneſſe, like to the Cities of the Anakins, *Numb.* 13. which were ſo ſtrong, & ſo walled, that they made the Iſraelites quake to thinke of them, and for danger as perilous, in a manner, to bee medled with, as the tree of the Knowledge of good and evill, which brought preſent death to them that taſted the fruit thereof : No, for then they would not have turned and toſſed the Bible ſo as they did, but either would have runne away from it, as they in *Exodus* did from the Mountaine ſmoaking, or at the leaſt, as ſoone have been weary of it, as the men of *Ekron* were of the Arke of God, 1 *Sam.* 5. But all this they did for two cauſes; firſt, in reſpect of their duty, whereby they were bound, not only not to deſpiſe, but even to uſe the gift that was in others; knowing, that whether it were *Paul*, or *Apollos*, or *Cephas*, this Miniſter or that Miniſter, or whoſoever, all was theirs, and by all they might receive profit : partly, alſo for their eaſe, that they might be led forward unto perfection the next way, by them that by all likelihood knew it better than they, their vocation leading them eſpecially to beate it out. Theſe and the like reaſons moved them to have a reſpect unto the direction of thoſe Writers, (to have a reſpect I ſay,) but not to captivate their ſenſes to them, for who is to beare rule over our faith, but hee whom the Father hath ſealed with this prerogative, Heare him? and whoſe writings are we to receive without exception, but the Prophets and Apoſtles? theirs, whom we may not be ſo bold as to judge, but by them judge freely of all others whoſoever (as *Auguſtine* ſaith) which reaſons becauſe they doe yet remaine, yea, and ſhall to the end of the world; therefore the Commentaries of the learned, for the more eaſie underſtanding of the Scriptures, are alwayes neceſſary.

Ecclеſ. 1.

Plato.

Exod. 20.

1 Sam. 5.

1 Cor. 3.

Ioh. 6.
Mat. 17.

Aug. contra Creſcen. lib. 2. cap. 31.

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Exod. 35.

them, that hee hath attained to the ſame goale with them, though not the ſame way. Many have followed him and done excellently, and have greatly furthered and bettered the Reader. The Notes extant upon the former tranſlations of our Engliſh Bibles, are learned, and out of the moſt learned Commentators, and for the generall are ſuch that a good Chriſtian may uſe them, as a Traveller doth a Map, the better to finde out the way, or as *Ioſeph* did the mans helpe that adviſed him to leave *Shechem*, and ſeeke his Brethren in *Dothan*. They were directed moſt of them rather to informe the underſtanding, than to incline or reforme the will. How could it be choſen? Except we would have the Booke to ſwell to that bigneſſe, that it could not be carried abroad. The Commentaries tranſlated into our mother-tongue, were and are like their authors in their owne tongue right worthy the reading and ſtudying, but yet ſuch as yeeldeth more ſtrong meat than milke, and ſo, not ſo fit to be digeſted by them that were lately weaned from the breaſt, and muſt be tolled on by a little at once, and that pleaſing well enough, and by no meanes overchargeable.

Gen. 37.

The Author of theſe Notes hath ſo provided for the Babe, that the Nurſe alſo may partake the nouriſhment, and be ſtrengthened. He hath ſo ſeaſoned the Law, that in it you may finde the ſweetneſſe of the Goſpell, and yet ſo ſweetned it with the Goſpell, that the impenitent ſinner ſhall every where finde the Law. When I firſt underſtood that God had put it into the heart of this Reverend and excellent builder to imploy his Talent this way alſo; namely, by writing upon the Scripture (not onely by preaching) to profit the common people, I rejoyced greatly, and was full of comfort, not onely becauſe of his learning and ſufficiency, (being knowne to be a workman that needeth not to be aſhamed) but alſo for his wiſe diſcretion ſake, for that he knew how to abound, and how to be ſparing, and ſo to handle the matter, that they for whom it was provided, might bee moſt benefited: for this, I ſay, I rejoyced (like the Iſraelites, who finding a Well in the Wilderneſſe made a ſong in the praiſe on it) yea, I confeſſe, I encouraged him with βαλλ' ὅτις, ſhoot ſo (*Homer Iliad* 8.) and exhorted him to goe forward with this intendment of his, though he ſhould omit many of his Sermons and Lectures. For I conſidered, that though a mans lively voyce moveth more, yet a mans writing teacheth more: more throughly, becauſe it giveth a man leave to conſider and pauſe on it, and doth not ſtrike his eares onely, and then away (for which cauſe words are ſaid by the fore-ſaid Poet, to have wings, ἐπιπτερόεντα; more generally, becauſe it reacheth not onely to them that are neare, but alſo to them that are farre off, not onely to them that are alive, but alſo to them that are yet unborne. Indeed ſo it is, he that ſpeaketh profiteth his owne congregation, but he that writeth profiteth all: he that ſpeaketh profiteth for the houre, but he that writeth profiteth for ever. Therefore I ſay, I perſwaded him to redeeme this power of doing more good, whatſoever it ſhould coſt him, or rather whatſoever it ſhould coſt thoſe that were to want his readings.

Numb. 21. 17.

Remedia non proſunt, niſi immorentur. Senec. Epiſt. 40.

But when I perceived for all this taske, and the like, hee was alwayes the ſame man for aſſiduitie in preaching, even as the Palme timber (they write) bendeth not ever under ever ſo great a lading, but riſeth upward againſt it, and as the children of Iſrael ſhrunk not downe under their labour, howſoever it were increaſed, then I gave glory unto God, ſaying, ſurely the Lord hath done great things for him, yea, the Lord doth great things for the people over whom hee placeth him. For who was able to ſpeake oftner? who was able to doe more good? of them that were painfull: being moſt (ready for gift of utterance) of them that were ready being moſt painfull: of them that were pithy being moſt familiar, of them that were familiar, being moſt pithy: learned without oſtentation, ſweet without glozing, zealous without new fangling, beloved and loving againe, moving and moved himſelfe, comfortable and comforted himſelfe. I doe not give him halfe his due, as they know that knew him, and yet happily more, than every one that knew us both, doe thinke fit to proceed out of my mouth, I being ſo linked to him as I am, or was. But truth is truth whoſoever be the ſpeaker, and of the abundance of the heart,

Ariſt. Plut. Pliny Gellius.

Exod 1.

heart, the mouth will utter, and the pen will write, howſoever it be taken. And yet when Chriſt himſelfe refuſed not the Teſtimony of *Iohn*, for all hee was his kinſman, becauſe though he had knowne Chriſt after the fleſh, yet he knew him ſo no more, I truſt the like reſpect need not make me ſeeme abſurd, all the while I yeeld nothing to fleſh and blood, and doe not ſtretch my ſelfe beyond his meaſure as the Apoſtle ſpeaketh. Iohn. 2. 2 Cor. 5.

Well, this Reverend and Honourable man after many removes and tranſlations, alwayes to his preferment and encreaſe of Worſhip or Honor, not ſometimes at reſt, ſometimes in trouble, ſometimes up, ſometimes downe; In which reſpect *Pertinax* the Emperour, and Doctor *Bucer* were called each of them, (*Pila fortunæ*;) at length, the world being not worthy of him, is tranſlated into Heaven, but ſo, that as *Elias* being caried up in a fiery Chariot, did let fall his Mantle from him, for *Eliſha* his comfort and behoofe; ſo our *Elias*, burning with zeale for Gods glory, and for the good of his Saints, hath left behind him ſeverall tokens of his love, both particularly to the Church of *Worceſter*, where he laſt ſate Biſhop, and alſo to the whole Church of God in generall, for which he was ever carefull. To the former he bequeathed all his Bookes, which was a gift of a good price, and repaired and fitted their Library, to his great charge: To the later hee left theſe his Workes, (ſome being Catecheticall, ſome Exegeticall) wherein hee being dead, yet ſpeaketh. Of *Geſner* that great Clerke, it is written, that having the plague about him, and being at the laſt caſt, he ſtirred up himſelfe in that weakneſſe of nature above nature, to ſurvey and digeſt his written papers, that lay undigeſted in his Study, leſt proſperity might be defrauded of the uſe of them: Of *Calvin* alſo, that admirable and moſt judicious and ſound Divine, it is recorded, that having received as it were the ſentence of death in himſelfe, and being deplorately ſick, (his ſickneſſe was not Pthiriaſis, as fooliſh *Surius*, and malicious *Bellarmine* doe report, but Phthiſis at the moſt) which is an ordinary diſeaſe; he ſpared not his body nor his health, but laboured his profitable Commentary upon *Ioſuah*, even in theſe extremities: and even ſo this our lover and follower of *Calvin* and *Geſner*, ſo farre forth as they followed Chriſt, forgat himſelfe and his weakneſſe, that hee might perfect that which lay imperfect and confuſed by him, even a great part of the Booke of *Deuteronomy*. Heb. 11. *Thuanus.* *Beza.*

Thus he ranne his courſe, and was faithfull and painfull unto death, and God, I make no doubt, hath waſhed his ſoule in the blood of the Lambe, and hath given him a crowne of life which ſhall never be taken from him. I leave him in the hands of God, whom he ever beleeved and ſerved, and returne to thee, gentle Reader, and exhort thee by thy love to thine owne ſoule, that thou make much of this Worke, and bee carefull not onely to be better learned, but alſo to be a better liver thereby. God is to be honoured for lending ſuch choſen veſſels unto his Church to carry abroad his Name, and to publiſh his truth: and this man deſerveth to bee had in everlaſting remembrance, not onely for his learning, but alſo for his charitable humility toward the weaker ſort; for that for their ſake he hath thus debaſed himſelfe in ſtile, (becauſe hee would not exceed their capacity at any hand) whereas he could otherwiſe have gotten himſelfe a great name like the great men of the earth, by writing after another manner for the better learned. Heb. 11.

Thine in the Lord Ieſus,

MILES SMITH.

CERTAINE PLAINE, BRIEFE, AND COMFORTABLE

Notes upon every Chapter of GENESIS: gathered and laid downe for the good of them, that are *not able to use better helpes, and yet are carefull to* reade the Word, and right heartily desirous *to taste the sweet of it.*

CHAP. I.

The whole Chapter intreateth of the Creation of the World, and particularly delivereth unto us, these points to be considered of:

1. *Who created.*
2. *What was created.*
3. *When.*
4. *How.*
5. *Whereof.*
6. *To what end.*
7. *In what space.*

OVCHING the first, it saith, *God created*, therein implying the whole Trinity, God the Father, God the Sonne, and God the holy Ghost: for so wee learne by conference of other Scriptures with this. Of the Father give those Apostles witnesse, *When they lift up their voices to God with one accord, and said, O Lord, thou art the God which hast made the Heaven and the Earth, the Sea, and all things that are therein; against thy holy Son Iesus, &c.* Also his owne mouth, when he said to *Iob, Where wast thou when I laid the foundations of the Earth? &c.* Of the Sonne is it interpreted by the Apostle himselfe, what the Psalmist saith, *Thou Lord in the beginning hast established the Earth, and the Heavens are the workes of thy hand.* Also that in the Evangelist, *all things were made by it,* (to wit by the Word Christ) *and without it was made nothing that was made.* Of the Holy Ghost witnesseth *Iob*, when he saith, *His Spirit hath garnished the heavens:* And againe, *The Spirit of God hath made me, and the breath of the Almighty hath given me life.* And in this place, by the judgement of very learned men, *The Spirit of God moved upon the Waters*: by consequence those words of *Ieremy, The gods that have not made Heaven and Earth, shall perish from the Earth, and from under Heaven.* If then the Holy should not create, he should be no God: yea, of all the three Persons conclude thus, and so this Prophets testimony shall inferre the creation of each Person. *Augustine* saith, *Sicut personæ sunt inseparabiles, ita inseparabiliter agunt:* as the Persons are inseparable among themselves, so doe they worke inseparably. Againe, *Opera Trinitatis, quoad extra, sunt indivisa & communia*, with many such testimonies.

In this very place that we now looke upon, the Hebrew word for God is of the plurall number, to note, (as some thinke) the pluralitie of persons; and the verbe Created, of the singular number,

Vers. 1.
The Trinity createth.

Act. 4. 24.

Iob 38. 4.

Heb. 1. 10.
Psal. 102. 25.
Iohn 1. 3.

Iob 26. 13, 33, 34.

Zanch. *de tribus Elo im.* 14. *pag.* 1. *par.*

Ier. 10. 11.

In Genes.

προκαταρκτικὴ αἰτία τῶν γενομένων ὁ πατὴρ, Δημιουργικὸν ὁ υἱὸς, τελειωτικὸν τὸ πνεῦμα.

number, to note the unity of Deity in them all. And *verſe* 26. it is ſaid, *Come, let us make Man*, noting the three Perſons all joynt Creators together: and cannot bee underſtood of Angels, as ſpoken to them, becauſe man was not created according to the Image of Angels, but of God.

Baſil. Now, if any ſhould doubt how the firſt Article of our Beliefe agreeth with this, which attributeth the Creation to God the Father, it may be anſwered, that it is not ſo done there, to the end to exclude either Sonne or holy Ghoſt, but onely to ſhew the order and manner of the creation, and other workes of God: for as the Father is the fountaine of the Godhead, and yet not therefore either Sonne or Holy Ghoſt excluded from the ſame, but each of them God, and equall with the Father as touching the Godhead: ſo rightly is the Father made author of creation, and yet neither Sonne nor Holy Ghoſt idle in the ſame. But this onely (as I ſaid) ſignified, that by a certaine order the creation was effected. The Father, as firſt in order, willeth it as it was the whole fabricke and courſe of things created. Then he expreſſeth his will by his Sonne, in whom, as the Image of his Father, the decree and order of all the worke ſhined: he ſpake, and they were made and diſtinguiſhed in their orders. Thirdly, the Holy Ghoſt, together with them both, worketh alſo immediately, cheriſhing and nouriſhing what was created, and giving motion unto them. Thus was there an order in the worke, and yet all three Perſons joyntly Creators of all together. This marked and remembred, both anſwereth the doubt now in ſpeech touching our Beliefe, and many other places of Scripture alſo, wherein the Creation is aſcribed in ſhew of words but to one Perſon. *Iohn* ſaith, *All things were made by the Sonne. Paul*

1 Cor. 8. 6. ſaith, *Yet unto us there is but one God, which is the Father, of whom are all things.* And in the ſame verſe he ſaith of Chriſt, that *by him are all things*, and ſuch like. *Auguſtine* ſaith, *Filius non agit à ſe, ſed per ſe*; The Sonne doth not of himſelfe, but by himſelfe. All which ſpeeches, and their

Note. like, either in Scripture or Fathers, note an order among the Perſons in their worke, but exclude none from the ſame. For as we ſay, the fire ſhineth by the light that commeth from the ſame, and yet we make not that light any ſervile inſtrument of, or to the ſame fire, but even his naturall force and power: ſo is the Father ſaid to doe whatſoever hee doth by the Sonne, and yet not as by any under inſtrument, and inferiour meanes, as wickedly the *Arrians* would conclude, but as by his ſubſtantiall power and vertue. And againe, as we ſay the fire ſhineth, and the light of the fire alſo ſhineth; ſo all which the Father doth, the Sonne alſo doth. Thus much of this point.

Here againe, yet ſaith one, we may bee admoniſhed by the example of our moſt bountiful God, not to be barren and fruitleſſe, neither to hoord and keepe up with our ſelves, what unto others may be both profitable and comfortable: ſeeing hee of his infinite goodneſſe thus bringeth forth ſuch a notable worke, hitherto not had, and now of ſuch unſpeakably joy and ſweet uſe unto mankinde, when it is had. Ever we know the Lord hated hiders of his gifts and graces granted unto them, as partly by that idle ſervant may appeare, that hid his talent, *Luke* 19. And contrariwiſe, bleſſed and inriched, even with more and more, the liberall drawers out of them to the uſe and ſervice of his Church and Children, as there alſo appeareth by the other ſervants. Wherefore, wee muſt avoid what ſo offendeth, and carefully practiſe what ſo contenteth: For ſhall we ſee here our God ſo liberall of his owne, and we bee niggards of that we have but lent us for that end? Shall he thus draw forth, to mans comfort, a worke of ſuch ineſtimable price, and we grudge unto him and his people our poore gifts, not of ſuch value? God forbid. Feare, whileſt thou have an heart to feare that voyce of an angry God; *take that unprofitable ſervant, &c.*

Verſe 1. 2 *What was created? Heaven and Earth*, ſay theſe words of *Moſes* here: And *Heaven and*

Acts 4. 24. *Earth, and Sea, and all things that are in them*, ſay the Apoſtles in another place. But that the generality be not miſtaken, you muſt remember that needfull limitation which the Apoſtle ad-

Iohn 1. 3. deth, when he ſaith, *All things that were made. By him all things were made; and without him was made nothing that was made.* By which clauſe is made a plaine diſtinction of things created, from things uncreated. *Nazianzen* and *Epiphanius*, with other of the old Writers, rightly concluded upon it againſt the *Arrians*, That as the Father was not made, nor created, ſo neither Sonne nor Holy Ghoſt were: But eſpecially, this clauſe diſcerneth and diſtinguiſheth the workes of God and good creatures from ſinne and death, and ſuch like, which were not things made, but came otherwiſe: not things poſitively (as I may ſpeake) of themſelves, but a privation, deſtruction,

Iohn 8. and horrible depravation of the order firſt made by God. Thus teacheth *Iohn*, when hee maketh Satan the author of lies, and ſaith, *then he ſpeaketh of his owne.* Againe, when hee ſaith; *the*

1 Epiſt. 2. 3, 8. *concupiſcence of the fleſh is not of the Father, but of the World*: and in the next Chapter, *Hee that committeth ſinne is of the Devill, for the Devill ſinneth from the beginning.* And as for death, *By ſinne came death*, ſaith the Apoſtle, and *the reward of ſinne is death*, &c. When it is ſaid therefore, that God made all things, remember to adde this, all things that were made, as Saint *Iohn* doth, and ſo ſhall you exclude from the worke of God, all ſinne, death, deformity, confuſion, tyrannie, calamity, and ſuch like, which being never made by God, are crept in by Satans malice and mans corruption, as breaches and blots of Gods order.

Thinke how againe of particular things created of God to ſerve thee, and yet peradventure

by

by thy folly made Maſters over thee, and thou a ſervant unto them: if this be a very great abuſe, for ſhame leave it, and conſider at laſt of the right uſe of Gods creatures.

3 *When? In the beginning*, ſaith *Moſes* here, and much adoe have curious heads made about theſe words. But if wee have that reverent feare in us, that all men ought to have toward the word of God, they are plaine enough: for if he had ſaid, In the end God created heaven and earth, would we not ſtraight have conceived, that he created them laſt, to wit, in the work of the ſixt day? And why ſhould we not as eaſily conceive him, when he ſaith, *In the beginning*, to meane nothing but firſt of all: to wit, the firſt day, and ſo leave all ungodly quirkes to a vaine heart, that ſhall weepe for ſuch wickedneſſe one day. *In principio*, ſay the beſt interpreters, that is, *Certo ac definito tempore, atq; adeò in principio temporum, non ab æterno: In the beginning*, that is, in a certaine and definite time, and even in the beginning of time, not from everlaſting. *In principio ſcilicet, creandi: In the beginning*, to wit, of creating, ſaith very rightly *Abben Hezra*, God created heaven and earth. And let theſe grave lights of grave and learned men, ſway more with us than a thouſand ſubtilties, which as *Syrach* ſpeaketh, *are fine ſubtilties, but unrighteous.* Syrach. 19.24.

This creation of it in the beginning, convinceth the falſehood that it is eternall: ſo doe many things moe beſides this, and namely that computation which is generally received of all men, of the yeeres which it hath endured, and which be now paſt ſince the creation: but nevertheleſſe on goe ſome with their blinde conceits, and would prove the contrary. For firſt ſay they, if we grant the world had a beginning, then was God idle ever before, but that this is abſurd, therefore it was not created, but was eternall: Wee may anſwer them firſt, that the rule which they harp upon in this argument, namely, that *Perfectiſſima cauſa non eſt otioſa*: the moſt perfect cauſe is not idle: *Non eſt vera de agentibus voluntariis*, is not true of ſuch things as work by will, or willingly, as the moſt excellent Carpenter may forbeare his worke and action a time. If they thinke that God was alone, therein they ſhew themſelves carnall, and ſpeak carnally. For how ſhould he be alone more then than now, unto whom all things are preſent, though they be future, and things that are not as if they were. *Hierom* upon this occaſion citeth that ſaying of *Scipio*, *Nunquam minus ſolus, quam cum maxime ſolus*: Never leſſe alone, than when I am moſt alone. And cannot this be true much more with God, that he is not alone without theſe creatures which he made? Could he ſay it when his Country was loſt, his wife and children, friends and lovers, that yet all his goods was with him, and cannot the Lord ſay it much more, that his good ſtandeth not in the preſence of creatures, but before ever they were, and now that they are, yet all his is with him without them? Chriſt ſaith, *he is not alone*, not in reſpect of any company of man or creature, but in reſpect of his Father, whom he ſaith to be with him. Now ſhall Chriſt not be alone in reſpect of his divine conjunction with his Father, and ſhall it not be alike with the Father in regard of his Sonne, and with the holy Ghoſt in regard of them both, and with each of them in reſpect of others? Surely that inſeparable unity of the Trinity, denyeth to every perſon a poſſibility to be alone. And that inſearchable myſterie of the fruition of his owne glory, is other manner of company (if I may ſo ſpeak) than all the creatures of this world can yeeld him.

The firſt argument againſt the creation of the world.

John 8.29.

O but yet ſay they, what did God ever before? Verily ſaith *Auguſtine*, *He made Hell for ſuch buſie braines*, and unreformed hearts and tongues, that will ſo curiouſly enter into Gods ſecrets. How much better would the words of the modeſt and godly Apoſtle become them: *O the deepneſſe of the riches both of the wiſdome and knowledge of God! how unſearchable are his judgements, and his wayes paſt finding out! who hath knowne the mind of the Lord, or who was his Counſeller!* Rom. 11.34.

Secondly, they reaſon thus. The Mover, and the thing moved, be relatives, and the one ſuppoſeth the other: But God the Mover was ever, therefore the thing moved, to wit, the World. But we anſwer them to this alſo truly, that if there be a mover actually, then there muſt needs alſo be a thing moved. But God, though hee were from everlaſting himſelfe, yet did he not actually move in reſpect of theſe outward creatures, which are without his eſſence, but onely was *Movens potentia*. It is farre differing therefore to ſpeake of one, as was ſaid before, that worketh by will and freely, and to ſpeake of a thing that worketh naturally, and it is no abſurdity to ſay that the relation betwixt the firſt cauſe and the world made, began in time, ſince the creation of the World is an outward action of God, and voluntary. The very ſame anſwer may be made unto the rule, whence the cauſe is, the effect is: the cauſe eternall, therefore the effect, to wit, the world. For this holdeth in naturall things alſo, that worke naturally and neceſſarily, but not in things that worke freely and willingly, as God did in creating. Otherwiſe, every houſe muſt be as ancient as the Carpenter that made it. No, the relation there betwixt the cauſe and the effect beginneth in time after, becauſe he is a voluntary cauſe, and ſo is it with God. Silly then and ſlack are theſe concluſions you evidently ſee, and far from demonſtrations. The ſecond argument.

Thirdly, they reaſon thus. That which hath no alteration is not ſubject to generation or corruption: The Heaven hath no alteration, for thus many thouſand yeares none have beene obſerved. The third argument.

observed. Therefore it is not subject to generation to be made, or corruption to cease to be. Therefore it is eternall. We answer, that although it might be truely said, that many parts of the world are subject to alterations, as the ayre, the water, the earth, &c. and consequently the whole not perpetuall, whose parts be alterable; Yet with divinity we rather say, that *Generatio physica*, naturall generation and creation be two things, and differ much: so doe *Corruptio physica*, naturall corruption and violent destruction, which a ruining shall follow. Therefore although neither generation nor corruption can be without alteration, yet things may be created that have no alterations, as Angels, Starres, soules. And by divine power celestiall bodies may be destroyed, or at least changed and renewed, according to the saying: *Heaven and earth shall passe.* And again, *They all shall waxe old as doth a garment, &c. Behold, I create a new Heaven, and new earth*, and with such like. For the argument then it may be granted, that albeit the world was not *genitus*, generated, as I may say, yet it was created by God of nothing, and so their purpose faileth for all this cavill also.

The 4. Argument.

Fourthly they say, Time is eternall, therefore *motus*, moving: for time is the measure of moving: and if motion, then a thing moved, to wit, the World, &c. For answer whereunto, first, the consequence may be denyed: for time is not onely taken as Philosophy taketh it, for measure of moving, according to first and latter: But sometime it is put simply and absolutely for the continuance of a thing, though it be not the measure of the motion of the same. So may we call eternity and that infinite continuance, that I may so speak of God, who hath been from everlasting. But this is improperly, for indeed the manner that hath taken place in Schooles, is to call time the measure of moving. Now *Aristotle* not able by naturall wit to see rightly what difference was betwixt time and eternity, or what manner of continuance eternity was, judged time to be eternall, because he saw an eternity of a mover: which is not so, for there may be a mover eternall, to wit, God, albeit no *motus corporis mobilis*: for God is not *corpus mobile*, as the parts of the World are, and as Philosophy meaneth. Now, *Tempus est mensura motus corporis mobilis non Dei*, according to Philosophy. Secondly, touching the antecedent, that time is eternall, it may truely also be denyed. And for that which is usually brought to prove it, that it began with the first mover, in some moment or point of time, which being a conjunction of passed and future, presupposeth a point passed, and so another infinitely. It may be answered that every point of time is not a continuer and joyner of passed and future, but it is also sometime πέρας τοῦ χρόνου, an ending of time, whether it be at the beginning or ending. For as for example, the point in the line is not ever a continuer of the same line, joyning that which followeth after to that which went before, but also a certaine thing both beginning and ending the line: So in time there is, *Nunc initians*, a beginning and an instant, or a present that beginneth with the thing, and when the world tooke his beginning, then began also such an instant or present: there is also *Nunc continuans*, a continuing point, which is properly called time, because *Tempus est fluxio à priori ad posterius*, a going from the first to the latter: and at last *Nunc terminans*, an ending point, to wit, the end of the world now thus created, moving and beeing. Nothing therefore helpeth this argument, to prove an eternity of the World, more than the rest did. Many moe might be alleadged to this purpose, but no better than these, and I judge neither these nor them very pleasant to such as I especially labour to profit, because they conceive not such consequences. Wherefore I cut them off, and this onely I commend unto you to be thought of. It is impossible, even by the Philosophers owne rule, that there should be more infinites than one. Now God is one infinite, therefore nothing else in Heaven or Earth beside. But whatsoever is else, it had a beginning, and many things shall have an ending also. The rest by his power shall have an eternity given them to continue, not of themselves.

4 *How did God create all things?* Not by or with any labour, but by his Word: for *He spake the word* (saith the Psalme) *and they were made, he commanded and they were created. Liberrime sine ulla coactione, non necessitate absoluta, sed necessitate consequentia, nempe suæ voluntatis:* Freely without any constraint, not by an absolute necessity, but by a necessity of consequence, to wit, of his owne good will. *Solo nutu sine ulla mutatione aut fatigatione*: Onely with his beck without any change or wearinesse in himself, which is the highest and excellentest kind of working.

Psal. 33. Rom. 4. 17.

5 *Whereof?* Not of his essence, neither of any former matter coëternall with himselfe, but of nothing: for if by him all things were made, surely beside him nothing is excepted from making, no not that first matter whereupon all things were made. But you will say, Man was made of the dust of the earth, fishes and fowles of the water, woman of man, and then how were all things made of nothing? *Damascene* answereth, *Deus fecit omnia ex nihilo, alia quidem immediatè alia mediatè*: God made all things of nothing, but some immediately, others mediately. His meaning is, that God made first of nothing a matter, a first matter, whereof hee made all other things. Now that first matter is made of nothing immediately, but the rest that were formed of that matter were formed of nothing mediately, because they were made of that which was made of nothing, and so secondarily or mediately, because I say then of nothing. But then you will say againe, *Ex nihilo nihil fit*, Of nothing nothing is made. And I answer you, that so it is in the

Lib. 2. cap 5.

the order of nature, now ſet and eſtabliſhed of God, but in God himſelfe this principle holdeth not. Or if you will thus. By man this is impoſſible, to wit, to make any thing of nothing, but with God all things are poſſible, and want of matter letteth not him. It is our comfort that hee could and can ſo doe: for thereby wee know his great ability to preſerve what ſo wonderfully hee hath made, as alſo to confound and turne to nothing all ſubtile and malicious practiſes againſt his children.

6 *To what end?* To the praiſe of his glory, ſaith the Apoſtle, for *in him, and by him, and for him are all things*, and this is the generall end. Beſides which, there be alſo ſpeciall ends and ſubordinate ends under them againe, as the manifeſtation, the acknowledging and contemplation of his heavenly and divine wiſedome and goodneſſe which appeareth in the Creation. For if the Lord would bee celebrated, then muſt hee create things to acknowledge him, and to celebrate and praiſe his name being knowne and manifeſted. Therefore he created things reaſonable and unreaſonable, that they might praiſe him, and be matter of his glory. *The heavens declare the glory of God, and the firmament ſheweth his handy-worke.* Againe, the government of the World a ſubordinate end to that againe. For therefore created hee the World, that he might governe it with his providence, and preſerve it, and ſo might ever declare his wonderfull workes, which he hath done from the beginning of the world, or now doth, or yet ſhall doe, eſpecially that he might governe his Church of elect Angels and men. *Liſt up your eyes* (ſaith the Prophet therefore) *and ſee who hath created theſe things.* Thirdly and laſtly, that all other things might ſerve to the health of body and ſoule, to the life, pleaſure, and neceſſity of man, and eſpecially to the good of his choſen, being unto them as it were meanes and miniſters whereby God doing them good, might bee honoured and prayſed of them. Onely man he created for himſelfe, and all the reſt for man.

Pro. 16 1.
Pſa. 103. 22.
Rom. 11. 36.
Pſa. 19. 1.
Eſay 40 26.
Gen. 1. 28.
Pſal 8 7.
1 Cor. 3. 22.

Why things created, whereof we know no uſe.

Now if any, with the *Manichees*, enquire wherefore many things were made whereof they know no uſe to man, either of things in the Sea or Land, let them conſider what Saint *Auſten* anſwereth: namely that herein they ſhould rather adore the riches of Gods power and goodneſſe, not onely in creating, but alſo in preſerving ſuch a multitude of things as hee hath created, and ſay with the Prophet *David, O Lord, how manifold are thy workes, in wiſdome haſt thou made them all, the earth is full of thy goodneſſe. Glory be to the Lord for ever: let the Lord rejoyce in his workes.* Though we know not the uſe of them, yet his wiſedome doth, and that ſhould content us. Sure we ought to be, that he made nothing in vaine, and it is ſaid of them all, *that they were good.*

Pſal. 104. 24. 31.

Hurtfull beaſts and ſuch like why created.

Yea, but what may bee ſaid for ſo many hurtfull beaſts and creatures as be in the world upon Land, or in Sea? Why did God create them? Surely it was enough for anſwer hereunto that was ſaid before, that though we know not by and by the good of a creature, yet therefore God may not be condemned for creating them, for hee may doe with his owne as pleaſeth him. Yet nevertheleſſe we may further ſay as ſome doe, that if man had not ſinned, no creature had beene hurtfull to him, and therefore now his fault to be blamed, not Gods creation. *Lactantius* anſwereth that in great wiſedome God hath made as well hurtfull things as others, that by contraries a fuller knowledge might grow in man to the praiſe of God that hath done all ſo well. And this true anſwer daſheth that great thunder-bolt, as hee thinketh, of the Epicure, made to overthrow Gods providence and care to governe the World, and maketh it ſeeme more fooliſh than fearefull. God (ſaith hee) either would take away all hurtfull things and cannot, or can and will not, or neither can nor will, or both can and will. If hee would and cannot, then wanteth he power, and is not God: if he can and will not, then he is envious, and is not God: if he neither can nor will, then both envious and weake, and ſo no God: if he both can and will, then how doe they yet remaine? This goodly argument is eaſily anſwered, by ſaying, hee can and will not, and yet not envious therein, but good and carefull for man, that hee might by ſight of contrary evill better diſcerne the good, and ſo profit thereby both in wiſedome and thankfulneſſe to the Lord. *Lactantius* his whole Chapter is very worthy thy reading.

De ira Dei. c. 13.

A great bolt of the Epicures.

Verſe 4.

When any thing was created, ſee and marke how God doth as it were examine it againe, by looking upon it, not that any blemiſh could be in his doings, but that rather it might bee a motive to us to conſider our doings. As for example, if hee conſider his created light, and ſee that it is good, let us conſider our offenſive darkneſſe, and ſee that it is naught, our doings whatſoever, and ſee the imperfection: ſo ſhall humility abandon pride, and arrogant confidence in our owne impurities be farre from us. So ſhall we ſigh to ſee our weakneſſe, pray for more grace to performe things better, and ever, with a feeling, ſay with the Prophet, *If thou Lord ſhalt mark what is done amiſſe, O Lord, O Lord, who may abide it.*

Pſal. 130. 3.

Verſe 9.

When you reade how the waters were gathered into one place, and gave roome for other things to grow upon the earth for mans good: remember with your ſelfe the rich cormarants of this world, who like floods and ſtreames of ſtrength, too much over-flow and drowne their brethren, their poore and weaker brethren in this world, not leaving any place for them to dwell in, or to inhabit neare them. Of thoſe is that woe pronounced by the Prophet, *Woe bee*

Eſa. 5. 8.

observed. Therefore it is not subject to generation to be made, or corruption to cease to be. Therefore it is eternall. We answer, that although it might be truely said, that many parts of the world are subject to alterations, as the ayre, the water, the earth, &c. and consequently the whole not perpetuall, whose parts be alterable; Yet with divinity we rather say, that *Generatio physica*, naturall generation and creation be two things, and differ much: so doe *Corruptio physica*, naturall corruption and violent destruction, which a ruining shall follow. Therefore although neither generation nor corruption can be without alteration, yet things may be created that have no alterations, as Angels, Starres, soules. And by divine power celestiall bodies may be destroyed, or at least changed and renewed, according to the saying: *Heaven and earth shall passe.* And again, *They all shall waxe old as doth a garment, &c. Behold, I create a new Heaven, and new earth*, and with such like. For the argument then it may be granted, that albeit the world was not *genitus*, generated, as I may say, yet it was created by God of nothing, and so their purpose faileth for all this cavill also.

The 4. Argument.

Fourthly they say, Time is eternall, therefore *motus*, moving: for time is the measure of moving: and if motion, then a thing moved, to wit, the World, &c. For answer whereunto, first, the consequence may be denyed: for time is not onely taken as Philosophy taketh it, for measure of moving, according to first and latter: But sometime it is put simply and absolutely for the continuance of a thing, though it be not the measure of the motion of the same. So may we call eternity and that infinite continuance, that I may so speak of God, who hath been from everlasting. But this is improperly, for indeed the manner that hath taken place in Schooles, is to call time the measure of moving. Now *Aristotle* not able by naturall wit to see rightly what difference was betwixt time and eternity, or what manner of continuance eternity was, judged time to be eternall, because he saw an eternity of a mover: which is not so, for there may be a mover eternall, to wit, God, albeit no *motus corporis mobilis*: for God is not *corpus mobile*, as the parts of the World are, and as Philosophy meaneth. Now, *Tempus est mensura motus corporis mobilis non Dei*, according to Philosophy. Secondly, touching the antecedent, that time is eternall, it may truely also be denyed. And for that which is usually brought to prove it, that it began with the first mover, in some moment or point of time, which being a conjunction of passed and future, presupposeth a point passed, and so another infinitely. It may be answered that every point of time is not a continuer and joyner of passed and future, but it is also sometime πέρας τοῦ χρόνου, an ending of time, whether it be at the beginning or ending. For as for example, the point in the line is not ever a continuer of the same line, joyning that which followeth after to that which went before, but also a certaine thing both beginning and ending the line: So in time there is, *Nunc initians*, a beginning and an instant, or a present that beginneth with the thing, and when the world tooke his beginning, then began also such an instant or present: there is also *Nunc continuans*, a continuing point, which is properly called time, because *Tempus est fluxio à priori ad posterius*, a going from the first to the latter: and at last *Nunc terminans*, an ending point, to wit, the end of the world now thus created, moving and beeing. Nothing therefore helpeth this argument, to prove an eternity of the World, more than the rest did. Many moe might be alleadged to this purpose, but no better than these, and I judge neither these nor them very pleasant to such as I especially labour to profit, because they conceive not such consequences. Wherefore I cut them off, and this onely I commend unto you to be thought of. It is impossible, even by the Philosophers owne rule, that there should be more infinites than one. Now God is one infinite, therefore nothing else in Heaven or Earth beside. But whatsoever is else, it had a beginning, and many things shall have an ending also. The rest by his power shall have an eternity given them to continue, not of themselves.

4 *How did God create all things?* Not by or with any labour, but by his Word: for *He spake the word* (saith the Psalme) *and they were made, he commanded and they were created. Liberrime sine ulla coactione, non necessitate absoluta, sed necessitate consequentia, nempe sua voluntatis:* Freely without any constraint, not by an absolute necessity, but by a necessity of consequence, to wit, of his owne good will. *Solo nutu sine ulla mutatione aut fatigatione*: Onely with his beck without any change or wearinesse in himself, which is the highest and excellentest kind of working.

Psal. 33. Rom. 4. 17.

5 *Whereof?* Not of his essence, neither of any former matter coëternall with himselfe, but of nothing: for if by him all things were made, surely beside him nothing is excepted from making, no not that first matter whereupon all things were made. But you will say, Man was made of the dust of the earth, fishes and fowles of the water, woman of man, and then how were all things made of nothing? *Damascene* answereth, *Deus fecit omnia ex nihilo, alia quidem immediatè alia mediatè*: God made all things of nothing, but some immediately, others mediately. His meaning is, that God made first of nothing a matter, a first matter, whereof hee made all other things. Now that first matter is made of nothing immediately, but the rest that were formed of that matter were formed of nothing mediately, because they were made of that which was made of nothing, and so secondarily or mediately, because I say then of nothing. But then you will say againe, *Ex nihilo nihil fit*, Of nothing nothing is made. And I answer you, that so it is in the

Lib. 2. cap 5.

the order of nature, now ſet and eſtabliſhed of God, but in God himſelfe this principle holdeth not. Or if you will thus. By man this is impoſſible, to wit, to make any thing of nothing, but with God all things are poſſible, and want of matter letteth not him. It is our comfort that hee could and can ſo doe: for thereby wee know his great ability to preſerve what ſo wonderfully hee hath made, as alſo to confound and turne to nothing all ſubtile and malicious practiſes againſt his children.

6 *To what end?* To the praiſe of his glory, ſaith the Apoſtle, for *in him, and by him, and for him are all things*, and this is the generall end. Beſides which, there be alſo ſpeciall ends and ſubordinate ends under them againe, as the manifeſtation, the acknowledging and contemplation of his heavenly and divine wiſedome and goodneſſe which appeareth in the Creation. For if the Lord would bee celebrated, then muſt hee create things to acknowledge him, and to celebrate and praiſe his name being knowne and manifeſted. Therefore he created things reaſonable and unreaſonable, that they might praiſe him, and be matter of his glory. *The heavens declare the glory of God, and the firmament ſheweth his handy-worke.* Againe, the government of the World a ſubordinate end to that againe. For therefore created hee the World, that he might governe it with his providence, and preſerve it, and ſo might ever declare his wonderfull workes, which he hath done from the beginning of the world, or now doth, or yet ſhall doe, eſpecially that he might governe his Church of elect Angels and men. *Liſt up your eyes* (ſaith the Prophet therefore) *and ſee who hath created theſe things.* Thirdly and laſtly, that all other things might ſerve to the health of body and ſoule, to the life, pleaſure, and neceſſity of man, and eſpecially to the good of his choſen, being unto them as it were meanes and miniſters whereby God doing them good, might bee honoured and prayſed of them. Onely man he created for himſelfe, and all the reſt for man.

Pro. 16 1. Pſa. 103. 22. Rom. 11. 36.

Pſa. 19. 1.

Eſay 40 26. Gen. 1. 28. Pſal 8 7. 1 Cor. 3. 22.

Why things created, whereof we know no uſe.

Now if any, with the *Manichees*, enquire wherefore many things were made whereof they know no uſe to man, either of things in the Sea or Land, let them conſider what Saint *Auſten* anſwereth: namely that herein they ſhould rather adore the riches of Gods power and goodneſſe, not onely in creating, but alſo in preſerving ſuch a multitude of things as hee hath created, and ſay with the Prophet *David, O Lord, how manifold are thy workes, in wiſdome haſt thou made them all, the earth is full of thy goodneſſe. Glory be to the Lord for ever: let the Lord rejoyce in his workes.* Though we know not the uſe of them, yet his wiſedome doth, and that ſhould content us. Sure we ought to be, that he made nothing in vaine, and it is ſaid of them all, *that they were good.*

Pſal. 104. 24. 31.

Hurtfull beaſts and ſuch like why created.

Yea, but what may bee ſaid for ſo many hurtfull beaſts and creatures as be in the world upon Land, or in Sea? Why did God create them? Surely it was enough for anſwer hereunto that was ſaid before, that though we know not by and by the good of a creature, yet therefore God may not be condemned for creating them, for hee may doe with his owne as pleaſeth him. Yet neverthelеſſe we may further ſay as ſome doe, that if man had not ſinned, no creature had beene hurtfull to him, and therefore now his fault to be blamed, not Gods creation. *Lactantius* anſwereth that in great wiſedome God hath made as well hurtfull things as others, that by contraries a fuller knowledge might grow in man to the praiſe of God that hath done all ſo well. And this true anſwer daſheth that great thunder-bolt, as hee thinketh, of the Epicure, made to overthrow Gods providence and care to governe the World, and maketh it ſeeme more fooliſh than fearefull. God (ſaith hee) either would take away all hurtfull things and cannot, or can and will not, or neither can nor will, or both can and will. If hee would and cannot, then wanteth he power, and is not God: if he can and will not, then he is envious, and is not God: if he neither can nor will, then both envious and weake, and ſo no God: if he both can and will, then how doe they yet remaine? This goodly argument is eaſily anſwered, by ſaying, hee can and will not, and yet not envious therein, but good and carefull for man, that hee might by ſight of contrary evill better diſcerne the good, and ſo profit thereby both in wiſedome and thankfulneſſe to the Lord. *Lactantius* his whole Chapter is very worthy thy reading.

Deira Dei. c 13.

A great bolt of the Epicures.

When any thing was created, ſee and marke how God doth as it were examine it againe, by looking upon it, not that any blemiſh could be in his doings, but that rather it might bee a motive to us to conſider our doings. As for example, if hee conſider his created light, and ſee that it is good, let us conſider our offenſive darkneſſe, and ſee that it is naught, our doings whatſoever, and ſee the imperfection: ſo ſhall humility abandon pride, and arrogant confidence in our owne impurities be farre from us. So ſhall we ſigh to ſee our weakneſſe, pray for more grace to performe things better, and ever, with a feeling, ſay with the Prophet, *If thou Lord ſhalt mark what is done amiſſe, O Lord, O Lord, who may abide it.*

Verſe 4.

Pſal. 130. 3.

When you reade how the waters were gathered into one place, and gave roome for other things to grow upon the earth for mans good: remember with your ſelfe the rich cormarants of this world, who like floods and ſtreames of ſtrength, too much over-flow and drowne their brethren, their poore and weaker brethren in this world, not leaving any place for them to dwell in, or to inhabit neare them. Of thoſe is that woe pronounced by the Prophet, *Woe bee*

Verſe 9.

Eſa. 5. 8.

to them that joyne house to house, and land to land, till there be no place left, &c. This is in mine ears, saith the Lord of hoasts, and surely many houses shall be desolate, even great and faire, without inhabitants. A fearefull threatning, if it were observed, that men for denying others place by them, shall lose their own places. How much better were it even of these waters to learn to contain our selves in one place appointed, and to leave roome for others, without drowning and overflowing them with our greedy mindes, till the wrath of the Lord overflow us also, and give unto others all our gatherings? But meditate of this more your selfe, &c. *Cesserunt aquæ suo loco, ut terra possit fructificare, tibi verò non præcipitur tuum locum relinquere, sed alienum non occupare.* The waters (saith one) went out of their place where they were, and gathered themselves into a lesser roome, to the end the earth might fructifie and bring forth, but thou art not required to leave thine owne place, onely another mans place thou shouldest not covetously and unconscionably seeke to possesse.

Vers. 11. 12. *&c.* You may note what God saith, of the earth, of the waters, and of the lights, that hee created, &c. How he requireth much of them, as namely, that the earth should bring forth whatsoever it might to mans use, the waters likewise many things, and the lights should not only give light, but be for signs, and for seasons, and for daies, and for yeares, &c. Let it quicken us a little, if being able to doe much, we doe but little, and so sit downe as if we had well deserved both of God and man, both of Church and Common-wealth. These creatures named and noted, performe many things, and looke for no recompence, no hire, and shall it not move us? If giving a cup of cold water shall not lose his reward, when I can give no more, and if casting in two mites shall be both noted and praised, when it is what I may, shall not giving and casting, willing and working of much more, be much more honoured of that spying eye, and rewarding hand of the most High, when we have received ability to doe much more? Surely it shall, and the meditation is profitable, if you pursue it in your mind further. Happy is he that having received but two talents worketh thereafter, and gaineth two moe; but more hath he to rejoyce, if he well consider it, that having received five, gaineth five moe by labouring faithfully, according to his measure received, &c.

When God pleaseth to have man made in his own image, according to his likenesse, it might remember us of the pride of some, who cannot abide to have any like them, no not even a little to resemble them, or come neere them in any circumstance of life or maintenance, but crush, and presse, and pluck down their growing neighbour by sundry devises of malice and envy, if they see him but like to resemble them. A sin that will find as well a crushing God in his due time, as now it bruseth others in unbrotherly sort. The Lord scorneth not, nay the sweetnesse of God most sweetly vouchsafeth thus to honour dust and earth, and wee vile wormes scorne that our Christian brother, as good as we, and peradventure better in respect of God, should any way be said or thought to be like us. Is it well, or will it be well in the end? &c.

In what time God created all.

7 And lastly, *in what time*, or how many dayes did God create all things? In sixe dayes saith the Scripture, and every day something, saith this place, till the seventh day, wherein he rested. *Non uno momento, sed sex dierum spatio:* not in one moment, but in six daies space. If you happily think or meet with *Syrach* his words, who saith, *He that liveth made all things together, the Lord who onely is just, &c.* you must consider, that he speaketh not of the time, but of the multitude of creatures. Meaning that God made them all together before he rested and gave over creating, but not meaning that he made them all in one moment of time, or in one day, for wee see both this place and others against it: The Lords owne commandement, written with his owne finger giveth testimony, that in sixe dayes the whole was made. Thus are we instructed in all these seven points that I named in the beginning: to wit, Who created, what was created, when, how, whereof, to what end, and in how many dayes, or what time.

How the creation profiteth us to the knowing of God.

Now touching the use, this further. What may be known of God, saith the Apostle, is manifest in these creatures, for God hath shewed it unto them: for the invisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, &c. The quantity, qualities, course, and perpetuities of things created, how doe they shew God? Surely saith the Prophet, *The heavens declare the glory of God, and the firmament sheweth his handy-work.* Psal. 19. Againe the same Prophet teacheth the like, when hee goeth from this creation to the view and thought of Gods wonderfull and great love to mankind, saying, *When I behold the heavens, even the works of thy fingers, the Moone and the Starres which thou hast ordained, O what is man Lord think I then! &c.* Psal. 8. 3. Reade the whole Psalme.

How *Moses* could write of these so long before him done. Acts 7. 22.

Concerning other things to be observed in this Chapter, some say, How could *Moses* write of these things that were done so long before hee was borne? Surely not by any wisdome and learning of Egypt, wherein yet he was most excellent, but by that holy Spirit of God, whereby he had received to be a faithfull Minister in the house of God, being in this above all Prophets, that he was inabled not onely to governe things present, and foretell things future, but thus notably to lay downe things passed from the beginning of the world.

Verse 7. Touching those *waters above the firmament*, well said *Beda* in his time, what maner of waters they

they be, and for what purpoſe ordained he knoweth that made them: thereby giving us to learne what modeſty becommeth us in ſpeaking of the ſecrets of God. The ſame power that is able to uphold all the frame of this World, without any earthly prop, is able to hold thoſe waters there in that place, to that end that his wiſdome hath ordained them for, and this ſhould content us.

Waters above the firmament to what uſe.

Becauſe it is ſaid, *Let the lights be for ſignes, &c.* therefore Aſtrologers catch, as though their unlawfull dealings ſhould therein be warranted. But let them conferre, *Eſay* 44. *verſe* 22. and *Ierem.* 10. *verſe* 2. with this, and then it will appeare that herein the Lord meant not to warrant what there he miſliketh: but that theſe words are to bee taken in things naturall and politicall, as ſignes of day and night, Summer and Winter, &c. For if the ſtarres inclined men unto evill; how ſhould it be ſaid, that God ſaw them to be good when he had made them; nay, how ſhould it not redound even to the touch of the Creator thus farre, that he is author of evill. But that be farre from us to ſay, and therefore let God be good, and their Art wicked and naught. Let *Auſten* ſpeake for all that I could name unto you; *Fugiendum omnibus modis ab hac arte monemus. Curioſi etenim ejus, inimici ſunt Dei, & ſine ſolicitudine nunquam ſunt. Semper enim ſuſpenſi expectant quod minime certum ſciunt*: We exhort all men, ſaith he, to flie from this Art: for they that are curious thereof, are the enemies of God, and are never without fearefull cares, ever expecting what they know not to be certaine. Againe, nothing ſo contrary to Chriſtianity as the Art, for it is againſt the Law of God. With a number ſuch like ſpeeches, he himſelfe in his youth having beene delighted with it, as he confeſſeth.

Verſ. 14. Aſtrologie not warranted. Eſay 47.12. Eccle. 7.2. 8. Chap. Eſay 41.22. Pſal. 104.19.

Aug in queſt. de civit. Dei. Confeſſ. in Pſalmes contra Academ.

What it is for man to be created *according to the Image and ſimilitude of God*, the Apoſtle *Paul* teacheth, *Epheſ.* 4. 24. and alſo *Coloſſ.* 3.10. Reade *Iunius* for more.

Gods Image what it is.

Man is appointed here his food of God that hee ſhould eate, and ſome move the queſtion how that ſhall be. For if man were created immortall if he ſinned not, what needed hee any meate to bee appointed for him, ſince yet he had not ſinned. Anſwer is made by ſome, that there be two kindes of immortall, one that cannot die, but ever live, another that may live for ever, a condition being obſerved, and die alſo if that condition be broken. One immortall after the firſt ſort, needeth no meate; but hee that is immortall after the ſecond ſort doth need, and ſuch was *Adam*: if hee had not ſinned he had not dyed, but ſinning he was ſo made that he might die, and therefore his fleſh and nature not ſuch that could live without meate. Others anſwer that this appointment of meat was made by God in reſpect of their fall, which he knew would be. Howſoever it was, curioſity becommeth us not: but this comfort wee may rightly take by it, that what the Lord hath made, he will maintaine and nouriſh, and caſteth for them his Providence ever to that end, even as the Prophet ſaith, *Caſt thy care upon the Lord, and he ſhall nouriſh thee up, He is our Father, and knoweth what we have need of. He careth for us*, as ſaith S. *Peter*. Againe, in that he ſaith, *Ego dedi*, I have given, ever may we be put in minde by it when we ſit downe to eate, from whence thoſe gifts and bleſſings come: ſurely even from hence, *I have given them*, and therefore thankfulneſſe is due, and moſt due to ſo good a God and carefull a Father.

How doth God appoint man food before his fall.

That it is ſaid, *When all was made the Lord ſaw, and all was good, yea, exceeding good*, the like having beene teſtified alſo particularly, it may admoniſh us, as neare as ever we ſhall obtaine ſtrength, to endeavour to bee like our heavenly Father, in doing nothing but what may receive in his mercy ſuch teſtimony that it is good, for great is the comfort of that, and more than great the diſcomfort of the contrary.

Verſ. 31.

Follow God in doing all well.

The making of all things befor man, ſheweth Gods wonderfull mercy and love to man, who would as it were prepare every thing for his uſe and comfort, before he would have him bee in the world. Not unlike to a man here amongſt us, that loving the friend whom hee intendeth to have with him, and to come unto him, ere ever he will have him come, makes all things ready that may be either for pleaſure or neceſſity to him, and then ſendeth for him to come, all things being ready. O what is man, fraile man, wretched and miſerable man, that God ſhould thus regard him, may we well ſay with the Prophet, yet thus it was. And ſhall that God that thus prepared for man ere ever he was, now forſake man when he is, if he be not moſt unkindly and too unkindly forſaken of man? It cannot bee, it cannot bee, and therefore in all diſtreſſes caſt your eyes upon him, and thinke of ſuch teſtimonies of his love as this was, and bee ſure that he knowing what you have need of, will never forſake you.

Gods love provideth all ready for man before he is made.

When the Angels were created, it is not preciſely named, but that they were created, both by this place it is knowne, and *Coloſſ.* 1.16. by *Inde* alſo and *Peter*: the uſuall opinion is, the firſt day, reade *Iunius*.

Creation of Angels.

And this of this Chapter briefly.

CHAP.

CHAP. II.

The generall heads of this Chapter are three.

The institution of the Sabbath.
A repetition of some things concerning Creation.
The institution of Mariage.

Verse 2. How God resteth.

CONcerning the first, it is said, God rested the seventh day, and thereupon consecrated it holy to his Church for ever: which rest of the Lord must bee understood from creating, not from preserving: and from creating, to wit, of any new kinde, for otherwise daily he createth the soules of men, and disposeth them to their bodies. If any question be made of briars, brambles, and such like, not created at first, but springing up since, answer may bee made, that these, and many other things appertaine to corruption, and here mention is made onely of perfection. These things have proceeded from God punishing, and the sixe dayes workes from God not offended.

How the Father yet worketh, &c.

Divers Sabbaths.

2 This Sabbath begun thus by the Lords owne example, after it pleased him by a law to ratifie, *Exod.* 20. it was called *The Sabbath of dayes*, because it was every seventh day. Beside which the Jewes had a Sabbath of yeares, every seventh yeare, *Exod.* 23. *Levit.* 25. and seven times seven yeares made 49. the next yeare after being ever the *Iubile*, to wit, every 50. yeare: Then was the *Sabbatum magnum*: the great Sabbath, when the Passeover fell upon the Sabbath, as it did that yeare Christ suffered, *Iohn* 19.

3 That most strict and precise rest, specified in the law from all worke, from roasting of meate, gathering of sticks, *Exod.* 16. 29. 35. 3. and *Numb.* 15. from any long journey, and such like, were Ceremoniall, and therefore with other the Ceremonies of the law are abrogated by Christ, there remaining to man now a further freedome, and yet without breach of the Sabbath, as I pray you reade in my Treatise upon that commandement at large. The day also of the Jewes Sabbath was changed from the Saturday to the Sunday by the Apostles themselves, *Acts* 20. 7. 1 *Cor.* 16. 2.

Ends of the Sabbath.

4 The end and uses of this Sabbath also you may there more at large see, to wit,

For order in the Church of God, that we might meet together, and none be freed from serving God at least one day in seven.
For the reliese of servants and brute beasts, which by pittilesse worldlings might else be abused.
And lastly, to resemble, and still to remember us of our eternall rest in Heaven, to be cared for now, and enjoyed then when this life is ended, Esay 58. 13.

Exercises.

The exercises also of this Sabbath you may there reade, to wit, preaching, praying, reading, singing, conferring, mutuall admonishing, visiting the sicke, poore, prisoners, with many such like.

But before, and beside this doctrine of the Sabbath, you may observe the words of the Text, that *Heaven and Earth were finished, and all the hoast of them.* Againe, in the second verse, that *God ended his worke.* And hereby consider if you will, how the Lord not leaving his good and gracious worke once begun unfinished, well shall it beseeme his children and servants to doe the like, even to begin good things, and to end them, not leaving off in the mid-way, as too many doe; much lesse beginning evill, and going through with the same whatsoever it cost us, either of trouble to body or minde, or of charge to the purse. Yea, you may even with good profit observe what the Holy Ghost noteth of the difference of disposition in the godly and the wicked, concerning this thing: namely, how the godly, rightly resolved, and plentifully indued with the Spirit, cannot content themselves to give over a good worke, or a good purpose, but it is an unquietnesse in their consciences if they doe: and the wicked from his wickednesse cannot be drawne, but he will goe through with it, as I said, if he possibly can have his will. An example of either shall serve to occasion you to thinke of moe, whereof both in Scripture, and in our experience there are not a few. *David*, you remember, went in zeale of his heart to fetch home the Arke of the Lord, but when hee saw the fearfull judgement of God upon *Vzzah* that touched it, he was dismayed, and left it with *Obed Edom*, but not quiet in himself that he had given over so good a worke, he voweth with himselfe that he will not enter into his house, nor climbe up into his bed, nor suffer his eyes to sleepe, nor his eye-lids to take any rest, untill he had found out a place for the Lord, an habitation for the Almightie God of *Iacob*. Wherefore hee prepared a place for the Arke of God, and piched for it a Tent, hee gathered all Israel together to Jerusalem, to bring it up unto the place appointed, &c. Afterward he falleth into consideration with himselfe, and into speech with *Nathan* the Prophet, that it was not fit hee himselfe should dwell in an house of Cedar-trees, and the Arke of the Lords Covenant remaine

2 Sam. 6.

Psal. 132.

1 Chron. 15. 1.

1 Chron 17. 1.

remaine under curtaines, and therefore hee would build a house for it, &c. What a working is here of a good purpose in an holy minde, not giving any rest or contentment as long as it is unfinished and given over. So should it be with all good hearts, in all good endeavours to a good and godly use. Contrariwise, see the wicked building the Tower of Babel, with all diligence, paines, and charge, and remember duely what God saith of them, that they could not be stopped from that wicked action of theirs. Here is the forwardnesse and resolution that I speake of in evill men to effect evill things, and not to be drawne from their sinfull purposes. No, they will even fall out with any that will so perswade them. Wherfore let us indeavor to be like our heavenly Father, of whom it is here said, that he ended his worke, and gave not over till it was ended. God by this meanes shall bee greatly glorified, our countrey and friends often more pleasured, and fewer complaints of wavering weaknesse and unstabled mutability bee brought against us. A stedfast heart to effect a good begun, is a great vertue: And an obstinate minde to goe forward with an ill begun, is a damning sinne.

Gen. 11.6.

6 *And he rested the seventh day*, saith the Text. A remembrance to divers in divers respects. To the greedy covetous man that wanteth nothing and yet cannot rest. But it is said of him as the Wise man speaketh: *The sleepe of him that travelleth is sweet, whether hee eate little or much; but the saciety of the rich will not suffer him to sleepe.* To the idle slow-belly it is a remembrance, that then he should rest when he had wrought, for so did the Lord; and that hee should worke more, and rest lesse, as did his God also, sixe dayes creating, and one day resting. But many quite contrary turne all these things, and forget the rule laid downe by Gods Spirit, that *hee which labooreth not should not eate.*

Eccles. 5.11.

Raine the gift of God.

1 Touching the repetition of things concerning Creation, *verse* 4, and 5. it is said, *that God had not yet caused it to raine:* Therein ascribing it to the Lord, as his peculiar power to open and shut the heavens, and to send drought or raine, according to his good pleasure. And indeed so it is very often repeated in the Scriptures, that we might duely confesse it, and thankfully ever consider it. *I will send you raine* (saith the Lord) *in due season, and the earth shall yeeld her encrease, yea, I will give the first raine and the latter, that thou mayst gather thy wheate, thy wine, and thy oyle.* The use of this knowledge we learne by the Prophet, even to say in our hearts, *Come let us now feare the Lord our God that giveth rain both early and late, in due season, and which reserveth unto us the appointed weeks of the harvest.* That a mist supplyed the place of the raine, and watred all the earth, wee learne the great power of God, to furnish and stead himselfe ever with meanes to effect his will. If he have not one thing, he can take another, and never will he want convenient instruments of mercy for his Children.

Levit. 26.4. Deut. 11.14. Ierem. 5.24.

God will never want meanes.

Verse 7. Mans base matter should humble him.

2 Man was created of the dust of the earth, that so base a matter might ever worke humility of minde, cut the cords of swelling conceits (for wherefore should dust and clay be lifted up) and cause a true remembrance of assured end, that earth we were, earth wee are, and to earth againe wee shall returne: he, not we, can tell how soone.

All made ready to man.

3 But ere ever he made man, he made all things for man, as was noted before. The earth to goe upon, the Heavens to cover him, the Sea for wals, Fishes and Fowles, Hearbs and Trees, to feed and comfort him, to delight and accompany him, light by day, and the like by night, many a greene and pleasant thing, and what wanted of such creatures for man before hee was. Is this God a changeling? was his care for man then so great, and is it now nothing? No, no, he is the same, and though we have sinned, yet he is intreated, and for Christ, as he was hee will be carefull and good for man and to man for evermore. Yet this is not all, but consider we further of this thus: that if this dealing shewed love and care to *Adam*, then how is it not each one of our cases this day in some respect? For before ever he would have any of us to live and breathe in this world, we see, had he not provided parents and friends, houses and comforts, and whatsoever might be needfull for us? O love then to us also most kinde! and a care that may assure us he will ever care for us. Love him and feare him, honour him and serve him, he is your God, who provided for you before you were borne, things needfull for you against you should be borne, and will he ever forsake you now when you are borne? O faith increase, grow, and be strong!

God not lesse carefull of us then of *Adam*.

Helpe Lord, helpe, for flesh is full fraile, and fainter than I would.

Verse 7. God both giver and taker of life.

4 *God breathed in his face the breath of life, and man was made a living soule.* God gave life then, and who can take it away without his leave? can raging tyrants, bloody persecutors, slie *Iudasses*? No, no, till he will, you cannot die, thunder they, and threaten they never so much, and breathe out slaughter every houre against you; God gave life, and God must take it away, it is one prerogative of his, you need not feare. Againe, who can preserve life but he that first gave it? No man, no meanes. And therefore using as you are occasioned, what God hath appointed of any helps, yet cast your eye ever upon the Fountaine from whom life came at the first. It is another prerogative againe of his, to preserve life also, and to give his blessing for that purpose to his creatures, Hearbs or Plants, meates or drinkes, men and their counsels whatsoever.

No Physicke without God can profit.

Againe, life is the of gift God, therefore abuse not what God hath given you. It was not of your

Life must bee accounted for

your selfe, but it was given you, you must account for it how you have used it to the givers praise, and your owne discharge.

Verse 8. Paradise made for a figure of Heaven.

5 God made a Paradise, *a Garden* most pleasant as ever was, that it might bee for ever to posterity after a figure of a celestiall place, abounding with innumerable comforts for the godly, prepared in heaven. He made not man in Paradise, but translated him, and put him in it after he was created, that it might resemble, that we also shall bee removed from the place where we first tooke our beeing, to a place with our God, where we shall never take ending.

Vers. 9. Some pleasures allowed.

God set in this Paradise things not onely profitable for use, but pleasant also for sight, thereby assuring us, that he disliketh not our pleasures any more than our necessaries, but most graciously alloweth that we should have both, so that we will let the Tree of life alone, that is, so that wee doe not swell above that which is allowed unto us, but bee obedient to God, and with praise and thankes use his creatures.

Vers. 15. Idlenesse hated of God from the beginning.

6 *God set man in this Garden, to dresse and keepe it*, not allowing man in his most innocency to be idle: no, he would not have his Angels to want what to doe, but made them ministring Spirits. How then should hee now, when corruption hath caused a curse, and that curse given cause of force to labour, allow loathsome idlenesse? Be sure he doth not, bee sure he will not. And therefore all honest mindes will not looke for now what was not lawfull then. Yet differed that labour then much from our labour now, for that was an injunction inferring no griefe, and this is a paine deserved by sinne.

Verse 17. Man schooled to obey even in Paradise.

Learne of God how to bring up youth.

7 God allowed them not to *eate of the Tree of knowledge of good and evill*, that they might be acquainted even from their beginning, with obedience and submission to their Maker: which as it was first and before all sinne, so should it be ever of more account, to a godly minde, than all the pleasure of sinne under heaven. If not, we see the curse upon the contrary, it shall cause us die the death, that is, eternall damnation is the due reward of contempt of Gods commandement by disobedience. Me thinke we may profit thus by it also: to see how God tooke his course to bring up these new created Servants of his, and so we to do to such as God sends to us. He would inure them with obedience even from the first, and have them know what awe was to their superiour: so let us doe to our children and charge, and wee shall follow a good patterne. Bow their backes even from their Cradle, that is, ever as yeares permit, let them learne to obey, and it shall be well: for he well ruleth that hath well obeyed, and he commeth the rather to beare that credit, when other cockered wantons have the wrath of God, and the dislike of men against them. This is enough, though I say no more, yet thinke you much more of it, whom you follow, when you make over bold whom you should keepe under. Wanton darlings have made many weeping parents, and drunke to their woe of the cup of shame, when they might have beene honoured if they had learned subjection. They breake rather than bow, when once time is past.

Mariage the third point of the division, is also laid downe to us in this Chapter, and in this sort:

Verse 18.

1 *Who ordained it? even the Lord: for the Lord said*, It is not good for man to bee alone, let us make him an helper.

2 *For what cause? to be a helpe, a comfort, and good unto Man.*

3 *When? in Paradise, when man was yet in his innocency.*

Verse 21.

4 *Whereof the woman was made? of the ribbe of mans side, thereby becomming bone of his bone, and flesh of his flesh.*

The holinesse of Mariage. Mat 19.

All which are great testimonies, proofes and arguments of the holinesse and goodnesse of this divine institution of Mariage, whereunto may be added the words of the Lord Jesus in the Gospel, *Whom God hath joyned together let no man put asunder.* Gods conjunctions be ever holy and good, therefore mariage most commendable and honourable. The words of the Apostle, *Every one hath his proper gift, but all the gifts of God be holy and good, therefore Mariage honourable.* Againe, *The unbeleeving husband is sanctified by his beleeving wife, and the unbeleeving wife by the beleeving husband:* therefore mariage most holy and good. For how could an impure thing sanctifie and make holy the users? it would pollute them, and not sanctifie them if it were such. Againe, *Possesse your vessels in holinesse*, meaning of married people; therefore mariage holy. Finally, the prohibition, dislike or contempt of it, is called a doctrine and conceit of the Devill: therefore most holy and honourable is mariage, and ever was since it was ordained.

1 Cor. 7. vers. 14.

1 Tim 4.

Popery impeacheth matrimony.

Mariage holy in all men, not onely in some.

These things thus note wee against all Heretickes, or Popes and Papists whatsoever, that impeach the dignity of this the Lords ordinance, first in Paradise, even in mans innocency. If any ignorantly thinke, yet happily it is not so unto all men, let him truely thinke of the words of the Holy Ghost to the contrary, *Mariage is honourable amongst all men:* all men I say againe, and marke it, *and the bed undefiled*, when whoremongers and adulterers the Lord shall judge. When God saith All, dare you say Not all? Let him also view with conscience, not to cavill against

againſt the truth, the generality of the ſpeech. For avoyding of fornication, let every man have his owne wife, and every woman her owne husband. Every man, every woman, without exception, Prophets were married, Prieſts were married, Apoſtles were married, Evangeliſts were married, and what calling wholly was ever excepted by God?

Every man, every woman.

· This briefly thus noted of this holy inſtitution, for fuller profit yet by the Text conſider it further, and marke;

Verſ. 18. See by God what to ſhoot at in your actions.

1 How it is not ſaid by God that it was not good for *Adam* to be alone, but for *man to be alone*; thereby in wiſedome enlarging the good of mariage to man in generall, that is, to ſome of all ſorts, and not tying it to *Adam* alone, or to any ſort onely. Againe, in ſaying it is not good, you ſee what the Lord regardeth in his actions and workes, to wit, goodneſſe and profit to the uſers, how good it may be, how comfortable: which is a good leſſon for all ſuch as regard in their deeds, their wils, their pleaſures. *Sic volo, ſic jubeo*, So will I, ſo command I; not reſpecting at all the good of any other. Shall ſinfull fleſh diſdaine to doe what the Lord of lords doth? He, though hee have all power and authority, yet will not doe onely according to that, but he looketh how good it may be that hee doth; and ſhall ſinfull fleſh, duſt and earth, upon a little authority bee ſo proud, that their will muſt rule all actions? O carry we then this teſtimony of our conſciences with us evermore, that in our doings we regard how good it may be unto others, not to our ſelves onely, and that is to be like God.

Abuſe of authoritie.

2 Marke it with all your heart, how God doth conſider before ever man ſee the want himſelfe, what may be good for man, and entreth into purpoſe to make for him, and prepare for him what yet he wanted and had need of, ſaying, *Let us make man a helper like himſelfe*. O how may we cleave and cling to the Providence of this God in all comfort of our mindes, that thus thinketh of what may be good for us before ever we thinke of it our ſelves, and not only thinketh of it, but provideth it and prepareth it for us, ſaying in all matters as in this, yet my ſervant ſuch an one wanteth ſuch an helpe, it is not good for him to be without it, come therefore let us prepare it for him, &c. How have you your ſelves that reade this, taſted of this goodneſſe of God ere this in many ſeverall things, that were in his purpoſe prepared for you before you knew your want your ſelfe, and given to you in time, you even now at this inſtant enjoying divers of them? Will you then diſtruſt his care hereafter, if any thing yet bee wanting to you, having found him ſo heretofore? God forbid. And follow this note in your meditation long, for it is comfortable.

God conſidereth mans want before himſelfe. Note.

3 That woman is honoured with the title of a *Helper*, not onely ſheweth the goodneſſe of the inſtitution, as was noted before, but teacheth alſo how deare and beloved ſhe ſhould bee to her husband, for whoſe good ſhe was ordained and given. Who will not cheriſh, foſter, and love what is given him for a helpe, not by man, but by God himſelfe? Her helpe chiefly conſiſteth in three things, in bearing him children the comforts of his life, and ſtayes of his age, which he cannot have without her. In keeping his body holy to the Lord from filthy pollution which the Lord abhorreth. The Apoſtle ſo teaching when he ſpeaketh thus, *For the avoiding of fornication, let every man have his owne wife.* And thirdly, in governing his houſe, children, and family, and many wayes tending his owne perſon both in ſickneſſe and health. Theſe all and every one are great helpes, and therefore the woman juſtly to bee regarded for them.

Verſe 18. Woman a helper. Wherein her help conſiſteth. 1 Cor. 7.

In this laſt, man alſo hath his care, to wit, ſo to furniſh the woman with direction and ability, that ſhee may doe within doores what of her ſhould bee done. Whereupon the man is compared to the Sunne that giveth light, and the woman to the Moone that receiveth light from the Sunne: *Mulier fulget radijs mariti*, the woman ſhineth with the beames of her husband, is an old ſaying, becauſe he ſhould provide what ſhe may diſpoſe and ſhine withall in her houſe, to both his and her comfort and credit. But it is quite contrary with many idle drones, that ſhine with the beames of their wives, that is, idely live by their wives ſore labour, and wickedly ſpend what they truely get by day and by night, with any induſtry.

The man ought to furniſh the woman. The woman is the Moone. Idle men ſpend what their wives get.

4 But whereupon was woman made? Surely not of an outward but of an inward part of man, that ſhe might be deare to him even as his inwards. Not of the head of man, leſt ſhee ſhould be proud, and looke for ſuperiority. Not of the foot of man, leſt ſhe ſhould bee contemned and uſed as farre his inferiour; but of his ſide, that ſhe might be uſed as his fellow, cleaving to his ſide, as an inſeparable companion of all his haps whilſt they two live. And as the ribbe receiveth ſtrength from the breſt of man, ſo doth the woman from her husband: his counſell is her ſtrength, his breſt ſhould ſhe account of to be ruled and governed by in all her wayes, and ſeeke to pleaſe him, and eaſe him from all griefes as ſhee any way can, knowing ever that ſhee is moſt weake without her husbands breſt, from which commeth all her ſtrength and good comfort at all times. No creature had his mate made of his owne fleſh but man, and therefore no creature under Heaven ſhould bee like man in the love of his mate, but Man above them all.

Verſ. 21. Why of the rib made.

Note.

That man was caſt in a ſleepe till the ribb was taken, it may happily admoniſh us how hard it is to get from a man that which may be to his great good, except he bee caſt as it were into a

ſleepe,

sleepe till it be taken and used: and when he seeth the good of it, he is contented and glad also, as *Adam* was here of his wife.

Vers.22. What manner of meeting is right mariage.

5 It is, if you marke it, not onely said that God made Woman, but that he brought her to Man: and thereby we are taught, that mariage is not every meeting of man and woman together upon their owne heads, but when God bringeth them together, either to other: and God bringeth not together, except in his feare they meete with consent of Parents, and such as are interessed in them, and all due circumstances and order appointed by God, and used by his Church wherein they live. Againe, it teacheth his worke and providence, still to bee to bring every Man his Mate. *House and riches* (saith *Salomon*) *are the inheritance of the Fathers, but a prudent wife commeth of the Lord.* Againe, *He that findeth a wife, findeth a good thing, and receiveth favour of the Lord.* The Lord therefore, I say, did not onely at the first bring the Woman to the Man, but even yet still, and for ever, he is the bringer of every woman to her husband, and of every husband to his wife, that meet as they ought, in his feare. Pray therefore ever to this Fountaine of mercy, when these matters are in hand, that hee in his goodnesse would bring a good one, &c. For, *He that hath gotten a vertuous woman, hath begun to get a possession, she is a help like unto himselfe, and a piller to rest upon. If there bee in her tongue, gentlenesse, meeknesse, and wholesome talke, then is not her husband like to other men. Where no hedge is, the possession is spoyled, and he that hath no wife, wandreth to and fro, mourning, &c.*

Pro.19.14. Pro.19.22. It is Gods worke still to bring every man his mate. The praise of a good woman. Meeknesse in a woman is a jewell. Eccluſ 36.24.

Verse 24. How farre mariage may allow to forsake Parents.

6 That a Man ought to forsake Father and Mother, and cleave to his Wife, it declareth againe, what neare and deare a conjunction is betwixt them two, what unity and agreement ought ever to be, what monsters they bee that seeke to separate their bodies or mindes that are thus conjoyned, with divers such points. And it is not to bee understood as though mariage freed children from the honour of their Parents, but onely so farre am I to forsake Father and Mother, as the cleaving to them is the forsaking of my Wife: for if these two be repugnant one to the other, then is the Wife before the Parent, but if both may stand together, then is the bond to Parent firme and fast still, and they to be cleaved unto also, and not forsaken.

Verse 25. Three things to be learned by our first nakednesse.

7 *The Man and his Wife were both naked, and not ashamed.* That they were created naked, doth well declare how peaceable we should be amongst our selves, and how contrary to our beginning these weapons and armour be that now we are forced to use. We were made then, and are borne now with no jacks on our backs, no sallets on our heads, nor speares in our hands, but naked: and now we be armed in such sort, that if a beast should be brought forth in resemblance like us when wee be so armed, surely it would be accounted a great Monster, and brought forth for the hurt of all other creatures. Secondly, it doth teach us, how wee shall depart againe, surely naked, for as naked we came, so naked shall we goe, and carry no more away than we brought with us. Thirdly, it stayeth us with comfort when any losse befalleth us of these worldly goods, for so did it *Iob*, when upon his losse he said, *Naked came I out of my mothers wombe, and naked must I returne againe, the Lord gave, and the Lord hath taken, blessed bee the name of the Lord for ever.*

Iob 1.

Verse 25. We should walke before God without covers. Esay 29.

8 That they were placed in Paradise naked, so to remaine if they had not fallen, sheweth us how God would have us walke before him, verily naked, without cloakes and covers, maskes and shadowes of any coloured craft. This nakednesse and nudity not of body but of minde, of counsels, and actions, the Lord ever loved, and the contrary cloaking he as heartily hateth, *Woe bee to you that seeke deepe to hide your counsels from God*, saith the Prophet *Esay*, *for your workes are in darknesse, and you say, who seeth us, and who knoweth us?*

Vers.25. Innocency maketh bold, and guiltinesse ashamed.

9 That they were not for all that ashamed, favoreth nothing any fatasticall *Anabaptists*, that will goe naked, but declareth the innocency that then was in them is now lost by sinne, yet regained in measure by Christ, and shall perfectly be enjoyed in the life to come, when nakednesse shall shame us no more than it did at the first: Many and many are the things, yet mo that might be noted out of this Chapter, but these shall suffice till hereafter.

CHAP. III.

You have seene in the former Chapters the creation of our first Parents and their innocency, now shall you see their sinne, and their fall. And this whole Chapter hath these heads in it.

The fall of man.
The manifestation of the same by God, verse 9.
The punishment of it, verse 14.
The restitution by Christ, verse 15.

Verse 1. CONcerning the first, it is said, *That the serpent was more subtill than any beast of the field that God had made.* Noting an extraordinary thing in this beast above all others, which when we see

see Satan to make choice of, to abuse to mans deceiving and destruction, it may truly yeeld us this note carefully to be observed, that if there be any thing better then another, any gift and grace more in one than another, or any thing extraordinary any way that may helpe him, that will Satan diligently by all meanes assay to make it an instrument to serve his most dangerous and damnable purposes. Examples in the Scripture besides this place many, and examples in experience every day: to note one or two. Satan knoweth that it is a notable meanes to win many to the Lord, to see great men and honourable personages to goe before, as also most effectuall to the contrary to see them draw backe, therefore with might and maine as the Lord will suffer him, he laboureth to stop the one and to further the other, that is, to hinder their zeale to go before Gods people in all godly duties, and to increase their coldnesse and drawing backe, that they being kept in the way of death by him, together with them by their example many may also die and perish, which otherwise would doe well if they had good guides. He laboureth the Rulers and the Pharisees even with all his power, that they may not beleeve in Jesus Christ, to the end that if any begin to draw towards the kingdome of life, and to say, *we never heard man speake as this man doth*, by and by they may be stopped with this objection, *Doe any of the Rulers and Pharisees beleeve in him?* and so by the deadly power of their hurtfull examples be overthrowne againe, and that begun zeale utterly quenched. Another example in the Acts of the Apostles: He might no doubt (Satan I meane) in those darke dayes have stirred up many against the Apostles, but amongst all he chose *certain honourable and devout women with the chiefe men of the City*, that by such outward credit of wealth and piety, honour and dignity, he might give a greater blow to the cause of God, and more easily worke the woe of his true servants, keeping as you see this pestilent policy, if any man or matter be of account, to seeke to win that to serve his purpose. He had rather tempt *Demas* that hath once followed *Paul*, to forsake him againe, then many others. For daily experiences, I had rather you should thinke of them, then I note them. Conclude we therefore ever to bee circumspect and most carefull by this remembrance to prevent Satan, knowing that it is his manner, if God have blessed us either with knowledge, birth, wealth, office, credit, or any thing whereby our example may do more harm if we take a bad course, to labour mightily that he may for this cause the rather win us to serve his turne, and so abuse that good thing in us which should serve to Gods glory, to the quite contrary, as here he did the wisdome of the Serpent.

The best things Satan most desirous and busie to abuse.

The greatnesse of men abused by Satan to hurt.

Iohn 7.46.

Acts 13.

2. Observe we here the meanes whereby as speciall helps, our Mother *Eve* was drawne to her destruction and all ours in her, and with her. The first is here her tittle tattle too long and too much with the Serpent, or with Satan in the Serpent; whereas she should have suffered no such speech against the rule and order that God had set downe, when once shee perceived it tend that way, but with a zeale of defiance have flung away from all such conference and perswasion. Let her experience teach us the danger of such dealings ever. And first for inward temptations, if any arise, as neare as the Lord will assist us, let us not debate the matter with them long, but even quickly reject them, bend our mindes some other way, and take in hand some thing, worke or study, or such like, that we can be most earnest about, calling to the Lord with hearty heate, that he will help us to quench and avert such fiery darts. For truly if we reason with them, meditate on them as many doe, our fall in the end is greatly to be feared. Then for outward assaults by wicked company and lewd persons the messengers of Satan, take heed also by this example of *Eve* how you tattle with them. They be Serpents as this was, yea subtill Serpents that will deceive and destroy you as this did *Eve*. They speake not, but the devill in them. Heare no such charmers, charme they never so sweetly. The enchanters of Ægypt never hurt *Pharaoh* as they will hurt you. Away with your eare betimes. Let dislike as a fire kindle within you, to cause either your tongue very sharply to rebuke, or your steps to turne speedily from such company. O the vertue that hath been lost for want of this care! They that glistred as the Stars, and were for name as the very Sun-beames spreading it selfe into all coasts, have become darknesse, and as vile as the dung to all good ones, by hearkning over long to the hissing of such Serpents. Be warned therefore, and beware betimes, for the Lord hath said it: we cannot touch pitch without spot, and evill words corrupt good manners. Experience teacheth, if a man tarry long in the Sunne hee will bee sunne-burnt, and if hee clap coales to his breast hee will bee singeed. Unskilfull Youth beware by *Eve*, and bid such Serpents leave their hissing.

The meanes of *Eve* her falling. *Verse* 1. Note 1.

How to avoid evill motions.

Note. How to avoid outward assaults.

The good old Father *Bernard* noteth how the blessed Virgin was troubled at the words of the Angell *Gabriel*, and thought with her selfe what manner of salutation that should bee, giving thereby a good caveat to all women to beware of greetings and meetings, salutations and conferences, if they purpose honour and honesty. For wilt thou, saith hee, be safe from the devill, be afraid then even of the Angels in heaven, and consider what manner of speeches they use unto thee: for thou hast heard that the devill can transform himselfe into the shape and show of an Angell of light. Who can tell how many virgins, widowes, and wives have been foully deceived and abused, whilst they boldly without feare or care admitted of conference with their

kindred? *Conſanguinius inquiunt eſt, frater eſt, quid inſidiarum moliri poteſt? &c.* He is, ſay they, my kinſman, he is my brother, and what danger can there be from ſuch an one? *Multum certe, & diverſi modi,* ſurely much and many wayes. For haſt thou not heard of many abuſed this way? Learne therefore of this bleſſed Virgin, to ſuſpect even the Angels and their good ſalutations, rather then to be ſecure, and ſo overtaken by truſting and tatling with every one.

Secondly, ſhe wavereth in beleefe of the Lords truth, and ſaith, *Leſt ye die,* when the Lord had ſaid, *ye ſhall die,* abſolutely and flatly. Beware therefore by her in this againe, and what God hath ſaid beleeve ever, diminiſh never. If he ſay we ſhall die, we ſhall finde him true, and if he promiſe life, we may not doubt. Beleeve him ſtedfaſtly whatſoever hee ſaith, and mince not his words with our Mother *Eve,* neither adde any peradventures, for great vantage hath Satan if we incline to a doubt, be it never ſo little.

Thirdly, by a bold lie of a facing devill ſhe is pulled on to her deſtruction, for he telleth her flatly *They ſhall not die.* And why did he ſo? becauſe as long as ſhe dreaded any thing the Lords ſentence, as a thing that might fall out if ſhee did eate, ſhee could not bee brought to diſobey, therefore worketh he away from before her eyes that dread I warrant you with all endeavour. The caſe is ours even at this day. As long as the judgements of God are before our eyes againſt ſinne, we feare to ſinne, and this feare is as a ſtrong banke to keepe out the waves of wickedneſſe from overflowing us. But if once the devill ſhake from our hearts this dread by any meanes, as by hope of ſecreſie, impunity, mercy in God, repentance in our ſelves, long life, good workes, or whatſoever (as he hath infinite meanes to draw us with *Eve* to a deadly fall,) then the will of Satan is almoſt wrought. See examples of both. *Ioſeph* feared God, and this feare moſt ſtrongly beat backe the wave that would have all to wet him, had hee yeelded to his Miſtreſſe. The Midwives the like, and many moe. But out of *Davids* minde he got this feare, and he had his will. From *Cain,* from *Abſolon, Achitophel, Iudas,* and thouſands daily hee doth the ſame, and hath his will. Beware then of ſuch bold lies as tend to deprive us of this holy feare. Such be theſe, doe this or that, conſent to me, yeeld to me, he will ſave you harmleſſe, wee will have a ſhift, &c.

Quicunq; ergo, ô homo! &c. Whoſoever therefore, O man, ſhall perſwade thee that thou maiſt ſin without danger of puniſhment, although he come to thee in ſheepes clothing, or in an Angels brightneſſe, beleeve him not, conſent not unto him, ſith in this place thine own eyes ſee both man and woman ſeverely puniſhed, although promiſed to the contrary by this ſubtill Serpent. For God that threatneth the puniſhment is true, and the devill that promiſed ſafety is falſe, and father of lies for evermore.

Fourthly, the text ſaith, *She ſaw that it was good to eate, and faire to the eye*: noting thereby a luſtfull looke, or a looking luſt, with a delight in the thing that God had forbidden; another mighty meanes to pull her to hell then, and us and all fleſh now and ever. For that looking eye of *Putiphars* wife upon the beauty of *Ioſeph* made a luſting heart and a ſinfull ſoule within her. So did it in *David* when he ſaw *Berſabe*: Hereupon the eyes are ſaid to be full of adultery, and he that thus looketh, to have committed iniquity in his heart.

5 Her ambitious minde was another meanes, noted in the words alſo, and ſtill it continueth a meanes to much evill. Marke *Eves* fall then, and theſe helping meanes, beware the one, and eſcape the other.

How ſpake the Serpent. *Illiad 9.*

3. But how could the Serpent ſpeake, ſince this power is not given to beaſts, but onely to man? No queſtion, it was not the Serpent by his owne power, but Satan in and by the Serpent, Which is not impoſſible. We reade of *Achilles* horſe that foretold his maſter of his death; of the flood *Cauſus* which ſaluted *Pythagoras,* of the tree that ſpake to *Apollonius*; of the Oake *Dodonea* which ſpake like a man; of *Iupiters* Bull, and many ſuch, which who ſo conſidereth the guiles of Satan, he needeth not to reject as untrue and impoſſible. When God permitteth, Satan is able to ſhroud himſelfe under the creatures, as may beſt fit his purpoſe. Many wicked Soothſayers Satan caſteth into pangs and fits of fury, and then ſpeake they by him, or hee rather by them what he will.

Wilie heads be fitteſt for the devill.

4. In that Satan choſe the Serpent rather then any other creature, becauſe hee was wily and ſubtill, me thinkes it ſhould give a good watch-word to the crafty heads of this world, to take heed leſt Satan make alſo choice of them for ſome purpoſes, as fitteſt for him, and beſt able by their guilefull fetches, that they abound with and excell in, to ſerve his devilſhip. Surely wee ſee by this they are liker to be aſſayed than plaine men and true dealers are: for plaine men and women, that walke plainly, uprightly, juſtly and honeſtly, they will not fit the devils turne, indeed they are too good for him, and God will not ſuffer them to be abuſed by him, but will ſet him packing, and ſhield them from him. But is there a crafty companion full of ſubtilties, ſleights, wiles, and falſe patchings, walking deceitfully in all doings, O, there is a ſervant for the devils owne tooth, and at him will he, he ſhall fit the devils turne many wayes.

Why the woman feared not when the Serpent ſpake.

5. How was it that the woman was not afraid when the Serpent came to her and offered to talke with her? ſome thinke becauſe his ſhape was then otherwiſe then it is now, God his

his curſe upon him having altered both his forme and going. Better me thinkes anſwer they that ſay, becauſe as yet there was no enmity ſet betwixt the woman and him. *Cyril* thinketh becauſe the woman in ſimplicity thought that ſuch other creatures ſpake as well as her husband and ſhe.

6. She was thus tempted, ſeduced and overthrowne in Paradiſe, and it may well admoniſh us, that if that Paradiſe could not free them from temptation, ſurely our Paradiſes here ſhall never doe it. But even in our Princely Palaces, our gliſtring Chambers, our dainty and delicate Gardens, the Devill will be chatting with us, and ſeeking to work our woe for ever and ever if he can. Nay would God theſe painted Paradiſes were not rather the places and meanes of our wofull falls than poorer places be, we giving our ſelves ſo much to the pleaſure of them, that God is forgotten, and the paſſage to Satans pleaſure laid open a thouſand wayes. O how have they fallen ſwimming in pleaſures, that ſtood moſt holy when they had fewer delights? O how have Courts of Princes robbed them of vertue, whom in country and meaner places no devill could violate or defile? Beware we then of Satan even in our Paradiſes, yea rather I ſay, than in poorer coates: when every thing about us is bright and brave, beware we that enemy that is blacke and foule. Many pleaſures ſhould affect many deſires to pleaſe the Giver, God Almighty, and no pleaſures ſhould make me wanton, luſting and longing for unlawfull things. Let *Eve* be remembred where ſhe was deceived, and I ſay no more, it was in Paradiſe.

Note: Where tooke our firſt mother ſuch a great fall.

7. In the former Chapters wee have heard nothing but the Lord ſaid, the Lord ſaid; but now come we to heare *the Serpent ſaid*, and the Serpent ſaid. So ſee wee plainly, how after the word of God, commeth the word of the devill. It was not ſo then onely, but it hath ſo continued ever ſince. When the Lord hath ſpoken by the mouth of his Miniſter, Prophet, Apoſtle, Paſtor or Teacher, then ſpeaketh Satan by his Serpents, contrary. They in the Church, theſe as ſoone as they be out of the Church, yea many times even in the Church they will be hiſſing in their eares that ſit next them. If God have ſpoken to a childe by his parents, to a ſervant by his maſter, to a man by his friend what is true and good, ſtraight commeth a Serpent, one or other and overthroweth all, leading them captive to a contrary courſe. What ſay theſe Serpents, will you be thus uſed? will you beare all this? you are now no childe, doe this and doe that, you ſhall not die, but you ſhall live and be like gods, knowing good and evill, &c. But as *Eve* ſped by this Serpent, ſo ſhall you by thoſe, if you avoid them not. Such Serpents were thoſe Counſellers that made *Rehoboam Solomons* ſon, do contrary to the advice of the old Counſellers, to his great loſſe. Againe, mark here which was firſt, the word of God or the word of Satan. *Dixit Dominus*, the Lord ſaid, goeth before *Dixit ſerpens*, the Serpent ſaid, and ſo you ſee truth is elder than falſehood, and Gods word before Satans lies: that is *Tertullians* rule to know truth by, namely, to looke which was firſt; *Quodcunq; primum illud verum, quodcunq; poſterius illud falſum*; Whatſoever was firſt, that is true, whatſoever was latter, that is falſe, and that is firſt that was from the beginning, and that was from the beginning, that in the writings of the Apoſtles may finde his warrant. Let it not blinde you then that ſuch an errour hath continued a thouſand yeares, if it be to be proved that a contrary truth is elder far.

Verſe 1. After the word of truth commeth the word of deceit. Whiſperers in Sermon or Service time.

Seducers of youth.

1 King. 12.

Truth elder than falſehood.

De præſcript. hæretic.

8. Satan tempteth the woman as the weaker veſſell, and if you have any thing wherein you are weaker than in an other, beware, for he will firſt aſſault you there. It is his manner like a falſe devill to take his advantage. Happily you are eaſilier drawne to adultery than murder: that then ſhall pleaſe him, he will begin there. So did he with *David*, and then brought him to murder after. *David* was weaker to reſiſt the one than the other. Thinke of your frailties and be godly wiſe, where the wall is loweſt he will enter firſt.

Satan tempteth where we are weakeſt.

9. He telleth her, *they ſhall be like Gods, &c.* And it is his continued practiſe ſtill with hope of higher climbing, to throw downe many a man and woman. He will tickle you with honour, with wealth, with friends, and many gay things that you ſhall get by yeelding to him, but whilſt you ſo looke to mount aloft to better your ſtate, and to enjoy promiſes, downe ſhall you fall from heaven to hell, and finde a falſe ſerpent when it is too late to call againe yeſterday, that is, to undoe what you have done. Our mother *Eve* whilſt ſhe looked to become like God, and her husband with her, ſhe became like the devill, and caſt away her husband alſo: even ſo ſhall you if any vaine hope, promiſe, or ſpeech tickle your heart to offend the Lord, and to undoe your ſelfe and your friends.

Ambition breaketh many a neck.

Aſpiring traytors mark it.

Sunt hodie tales, &c. There are alſo ſaith one, ſome in the world which wring and wrench to the worſt, things commended and impoſed by Superiors and Governours: as though they ſhould be done of envy and malice, which indeed are done of ſpeciall favour and love. But learne wee by this deceiving Serpent to beware of ſuch whiſperers. For ſo dealeth hee here with the Lord himſelfe, ſeeking to make the poore woman beleeve that GOD forbade them that fruit, as grudging them ſuch excellent knowledge as by eating thereof they ſhould ſtraight attaine unto. And know we the duty of an honeſt minde, to bee ever to obey the good Lawes of Superiors, and not to ſcanne and deſcant either upon their Lawes, or upon them, &c.

Verſe 6. Many a man deceived by his friend ſooneſt. Moſt eaſily by his wife. *Haman* followed his wives counſell, and ſet up a gallows to his woe. *Job* denies to curſe God as his wife bade, to his glory.

10. *When ſhe had eaten, ſhe gave to* Adam. She was deceived and ſo was *Adam*. And many a man is deceived by his friend both in matters of Religion, and of the world, when the friend is once deceived himſelfe, and doth not know it. *Eve* meant him no harme, and yet ſhee hurt him becauſe ſhe was wrong her ſelfe. Many a Papiſt maketh a Papiſt, and thinketh well, but erroneouſly. Good is that friendſhip therefore where no part is wronged, and a faire warning is this for all people to beware what they are perſwaded to even by their friends. Againe, why did Satan not perſwade *Adam* himſelfe, but ſet *Eve* to doe it? Becauſe full falſely hee knew there is no eaſier way to deceive the man then by his wife, the husband yeelding to her often what he will to none. This continueth ſtill a policy of his, and many a man ſtill daily falleth by this meanes. But good wives will learne by this what they perſwade their husbands to, and wiſe men what they conſent unto.

Verſe 7. *Pilate* had done well if he had followed his wife. How many wayes eyes are opened. Iohn 9. Numb. 22. 2 King. 6. Gen. 21.

11. When they had both eaten, the text ſaith, *their eyes were opened*, meaning the eyes of their minde and underſtanding; but becauſe in other places the like is ſaid of the eyes of the body, therefore here conſider you how many wayes both the one and the other are ſaid to be opened. For the bodily eyes, they are opened three wayes: Firſt, when of blinde they are made ſeeing. So were the blinde mans eyes opened in the ninth of *Iohn*, and elſewhere others. Secondly, when a man is made to ſee that which before he could not ſee though he were not blinde. As when *Balaams* eyes were opened to ſee the Angell in his way with a drawne ſword, whom before he ſaw not, and yet was not blinde. When *Elizeus* man was made at the prayer of his maſter to ſee the fiery chariots and horſes for his maſters defence, when the towne wherein he was, was beſieged. When *Agar* was made to ſee the well where ſhe might give her child drink in the wilderneſſe, which before ſhee could not ſee though her eyes were good. Thirdly and laſtly, the bodily eyes are ſaid to be opened when they are made to know and diſcerne what before they ſaw plainly and yet did not know. Thus were *Eliſha* his enemies their eyes opened when they were in *Samaria*, and their eyes that were going to *Emaus*. Theſe men ſaw, but they knew not what they ſo ſaw till their eyes were opened. Then the firſt knew that they were in *Samaria*, and the other knew that he was Chriſt that talked with them. Now for the eyes of the minde they alſo are opened three wayes: Firſt, by doctrine and teaching. Thus ſaith God to *Paul*, *I have made thee a Miniſter and ſend thee to the Gentiles to open their eyes, that they may turn from darkneſſe to light, &c.* Secondly, by adverſity and affliction, *for vexation giveth underſtanding*, ſaith the Prophet. So were the Prodigall ſonnes eyes opened to ſee to take a better courſe then he did, which in his jollity he did not ſee. Thirdly and laſtly, by conſcience and feeling of ſinne committed. Thus were theſe our firſt parents eyes opened, even to ſee how fearefully they had ſinned and fallen from God. This of all other is the dreadfulleſt blindneſſe, not to ſee ſinne, and this opening of eyes by a piercing blow into my conſcience, is conſequently moſt fearefull. Thus again were *Iudas* his eyes opened to ſee how hee had ſinned in betraying innocent blood, and when he ſaw it, not able to abide the ſmart of it, he hanged himſelfe. Pray we therefore ever againſt this blindneſſe.

1 King. 6. Luke 26.

Acts 26.

Eſay.

Fearefull in reſpect of griefe felt, but profitable in reſpect of good got, if we rightly repent.

Verſe 7. Men more carefull of ſecreſie than of innocency.

12. They are aſhamed and make covers for their nakedneſſe: had they been as carefull not to be ſhamefull, as now they are to cover their ſhame, it had been well. Or were we yet as carefull not to doe evill as we are to hide it when it is done, it were well, but wee care more to cover then to avoid.

Verſe 7. All our covers are Fig-leaves, ſilly covers.

13. Their aprons were but *Fig-leaves*, add what covers ſoever we deviſe for ſinne, they be like theſe aprons, that is, ſilly covers and poore ſhifts God wot, before his eyes that ſeeth all. Truſt not to them, deſerve not to ſeek them.

The ſecond part of the Chapter: Verſe 8.

Verſe 8. God calleth to repentance ſoone whom he loveth.

1. WHen they had thus ſinned, God is ſaid to have *walked in the Garden in the coole of the day*. That is nothing elſe, but God in mercy came to viſit theſe ſinners, and to reveale unto them that ſtate they were in: which except he had done, no queſtion but Satan had drawne them further to more iniquity, his manner being to goe forward to worſe and worſe where once he hath begun, if God let him not. Such is Gods mercy to us miſerable ſinners. We fall and offend him, ſome one way, ſome another, and all of us too many wayes. Where it pleaſeth him to ſhew juſtice and wrath, there he letteth them goe on with hardned hearts, brazen browes and ſtiffe necks, every day worſe and worſe: but where it pleaſeth him to ſhew mercy, there he commeth to walke *in the coole of the day*: that is, as I ſaid, there hee viſiteth the party that hath ſinned happily the ſame day, happily the ſame houre, even as ſoone as the deed is done, by ſmiting the heart as he did *Davids*, with ſuch remorſe, ſight and ſorrow, of and for what then it is done, that albeit that cannot be undone again, yet it may be lamented with ſpeedy and true repentance, and no more added thereunto, as no doubt wee ſhould doe, if GOD thus walked not to viſit us with his holy Spirit. Happy were wee if wee could not ſinne and offend our God, but ſince that is not now to this corruption of ours poſſible,

pray

pray we the Lord with bowed knees that he would visit us ever, and quickly, yea *in the coole of the same day*, that is, ere we goe to bed, or take any rest, that we may see and sigh for our transgressions that day against his Majesty.

2. God walked not then silent, but the Text saith, *they heard his voice.* No more doth hee now, but we also heare his voice: for his voice are his Ministers, Preachers and Cryers, crying in his Church, *Repent, for the Kingdome of God is at hand.* Happy are they that heare them with profit and feeling, and who so contemne them, let them learne by this place, that they despise God himselfe, walking in the garden of his Church, and speaking to them, which contempt he will hotly revenge one day.

God is not silent now in his walking.

3. Againe, by *the coole of the day*, we may note if we will the opportunity of time that God took to come to doe good upon these seduced sinners, to wit, when the heat of the temptation was past. Thereby teaching his Ministers some godly wisdome, to take their time, and notably discovering our vile corruption, that admits no counsell nor perswasion while the heate of concupiscence and temptation is upon us. Happily *in the coole of the day* wee will, that is, when wofull experience hath beate us, and sinfull heate is abated in us. But O graceless wee that no sooner! Yet better late than never, so that we presume not: which if we doe, surely it is many to one, that neither in the coole of the day the Lord will visit us, but even cast us away for ever, because we presumed, making no more account of his Majesty, but to be at our beck, and of repentance, which is his great gift, to be at our call.

The coole of the day what it doth signifie.

4. In that *they hid themselves from the presence of God*, Mark the fruit of sinne, it woundeth the conscience, and the conscience wounded, feareth, accuseth, vexeth, and tormenteth a man, distrusteth in God, flyeth from him, and vainely seeketh a cover from him that admitteth no covers. But let us be warned by it how foolish this course is, nay how desperate and dangerous: and when through frailty, wherewith we are clothed as with a garment, we have offended, run not from God, but run to God, hide not from him, but open to him what indeed he knoweth already. Fall at his footstoole, and cry *Peccavi, I have sinned, Lord I have sinned*, woe is me that I have so, *but have mercy upon me deare God, have mercy upon me, yea againe have mercy upon me, and according to the multitude of thy mercies doe away mine offences.* Thus may you live, but by running from him you cannot run from him, by hiding you can hide nothing, and yet for your endeavour you shall dye the death.

Sin maketh us hide from God

5. *Adam* said, *he was afraid because he was naked*, when he should have said, because I have sinned: so wayward is flesh to confesse a truth, if it touch our selves with any fault, but God followed him out, and asked him who told him that he was naked? thereby urging him hardly to tell the truth, and teaching us all at this day, that except we confesse truly and fully, plainely and faithfully our sin to God, there is no forgivenesse. Wryings and turnings from the matter will not serve, minsings and shiftings before him were never currant, nor ever shall be. A direct confession becommeth a sinner, and God requireth it: *He that hideth his sin*, saith *Solomon*, *shall not prosper, but he that confesseth it and forsaketh it, shall have mercy.*

Verse 10. How hardly we lay the fault as it is. A direct confession required ever. Prov. 28.

6. But see yet further, when he was so urged that he must needs confesse, then hee layeth it upon the woman and God, saying: *The woman deceived me*, and, *the woman whom thou gavest me.* Would God this sinne of translating a fault from our selves to others had dyed with *Adam*, then had not so many of us been so faulty in the same as we are, some blaming one thing and some another, and few men as they ought blaming themselves. To reckon up particulars, were too long, thinke of them your selves, and avoide the like. Monstrous is that boldnesse or ingratitude, that rather will blame God than themselves, as here *Adam* did, when they should be thankfull to God for as much as he did. The woman doth the like; and as *Adam* laid the matter upon her, so she upon the Serpent, both naught, and farre from the course of right repentance.

Verse 12. Translating & posting off faults.

See also by *Adam* here, that they who will sinne for ones sake, and doe some evill, will shrinke to be punished either for them or with them. For *Adam* posteth the punishment over to his Wife, although for her he was content to offend, if by laying the blame on her he himselfe could have escaped. But they that will be so kinde as to doe evill for any bodies request, in the justice of God shall also partake of the plagues due to the same, be they never so unwilling. And it is a good caveat if we have grace.

The third part of the Chapter: Verse 14.

IN considering the punishment of each one, marke how first the Serpent is proceeded against, because he was the cause and beginner of this fault: thereby teaching, that ring-leaders to any mischiefe, are first to be dealt against as most worthy: then remember, how before was noted the gifts of GOD in the Serpent, in some respects above other creatures, which hee abusing, now is punished thereby; Wee being truly taught what shall befall them that doe

Verse 14. Chiefe ring-leaders first to be punished.

More gifts more punishment, if abused.

the like. Some have wisdome and learning, some have power and authority, some wealth and riches, some birth and parentage, whatsoever it is, if we abuse it to serve the devill, when it should serve God that gave it, that so doing will smart one day, and the curse of God shall bee upon it, as here it was upon the Serpent, who being *more subtill than other beasts*, became an instrument for the devill to deceive by.

Wee may also see here, how bootlesse it is to make excuses with God, when once wee have sinned, seeing after all excuses God proceedeth to sentence. First, against the principall causer, (which is to be noted) then against those that yeelded to the same, and were abused by him. Therefore feare to offend, and trust not to shifts. Againe, when you see the justice of God against the Serpent, thinke with your selfe how odious to the Lord it is to deceive man, and especially in matters concerning his obedience to God, &c.

Verse 15. Not onely outward body, but inward affection ruled by God. Prov. 21. 1. Friends in evil, become bitter foes.

2. The Lord saith, *He will set enmity betwixt the woman and the Serpent, and betwixt their two seeds* for ever: which may well teach us two things. First, that not onely the bodies of men and beasts are in Gods hand, to doe withall what he lists, but their very inward affections, passions, and dispositions, are also ruled by him. If he list, he causeth friendship and love, if he please, he setteth dislike and hatred, and ever well in respect of him. *The hearts of Kings*, and all men, *are in Gods hand, as the rivers of water, and he turneth them which way he will.* Secondly, see how just it is, that they two which had joyned in liking one of anothers counsell and deed, further then God allowed, should now as farre jarre, and that for ever. Surely such end will ungodly friendship have. And even daily we see, that of all others they become most hated, who have beene accounted of before, but in bad counsels conspirers against God: so able is God to set at variance amongst themselves, and to continue their jarre to his good pleasure.

The Serpent not quite destroyed, why.

3. He could have destroyed the Serpent quite from off the earth, but he would not, and happily because by his remaining, there might be continued in us a lively remembrance of our lothsome fall and sinne, so often as we light of any of them.

The fourth part of the Chapter: Verse 15.

Verse 15. The benefit by Christ against our fall.

HEE *shall breake thy head and thou shalt bruise his heele.* He, that is, *Christ*, not Shee, that is, *Mary*. This was a promise of restitution unto them and to their seed after them, so many as beleeved in Christ, and by Christ who should be borne of the Woman, to recover their fall; yea to breake the Serpents head, that is the old Serpents head, the devils power, strength, and might, against man by sin, to quash it and quell it, that it should not hurt to eternall death, so many I say as beleeve. Nibble Satan shall at our heeles, but not bite us to death if we hold here: yea, all his power against a chosen one shall be but a nibling, a very nibling, rather to shew his malice than to hurt the heart that so is setled: and what a comfort is this? He had a power by sinne to quell us, and utterly destroy us, but now by Christ it is become but a poore nibling, God make us thankfull.

Verse 16. Womans punishment.

2. This being said, the Lord goeth on with his punishment againe, and now dealeth to the Woman also as she had justly deserved. She was next to the Serpent in offending, and she is next to him punished of the Lord. This dolor and sorrow, this anguish and paine, that here is inflicted, and inseparably joyned to the womans travell, should make both her husband and children love her, not adding by unkindnesse griefe unto griefe: *Despise not thy mother*, said old *Tobias* to his Sonne, *when I am dead, but honour her all the dayes of thy life, and doe that which shall please her and anger her not. Remember how many dangers she sustained when thou wast in her womb, and how canst thou recompence her for that she hath done?*

Chap. 4.

Verse 16. Mans authority, and womans subjection.

3. The subjection of the Woman to the Man, and his rule over her, was a just check of that bold taking upon her, both to talke so much with the Serpent, and also to doe as hee bade her, without any privity and knowledge of her husband. And it is as much as if GOD should have said to her: Because thou tookest so much upon thee without advice of thy husband, hereafter thy desire shall be subject unto him, and he shall rule over thee. Yet this authority of the Man may not embolden him any way to wrong his Wife, but teacheth him rather what manner of Man hee ought to bee: namely, such an one, as for gravity, wisdome, advise, and all government, is able to direct her in all things to a good course. And her subjection should admonish her of her weakenesse and need of direction, and so abate all pride and conceit of her selfe, and worke true honour in her heart towards him, whom GOD hath made stronger than her selfe, and given gifts to direct her by. This I say, this authority in the Man and subjection in the Woman should effect. But alas, many men are rather to be ruled then to rule, and many Women fitter to rule, then to bee ruled of such unruly husbands. On the other side, many men for ability most fit and able to rule, yet for pride in the heart, where subjection should bee, shall have no leave to rule. So fit wee sometimes to the order appointed

To wit, in the woman.

ted of Almighty God. Amendment is good on both ſides, for ſeare of his rod, whoſe order wee breake.

4 In the third place *Adam* hath his puniſhment appointed, but with mention of his fault before, to wit, *becauſe thou didſt obey the voyce of thy wife, and eate.* Thereby giving a note to Magiſtrates and Rulers that inflict puniſhments, to doe the like, namely, to bee able ever to lay downe a juſt cauſe of their ſentence. If *Herod* ſhould have done thus when he killed *Iohn*, hee would have ſeene his owne cruell injuſtice: and many in theſe dayes would be to ſeeke of true cauſes, if they would keepe this order.

Ver. 17. *Adams* puniſhment.

5 *Adam* was drawne to it by his Wife, and ſhe by the Serpent, yet neither of them excuſed by that, well and well againe admoniſhing us, that no yeelding to a friend in an evill matter ſhall ever bee defended by ſuch excuſe. The caſe you ſee here, is in the Church this day. Satan ſtirreth up his falſe charmers in holes and corners, againſt the Lord and his anointed. They are as this Serpent. Many in ſimplicity are abuſed by them, thinking all ſhall bee well, *They ſhall know good and evill, &c.* Theſe be as *Eve.* And many yeeld unto theſe for favour and friendſhip, kindred, and liking. &c. and theſe are as *Adam.* But as *Adam* was excuſed becauſe his friend perſwaded him, ſo ſhall they be, and no otherwiſe: and would God we might thinke of it at large, and with a full meditation.

Others procuring, no excuſe for ſinning.

Privy ſeducers.

6 *The curſe of the earth*, is a perpetuall Preacher unto us, how we offended, that wee might be humble; and the benefits that we receive nevertheleſſe by labour from it, declare Gods mercy, that we might be thankfull. The labour that is enjoyned, teacheth how hatefull to God all idleneſſe is, and the curſe being ſo, that with the ſweat of mine owne brow I ſhould eate my bread, a vocation is inferred for every man to walke in; and living at other mens Tables, and other mens Trenchers, eating the ſweat of their browes, and not mine owne, is condemned.

Verſe 17. The earth puniſhed. Men living without a vocation.

7 *God made Adam and his wife coats of skinnes.* The beginning of apparell is here to be noted, that it was when wee had ſinned. And ſo it is at this day no otherwiſe, than if an offender ſhould weare an haltar all his life in remembrance of his fall. What ſhould more coole this vaine delight of apparell in us than this? Should the theefe that had purchaſed a haltar by his fall, yet had life granted him, with a law to weare that haltar during life, waxe proud of his halter, and dye it red, or greene, or in ſome brave colour, that he might ruffle it out with his haltar? Surely ſo it is with apparell, it is our haltar, and badge of our deſert to die, and we ſhould not be ſo proud with an haltar as we are: whether it be ſilke or velvet, ſilver or gold, all is but an haltar. And it ſhould make us ſigh, rather than ſwell with pride as wee doe. It ſhould humble us truely, and ſerve our need, it ſhould never make us haughty and ſerve for pompe.

Verſe 21. The beginning of apparell, when.

A ſilken Haltar is but a Haltar.

8 *Adam* is thruſt out of Paradiſe to paine and labour. And it teacheth the judgement of God upon all ſuch as being by his mercy preferred to places of honour, pleaſure and good, gracelesly abuſe them, and themſelves in them, to the Lords diſliking. Surely they ſhall bee thruſt out then in the Lords juſtice and wrath, when he ſeeth his time.

Verſe 23. Men abuſing places of honor

9 The Garden is guarded by the *Cherubins, and the blade of the ſword ſhaken*, that *Adam* by a viſible ſigne being put out of all hope to recover it and his eſtate any more, might quietly ſubject himſelfe to the Lords ordinance, and fall to Till the earth, as hee was enjoyned.

Verſ. 24.

If any man ſhould thinke the Lord might have kept the tree of Life from him, and let him nevertheleſſe enjoy the Garden. Truth it is hee could ſo, but he would not ſo; Thereby as in a figure declaring thus much; that if any man be not vouchſafed by Gods mercy and favour, to enjoy Chriſt Jeſus the true tree of Life, the ſame may have no place in the Kingdome of God, the true Paradiſe. And thus much for a taſte of the good of this Chapter, being but a little to that which might be noted; for if either ſhould I ſeeke to note all, or amplifie theſe notes as I might, I ſhould over-burden the buyers, whom I ſeeke to encourage by ſmalneſſe of price, and attempt to doe what no man can doe.

A figure.

CHAP.

CHAP. IIII.

The chiefe Heads of this Chapter, are theſe three.

The propagation of Mankinde.
The murder of Abel *by* Caine *his brother.*
And the puniſhment of the ſame by God.

Verſe 1. Mariage not impeached.

1 CONcerning the firſt, it is ſaid, that *afterward the man knew* Hevah *his wife*; as if he ſhould have ſaid, after man was caſt out of Paradiſe, then this was. Which ſome wicked ſpirits, inflamed with venome againſt the holy inſtitution and ordinance of God, have ſnatched at, and thereby ſought to blemiſh godly marriage, ſaying: It was then uſed when Paradiſe was loſt, and not before, then *Adam* knew his wife, and not before. But theſe wicked impes ſhould know, that if we ſhould alwayes reaſon from the order of ſpeeches in the Word of God, wee ſhould make many abſurdities, the manner of the holy Ghoſt being ſo often to ſpeake of that laſt that was done firſt, and of that before that was done after. In *Samuel* it is ſaid, *They clave the wood of the Cart, and offered the Kine for a burnt offering unto the Lord*, and then in the next verſe: *They tooke downe the Arke, and put it upon the great ſtone*; as if they had cloven the Cart whereupon the Arke was, before they tooke the Arke downe, which could not be, yet the order of the words are ſo. A number of ſuch places there be in the Scriptures, in all which, as there is a plaine figure putting that after, that was done firſt, ſo may it be here very well, that *Adam* knew her before, although now ſpoken of, and not before, and ſo the Act of mariage nothing impeached by this order of words. But ſuppoſe it were not ſo, but that now firſt hee knew her, yet cannot theſe ſpirits deny, but even in Paradiſe it was ſaid, *Increaſe and multiply*, thereby authoriſing and ſanctifying the act, if they had never fallen: ſo that holy every way ſtandeth Gods Ordinance, notwithſtanding this Word, *Afterward* Adam *knew his wife*.

1 Sam. 4. 16.
Verſe 15.

Verſ. 1. Children the gift of God.

2 When *Hevah* had borne her firſt ſonne *Caine*, ſhe ſaid, *I have received a man from the Lord*. The firſt Mother that ever was, aſcribing the firſt Childe that ever was unto Gods giving: ſo then acknowledged, ſo ever ſince acknowledged by the godly, that children are a bleſſing comming onely from the Lord: He maketh the barren woman to bring forth, and to be a joyfull Mother of Children, and he onely doth it.

Verſe 2. Names of children what they often ſhew.

3 She called her eldeſt, *Caine*, which ſignifieth a poſſeſſion, and her ſecond ſonne, when ſhee had alſo borne him, *Abel*, which ſignifieth vaine or unprofitable. By which diverſity of names evidently appeareth a diveſity of affection in the namers, and ſo teacheth us two things. Firſt, the prepoſterous love that is in many Parents, eſteeming moſt oftentimes of thoſe children that are worſt, and leaſt of them that deſerve better. Their *Caines* bee accounted Jewels, and wealth, but their *Abels* unprofitable, needleſſe and naught. Secondly, it teacheth the lot of the godly in this world many times, even from their very cradle, to bee had in leſſe regard than the wicked are. So was here *Abel*, ſo was *Iacob* of his Father, ſo was *David* and many moe. Such and ſo crooked are mens judgements often, but the Lords is ever ſtraight, and let that be our comfort; he preferreth *Abel* before *Cain*, whatſoever his Parents thinke, he loveth *Iacob* better than *Eſau*, and he chooſeth little *David* before his tall brethren: hee ſeeth my heart, and goeth thereafter, when men regard ſhowes and are deceived. Care away then, if the heart bee ſound, God eſteemeth mee, and let man chooſe.

A ſweet comfort.

Verſ. 2. Idleneſs hated. Antiquity of Husbandry.

4 Their trade of life and bringing up we ſee, the one, *a keeper of ſheepe*, the other, *a tiller of the ground*, both holy callings allowed of God. Idleneſſe hated then from the beginning, both of the godly and ſuch as had but civill honeſty, or the uſe of humane reaſon. The antiquity of Husbandry herein alſo appeareth, to the great praiſe of it, and due encouragement unto it. But alas our dayes! many things hath Time invented ſince, or rather the Devill in time hatched, of farre leſſe credit, and yet more uſe with wicked men, a nimble hand with a paire of Cards, or falſe Dice, is a way now to live by, and Jacke muſt be a Gentleman, ſay nay who ſhall. Tilling of the ground is too baſe for Farmers ſonnes, and we muſt bee finer, but take heed wee bee not ſo fine in this world, that God know us not in the world to come, but ſay unto us, I made thee an Husbandman, who made thee a Gentleman? I made thee a Tiller of the ground, a trade of life moſt ancient and honeſt, who hath cauſed thee to forſake thy calling wherein I placed thee? Surely thou art not he that I made thee, and therefore I know thee not, depart from mee thou wicked one, into everlaſting fire.

Dice & Cards.

Thinke of this yee over-fine Farmers.

Verſe 3. Heb. 11. True worſhip hath ever God the Author. Rom. 10.

5 In the next place mention is made of the Sacrifice or Offering that theſe two brethren brought unto the Lord. The Apoſtle ſaith, that, *Abel by faith did offer*. Faith ever preſuppoſeth a word, becauſe it is a fruit that ſpringeth only of that ſeed, and therefore it neceſſarily followeth, that albeit wee reade not preciſely, when God taught them thus to worſhip him; yet certaine it is that hee taught it, and commanded it, otherwiſe it could not be done of faith, nor

pleaſe

pleaſe him. Moſt like therefore that God taught *Adam*, and *Adam* his Children, leaving behinde him this holy practice, as ancient as the world, within a little, that Parents ſhould inſtruct in religion the ſeed that God hath given them, and ſo looke upon them, that their *Cains*, if they have any, dare doe no other, but at leaſt make a ſhew of obedience to God, how wicked ſo ever their hearts be. Such care would cut the combe of ſuch vile Atheiſme as ruleth now, and make all curſed ſpirits at leaſt not to dare to ſhew their contempt of God, and holy exerciſes appointed for man to ſerve God withall, and by, as now they dare to doe.

How ancient inſtruction of parents is, and of what force.

6 But though they both offered, yet mark you a difference in their doings: *Cain brings an offering*, but *Abel brings an offering of the fat of his ſheepe*, which the Spirit of God noteth, by a repetition, of ſet purpoſe, with an edge of ſpeech, ſaying, not onely that *he brought of the Sheepe, but of the fat of them*. Thereby delivering to us this difference betwixt a true heart and a falſe, a true godly man or woman, and a ſinner. They both offer, but the one thinketh any thing good enough, and the other in the zeale of his ſoule, and fulneſſe of his Lord, thinketh nothing good enough. He bringeth his gift, and of the fatteſt, that is, of the beſt hee hath, and wiſheth it were ten thouſand times better. This heate of affection towards God, let us all marke, and ever thinke of: it uncaſeth ſuch as in theſe dayes thinke any ſervice enough for God, halfe a quarter of an houre in a weeke, &c. And ſuch, as if they have any Tythes to pay to their Miniſter, who is in the place of God to receive them, whileſt that courſe ſtandeth for his maintenance, chooſe out the broken and blinde, the hault and lame, the ſcabbed and ſcurvie, and the worſt of every thing, thinking that alſo too good. But theſe hollow-hearted *Cains*, and covetous hypocrites God ſeeth, and their rewards ſhall be as *Cains* was.

Verſe 4. Levit. 22.

How hypocrites diſcover themſelves.

Bad Tythers.

7 Of whom it is ſaid, that *unto* Cain *his offering God had no reward*, *but unto* Abel *hee had*. See the contempt of God of ſo unwilling worſhip, ſo cold love and grudged gifts. Thus will he ſerve ſuch hollow ſervers of him, but ever regard, bleſſe and like his true *Abels*, and their Offerings, and what wiſh you more?

Verſe 4, 5.

8 Cain *was angry*, ſaith the Text, when he ſaw his brothers Offering regarded more than his, yea, and *exceeding angry, for his countenance changed, and was caſt downe*. Marke, I pray you, how hypocrites, though they be hypocrites, yet can they not abide to bee ſerved like hypocrites, no, they will not give God himſelfe (much leſſe man) leave to deale with them as they deſerve. *Cain* will fret, and rage and fret, if his falſe heart be rejected of God: and all ſuperſtitious idolaters will doe the like, if their faſtings and prayers, croſſings and creepings, and all their worſhip either in matter or manner, or both, diſliked of God, be diſcountenanced. That which they doe is wicked and naught, and yet neither God nor man may ſay ſo, or ſhew ſo. But wee muſt be content, you ſee this malice for telling truth is not of two dayes age, but as old as *Cain*.

Verſe 5. Hypocrites cannot abide their due reward.

9 But how appeared this liking and diſliking of their ſacrifices, and whereby knew they of it? The uſuall anſwer and opinion is, that either from heaven fire came downe and conſumed *Abels* offering, as that of *Elias* in the *Kings*, of *Salomon* when he dedicated the Temple, or out of the ſtone whereupon it lay, as we reade of *Gedeon*; but becauſe the Scripture is ſilent, let not us be curious: contented with this, that it did appeare, what way we know not certainly. The text is plaine, *Cain* ſaw the difference, and was highly diſpleaſed. Something therefore was done of God, and ſome ſigne given of his gracious favour, more to *Abel* and his gift, that came from a true heart, than to *Cain* and his gift, not from the like proceeding.

How the favor and diſlike of God appeared. 1 King. 18. 2 Chron. 7. Iude 6.

10 It is eſpecially to be noted, that God is not ſaid to have reſpected only *Abel* his offering, putting a regard of *Abels* perſon, before the regard of his gift. Thereby teaching us, that it is not with God, as it is with men; for men regard chiefly the gifts, and then the perſons according to their gifts, if they give much, they regard them more, if they give leſſe, they love them thereafter, but God quite contrary: Hee reſpecteth firſt the perſon, and then the gift, and if the perſon pleaſe him, his gift he accepteth, if not, no gifts of his doth GOD care for. Now the perſon pleaſeth onely in Chriſt, and therefore no gifts, but the gifts of the godly doth God reſpect. Baſe is that minde that is wonne to love by gifts, or to diſlike for want of gifts great enough. Such ſinne is not in God, and therefore away with *Opus operatum*; ſuch Popiſh traſh offendeth God. It is not, you ſee, the deed done that pleaſeth God, as they ſay, but the party that doth it muſt firſt pleaſe God, as you ſee here. He had reſpect to *Abel* firſt, and then to his offering; that is, firſt it pleaſed him to accept in Chriſt *Abels* perſon, and then the duties that came from his accepted ſervant, he regarded. Like place is that in the Prophet; *I have no pleaſure in you, ſaith the Lord of Hoaſts, neither will I accept an offering at your hands*. Firſt, profeſſing the diſlike of their perſons, and then his neglect of any thing they gave. *Eſay* the like againe, and many times elſewhere in the Scripture. Wherefore, if ever we would that any thing proceeding from us ſhould be accepted of God, let us labour, firſt, that our ſelves may be accepted by being truely grafted into him by faith, with whom God is perfectly pleaſed, and for him with all that depend upon him. This doth not the Papiſt, but wearieth himſelfe in outward things, thinking for his many faſtings, much babling and toyles of the fleſh to be regarded, but you ſee the contrary here.

Opus operatum.

Malac. 1. 10.

Eſay 1.

Popiſh toyles how fruitleſſe.

11 This

How dangerous anger kept is.

11 This conceived wrath in *Cain* his breſt ſtayed not ſo; but having leave to lodge there a while, it brought forth murder, bloody and unnaturall, of his brother: a good warning to all that ſee it, to beware of keeping wrath, and lapping up cloſely in their boſomes a conceived diſpleaſure: for queſtionleſſe it is the way to greater ſinne, if God prevent not. Old anger proves curſed malice, and old malice will have murder cruell, if other circumſtances of time, place, and the like may be had. Let not the Sunne goe downe then upon your wrath, but ſtop beginnings in a godly zeale, and prevent ſuch ends by a godly care. Marke the meanes to attaine his will: he *ſpeaketh to his brother* to goe into the fields, and when hee had him there, hee ſlew him. Anger that cannot ſpeake is moſt wicked, but anger that can ſpeake, and faire ſpeake, and meane ſo ill, is wickedneſſe it ſelfe. It is a *Cains* curteſie to ſpeake faire, and meane ill, to walke with me as a Brother, and to cut my throat as an enemy, and even that ſhould make us hate it. See alſo here, and obſerve it well, how old a practiſe of Satan it is, to ſet brethren at variance for Religion. *Cain* hateth *Abel*, becauſe God made it knowne that his religion and worſhipping of God was better than his. Old Satan hath not caſt his coate yet, but ſoweth diſlike ſtill for the ſame cauſe. Gods word giveth teſtimony to one brothers truth, and diſliketh utterly the other brothers falſhood. This maketh the worſe to gnaſh at the better, where hee ſhould rejoyce for him, and partake in his good by yeelding to it.

A faire ſpeaking anger.

To ſet brethré at variance, how old a practice of Satan.

12 God regarded this jarre in *Cain*, and expoſtulateth with him, what ailed him. Doth not God abide it, and will *Cain* doe it? Have wee any *Cains* now that hate their brethren, and heare this, are they not afraid of Gods eye? are they not aſhamed to bee like *Cain*? Doe they thinke to jumpe with him in crime, and not to jumpe with him in judgement? It can not be.

To hide malice, as old as *Cain*.

13 But will *Cain* confeſſe to God what is the matter? No I warrant you, neither his hatred before, nor his murther after, but concealeth all as much as he could, though indeed from God nothing can bee hid. So old againe is this corruption of hiding and covering, cloaking and ſhadowing of our ſinnes. When we doe it, we reſemble *Cain*, and what fouler patterne to bee painted by?

Verſe 10. No ſecreſie from God.

14 *Thy brothers blood cryeth to me* (ſaith God) *out of the earth.* And doe we hope ſecreſie for want of witneſſes? Alas, we are deceived. The wickedneſſe it ſelfe will torment us, as if a thouſand knew it. The conſcience cannot be bribed to hold his peace, it will give evidence doe what we can. And the very deed wee have done will give God no reſt, but cry againſt us, till it be revenged, and we puniſhed. If you knew your ſecret ſinnes ſhould be cryed at the market-croſſe as ſoone as you have done them, you would bee afraid to ſinne, and take no comfort in the want of witneſſes, nor hope of reſt by the ſecreſie. Now you heare with your eares, and ſee with your eyes, that be it never ſo ſecret, and without the knowledge of man, it cryeth in heaven, and maketh all heaven ring of it, as *Abels* blood did, and ſhall it not feare you? Care not then for ſecreſie, if it be evill; for if God ſee it and heare it, he is privie that can doe more to you than any man, even *Kill the ſoule as well as the body, and caſt them both into hell fire.*

Verſ. 11, *&c.* What the marginall notes ſuffice in, here I paſſe over.

15 The Juſtice of God upon *Cains* murder, truly ſheweth us how all ſinne ſhall ſpeed: For he hateth not murder alone, but all ſinne. Reade the words well, and marke the wrath, ſharpe is his hand upon this offender, and yet moſt juſt.

Verſ. 17.

16 In *Cains building a Citie, and calling it after his ſons name*; we ſee the care of the wicked, ever more to deſire to magnifie themſelves than to glorifie God, more to ſeeke after a name in earth, than a life in heaven, more to eſtabliſh their ſeed with Townes and Towers, than with Gods favour. But ſuch courſe is crooked, and like *Cains* here. If wee deſire a name, the love of God and his Word, the love of Chriſt and his truth is the way. You remember a ſilly woman, that in a true affection to her Lord and Maſter, powred upon him a Boxe of oyntment, and what got ſhee: *Verily* (ſaith Chriſt) *whereſoever this Goſpell ſhall be preached throughout the world, this ſhall be told of the woman, for a remembrance of her.* Here was a name well gotten, and firmely continued to the very worlds end. *The memory of the righteous ſhall remaine for ever*, and the name of the wicked, doe what they can, in Gods good time ſhall rot and take an ending. For which cauſe *Moſes*, if you marke it, maketh no mention of the time, that either *Cain* or any of his ſonnes lived, as he doth of the godly. Filthy *Polygamie* you ſee in this place began with wicked *Lameth*, that is, to have moe Wives than one at one time: ſo old is this evill, that from the beginning was not ſo. That mention that is made of the children here of the wicked, telleth us how they flouriſh for a time with all worldly things whom yet God hateth. The laſt words ſhew you what eclipſes true Religion ſuffereth often in this world, and let us marke it.

Marke 14. 9.

Syrach 49. 6. Note.

Polygamie.

CHAP.

CHAP. V.

The whole Chapter handleth the Genealogie of the Fathers before the Floud, and hath also divers particulars worthy marking.

1 AGaine it is said, God created *Adam* after his likenesse, which what it was, you heard in the first Chapter, referring you to the Apostle, who expoundeth it by *righteousnesse and true holinesse*, meaning by those two words, all goodnesse, as wisedome, truth, innocency, power, and such like, incident to mans nature, unspotted by sinne.

Vers. 1. Ephes. 4. 24.

2 He *called* them both *Adam*, saith the Text, both the Man and the Woman: by that one name noting unto us, that inseparable, holy, and mysticall union, that is made by the marriage of two persons to become but one flesh: the like, in some sort, remaineth still in use amongst us, in that the wife is called by her husbands name, her owne name ceasing, and it being used no more, as it should be said, now that you are maried, though before you were two, ye are become one, and therefore fit that one name should serve you both, to note so much both to your selves and others. The man is the worthier person, and therefore by his name shall you be called, and the womans name shall cease to be as it was, since now shee is changed, and become one flesh with him, whose name she enjoyeth.

Vers. 2. The union of mariage. Why women maried leave their owne names, and are called as their husband.

3 *Adam* is said to have *begot a sonne after his likenesse*: which is to be understood thus, a man as hee was, and corrupt as hee was. Like him in sexe and nature, and like him in corruption, impure of impure.

Verse 3. *Adams* likenesse, what.

4 From the 4. verse to the 22. two things chiefly are noted; The long life of these Fathers, and their assured death, many yeares they continued, yea many hundreds, but at last they dyed: Death long ere it came, but at last it came. And touching their long life, some questions are moved: First, why it was so long. Secondly, whence or how it came to bee so: of the first, two causes are alledged, one for the propagation of mankinde, so much the faster and more speedily: the other for continuance of remembrance of matters, and deducing of them to posterity the better. To the second, answer is made, that as all mens lives at this day are from God, and of God, as the fountaine; so was also that long life of theirs, and by him onely it was produced to and for such terme as it was. Nevertheless, if we speake of causes in nature (by which also God worketh when it pleaseth him) divers and sundry there were then, now to bee remembred if we will, wherefore their life might passe ours, as it did, and be so long. The indifferent mixture, equall temperature, and good disposition of the chiefe and first qualities, heate, cold, moysture, drinesse, is in nature the ground of life, and by all probability in that beginning this was so, more than now: Their dyet better, and temperance more from surfetting and fleshly pleasures, than is now. The Region they dwelt in hot, in a strength to dry up and consume superfluity of humors, when they were corrupt and rotten: Their mindes quieter from eating and gnawing cares, the shortners of mans life: since iniquity then being not so strong, many woes and vexations were unfound. And lastly, the fruits of the earth, in their purity, strength, and vertue, not corrupted, as after the Floud, and ever since still more and more, might bee to them a true cause, and a most forcible cause of good health, greater strength, and longer life, then ever since by nature could be.

Long life, and death at last, of the old Fathers. Their life, why so long. How so long.

Causes in nature of long life.

Cura quasi corrodens.

5 Their certaine death is noted, to shew the truth of Gods word ever infallible, and unmoveable. The Lord said, If they did eate, they should die: they did eate, then death must follow, or God be untrue, warning us faire, if we will be warned, never to mince and qualifie what the Lord pronounceth peremptorily and flatly, for he will be true, doe what we can, and we shall finde it so. *Adam* lived nine hundred yeares and thirty, but he dyed. *Sheth* nine hundred and twelve, and he dyed. *Methuselah* nine hundred threescore and nine, and yet he dyed: dyed, dyed, is the end of all, that God might be true, how long so ever they lived: The same word of the Lord is no falser now than then, but the same for ever: and therefore for this eaten Apple against commandement, die we must still, and whilest the world endureth: would God this repetition of death, death, to all these Fathers, might make us as duely to remember it, as we are sure truly to finde it. To finde it, I say, and God knoweth, not we, how soone. To day I, to morrow thou, saith the Wise-man. His conceit was not unprofitable, that imagined mans life to bee as a Tree, at the roote whereof, two Mice lie gnawing and nibling without ceasing, a white Mouse and a blacke: The white Mouse hee conceived to bee the day, and the blacke Mouse the night: by which day and night mans life, as a tree, by continuall gnawing, at last is ended: Who can now tell how farre these two Mice have eaten upon him. Happily the Tree that seemeth yet strong, ere night may shake, and ere day againe fall flat downe. O let us thinke of this uncertainty, and that is all I wish by this speech. *Adams* coate of Skinnes might fitly remember him of this. And what doe we still in our most ruffe weare, which appertained not sometime, in some sort, to a living creature, by whose death we being clad, may fitly thinke of

Their certaine death, why still noted.

A white Mouse
A black Mouse

The uncertainty of mans life.

Our apparell may put us in minde of death

Syrach 41.1.

of our owne deathes that are ſo ſure? But you ſee the ſnow how blinde it makes a man by his great whiteneſſe: ſo doth this world by his manifold pleaſures, baites and allurements, dazell our eyes, and blinde us ſo, that we forget to die, we dreame of life, when there is no hope, and we cannot heare of it to goe away: *O death, how bitter is the remembrance of thee to a man, that liveth at reſt in his poſſeſſions, unto the man that hath nothing to vexe him, and that hath proſperity in all things, yea, unto him that is yet able to receive meate.*

To walke with God. Mich. 6.8.

6 In the 22. verſe it is ſaid, that *Henoch* walked with God: To walke with God, ſometime ſignifieth to obey and ſerve, to reverence and feare the living God, and (by the way) when it doth, if godly men be ſaid to walke with God, I pray you with whom walke they that are ungodly? Surely with him, that if they ſaw him would feare them, and ſhame them to bee arme in arme with ſo foule a gueſt. But what the eye ſeeth not, the heart feareth not, yet the end will finde it, when it is too late. In this place to *walke with God*, ſignifieth he was tranſlated out of this life and world, not by death as others, but alive, as were no others then, to live with the Lord. Which tranſlation to him was in ſtead of death, that following to him by this rapt, that to others without it after death. The Lord did this to give us ſome ſigne of the reſurrection to a better life prepared, and to bee a teſtimony of the immortality of ſoules and bodies. As to enquire where hee became, is meere curioſity. The like we reade of *Elias* the Prophet, that hee alſo was caught up into heaven in this extraordinary manner. Many vaine motions about them both, by idle heads, which I will not ſcan; yea, even godly men have waded further, than by any neceſſity they were conſtrained: for where God hath not an anſwer, we ſhould not have a queſtion, that is, where it pleaſeth him to be ſilent, we ſhould not be ſifters, for hee concealeth nothing that may bee profitable. *Syrach* is alledged, where it is ſaid, that *Henoch was tranſlated into Paradiſe:* But as the Booke is not Canonicall, ſo in that is the Latine tranſlation falſe, the Greeke having nothing of Paradiſe, but ſimply that hee was tranſlated. Other gueſſes and talkes I take as they be, onely gueſſes, and paſſe them over. Where ſhould they be, but with others of the godly where they are? their bodies in the rapt changed, as the Apoſtle ſaith all ours ſhall be, when *corruptible ſhall put on incorruption, and mortall, immortalitie*; and as they that be alive at the Lords comming, ſhall be changed. *For we ſhall not* (ſaith he) *all die, but we ſhall be changed. The Lord ſhall deſcend himſelfe from heaven with a ſhout, and with the voyce of the Archangell, and with the Trumpet of God, and the dead in Chriſt ſhall riſe firſt. Then ſhall we which live and remaine, be caught up with them in the clouds, to meet the Lord in the ayre, and ſo we ſhall be ever with the Lord.* So were theſe, no queſtion, at this time changed. That againe the body may bee ſo caught, the Apoſtle ſheweth, when he ſaith, he was ſo, whether in the body, or out of the body, ſaith hee, I know not; noting thereby that both might bee. Wee reade how *Philip* was caught from the Eunuch, and found at *Azotus*, but I goe no further in this matter.

Where *Henoch* and *Elias* are.

2 King. 2. 11.

Syrach. 44.

1 Cor. 15.

2 Theſſ. 4.

Acts 8.

Verſ. 24. The Lords care for life or death.

7 *God tooke him away*, ſaith the 24. verſe, and it may well remember us of the care that the Lord hath over his, ever to deliver them from the woes of this world, when it ſhall bee good. He ſeeth and knoweth us, and our eſtate: while it may be good for us to live we ſhall live, and when another place ſhall be better for us, the Lord, as he did *Henoch*, can take us away, yea, and will, if we truſt in him.

In the 29. verſe, ſome have noted how greatly the inventions of Arts and Sciences are to bee eſteemed and made of. For by them men be mightily eaſed in the labours of this life, that being done by skill and cunning, eaſily and quickly, that otherwiſe muſt have long time, and much paines. Examples in every thing our owne experience can give. Whereupon againe may ariſe in our hearts, how bad members in a Common-wealth they are, that either condemne or hinder good and lawfull knowledge, or are inventers or finders out of bad and evill things: of whom their parents cannot ſay, as *Noah* his parents ſaid of him here, that they are, or ſhall bee, comforts unto them, concerning their worke and ſorrow of Hands, as touching the earth which the Lord hath curſed, but rather great diſcomforts many wayes. Alſo, all idle Drones and ſlowbellies, borne to eate and ſleepe, and to doe no good by any invention, labour, or induſtry, may here be thought of, but I goe no further.

Col. 3. 1, 2, 3.

8 Laſtly, let us thinke upon this occaſion, that though all of us in body, cannot obtaine this honour, to be thus caught up, to walke with God, yet may wee in minde bee partakers of thus much, to aſcend upward, to have our hearts above, and not beneath, and to walke in ſpirit amongſt thoſe endleſſe joyes that are prepared for us.

CHAP. VI.

Hitherto we have heard of mans generation, now muſt we heare of his degeneration, that we may well perceive, if we will ſee any thing, how vaine a thing man is, rebelling ever againſt God. This whole Chapter containeth chiefely, but theſe three things.

1 *Mans degeneration from God: in the foure firſt verſes.*
2 *The juſtice of God, ordaining puniſhment for him: from the 5. verſe to the* 8.
3 *The mercy of God even in this juſtice: from the eight to the end.*

Verſ. 1. Mans great corruption.

1 TOuching the firſt, it teacheth us, as I ſaid, the great and grievous corruption of man, who the more bound he is for mercy to ſerve God truly, the more apt and prone hee is to offend him highly. The Lord had now encreaſed mankinde, and made them many, to their great comforts, if they could have uſed it, and now without all regard and thankfulneſs for ſuch his goodneſs, headily and haſtily, wickedly and ungodly, they provoke him to anger and great diſpleaſure againſt them, by fleſhly following their owne wills, every man marying as he beſt liked, for outward beauty, without regard of Gods liking, and inward vertue. The Sons of God, that is, the Children of the godly, ſaw the daughters of men, that is, of wicked parents deſcended, ſuch as *Cain* was, that they were faire, and they tooke them wives of all that they liked. When men bee multiplied, it ſhould be a comfort, but by our corruption it is a multiplication of ſinne even according to the perſons. Wherefore holy men have wiſhed rather to dwell alone, than to bee vexed with the ſight of ungodlineſs that is amongſt many. Beauty alſo ſhould be a comfort, but behold, by us it becommeth a ſnare, and here it is an occaſion of a dreadfull deſtruction. A thing to bee conſidered of all immodeſt gazers and ſtarers upon womens faces. Are they holyer than theſe were, or deſcended of more holy Parents? if not, conſider the fall of theſe, and beware betimes. Often reade the ſixt of the *Proverbs*, amongſt many other Scriptures, and remember his wiſdome that wrote ſo. And if *Salomons* wiſdome may not prevaile againſt your will, thinke what hope there may be of a good end. Conſider more your ſelfe, for theſe my notes I make but remembrances, and as it were helps to enter by into more full meditations.

As amongſt many diſhes it is hard to be temperate, ſo amongſt many women to be well minded. *Lis magna pudicitiæ cum forma.* Looke *Oſea* 2. verſe 14.

Vnequall mariages how dangerous.

2 We ſee how grievous a thing unequall mariages bee, when the godly with the ungodly, the beleeving with the Infidels, the religious with the ſuperſtitious, are unequally yoaked: ſurely even ſo grievous to God, that for this cauſe eſpecially, the whole world was deſtroyed by the Floud. The Lord is no changeling, he diſliked it ever, and diſliketh it ſtill. It is a ſecret poyſon that deſtroyeth vertue more ſpeedily than any thing. *Salomon* was overthrowne by the daughters of men, for all his wiſdome. *Ieboſaphat* matched his ſonne to *Ahabs* daughter, and it was his deſtruction. Hee forſooke the way of the Lord, and wrought all wickedneſs in a full meaſure. Why? becauſe ſaith the text, *The daughter of Ahab was his wife. Ahab* was wicked, but a wicked wife made him farre worſe, for ſhee provoked him, ſaith the text. *Be not unequally yoaked with Infidels*, ſaith the Apoſtle, *for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? what concord hath Chriſt with Belial? or what part hath the Beleever with the Infidell?* It is a law of mariage that ſhould not be broken, that it be in the Lord, that is, with his liking, and in his feare, with ſuch as be godly and hold the truth. Our children we allow not to marry againſt our wils, but our right we challenge to give a conſent. And ſhall the children of God ſeeke no conſent of their Father in heaven to their mariages? But his conſent he will never give to marry his enemy, and therefore doe it not. It is not lawfull, it is not expedient if it were lawfull. The Floud came to puniſh ſuch diſobedience, and forget it never.

2 Chron. 21.6.

2 Cor. 6.

Think of theſe reaſons, and marry vertue, not wealth nor will.

Conſider how God hateth it that in mariage, onely beauty and favour ſhould be reſpected: for their faireneſſe the ſonnes of God choſe wicked women, ſaith this place, and God plagued it. *Favour is deceitfull, and beauty is vaine*, ſaith wiſe *Salomon*, *but a woman that feareth God, ſhee ſhall be praiſed.*

Beauty is vaine.

Prov. 31.30.

Verſ. 3. Gods great patience and long ſuffering.

3 Marke the word, *ſtrive*, in the third verſe, *My Spirit ſhall not alwayes ſtrive with man.* And ſee in it, and by it, the deepeneſs of Gods goodneſs to us miſerable ſinners, hee doth not by and by bring upon us the deſert of our ſinnes, but beareth with us daily and hourely, giving mercy more, notwithſtanding all thoſe ſinnes, yea, hee ſtriveth with us, and tuggeth with us, that wee might bee ſaved, and not periſh. O what a God is this? Looke how your ſelfe ſtrive with your childe, or friend whom you love, to bring him to good, and to ſave him from evill; even ſo doth the Lord with you, yea much and farre more, *As I live*, ſaith the Lord, *I deſire not the death of the wicked, but that he may turne from his way and live. O turne you, turne you from your evill wayes, for why will yee die, O houſe of Iſrael? The Lord of his promiſe is not ſlacke, as ſome men*

Ezra. 3.11.

2 Pet. 3.9. *count ſlackneſs, but is patient toward us, and would have no man to periſh, but would all men to come to repentance,* ſaith the Apoſtle *Peter. And deſpiſeſt thou O man,* ſaith Saint *Paul, the riches of Gods bountifulneſs, patience, and long ſuffering, not knowing that the bountifulneſs of God leadeth thee to repentance?* Thus good is God, and thus he ſtriveth with us. Let Judges alſo here learne, that although for a time they beare, yet ever and ſtill they may not beare. Likewiſe may we all thinke how good it is, rather to be gently chaſtiſed when wee ſinne, than ſuffered to runne till an utter deſtruction fall upon us.

Rom. 2.4.

4 Againe, marke his mercy in the time that he granteth here to repentance: *An hundred and twenty yeares,* ſaith hee, *ſhall his dayes bee:* that is, though thus greatly and grievouſly man hath offended, and even all the earth is become corrupt, ſo that with great juſtice I might bring a Flood forthwith, and conſume them all: yet will I not doe ſo, but ſtill beare longer, and looke for amendment, yea an hundred and twenty yeares yet will I give him, ere I bring the Flood upon him, to ſee if they will returne and avoyd my wrath. What is long ſuffering if this bee not? And this is the ſweet nature of our God. Good is the ſaying of Saint *Ambroſe, Vim Deo facimus, non litigando, ſed flendo,* We force God, not by ſtriving, but by weeping, &c.

Gyants.

5 Of Gyants and mighty men the Word ſpeaketh ſundry times in ſeverall places: Here he ſaith, of theſe ungodly mariages came many of them, which being mightier than the uſuall ſort of men, uſurped by their might, authority over others, and did degenerate from the ſimplicity wherein their Fathers lived. In the Booke of *Numbers,* they that went to ſearch the Land of *Canaan,* when they returned made report, *that they had ſeene there Gyants, in compariſon of whom, they ſeemed Graſhoppers.* In *Deuteronomie,* mention is made of *Og,* King of *Baſhan, whoſe bed was of Iron, nine cubits long, and foure cubits broad.* That great *Goliah* alſo of the *Philiſtims,* you remember. Saint *Auguſtine* ſaith, he ſaw the tooth of a man as great as an hundred of ours, what was the body then? Somewhat you may gueſſe. *Pliny* reporteth, that in *Crete,* out of a Mountaine was digged the remnants of a man, by gueſſe of proportion when he lived, ſixe and forty cubits, but there were no end to tell you all we reade of this matter. Thus much ſufficeth to cauſe us to conſider Gods power, which mightily and marvellouſly hath ever ſhewed it ſelfe in his Creatures. Our laſt Engliſh Chronicles, the firſt part, and in the beginning, reade you a whole Chapter of Gyants, if you cannot reade other Stories.

Chap. 13.34.

Chap. 3.11.

Verſ. 5. God ſeeth all.

6 In the fift verſe it is ſaid, *The Lord ſaw the wickedneſſe of man, that it was great.* Hee ever ſeeeth both good and bad whatſoever it is: neither walles nor darkeneſſe can hinder his ſight. To the godly it is a comfort, who are many times wronged by falſe ſuſpition, ſlanders and lyes, but the Lord ſeeth. To the wicked it muſt be a terror, and a very great one, that cloake they, or cover they, hide they, or lap they their ſinnes never ſo much, yet the Lord ſeeth. And what will he doe? ever ſee, and never puniſh? Then were he unjuſt, but that he cannot be for any man, therefore the end will ſmart, without repentance.

Verſe 6.

7 If you doubt of this, beleeve the Text which telleth what fell out when God ſaw it would be no better, *It repented him that ever he had made man:* That is, ſpeaking after the manner of men; God deſtroyed man, and in that, as it were, did diſavow him to be his creature. And marke withall how lively the Lord doth diſcover the corruption that is in us, ſaying: *All our imaginations, and all our cogitations are evill, and onely evill, and ever evill.* What greater evill, than in this ſort and meaſure to be evill? Where is that free-will that wilfull men deviſe to do good, when our mould and mettall is become thus bad? Away with ſuch dreames, experience is the fooles Schoole-maſter, and ſhall not even that teach us, but will we gain-ſay our owne knowledge? *Auguſtine* telleth us and the whole world, that *Homo male utens libero arbitrio, & ſe & ipſum perdidit:* Man abuſing that free-wil, which before his fall he had, he loſt both himſelfe and it. We are nought waking, wee are nought ſleeping, we are ſinfull dreaming, and when we doe not dreame, where is our good?

Verſ. 5. Mans corruption how great.

The meaſure of ſinne, then how great.

8 Somewhat conceive of the meaſure of ſinne that was now in the earth, by theſe ſpeeches of God, that *he repented,* and that he was ſorry in his heart. Could a ſmall meaſure make God thus grieved? No, hee daily endureth great wickedneſs, and yet repenteth not that hee made man: wherefore this muſt teach us their ſinne was great, and warne us againe to beware, at the leaſt with great ſin to offend the Lord. If wee cannot but ſinne through our imperfection, yet let us not encreaſe the meaſure without remorſe by any wicked malice: but ſtay to go on, if we cannot ſtay to goe in: Stop the courſe as the Lord ſhall inable, and not by fulneſs of meaſure, as this people did here, pull vengance from heaven whether God will or no. O heavy day and houre to you or me, if the Lord ſhall ſay, it repenteth mee that I have made ſuch an one! yea, I am ſorry, and ſorry at mine heart for it. Beware then of great ſinnes, and of heaping ſinne upon ſinne, till God be driven to ſay thus much againſt you. The contrary is ſweet, when the Lord rejoyceth at our being, and ſhall ſay to Satan, haſt thou marked my ſervant *Iob,* ſuch a man, ſuch a woman, how they love me? &c.

9 But why was the Lord ſorry that hee made man? Surely, becauſe hee muſt deſtroy him

againe, his ſinne is ſo great. Why then he is ſorry to deſtroy man? Truth it is, if he could with juſtice chooſe. O then what ſee we! Cannot God proceed to puniſhment of rebellious ſinners, yea of ſuch rebellious ſinners as theſe were, that made the whole earth ſmell of their ſinnes, but with ſome griefe, with ſome diſcontent, with ſome loathneſſe as it were, to have it ſo, if they would amend? And ſhall he be haſtie and furious, implacable and unmercifull to a poore ſinner that groaneth and grieveth, ſigheth and ſobbeth, weepeth and cryeth for woe, that he doth ſinne againſt ſo good a God, and ſo deare a Father, and wiſheth it better every day he riſeth, and every night he goeth to bed? No, no, it cannot be: And therefore be of good comfort, thou grieved ſpirit, the Lord loveth thy longing care to ſerve him better, and he can ſooner ceaſe to be God, which is impoſſible, than caſt away his eyes of mercy and pitty from thee. He will not puniſh thee, but he luſteth to exerciſe thee, that the glory of thy faith, after ſuch aſſault, appearing bright, may receive a crowne of comfort brighter than gold, or beaten gold beſet with precious ſtones: *O tarry then the Lords leaſure! Be ſtrong, and he ſhall comfort thine heart, and thou ſhalt put thy truſt in the Lord.*

God how ſlow to anger.

O comfort to an heavy ſpirit.

Pſalm. 27.

10 In the ſeventh verſe the Lord ſaith, *I will deſtroy.* Before we noted his mercifull ſtriving to bring to repentance, but now note his juſtice, if man will not repent, hee beareth long and ſaith, *turne, turne,* but at laſt he catcheth his ſword and ſaith, *I will deſtroy.* Tempt not the Lord therefore over long, you unfeeling hearts, for you ſee a feare. Many times admoniſhed, and never amended, thinke you heare this word, *I will deſtroy. As I live,* ſaith the Lord, *though Coniah the ſon of Iehoiakim, King of Iudah, were the Signet of my right hand, yet will I plucke him thence, &c.* Jerem. 22. 24. Therefore preſume not ever that God will ſpare, &c.

Verſe 7. God juſt,

11 In the eight verſe it is ſaid, *But Noah found grace in the eyes of the Lord.* So then God puniſheth that ever yet he ſpareth ſome. So is he juſt that he forgetteth not his mercy. He ſpareth *Noah* and his houſhold with him, and that in mercy, *Gratiam invenit, non meriti mercedem:* Grace he found, but no reward of merit. Yet what God giveth him, we may not deny him, *Hee was a juſt man, and upright in his time, and walked with God.* A ſingular praiſe in ſo corrupt an age to be ſo unlike them. Would God it might teach us the praiſe of this, not to be carried away with corruptions among us, be they never ſo generall, or ſo embraced of the greateſt men. To walke with God is a precious praiſe, though none doe it but my ſelfe, and to walke with man, with the world, with a Towne or Pariſh in wicked wayes, is a deadly ſinne, though millions doe it. Juſtice and uprightneſs will abide the touch, when craft and diſſembling will be diſcerned droſſe. *Noah* in his wicked time, and in this univerſality of ſinning, was a juſt man and upright, and walked with God, doe they all what they would, he would not follow them, and let us marke it.

Verſe 8. So God juſt that ever mercifull, and contrary. Multitude of cuſtome.

12 In the 24. verſe, and ſo to the end of the Chapter, direction is given to *Noah* how hee ſhould be ſaved, even in *an Arke,* which he is commanded to make to that purpoſe. The preſcription you ſee, and every particular as they lye. Let me tell you the reſemblance that hath beene made by ſome, peradventure not unfitly. *Noah,* ſay they, was a fit figure of our Saviour Chriſt, for in him was fulfilled moſt effectually that which was ſaid of *Noah* in the fift Chapter the 29. verſe: *Lamech begate a ſonne and called his name Noah,* ſaying: *this ſame ſhall comfort us concerning our worke and ſorrow of our hands, as touching the earth which the Lord hath curſed.* The Arke a figure of the Church, for as out of that there was no ſafety, ſo out of the Church there is no ſalvation.

Verſe 24.

The reſemblance of the Arke.

The matter of it muſt not be every thing, but of *Pine-trees* direction was given. The children of the Church are not every ſort, *not they which are borne of blood, nor of the will of the fleſh, nor of the will of man, but of God.* The Pitch repreſented the love of the Church, wherewith, as with glew, the members are united and faſtned together. Within and without the Arke was pitched, and within and without a true member of the Church is unfained love. Hee loveth within, he loveth without, he loveth without, and he loveth within; it is not ſecret and cannot be ſeene, it is not ſeene outward, and wanteth within, but truth and ſhew, and ſhew and truth goe together in this man. O bleſſed Pitch! would God we were all thus pitched, for the more of this cleaveth to our fingers, the better we. It defileth not, but maketh us holy before the Lord. In the Arke were divers roomes, and in the Church are divers gifts, divers orders and degrees of men. In the heaven we ſeeke for divers manſions. In the Arke are beaſts uncleane, as well as cleane, and in the true Church, and of the true Church, he that denyeth ſinners to bee, ſhall proove an *Anabaptiſt.* *The window,* they ſay, might repreſent the Goſpell and the preaching thereof, for as by that window came light into the Arke, to lighten their bodies, ſo by the preaching of the Goſpell came light into the Church, to lighten the heart and minde, and underſtanding of thoſe that are within. The doore, *Chriſt: I am the doore,* and ſo as followeth. The Arke was great, and very great. So is the Church of great largeneſſe, diſperſed by God both farre and wide. Reade the 54. of *Eſay* 2. *Rejoyce thou barren that beareſt not, &c. Inlarge thy tents, &c.* The Flood reſembled Baptiſme, which killeth the old man, and reſtoreth the new. *While the Arke was preparing,* ſaith S. *Peter, whereby eight ſoules were ſaved in the water,*

Iohn 1. 13.

1 Pet. 3. 2.

whereof the Baptisme that now is, answering that figure, &c. saveth us also by the resurrection of Iesus Christ. Finally and lastly, the Arke was tossed in those waves of water, both up and downe, and so is the Church, whilest it here is militant, to and fro. Yea every member doth witnesse this, tossed of the world, tossed of flesh, tossed of Satan, and tossed by sinne, never able to hold together, if God, as he did the Arke, did not defend it, guide it, and keepe it, and governe the waves, that they shall not hurt further, than in mercy he will heale againe. This is the figure of the Arke, and summe of this Chapter.

Chap. VII.

Having heard in the former Chapter the sinne of man in those dayes, and the gracious striving of God with him, to bring him to amendment, giving even then, when hee might justly have punished, yet *an hundred and twenty yeares* to repentance. In this Chapter we shall see how all this goodnesse of God was despised and neglected, those hundred and twenty yeares in all wickednes likewise spent, and therefore God forced, as it were, at last to bring the Flood upon them. The generall heads may be these two.

{ *The entrance of* Noah *into the Arke.*
{ *The comming of the Flood upon all flesh.*

Verse 1. *Noah* entred commanded.

1 CONcerning the first, it is to be observed that God biddeth him *enter into the Arke*, thereby giving his Faith that sure stay of the Word, without which it must needs have wavered, and beene shaken in peeces in that great triall. And *Noah* his not entring till he was bidden, teacheth us truely to take God for our guide in all actions, and his word for our warrant and assurance in what we goe about.

Verse 1. Such God taketh us as we will to be. A great cõfort.

2 The Lord saith, *He saw* Noah *righteous in that age before him*, not meaning thereby that *Noah* wanted weaknesse of humane imperfections, but so calling him in respect of others, and because hee had a desire and hearty affection to be such an one. Whereby wee have given us a great comfort, that the Lord doth measure us according to our will, and not according to our power, and finding us willing with unfained affection to serve him uprightly (which will commeth not yet of our selves) he vouchsafeth us the honor and title of righteous men, notwithstanding our great weakenesse and want of perfection. These and such like places wee should ever have in store, against those fiery darts of our deadly foe, that would perswade us wee are nothing regarded of God, because wee labour of some imperfections. How honourable is the remembrance of their faith, in the eleventh to the *Hebrewes*, all which had their wants and many infirmities.

Verse 1. True praise to be righteous before God, not before men.

3 The addition of the words *before me*, make his praise great, and his vertue true: for many seeme glorious before men, which before God are nothing so: that is true righteousnesse which before God is so. This if we thought of as well as we know, we would more regard God, and lesse thinke of men, whereas now we pricke at it, as our great marke, to be approved of men, and to gaine their praises. But the Apostle said, *I passe very little to be judged of you, or of mans judgement*, 1 Cor. 4. 3.

Verse 2. God careth to maintaine his worship, and we care not.

4 A question is asked why *of cleane beasts by sevens*, and of *uncleane but couples*, were taken and preserved? And the best answer is, after the preservation of seed, because the cleane served for sacrifices, which God had appointed to bee served by. God then provided for commanded exercises, that there might be to performe them with, and we, as though we were not his Children, nor ever meant to be his heires, most carelesly contemne them, and will provide nothing for them: if we provide any thing, it shall be how to hinder them and put them downe, and this is our resembling of God.

Verse 4. God hateth doubting. Numb. 20.

5 God telleth *Noah* when he would begin to raine, and how long he would continue, that his faith might be firme in every respect, and not doubting, sith nothing more grieveth God than so to do, as you may remember in divers examples of the best men, as in *Moses* and *Aaron*, those great pillers, who for their doubting and wavering, went never into the Land of Promise. In *Zacharias*, whose doubting brought him dumbnes for a time, and such like. When God saith he will do a thing, he would be beleeved, and because he knoweth our weakness, he provideth often for us by such particular circumstances as here you see.

The profit that commeth by the godly.

6 *Noah* was not only saved, but his wife, his sonnes, and his sonnes wives, yet reade wee not of their righteousnes, as of *Noahs*. But this is the good that commeth by the company of the godly, even to be within the shadow of Gods great mercy for their sakes. So good is the Lord

to

to his loving Children, that to their friends alſo he will be good. So was he to *Lot* and to his friends, if they would have beene ruled. So was he to *Rahab*, and her Fathers houſe. So is his manner to bee in his great mercy. Yet what is ſo loathſome to wicked wretches, as the company, fellowſhip, kindred, or acquaintance of the godly? But what marvell, ſince like with like are beſt pleaſed. Gen. 19.

7 If you aske how all the beaſts were gotten, the Text anſwereth, they came of themſelves, God compelling them by his divine power to preſent themſelves before *Noah* as before *Adam*, when he gave them names, in the ſecond Chapter. *Verſe* 9.

8 In the eleventh verſe you ſee the time, *In the ſixth hundred yeere of Noahs life, in the ſecond month, the ſeventh day:* as we reckon about the beginning of May, when all things flouriſhed, and yeelded ſhow; then, even then began this wofull Tragedy of mans deſtruction. So ſure ſhall it be that God ſaith, and ſo inchangeable is his purpoſe. Then were all the fountaines of the great deepe broken up, and the windows of heaven were opened, heaven and earth agreeing together to accompliſh Gods will, and to deſtroy mankinde. O heavy day, when man ſhould ſo offend God, that the creatures abhorre him, the fountaines and deepes and waters below and above! But nothing will warne men. *Verſe* 11. The flood commeth, and creatures conſpire to deſtroy ſinners.

9 When all were entred into the Arke, the Text ſaith, *God ſhut them in*, thereby declaring, that by his divine power they were onely ſaved, and the Arke kept whole againſt all dangers; and inſinuating to us the like cauſe of all our ſafety evermore. It is not our houſe, our Caſtle or tower when we go to bed that ſaveth us, but that the Lord ſhutteth the doores, and cloſeth us in, this is our ſurety, that no power can withſtand, whatſoever it wiſheth; this is our ſafety, that we may truſt unto. Were the gates of the City iron or braſſe, if he ſhut them not, they will never hold out: but were they wood or clay, made ſtrong by his defending mercy, no Canon can batter them, nor man get them open to hurt any within, whom the Lord will have ſafe, and to that end hath ſhut them within. *Verſ.* 16. All ſafety from the Lords ſhutting in, not ours.

10 *Then all fleſh periſhed that moved upon the face of the earth* ſaith the 21. verſe. But whether man periſhed eternally or no, that is the queſtion, I meane all that were drowned in the flood, whether were they alſo condemned to hell, and ſo periſhed that way? wee may anſwer truely, that it becommeth duſt and aſhes to leave Gods ſecrets to himſelfe. But for the argument, that therefore it ſhould ſeeme ſo, becauſe they taſted of his outward judgement alike, it followeth not: for the two theeves crucified with our Saviour, had like outward puniſhment, and yet not one eternall condemnation. Many dye the deaths of ſeverall offences, and yet are ſaved by mercy in the world to come. God forbid we ſhould cenſure men ſo, as to conclude their eternall death upon their temporall ſufferings: wee may not do it. Well may we learne by theſe words (that all things periſhed) that if nothing could helpe it ſelfe when GOD was angry, what ſhall it bee that ſhall have ſtrength to helpe us, and ſhield us from his wrath? may the ſtrength of a Gyant, gold, ſilver, horſes, wiſedome, or any thing do it? no, all theſe things in this flood could not profit any thing the owners of them, and ſo ſhall it ever be, therefore truſt not to them. *Verſe* 21. Like puniſhment in this life doth not argue like in the next world. Truſt in nothing to ſave, if God doe frowne.

11 The raine from above, and the fountaines beneath, are things wee cannot lacke, yet ſee wee in this place how they made a flood. Learne wee then by it what a great difference Gods favour and anger make in the ſame creatures. If in favour he rayne, wee are nouriſhed by it: if in anger he doe it, wee are deſtroyed: ſo is it with the fire, with the aire, with our meats and drinkes, and whatſoever wee uſe in this mortall life, his mercy maketh, and his wrath marreth the ſame thing. O how ſhould we then valew Gods favour? how ſhould we ſeeke to have it, and feare to loſe it? Pray we when we riſe, and pray wee when we ſleepe, that his creatures we may enjoy in favour. Gods favour and anger changeth the uſe to us of creatures.

12 Onely *Noah was left alive, and they that were with him in the Arke.* Yet ſay the wicked in the Prophet *Malachy*; *It is vaine to ſerve the Lord, there is no profit in it.* But we ſee the contrary in this place and ever. *If the Lords wrath be kindled never ſo little, bleſſed are all they that truſt in him.* When mountaines and hils, caſtles and forts, trees, nor any tall towers can ſave a man, this keepeth him cloſe from all harme, and not onely him, but his friends with him, that he was godly and ſerved the Lord. Let this be our gaine then whilſt we ſee this light, and we ſhall never loſe. *Doeſt thou thinke to raigne* ſaith God, *becauſe thou cloſeſt thy ſelfe in Cedar?* No, no, thy Fathers godlineſſe made him proſper, and thy want of that ſhall make thee periſh, be thy Forts never ſo ſtrong, and thy braveries never ſo many, they ſhall not ſerve. Reade the 1 *Peter* 3. 10. Profit by fearing God againſt evill men. Mal. 3. 14. Pſal. 2. Ier. 22. 15.

Chap. VIII.

After mercy commeth judgement, and after judgement mercy againe, as wee may see in this Chapter: wherein we have,

The ceasing of the flood: to the 15. verse.
The comming out of Noah: to the 20.
His sacrifice, and Gods speech: to the end.

COncerning the first, we see the author, God. The meanes, *hee made the winde to passe upon the earth, the fountaines of the deepe, and the windowes of Heaven were stopped, &c.* The time when, *after the hundred and fiftieth day*, by our computation about the 19. of October. And for other particulars,

Verse 1. The Lords care over his ever. Esay 49. 15.

1 It is said, *the Lord remembred Noah*: wherein is discovered unto us, the most faithfull care, and carefull faithfulnesse that is in almighty God for his true servants ever: he looketh upon their perils, he seeth their dangers, and in his due time he remembreth to relieve and release them, as he did here *Noah* and his family. Can the Bride forget her ornaments, nay *can the mother forget her child?* these things be hard, and easily are not done, yet suppose they might bee done, the Lord for all that *cannot forget* his, who making him their God, he hath made his servants, *and written them in his hand*, yea made them as signets upon his right finger, that he may never forget them. *O Lord*, saith *David*, *what is man that thou art so mindfull of him, or the son of man that thou so regardest him?* Tarry then but Gods leasure as *Noah* did, and be sure of remembrance in due time as he had.

Psal. 8.

Vers. 1. God careth for the cattell. Mat. 6.

2 To strengthen us in this, consider how it followeth of the Cattell, that *God also remembred them.* Alas! doth the Lord care for Sheepe and Goates, yea for creatures many of meaner regard, and forget man in his tribulation and woe? *Behold the fowles of the ayre, doe they sow or spin to be fed or clothed thereby?* yet God remembreth them. O how much more Man, that is Lord of all these, if we had faith! Yet hereby may a good minde, even by the Lords example, (than the which there can be no better) learne also to remember his beast, as occasion serveth, that is, as *Syrach* expoundeth it, to have pitty and compassion on his poore beast, that being dumbe cannot complaine. Againe, that they onely may be said to be mindfull of the poore, which reach out the hand of helpe and comfort to them by some reliefe: not they that with words pitty them, and say God help. For God is said here to remember by deeds, not by words onely as you see, &c.

Verse 2. How to stay sinne. Note.

3 When it is said, *the fountaines were stopped*, and the windowes closed to stay the Flood: profit by it in a godly policy after this sort, that if any flood of sin, and streame of iniquity go about to drowne us, wee stop the fountaine, and close up the windowes by which it issueth and getteth out: so shall we stay the course of it in Gods blessing, and be free from danger. O that this lesson were learned in Court and Country fully and well, then many a filthy flood would bee religiously stayed, and many a flowing wave of a sinfull temptation be beaten back! I say if the fountaines were stopped, and the windowes shut: conceive of it further, and meditate of it a whole houre by your selfe, I say no more.

Vers. 4. The Arke stayeth. A comfort.

4 *The Arke stayed* about the 26. of October, *upon the mountaines of Armenia*, and why? because when wind bloweth and water faileth, sayling is dangerous, and the rocks may be hit upon: what a providence then is here for poore *Noah* in his gracious God? what a prevention of danger? Shall nothing make us know him and his sweet goodnesse? Sayle we then on the Sea of this world while God will, surely when it shall be good he will make us to rest, and prevent our perill, if we trust in him, and ô Lord give faith and patience for thy mercy sake.

Verse 5. Example of chiefe men.

5 *In the tenth month*, that is, about the 28. of December as wee reckon, *were the tops of the Mountaines seene*, a good token and comfort of an end of that water-flood: we may apply it thus; The great men of this world, of a Kingdome, of a City, of a towne, are as mountaines and hils in comparison of the lower sort, and if once they were dry from such floods of evill, as many times they are over-flowed withall, it is a good signe, and yeeldeth great hope that the waters doe decrease, and a better state even shortly will ensue: but whilest they are over-flowed and covered, what hope of dry land in the valleys? such and so great to good or evill is the example of great ones.

In the 5. verse it is said, *the waters were going and decreasing untill the tenth month, &c.* Where if you list, saith one, to compare the time of their increasing and decreasing together, you shall find, that in shorter and quicker time they abated, than they had flowed: to shew even in such sort, that the Lord is more hasty unto mercy than unto judgement. Which by the Prophet *Esay* he notably sheweth, when he saith: *A little while have I forsaken thee, but with great cõpassion will I gather thee.* It is the answer also that is made by an ancient Father, why Christ should speake

Esay 54. 7.

of

of the latter day to thoſe upon his right hand, before thoſe upon his left hand, even becauſe his ſweet diſpoſition is more prone to mercy and favours, than to wrath and anger, more to the ſentence that giveth joy, than to that which worketh ſo bitter woe. A comfortable conſideration for our fearing ſoules, if we often thinke of it, &c. Mat.25.34.

6 Then *after forty dayes Noah opened the window of the Arke, and ſent forth* ſome of the fowles. Where was his warrant thus to do? Surely expreſſed we ſee none, and yet is he not diſliked: why? becauſe though it were not preſcribed in the word that he ſhould doe ſo, yet was there no prohibition not to doe ſo: and being not contrary to any word, though it have no expreſſe word for it, it is not diſallowed: we are taught hereby, ſaith a learned man, where there is no need of expreſſe preſcription, as in things not of ſuch moment often there is not, holy men are left, *ſuis conſiliis & conatibus*, to their owne diſcretions, counſell and liberty, and if the like fall out to us; we may follow their examples. *Verſe 6.* Some things lawfull, without expreſſe words. *Muſc.* upon the words.

7 *He ſent* firſt *a Raven which returned not againe, &c.* By which fowle, ſome ſay, might be reſembled the teachers of the law, becauſe they never bring any good tiding, but death, death, for want of performance of the law, whoſe promiſe is annexed onely to fulfilling of the ſame, and not elſe. Others ſay, by the Raven might be noted ſuch men, as having minde of the dead carions, conſider not wherefore they were ſent, but plying their whole care about themſelves, and ſatisfying their devouring nature with ſuch carrion as they ſee before them, take their pleaſure therein, and make their abode, not returning any more to the Arke, with teſtimony of their courſe applied and imployed to that end whereabout they were ſent. Such foule Ravens no queſtion there are but too many. The Raven alſo, ſaith one, may ſignifie ſuch as frequent a mans owne houſe during their need, and whilſt they cannot tell how elſe to doe, but when the weather is better, that is, when they are better provided for, and have gotten ſomething about them, they flye away, and know their old lodgings no more. Such unthankfull gueſts too many have but too good experience of. *Verſe 7.* What the Raven might ſignifie.

When *Noah* ſaw no returne of the Raven, *he tooke a Dove and ſent her forth* the ſame day, to ſee if by her hee might perceive any fall of the Waters. And the Dove returned to him againe, not finding any reſt for her foot upon the earth as yet, whereby he knew the Waters were not abated. This Dove they ſay, may reſemble fitly the good Preachers of the Word, which are ſent forth by the true *Noah* Chriſt Jeſus into the world overflowed with all ſinne and wickedneſſe, as with a flood: but finding no reſt for their foote, that is, finding no acceptance of their labours, nor good to be done by them, mocked and ſcorned, derided and abuſed, rejected and contemned, they returne againe, bringing nothing with them; and yet to *Noah* welcome, who putteth forth his hand, & receiveth thē into the Arke: *for wee are a ſweet ſavor*, ſaith the Apoſtle, *to the Lord, even in them that periſh*: That is, the Miniſters of Gods word are deare unto him, and moſt ſweet in his noſtrils, if they do their diligence faithfully, albeit the profit follow not anſwerable to the ſame, but even all that notwithſtanding, men periſh & are caſt away: a great comfort. *Verſe 8.* The Doves reſemblance. 1 Cor.2.15.

9 When it is ſaid, *the Dove found no reſt for the ſole of her foot*, upon all the earth that ſhe ſaw, let us conſider the marvellous change now made from the eſtate before and very late, when thouſands of Doves, Men, Women, and Children, and all the creatures of the earth had reſt for their feete, yea, pleaſures and comforts above neceſſities many an one. Now no ſuch matter, all is gone, and there is not ſo much as reſt for one poore Dove. What ſhould it fitly admoniſh us of, but to the uttermoſt of our power received of God, to take heed, leſt with like ſin we procure like judgement againſt our ſelves. Our country, our townes, and private houſes, where now is many a comfort and many a pleaſure, men, women and children, not a few, have reſt for their feete, that is, all things neceſſary for their comfortable being, and live upon us and with us, and by us: we with them, and they with us, enjoy Gods mercies, bleſſings and benefits, to his great praiſe and our great good if wee can uſe them and be thankfull. Shall the day come that in that houſe where many a man hath found his reſt, being the ſeate of an honorable or worſhipfull perſonage, no reſt ſhall be found for a Dove, that is, for any creature any place, all being altred by the judgement of a grieved God at abuſe and unthankfulneſs, at ſin and iniquity? God forbid: and as wee feare God, let us thinke of it, for hee that ſo ſoone could alter in his anger the eſtate of the whole world, that of a place ſo ful of reſt for thouſands thouſands of creatures, now there ſhould be no reſt for the foote of one Dove, ſurely hee can change as quickly the ſeat of any Prince, or Noble, or Gentleman, or other man, that all the honor and comforts being wiped away in wrath, there ſhould not be reſt for any, but a fearefull ſight of horror and confuſion upon evill deſerts. *Verſe 9.* A fearefull change. Note.

10 The Arke to the Dove was like a priſon, a place of reſtraint, & not according to her kind, which was to fly abroad; yet finding no reſt, rather than ſhee will periſh, ſhee returneth to the ſame againe. It may teach us this, that better is a miſchiefe than an inconvenience. If wee cannot as wee would, wee muſt as wee can. I ſpeake it againſt all heathenish and unchriſtian-like impatience. The Heathens, rather than they would ſerve, they would kill themſelves. And many in theſe dayes, rather than they will ſuffer what God impoſeth, will doe what God deteſteth: let it not be ſo. If wee cannot be abroad and at liberty, becauſe Gods judgement againſt *Verſe 9.* Better a miſchiefe than an inconvenience.

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ſinne hath taken away our footing in ſuch, or ſuch ſort, whilſt it ſhall pleaſe him, let us be content; returne as the Dove did to the place appointed, and thanke him for mercy even in that, that yet there we live, and are not deſtroyed as others have beene.

Verſe 10. The Dove with an Olive leafe what, Mat. 28.8.

11 *Noah ſtayed upon this ſeven daies, and then ſent out the Dove againe,* ſaith the text, which returned to him in the evening, bringing in her mouth an Olive leafe which ſhe had pluckt, whereby *Noah* knew the Waters were abated. This Dove may note the Preachers alſo of the Word againe, who bring in their mouths ſome good tidings to the Arke, that is, to the Church; and every good newes may be compared alſo to an Olive leafe, and the tellers to Doves. That good newes that the women brought to the Diſciples, that Chriſt was riſen, was like an Olive leafe in their mouthes, and they like this Dove in this place: ſo all others. Reade 2 *King.* 7. of the good newes of the Leapers, and 2 *Sam.* 18.27. *he is a good man,* ſaith *David, and commeth with good tidings:* ſo good men and women have words of comfort in their mouths, when others have the poyſon of Aſpes under their tongues; they have Olive leaves to cheere up *Noah* and his company withall, when others have wormewood & gall to make their hearts ake with the bitternes therof. Such doves God make us evermore, & if this be regarded of us, we wil endevor it.

Verſ. 12. The difference of a good ſervant and a bad

12 Then *wayted he other ſeven daies and ſent her againe. When ſhe returned no more unto him.* Firſt, marke the often ſending of the Dove, when the Raven goeth but once. It ſheweth the difference of a good ſervant and a bad. The firſt is often uſed, becauſe he is faithfull and true, the latter but once, becauſe then he is found to be a Raven, more heeding the carions that his nature regardeth, then performing his meſſage which his ſender deſireth. The praiſe of theſe two fowles how they differ in this place for their ſervice, we all ſee, and it ſhould thus profit us, as to prick us to the good, and afray us from the evill. In ſome place or other we are all ſervants as theſe fowles were, to God, to Prince, to Maſter, to ſome or other. Let us be Doves that they may often uſe us, let us not be Ravens that they may juſtly refuſe us. Secondly, in the Doves *not returning any more,* let us marke a type of the Saints of God, that having ſundry times diſcharged the truſt of their places, as the Dove did, at laſt have their departure out of the Arke, that is, out of this life and Church militant, and finding reſt for their foot in Gods bleſſed Kingdome, reture no more to the Arke againe, but there continue and abide for ever.

A type of the Godly.

Verſe 16. All affliction of the Godly hath his end.

13 At laſt came this comfortable word from God, *Goe forth of the Arke, thou and thy wife, and thy ſonne and thy ſonnes wives,* and all creatures *with thee.* So we ſee there is no affliction or triall that God impoſeth upon his children, but if they endure it quietly, truſt in his mercy firmely, and tarry his good pleaſure obediently, it hath his comfortable end. If God thinke it good to ſay to any man or woman *enter into the Arke,* that is, into this or that triall of thy faith and patience, into this priſon, into that indurance, into this reſtraint of liberty, that affliction and trouble, ſorrow and care, and inward nips or outward pinches, ſurely he hath alſo another word for them, which in due time he will likewiſe ſpeake unto them, and that is this: *Go forth of the Arke* now againe, *thou and thy wife,* and all thine, that is, let there be an end of whatſoever it was that tried thee: for I have ſeene that faith, patience, and hope, that hath pleaſed me. O our good God, how ſure are we of this, and how ſweet is it? what elſe but that which the Prophet *David* found moſt certaine, and teſtified to the world, ſaying:

Pſal. 30.

Though gripes of griefe and paines full ſore, ſhall lodge with us all night,
The Lord to joy ſhall us reſtore, before the day be light.

Confeſſing herein, that after ſowre commeth ſweet, after ſorrow joy, after reſtraint liberty, after want plenty, and to ſpeake with this place, after *goe into the Arke,* followeth certainly *come forth againe.*

Verſe 13. Every thing in his ſeaſon hath God for his child.

14 Yea, but when did God bid *Noah come forth?* ſurely not before the earth way dry, for ſo ſaith the text. Then there we ſee againe how wonderfully he diſpoſeth for his children times and ſeaſons, all for their good: when the earth is not for them, he hath an Arke upon the water; and when the earth is fitter than the Arke, he hath the earth againe, all in ſuch times as may be beſt for us, and how ſhould we thanke him?

Verſe 20. Thankfulneſs ever in the Godly.

15 When *Noah* was come forth, *he buildeth an Altar,* taketh his beaſts, and offereth ſacrifice: teaching us this, how moſt carefull we ſhould be whilſt life is in us, to be thankfull to God for his mercy towards us, either in delivering us out of danger, or any way ſhewing the light of his countenance towards us. A thankfull heart becommeth a Chriſtian and pleaſeth God, and the very divels of hell, if they were asked, muſt needs ſay the contrary is a fault.

Verſe 21. Good workes joyned to true faith, ſmell ſweetly.

16 Then ſaith the ſtory, *God ſmelled a ſavour of reſt,* that is, ſhewed himſelfe appeaſed and his anger at reſt: this piety was in *Noahs* heart before, but now it ſmelleth, when it breaketh into worke: ſo was *Abraham* for his faith noted of God before, but when that faith flamed out into a willingneſſe to ſacrifice his deare ſonne, then God cryed out, Now now I ſee *Abraham* thy love, &c. Surely that which powning and beating is to ſpice, workes be to faith in ſome reſemblance: the ſpice is ſweet before it be brayed, but when it is brayed, much more: ſo is faith in the heart accepted of God, before opportunity ſerve to worke; but when opportunity doth ſerve, and holy works come to a godly faith, then ſmelleth it marvailouſly, and the Lord favoreth a

reſt

reſt to his owne good liking and our true comfort for ever and ever, let it teach us, let it ſchoole us, and prick us forward to holy life.

17 And what ſaid God, read the text, verſ. 21. hee will no more curſe the earth for mans corruption: he reſtoreth nature, *Seed time and harveſt, cold and heate, winter and ſummer, day and night*, and ſheweth us thereby that they are all his gifts, and onely his to take and give as pleaſeth him. This is ſome uſe of this 8. Chapter.

Verſ. 21. The Seaſons of the yeare Gods gift ſtill.

CHAP. IX.

ALL things being done as you read before, GOD *bleſſed Noah* and his family. So follow comforts after ſorrow, as we noted before: *The mourning weed thou tookeſt me fro, and madeſt me to rejoyce*, ſaith the Pſalme.

Verſe 1. Comfort after ſorrow. Pſal. 30.

2 *The feare of you, and the dread of you*, ſaith God, *ſhall be upon every beaſt*: providing thereby for mans ſafety, for by the vertue of this commandement beaſts rage not ſo much againſt man as they would, but many of them ſerve even to his uſe thereby. And ſhall all creatures, ſaith one, thus feare thee O man, and not thou thy God that worketh this regard of thee?

Verſ. 2. Beaſts how bridled to hurt no more than they doe.

3 In the third verſe their commiſſion is ſigned, yea ſigned and ſealed to kill and eate, not hearbes, as before, and no fleſh, but fleſh now alſo as well as hearbs. Many men thinking it was not ſo before.

Verſe 3. Fleſh allowed to eate.

4 *But fleſh with the life thereof, that is, with the blood thereof might they not eate.* God meaning hereby to bridle cruelty, which he ever hated.

Verſe 4. Cruelty forbidden.

5 And as before hee provided that man ſhould not be raged againſt by beaſts, ſo provideth he here alſo that man againſt man ſhould not be a deſtroier. For if he be, *He that ſheddeth mans blood, by man ſhall his blood be ſhed againe*: That is, in Juſtice ſhall either the Magiſtrate revenge ſuch iniquity upon him, or ſome other ſtirred up in the juſt wrath of God, ſhall meaſure to him as he hath meaſured to others, that is, kill him as he hath killed others, and leave his Wife a widow, and his children fatherleſſe, as he hath left others. Man is made, ſaith one, after Gods likeneſs, and therefore in killing and murdering man thou doſt as it were endevour to murder even the Lord himſelfe.

Verſe 6. Murder reſtrained.

6 Then God maketh his covenant with man and all fleſh that hee will never deſtroy the world any more by water, and becauſe man is ſo hard of beleefe, hee adjoyneth a ſigne to his word and promiſe, and ſetteth it in the heavens, even his *bow* which wee uſually call the Raine bow. By which ſo doing of the Lord, firſt we learne the antiquity of his mercy, in adding outward ſignes to confirme man by: Secondly, the uſe of them. The antiquity, if it had beene no more but from *Noah* it had beene much, but we ſee it was before, even in Paradiſe to *Adam*, there was the Tree of life, and the Tree of the knowledge of good and evill. The one aſſuring him if he obeyed he ſhould live, and the other, if he ſinned that he ſhould dye. A mercy ſo long continued to his children, ſhould be greatly regarded with hearty thankes for it. The uſe of ſuch outward ſignes is not to confirme God in his promiſe, who though he never added any ſeale, yet would be moſt true in his word, but to confirme us in the beleefe of that promiſe which of it ſelfe and in it ſelfe is moſt immoveable. For though he be true to performe, yet wee are weake to beleeve, and a gracious God he is that will ſo ſupport us. Againe, the *Raine-bow* is taken as a figure of Chriſt, and therefore wee are thereby taught, that when either the darke blackneſs of ugly ſinne, or the thick clouds of griefe and adverſity, doe threaten unto us any fearefull overthrow, wee ſhould clap our eyes upon our Rainbow Chriſt Jeſus, and bee aſſured that though that blackneſſe of ſinne bee never ſo great, yet in him, and by him it ſhall bee done away, and never have power to caſt us away: though thoſe miſts and fogs of adverſity be never ſo thicke, yet ſhall they by him as by a hot and ſtrong Sunne, bee diſperſed and never able to drowne us. The greateſt raine wee know ſhall end ere it come to ſuch a floud againe, and ſo ſhall theſe things before we fall.

Verſe 9.

Verſe 13. The Raineb ow why given.

An allegory of the Rainebow.

7 In the 20. verſe you ſee *Noahs* trade of life, he fell to Husbandry, an old, an ancient, a profitable, a godly and neceſſary vocation, as hath beene noted before. Then followeth in the next verſe his foule fall: when having planted a Vineyard, *He dranke of the fruit and was drunke, and uncovered in his tent. Vinũ non pepercit ſuo authori*; *Wine*, ſaith one, *ſpared not his firſt inventer, therefore beware*. Such fals in Gods children, though they be their ſhame, they yeeld us weake ones great comfort. For wee ſhould utterly deſpaire when wee ſee our ſelves, if ſuch blots and ſpots had not beene in ſuch great ones once by mans corruption. Now though we have no warrant by them to do the like, yet if humane frailty over-carry us ever, wee need not to deſpaire, for with God there is mercy to repentance and amendment, and greater men than we have had their wants.

Verſe 20.

Verſe 21. The fals of the godly how they profit.

8 Marke the filthineſſe of drunkenneſſe, it maketh him lie *uncovered in his Tent*, undecently, unſeemely, nay beaſtly, and rather like a beaſt than a man. And could it ſo diſfigure *Noah*, a man of

The filthy ſin of drunkennes.

of ſuch goodneſſe, ſo highly commended before, and not disfigure us that are a thouſand degrees behind him? ſhall once being ſo be ſuch a blot, and ſhall daily being ſo be no blot? Thinke of it, and if you ſhame in *Noahs* behalfe to thinke how vnſeemingly hee lay, take heed to your ſelfe. For foule ſights are ſeene both in men and women that are drunke.

Verſe 22. Publiſhers of other mens wants.

9 *When Cham the eldeſt ſon of Noah ſaw his Fathers nakedneſſe, he* mockingly went and *told his brethren* of it. In *Cham* then behold a true patterne of all ſuch vile ſpirits as joy in the publiſhing of other mens wants, whom yet for many graces they ought to reverence; mocking, flieering, and geering at them, with prophane hearts, conceits and cenſures like this *Cham*. Such hath this world had ever, but in theſe latter dayes, as though Satans kingdome were driven to this ſhift, he ſtirreth them up in every place moſt buſily, and ſeeketh their ſervice. They moſt unwarily not marking whom they ſerve and what they doe, are contented to be carried, tempted, and drawne to this curſed courſe moſt fully.

Verſ. 23. The good ſpirit of them that cover as they may their brethrens nakedneſſe.

10 *But when Sem and Iapheth heard of it, they tooke a garment and put it upon both their ſhoulders and went backward, and covered the nakedneſs of their Father, with their faces backward, and ſo they ſaw not their Fathers nakedneſs.* As notable a picture on the contrary ſide, of all ſuch milde, modeſt, loving, godly, and chriſtian-like ſpirits, which cover with love their fathers and brethrens imperfections, infirmities, wants, and weakneſs, charitably expounding whatſoever may bee taken, either ſpeaking the beſt or not the worſt, and wiſhing in their hearts all men were amended, and no man diſgraced if he will be amended. Such ſpirits are bleſſed when others are curſed, and ſhall ſtand as well liked before his face, who ſhall retribute to the other in due juſtice, the very blackeneſſe of darkeneſs for evermore.

Good men have evill children.

11 Marke it againe in this place diligently, that a good Father hath his children not all good, not all alike qualified, not of the ſame vertuous and honeſt conditions all, yet this is not the fathers fault. It grieveth him full ſore if *Cham* play ſo lewd a part that procureth a curſe and not a bleſſing. But ſo God pleaſeth to exerciſe his children ſometimes even with the undutifulneſs and untowardneſs of their owne fleſh, fruit and ſeed. *Abraham* had his bad *Iſmael* as well as his good *Iſaac*, *Iſaac* againe had his prophane *Eſau* as well as his godly *Iacob*, *Iacob* had his croſſes moe than one in his children if you marke them; *Ruben* defiled his bed, *Simeon* and *Levi* bloody and treacherous, *Dina* raviſhed by her gadding abroad, all of them unkind to *Ioſeph* in ſuch bad ſort as you know. *David* had his *Abſolom*, *Amnon*, *Adoniah*: and many others have thus beene croſſed that I name not now. Conſider it duly, and grieve not above that which is convenient if you know the like. Say with an obedient heart, Let the Lord doe whatſoever pleaſeth him, and let no man cenſure the Parents above their true proofe for childrens faults.

Verſe 24. Note.

Laſtly, the waking of *Noah* from his drunkenneſs, and finding what was done, teacheth us two things. Firſt, to doe well to every one as we can, knowing that though when wee doe it, they to whom we do it know it not, regard it not, eſteeme it not, nor us for it, as being drunke with anger, malice, youthfull temeritie, and ſuch like, yet a weakening time may come when they may doe otherwiſe, ſee the good and bleſſe us for it whilſt we live, and the very memory of us when we be dead. Secondly, as in figure it may tell us that the godly ſinne not to death, but though they ſleepe they awake againe, though they ſlip yea fall quite downe, yet they recover and riſe againe even ſeven times a day. A great comfort when I am downe, but no imboldning to fall downe.

CHAP. X.

Verſe 1.

THis Chapter wholly conſiſteth in a deſcription of the propagation of mankind by the poſterity of *Noah*, after they were now releaſed from the Flood wherein all fleſh but they was periſhed: which great increaſe in ſo ſhort a time, noteth unto us the wonderfull power of God, and diſcovereth alſo what moſt unkind forgetfulneſſe of the Lords goodneſſe to their fathers, but as it were yeſterday, was crept ſo quickly into ſome of them.

Gods power and mans forgetfulneſs.

In the Church good and bad.

2 With *Sem* and *Iapheth* is curſed *Cham*, telling us that this outward militant Church hath her blots and wrinckles in her: not onely in reſpect of the godly whoſe regeneration is not finiſhed till they dye, but in reſpect alſo of the evill that are mixed and mingled with the good: betwixt *Sem* and *Iapheth* two good men, *Cham* a Caytife hath a place in the world.

Truth elder than falſhood.

3 *Cham* was younger, and ſo ever is falſhood latter than truth, ſinne latter than innocency, and evill latter than good: *Cain* was old but *Adam* was elder, nay *Adams* ſinning was very ſoone, but yet *Adams* not ſinning was before, firſt good ſeed is ſowne, and then after Tares.

Oppreſſion how old.

4 *Nimrod* a tyrant ſtarteth up in this Chapter. When? when he waxed mighty. Ancient therefore is oppreſſion and cruelty, and the abuſe of Gods bleſſings: when God hath increaſed a man in power and wealth, then moſt hee is bound to ſerve him for it, but quite contrary

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it is, the mightier the worſe, and the richer the crueller to oppreſſe the weake ones, Reade the 2 *Chron.*26.16. and *Deuteronomy* 6.10. Conſider alſo the prayer of him that ſaid, Give me not too much, &c. Prov.30.8.

5 His tyranny is compared to Hunting, and the tyrant to a Hunter. Hunting hath ſnares, nets, dogges, and diggings of deepe ditches, ſpyings and pryings, watchings and wardings, and ever the death of the creature hunted is the game. Tyrannie and oppreſſion hath the like, if ye liſt to compare them, at leaſt in this they joyne full juſt, the party hunted muſt dye at laſt. But ſuch *Nimrods*, ſuch tyrants, ſuch hunters God ſeeth and ſuch hunters of the poore till they have their blood, God in his juſtice will repay. *Verſ. 9.* Tyranny compared to hunting.

6 In that it is ſaid *Nimrod was* ſuch an one *before the Lord*, It noteth the nature of ſinne and cuſtome, to wit, to gather ſtrength by continuance, and at laſt not to feare even the face of God, nor his holy eyes to looke upon it. Cuſtome of ſinning taketh away the feeling of ſinne, and therefore if we ſtay not to do evill before man, at laſt it will be ſaid of us as of *Nimrod*, that even before God we are become hunters, that is, we are growne to an impudency and boldneſs of ſinning. Sin groweth by cuſtome.

7 As Nettles than Roſes be of greater increaſe, and bad weeds multiply apace, ſo ſpread this iniquity further than vertue, and filled the world with ſuch fruit daily. To this day they fructifie in a full meaſure: and what Towne is that almoſt in the world that hath not a *Nimrod* one or two at the leaſt in it? That is, a hard, a cruell, a greedy, and covetous man, that grindeth the faces of his neighbours, till both skin and fleſh being off, the bare bones doe onely remaine. I ſay no more, yet thinke you more of it that reade it. In every towne a Nimrod great or little.

8 Though wee ſee here diviſions of Countries made amongſt them, and ſome dwelling here, ſome there as they liked, yet one blood remained amongſt them, as a knot ever to joyne them what diſtance of place ſoever ſevered them. And is it not ſo ſtill, though longer time and larger increaſe have ſpred it further? Surely it is ſo we cannot deny: and therefore this bond of blood, ſtocke, houſe, lineage and kindred in roote, though I ſay the degrees be farre, ſhould continue regard one of another, and love more than is: Likewiſe trading and traffiquing, helping and releeving with mutuall interchange of commodities one of another, deſire of travelling no leſſe one to finde out and know another, what diſtance of place ſoever doth ſeparate. For we be all as we ſee of one blood and parent. And ſhould a man placed in France ſay adieu for ever, and in all reſpect of affection, care, and love, to his houſe in England out of which he deſcended? Then might he juſtly be accounted unnaturall, curriſh and unkind above the courſe of a good man: ſurely even ſo in the other, and thus profit by it: for men are not to be thought of onely according to far or neare dwelling, but according to the roote from which they deſcended.

9 Againe when we reade this Chapter, remember *Chams* curſe by his father in the former Chapter, and then marke his worldly eſtate laid downe in this, and ſee how the one may agree with the other. There I ſay he was curſed, and here he ſeemeth more bleſſed than any of them: for his children are many, the place of his dwelling moſt fruitfull, pleaſant and fertile. Now he that hath ſo great a poſterity as eleven ſonnes, ſo ſweet a portion of the earth as he had, with all the circumſtances of theſe two worldly felicities, how is hee curſed? Surely even as the wicked uſually are curſed, not by deniall of outward bleſſings, but by a taking from them of heavenly favour: wherefore learne by it this ſecret ever, that in earth they flouriſh with earthly pleaſures many a time, whom God hath marked never to love but to carry his curſe for evermore. Feare not therefore though one be made rich, and the glory of his houſe be increaſed, for the favour of God conſiſteth not in theſe things, but for all them he may be a *Cham*, and his fathers curſe ſettled upon him and his ſeed. *Bleſſed are the people* (ſaith the Pſalme) *that be in ſuch a caſe*: having relation to outward bleſſings named before, but then followeth after as a correction of the former: yea rather bleſſed are they that have the Lord for their God: noting the former to be but bleſſings in reſpect, and the latter onely the true and certaine happineſſe of any fleſh. See alſo how even in thoſe dayes to judge of the eſtate of the wicked and godly, they had need to enter into the Sanctuary of God, for if they went by outward ſhew either of the one or of the other they ſhould be deceived, as alſo now. Earthly glory no true token of Gods favour Pſal. 49.

10 But why doth *Moſes* mention ſo carefully and preciſely the borders or limits of *Canaan* or of the *Canaanites*? Certainely it was by the guiding of Gods holy Spirit in reſpect of the Church and children of God, to whom after it ſhould be given, that they might know them the better. Where marke we the depth of Gods hidden and ſecret providence, in ſuch ſort as it peereth out and ſheweth it ſelfe unto us. Doe we not ſee how earthly things are given to the wicked, which even then when they enjoy them, by a wiſe God are appointed in his providence unto others whom he favoureth more, and for whom he uſeth but thoſe for a time to provide for them, and to make them readier to their hands? Adore we therefore this ſecret depth, and ſay we with the Apoſtle: *O the deepeneſs of the riches both of the wiſedome and knowledge of God! how unſearchable are his judgements, and his wayes paſt finding out? who hath knowne the mind of the Lord,* The wicked often providers for others that ſhall be better than they. Rom. 11.33.

Lord, or who hath beene his counseller? &c. Many things moe might be noted in this Chapter, if the Genealogies should be stood upon, wherein with praise many have travelled, but I chuse rather with him that did so before me, to leave that diligence to them that have shewed it, and to content my selfe with these few notes at this time. *Calvin.*

CHAP. XI.

The heads of this Chapter especiall and principall are two.

{*The confusion of tongues: from the* 1. *verse to the* 10.
{*The description of* Sems *off-spring: from the* 10. *to the end.*

Verse 1. What language was first.

TOuching the first it is said, that *the earth was all of one language*: and question is made what that was, and whether it remained still or no after the confusion, and with whom. For the first it is answered, that although it be uncertaine, yet probably it is conjectured that it was the Hebrew. For so say the proper names of men and women, which remaine as yet and are Hebrew, being imposed then and not altered by *Moses* the relator into any language else. Of this judgement is *Hierom* upon the 3. of *Sophon*, when he calleth the Hebrew tongue the mother of all the rest. *Aug. lib 9. c. 12. sup. Genes. ad literam.* *Augustine* thought otherwise, writing thus: *Vnam sane linguam primitus fuisse didicimus, antequam superbia turris illius post diluvium fabricatæ in diversos signorum sonos humanam societatem divideret. Quæ autem illa lingua fuerit, quid attinet quærere?* That there was one tongue in the beginning we learne, before the pride of the Towre built after the Flood, had divided mans society into divers sounds of words: but what tongue that was, what need wee aske? To the second it is answered, that it did remaine, being as is supposed injoyed of us at this day. And to the third, that it was in the house and family of *Sem, Arphaxad, Selah*, and *Eber*, of whom it had denomination Hebrew. *Philo* thinketh the first tongue was the *Chaldee*, contrary to *Hierom* as was said before, and *Hierom* to him. But since *Arphaxad* was a Prince of the Chaldeans, what hindreth that rather the Chaldee and Hebrew should not be all one at first, though in processe of time some difference grew? The Chaldee tongue.

Verse 4. Hyperbole. Psal. 107.

2 When it is said *to reach up to heaven*, we may not thinke they were so mad as to imagine they could so doe, but we must know the manner of speech to be a figurative amplification often used of men without fault, and often used in Scripture it selfe. When *David* saith of them that saile on the seas, and are occupied in great waters, that *they are carried up to the heavens and downe againe to the depths:* he doth not meane as he speaketh, that they are carried up to the heavens indeed, but by the same figure he meaneth very high. So is the former, and so are many moe speeches in the word, which if *Iulian* could have seene, or other such like prophane spirits yet perceive, their carping impiety had had a fall.

Vnity of language.

3 Unity of language was a great mercy of God, by that meanes keeping them by a notable band knit together, whom farre distance of place had set asunder. And if this be a mercy that we speake, as it is a great one: surely farre greater it was that they all spake one speech, for so might they continue not onely in a most profitable interchange of any earthly commodities, but even also in a holy communion of all mercies whatsoever, one understanding from another, and of an other, what wonderfull good soever the Lord should shew. Now as a punishment of pride the case is altered, and we neither in the one nor other can do as then they might. But as a wonder it is at this day that speech being as it were the image of the mind, where minds agree, and thoughts do joyne, speech should differ as now it doth.

When the Towre was built.

4 The time of this Towre built and speech confounded, may bee asked, to which answer is uncertaine. There is a fragment under the name of *Berosus* (if it should not wrong him to say such trifles be his) and there it is said that an hundred and thirty yeares after the flood it was. Others better like to say, it was three hundred and forty yeares after: so as I said certainty there is none. I stand not upon conjectures to scan it out. Agreed it is that old father *Noah* was yet alive, to whom no question but it was a great griefe when he heard of it: But so pleased it God even in his old age to exercise his servant, that no continuall succession of woes should make us faint, if God so please to have them.

Bad counsell soone taken.

5 It must needs be that one man gave his counsell first, saying to the rest, *Come let us build &c.* But when once it was broached not one man allowed it, but even all full quickly yeelded to it. Whereby we see first the vilenesse of man, not onely to devise that which is naught, but to set it full greedily abroach when it is devised, and to labor to perswade others to imbrace and follow the same. Againe, to consent to that which is wickedly devised of others, and to make a particular conceit a generall judgement action, and worke at last. Great cause therefore that mens lewd devises should be restrained from being published, since both the devisers wish, and mans great corruption is so prone to yeeld a wicked consent, and following of the same.

Caiaphas

Caiaphas counſell when it once ſounded of Chriſts death, was quickly hearkned unto, and from that day forward conſultation had together, how they might accompliſh the ſame. Whoſoever broached it firſt that the people ſhould aske *Barrabas* and refuſe *Ieſus*, it was ſoone received, liked and followed of ſuch ignorant ſpirits and giddy heads. That a ſort ſhould combine together and kill the Apoſtle, had a beginner, and how quickly pleaſed the plot, ſuch other bloody mindes and ſpightfull hearts? How ſoone embraced *Lots* younger daughter the counſell of the elder to doe ſo vile a thing? That unbrotherly conſpiracy againſt *Ioſeph* was ſoone yeelded unto, when once it was uttered. *Lie upon thy bed* (ſaid *Ionadab*) *and faine thy ſelfe ſicke, when thy father commeth to ſee thee, pray him that thy ſiſter Thamar may come and make thee ſome meate, &c.* You know the counſell, you know the conſent to the ſame alſo, how ready it was, and how well liked. *Achitophels* device, that *Abſolom* ſhould enter in to his fathers concubines, left to keepe the houſe, though it were horrible; yet how it pleaſed, and was embraced, cannot be forgotten. A ſort of greene heads, *Oratores novi, ſtulti adoleſcentuli*, new Oratours, fooles, young councellers, laid a plot for *Rehoboam Salomons* ſonne to follow, he liked it, he followed it, and caſt away the counſell of the aged, experienced, learned and faithfull Councellers to his Father: but it coſt him the ſetting on, he bought it deare, and had I wiſt came, as ever it doth, when it was too late. Thus might we runne on a large and long courſe if I would. But it ſhall not need, one example moe ſhall ſuffice, and then an end of this note. Doe you remember the murmuring againſt *Moſes* and *Aaron*, in the Booke of Numbers? how began it? had it not a Captaine, then a ſecond, then a third, then a number? Once broached, that *Moſes* and *Aaron* tooke too much upon them, that others were equall with them, and therefore ſhould be in like authority, that the people were wronged, and ſo forth; ſoone was it liked, ſoon was it catched, ſoone was it proſecuted of proud mindes, that would bee aloft, and knew not to obey. But what was *Moſes* and *Aaron* that they ſhould be thus uſed of their brethren? Surely the Lords faithfull Miniſters, his choſen ſervants they were, whoſe cauſe (when hee had thus exerciſed them with a tryall) he tooke into his owne hands, his jealouſie on their behalfe began to burne, and till hee had ſhewed a judgement that ſhould make all eares to tingle that heare it, and all hearts not forſaken of God, to feare how they doe the like, he never left them. Conclude wee then upon all thoſe that ſinne, ſome be wicked to broach a wickedneſſe, and thouſands weake to follow the ſame when once they heare it, yea though it be to build a Towre againſt God. It never was, nor ever ſhall be, either godly policie or Chriſtian duty, to ſuffer mens braines to broach what they liſt, and others to follow unquiet devices, hatefull to God, and hurtfull to his Church in a high degree.

Iohn 11.

Marke 15.

Acts 23.12.

Gen. 19 31.

Gen. 37.20.

2 Sam. 13.5.

1 Sam. 16.21.

Chap. 16.

6 It followeth in the Text, *That we may get a name*: ſee the madneſſe of the world ever to neglect heaven, and ſeeke a name in earth, where nothing is firme, nothing continueth, but fadeth away, and periſheth as a thought. This madneſſe the Prophet *David* mentioneth in his 49. Pſalme, and laugheth at it, ſaying, *They thinke their houſes and their habitations ſhall continue for ever, even from generation to generation, and call their lands by their owne names. This their way utereth their fooliſhneſs, yet their poſterity delight in their talk, &c.* That ſaying of *Iuvenal* is known, *Mors ſola fatetur quantula ſunt hominũ corpuſcula*: only death acknowledgeth of what power mens bodies be, ſuch are our mindes, ſo greedy of a name, and ſo blinde in the true courſe to attaine the ſame, whereof we had ſpeech before. This ſinne of ambition and vaine-glory pricked the hearts of our firſt parents to the very death. It is not rooted out of their poſterity, nor ever will: but yet leſſe or more it pricketh, although all bee not evill in this reſpect alike. Would God this ungodly and untowardly regarding and deſiring of a name had not beene before, and were to this day a cauſe to make many reject the truth of God, which they ſhould embrace. For times paſt, what ſaid our Saviour in the 5. of *Iohn*: *How can you beleeve which receive glory one of another, and doe not ſeeke that glory that is onely of God?* For times preſent I content my ſelfe with that confeſſion openly at Paules Croſſe, that amongſt ſome other cauſes, which kept one in ſuch diſobedience to God and her Majeſty, this was one chiefe one, the tickling of vaine-glory. Which cauſe ſaid he, I am ſure doth detaine moſt of the contrary ſide (meaning Papiſts) in their perverſe obſtinacy, howſoever they bragge that they ſeeke nothing by their dealings, but the glory of God, &c. What I could ſay I doe not, let them that take bad courſes examine their owne hearts, why they doe it, and remember how deepe he that made the heart ſeeth into it. Yet let others alſo looke that bee no Papiſts, if this hidden conceit to get a name, doth not make them tread awry: and if ſecret thoughts doe give ſecret ſentence on my ſide againſt themſelves (becauſe conſcience will ſpeake true, though not alway aloud that others may heare) remember this ſaying that ſaid it well: *Melius eſt de media via recurrere quam ſemper currere malè*, Better it is to returne backe, when we have gone halfe way, then ſtill to goe on, and that ill.

Verſe 4. Vaine-glory how it pricketh to doe evill. Pſal. 49. 11.

Verſ. 44.

W. Tedder Seminary Prieſt 1 December 1588. pag. 9.

Ruff. li. 16.

7 They will build they ſay to ſave them, *that they be not diſperſed*: But behold the iſſue, this very thing is the cauſe of their diſperſion both farre and wide aſunder. So croſſe ſhall GOD turne the counſels of fleſh againſt his glory, liking and will. For even that which the wicked

Verſe 4. What the wicked feare, commeth upon them.

Iohn 11.48.

Prov.21.30.

feareth ſhall come upon him, ſaith the Spirit of God. As in example one for many beſide this place, *Chriſt* may not be ſuffered *to live and goe on, leſt the Romanes came upon them, and tooke away both their place and their nation*: But even this conſpiracy put in practiſe, brought that which they feared upon them moſt truly, juſtly, and heavily, to their utter overthrow and ſubverſion by *Titus* and *Veſpaſian*. *There is no ſtrength, there is no counſell, wiſdome or policy againſt the Lord.* If fleſh deviſe wayes to eſtabliſh it ſelfe without his feare, the folly of fleſh ſhall ſoone appeare, that very thing by that meanes being ſpeedily procured, which was intended by the ſame to be delivered and turned away. O how could I run this note to the admonition of them that ſeeke by ſuch Towres as this, not only to get a name, but to keep their poſterity from diſperſion, that is, to continue them in that Country, in that towne, in that houſe, &c. Never ſeeking the Lords favour and mercy to direct and make ſtrong their deſires, neither ever ſeeking to plant his feare in them that muſt enjoy thoſe things. But their iſſue is according: the Lord turneth all croſſe in his judgement, and for that very thing they are diſperſed and driven often to forſake, not onely the place, but the very land. I ſay no more, thinke what you know.

Wicked men never ſee the true cauſe of Gods judgements. Note.

8. If they thought by this Towre to prevent drowning when the like Flood came againe, as ſome thinke they did, though it be not probable (the reaſon being expreſſed before by themſelves *for to get a name, &c.*) then may it admoniſh us, how bad men never looke at the true cauſes of Gods judgements and plagues, but frame unto themſelves ſome other conceits, and run their courſe according to the ſame. The true cauſe of the Flood was ſin, and therefore they ſhould have ſaid, *Let us ſinne no more, leſt a worſt thing happen unto us*: And not let us build a Towre. For the cauſe being not taken away for which God ſmiteth, no Towres nor ſteeples, no tops nor top gallants, though they could reach as high as was ſaid, can ever deliver from his blowes. Let their folly be our inſtruction, and whilſt we live pray that we may, and indeavour when we have prayed, to ſee the true cauſe of Gods viſitation any way upon us or ours, that that being knowne, we may take a true courſe to turne his wrath away from us.

Verſe 5. Magiſtrates muſt looke for juſt cauſe before they ſmite. Iohn 7.

9. *The Lord deſcendeth to ſee* if their folly was ſo great. It is a figure, meaning that the Lord puniſhed not before there was true and due cauſe. And a good leſſon it giveth to all in authority, that they will looke before they judge, ſee, and be ſure of the deſert before they lay on the cenſure. So did not *Putiphar*, and it was his blame: *Ioſeph* is adjudged, and there is no cauſe. So did not the Phariſees when they ſent to apprehend Chriſt, without any matter of truth againſt him. So did not *David*, when upon flattering *Ziba* his report, hee condemned his faithfull ſervant *Mephiboſheth*, and gave away his living, being afterwards faine to reverſe his ſentence with ſhame when he knew the truth. So doe many at theſe dayes to their great diſcredit, firſt judge and then know, but follow we a better patterne in this place.

2 Sam.16.

Verſe 6. There is a bad unity to be avoided.

10. *The people is one*, ſaith the Lord, and behold we by it a bad unity, to the end a glorious name may not dazle our eyes, when the thing in nature anſwereth not the ſame. You reade of an unity in the ſecond Pſalme, *But it was againſt the Lord and his annointed.* A like unity againe in *Ioſephs* brethren to deale unjuſtly and unkindly with their brother. There was an unity in Sodome againſt *Lot* and his perſwaſion. And the whole world was one againſt *Noah* and his preaching. So it is here, and ſo it is often, the people are one, but not in truth, not in right, not in God: and what unity is that? Be we not then, as I ſaid, amazed at a name, wee know who cry unity, unity, but we ſee no proofe nor ever ſhall of verity. And we know the Fathers ſpeech who ſpake it truly, *Vnitas ſine veritate proditio eſt*: Unity without verity is but a conſpiracy.

Wicked men ſtedfaſt in their evill.

11. *They have begun*, ſaith God, *and they will not give over.* Marke how ſtedfaſt fleſh is in a wicked courſe. In a good thing I warrant you no ſuch thing, but juſt contrary. In the one wee will ſoone begin, and hardly or not at all give over: in the other either not begin, or moſt eaſily give over. Alas our corruption and our weakneſſe, waywardneſſe alſo if ye will: ſhall we thus ſee our nature deſcribed, and not conſider it, and not amend it as God inableth? I hope we will.

Feare not the heate of the wicked.

12. Yet overthrowne are they for all their ill will to deſiſt and give over. Feare not then with what might and maine ſoever the wicked goe about their wicked purpoſes, and that they will ſo hardly be perſwaded to give over: for the Lord is ſtronger than they, and will make them maugre their hearts to give over at his pleaſure: a great comfort to all that are oppreſſed and purſued. Their tongues are changed, and it hindred this earthly building, and can it further the ſpirituall to be ignorant what is ſaid? Such a place is *Babel*, ſaith the Lord himſelfe, that is, confuſion, and ſhall we ſay it is profitable? God forbid. And thus much of this Chapter, not ſtanding now upon *Sem* his Genealogie.

An unknowne tongue.

CHAP.

CHAP. XII.

The generall Heads of this Chapter, are chiefly three.

The calling of Abraham: *from the* 1. *verse to the* 4,
His obedience to that calling: from the 4. *to the* 8.
The crosses accompanying and following the same: from the 8. *to the end.*

IN the calling of *Abraham*, consider first who called, God: and thereby learne we that it is the Lords worke only, to gather him a Church, to appoint before all times whom he will call in time, and make a member of the same; what man doth in the gathering of the same, he doth but as a minister and servant under him, so far prevailing as he will blesse, and no further: *The foundation of God standeth sure, and hath his seale, the Lord knoweth who are his, &c.* And whom he predestinated, them he called, He, I say, He, for it is his worke.

God his worke to call.

2 Tim. 2. 19.

2. Consider whom he calls, *Abraham* the younger brother, and peradventure an Idolater, more like so than otherwise, though uncertaine. And see we by it, that Gods choise is free, not tyed to circumstances of age, of birth, of degree, or any quality in man whatsoever: *But on whom he will have mercy, on them he will have mercy.* Hee looketh not as man looketh, for man many times regardeth the elder brother before the yonger, and the outward gift of nature before inward graces of the Spirit, as *Ishai* offered his eldest son to *Samuel*, to be annointed King, and all the rest before he offered *David*, thinking least of him whom yet God appointed. And *Ioseph* would have had his Father laid his right hand upon his eldest son *Manasses*. But God doth not so, finding nothing in the best to deserve a calling, and therefore using his liberty without all respect of circumstances, as I said before.

God looketh not at merit in his calling.

Rom. 9.

3. Whence was he called? even *out of his owne country, and from his fathers house.* Teaching us first thereby, that neither Father, Mother, Country, or any thing may bee sticked unto above Gods commandement: for he that loveth any of these things more than mee, saith the Lord, is unworthy of me. In the Psalme it is said to the Church, and to every member of it, *Hearken O daughter and consider, incline thine eare, forget also thine owne people, and thy fathers house.* Secondly admonishing us what a perillous thing country impiety is, able to infect any man if hee tarry in it. And therefore God draweth *Abraham* away from them, because with them hee should hardly ever have been good.

All must bee forsaken to follow God.

Psal. 45. 11.

Country impiety perillous.

4. Whither did God call him? surely to no certaine place, but from his own to some strange place, which he would appoint unto him, thereby making tryall of his love so much the more, by how much he knew no certaine place whereunto to goe. It teacheth us above hope, under hope, to cleave unto God, and if once we have a generall commandement to leave particularities not yet so many, to his holy providence, and the further manifestation of the same in any good time.

Be not curious when God doth call.

5. To what end doth he call him? surely that he might *make of him a mighty nation*, that hee might blesse him, make his name great, and bring to passe that in his seed, that is, in Christ who should descend of him, that blessing might be recovered which was lost in *Adam*, and so all the Nations of the world be blessed. So see we plaine how Gods dealings shoot ever at the good, and to the good of them whom he loveth, and who obey him, and are ruled by him. Many a man hath he drawne from home, and out of his owne country, but to his great good both in body and minde. In body, by honours, preferments, and earthly blessings many, wherewith he hath inriched him in a strange place. In minde, by a true knowledge of his holy truth, there attained unto and got, which otherwise in likelihood had never beene. How preferred he *Ioseph* in a strange land, with many moe? &c. But mark how the Lord expresseth his favour further, when he saith, *I will also blesse them that blesse thee, and I will curse them that curse thee, &c.* Thereby shewing us what it is to have him our God, surely, to have a friend of him to our selves and to all that are friends unto us, and a foe to all false hearts, harbouring and hatching mischiefe against us. And what can we wish more.

God evet calleth us to our good if we follow him.

Verse 3.

6. How did God call him? By his word: and by this word at this day he calleth us, sending us his messengers early and late to speake unto us, and to entreate us, as the Apostle speaketh, in his Name, that we would be reconciled to him; not dye but live, and enjoy a place of eternall comfort for evermore, with Himselfe, his Son, his holy Spirit, one God of Majesty, glory and power, with Angels, Archangels, Saints and Martyrs, the spirits of just and perfect men. To day then, or any day when we heare his voice, harden we not our hearts, *neither despise him that speaketh*, Christ Jesus. For if they escaped not that refused him that spake on the earth, to wit, *Moses*, how much more shall we not escape, if we turne away from him that speaketh from heaven, whose voice then shooke the earth, and now hath declared, saying, yet once more will I shake, not the earth onely, but also the heaven, &c.

God calleth by his word.

Heb. 12. 25.

7. Having

Abrahams obedience.

Chap.11.8.

7. Having conſidered the Lords calling, in the next place we muſt conſider *Abrahams* obedience, which not onely appeareth in this text, but is honoured with a moſt notable remembrance alſo by the Apoſtle in his Epiſtle to the Hebrewes, for *by faith* (ſaith he) *Abraham when he was called, obeyed God, to goe out into a place which he ſhould afterward receive for an inheritance, and he went out not knowing whither he went, &c.* A great obedience to leave houſe and home, country and friends where he was brought up; and ſuch an obedience as thouſands of us cannot brooke in theſe dayes, though it were to glorifie God, or ſerve our Prince and country in great meaſure: but a farre greater to goe he knew not whither. For what adoe would ſome of us have made at ſuch a motion? what folly, what madneſſe would we have accounted it to leave a place we knew and ever had lived in, to goe we could not tell whither? But ſo did not *Abraham*, he obeyed to goe and to leave all, yea, he obeyed to leave all and goe he knew not whither: Marke therefore I pray you the nature of true faith, and the meaſure of it in *Abraham*: it wreſtleth, it ſtriveth, it overcommeth at laſt all objections of fleſh and blood, and yeeldeth a holy and ſweet obedience to the commandement, will and pleaſure of Almighty God: ſuch faith ſhall honour us as it honoured *Abraham*, if being in us for our meaſure, there ſhall flow from it ſuch dutifull obedience to our God, as occaſion ſhall be offered, and we called to now; wherefore let us ever thinke of it.

Monkiſh practiſe nothing helped by *Abrahams* leaving all, &c.

8. But when we ſpeake of this obedience of *Abraham* in departing, I pray you let us remember ever that it was upon a word, commanding him and calling him as hath beene ſaid, and not upon his owne head. The fourth verſe ſaith, *he departed*, but how? *as the Lord ſpake unto him*, ſaith the text, &c. Cutting thereby and therein the combes of all ſuch momiſh Monkes that apply his example to their bad doings, and their leaving of friends as they ſay, and fathers houſe, to his example. For *Abraham* was commanded, they not. *Abraham* had cauſe, leſt he ſhould be ſeduced by his Idolatrous kindred and country, they not. *Abraham* knew not whither hee went, they full well. *Abraham* caried his wife with him, and left her not, they not ſo in any caſe. Therefore you ſee how well this example fitteth them, and how juſtly they reſemble it.

Verſe 4. *Abraham* patiently tarrieth God his leiſure.

9. If we note *Abrahams* age when he thus obeyed, he was as is thought 75. yeares. He lived 175. in all. And ſo it appeareth that a whole hundred yeares he was a traveller, and *poſſeſt not the bredth of a foote*, as *Steven* ſaith, of all that was promiſed to him, and yet his faith failed not, but by the ſame he abode ſaith the Apoſtle in the land of promiſe, as in a ſtrange Countrey, &c. When we farre unlike him faint, and are grieved with every little delay in the Lords doings.

Verſe 5. The obedience of a faithfull wife.

10. That *Sara* went with him we may ſee the obedience of a faithfull wife. Not one grudging of her is mentioned, not one objection carnall and worldly, either to excuſe her ſelfe, or to hinder him from that whereunto the Lord had called him. But ſhe truſſeth up and away with him whither God ſhould appoint, knowing his lot to be her lot in well or woe: taking her ſelfe called when her husband is called, as if ſhe had by name been expreſſed, becauſe God is no ſeparater of man and wife whom himſelfe hath joyned till death depart.

O honourable *Sara* for this obedience, without croſſing, gaine-ſaying, contrarying, repining and murmuring, being a comfort and incouragement to her husband to obey his calling, and no daſher, no cooler, no pul-back, no hindrance, no carnall perſwader to the contrary, nor yet any pidling *Lots* wife either all day ere ſhe can ſet out, or yet looking back when ſhe is in her journey. What a praiſe is this for all faithfull wives to ayme at whilſt they live.

Verſe 8.10. 11. *&c.* The croſſes of this good couple.

11. Thus having conſidered both Gods calling, and *Abrahams* obedience, thinke we in the third place of the croſſes that accompanied this faithfull couple, *Abraham* and *Sara* in their journey. Their *Removes* are divers, which carry ever ſome griefes. There ariſeth a *Famine*, a double triall in a ſtrange place from that it is at home, where a man being known and friended hath many helps. Then ſmiteth a feare in the heart of *Abraham*, that for his wife he ſhould be killed amongſt ungodly men that feared not God: a great croſſe. This feare drove him to a ſhift that was a greater croſſe, to endanger his wife and her vertue for the ſafety of him, which even that way alſo could be but uncertaine. The conceit was accompliſhed, and his wife was taken from him to be *Pharaohs* wife, a helliſh wound to the hearts of both *Abraham* and *Sara*. And what ſhall we note in all this, but firſt the lot of the godly through many feares, many troubles, many tryals, many gripes and griefes to paſſe along this life toward the kingdome of reſt and joy, with him, whoſe ſervants we are, to abide whatſoever it ſhall pleaſe him to exerciſe us withall: true obedience to Almighty God in any thing, wanting no croſſes more or leſſe in this world ever to wait upon it. Secondly, wee may note againe the weakneſſe of Gods choſen many times, not of the ſmalleſt faith and place in Gods Church, but even of the greateſt account and ſervice. For in our great Father *Abraham* what a blot was this to cauſe his wife to make a lie to deny her mariage, and to caſt her ſelfe into ſuch danger, and himſelfe into ſuch griefe, as that courſe did? but this is our mould and metall, and theſe are the wants of great ones oftentimes. Glory we not therefore of fleſh ever, for it is too full of imperfection, neither commit wee the like folly ever for any feare.

The lot of the godly.

The weakneſſe of chiefe pillars in Gods Chur.

12. But

12. But was *Sarah* wronged by this wicked King? No, but when mans ſtrength failed, and both *Abraham* and *Sarah* were even at the pits brinke of great ſhame and violence, God ſteppeth in, and taketh the defence of thoſe poore ſtrangers upon him againſt a mighty King, and ſaveth *Sarah* from all hurt. *He plagued Pharaoh and his houſe with great plagues* till ſhe was reſtored to her husband againe. Shewing thereby that he never faileth to conſider the croſſes, griefes, wrongs and injuries of his children, but ever watcheth over them, and for them ever provideth, and careth to deliver them, ſo farre forth as ſhall be good for them, to the great incouragement of all us that ſee it and marke it, to truſt in him, and ever to ſerve him.

17. God ſteppeth in to ſave *Sarah*.

13 Paſſe we not over the judgement of this heathen King concerning adultery when hee knew the truth. *Why didſt thou not tell me*, ſaith he, *that ſhe was thy wife? why ſaidſt thou, ſhe is my ſiſter*, that I thereby might have beene deceived, and done thee wrong, *taking her to be my wife?* Inſinuating by theſe words how he abhorred to thinke of taking another mans wife, and committing iniquity with her. And when was this? Before the Law, when the light of nature onely raigned and taught them. Who was it that made this conſcience? Surely, *Pharaoh*, and *Pharaoh* of Ægypt, a Heathen King, a prophane King, an ungodly King otherwiſe, without knowledge, without care or love of the truth. Shall it not ſhrieke ſhrill in the Lords eares, and give a mighty witneſſe againſt brighter dayes, againſt other times, when knowing, profeſſing and holding the truth, called, eſteemed, and taken for Chriſtians both of our ſelves and others, yet wilfully, wittingly, careleſly and preſumptuouſly we doe the contrary, abhorring as much any ſcruple one way, as hee made conſcience another way. No doubt, no doubt but this very *Pharaoh* of Ægypt will riſe in judgement, and condemne many.

18. How odious adultery to an heathen.

Note.

14 Conclude we then quickly, and marke the end. When hee knew the truth, that ſhee was his wife, *Behold thy wife*, ſaith he, *take her and goe thy way. And he gave commandement*, in his Court, *concerning them, ſo that they were conveyed forth, both Abraham, and his wife, and all that they had*, in peace. So ſhall the man be bleſſed that feared the Lord, that obeyeth his Word, and followeth his Commandement, calling him whither it pleaſeth him. All his troubles ſhall by Gods providence be ended and turned to his good, God ſhall bee for him in the middeſt of his enemies as a ſure refuge. And what ſhould we ſay, or what can we ſay more truely and fitly in this place, then as the Prophet *David* ſaid? *Many are the troubles of the righteous, but the Lord delivereth them out of all. Bleſſed be that Lord for ever and ever.*

Verſ. 19. The griefes of the godly have a good end.

Pſal. 34.

15 Here might we end, if I thought it not good to tell you how ſome have made this ſtory of *Abraham* and *Sarah* a figure of that which befell their ſeed after them. *Abraham and Sarah goe into Ægypt*, ſo did their ſeed in the time appointed. *Sarah is taken* to be wronged and injuried, ſo was their ſeed moſt cruelly oppreſſed in their time. *Abraham is favoured for Sarahs ſake*, ſo were *Iacob* and his family for *Ioſephs* ſake. *Pharaoh is plagued* till he delivered *Sarah*, ſo was both King and Countrey afterward till the Iſraelites were let goe. *Abraham and Sarah are delivered and ſent away*, ſo was their ſeed out of Ægypt in their times. They had gifts given, which they tooke away, ſo had their ſeed when they departed, jewels of gold, and jewels of ſilver, and many things. Very fitly thus doe they reſemble this to that, and we may obſerve it. Still I muſt ſay, or might ſay, in every Chapter I leave out more than I note, and I follow no further than thus that which I note, becauſe my purpoſe was but to try, by a little taſte, if this courſe might profit, and if it might, then further hereafter to inlarge the ſame, and in ſuch ſort, as then ſhould be judged better, when my drift was ſeene.

A figure in *Abraham* and *Sarah*.

CHAP. XIII.

The eſpeciall heads of this Chapter are theſe:

The wealth of theſe two men, Abraham *and* Lot *: from the* 1. *verſe to the* 7.
The diſſention betwixt them : from the 7. *to the* 14.
The iteration of Gods promiſe : from the 14. *to the end.*

THE wealth of them ſheweth, that riches alſo ſometimes are beſtowed upon the godly, ſuch as ſhall be heires and inheritors of the peerleſſe joyes of everlaſting life. And therefore, though it be hard for a rich man to enter into the Kingdome of God, and even eaſier for a Cammell to goe through the eye of a needle, yet it is not impoſſible, but God with whom all things are poſſible can bring it to paſſe.

Verſ 2. Riches given to the godly.

2 It teacheth us, that even with wealth a man may be godly, and follow his vocation, to the good liking of Almighty God, and the diſcharge of himſelfe, in ſuch meaſure as humane frailty permitteth: for neither *Abraham* nor *Lot* are hindred hereby from pleaſing God. Needleſſe therefore it was, and but a Phyloſophicall folly or pang, that *Crates* caſt his money into the Sea, and ſaid, *Ego te mergam, ne mergar à te*; I will drowne thee, leſt I be drowned of thee: for with

money and many worldly bleſſings more a man may ſerve God, as here *Abraham* and *Lot* did. Or that our holy Monkes thought (at leaſt made the common people thinke) that the touching of money would defile them, and the not touching or dealing with it was great purity and holineſſe. There is no ſuch matter we ſee by theſe two great ſervants of God. But there is a rule which we may farre better follow, and indeed ought to follow, laid down by the Spirit of God in the Prophet *David*, to wit, *If riches encreaſe, ſet not thy heart upon them, &c.* Uſe them we may, but love them we cannot without a fault. That which is ſaid in the Goſpell, *Sell all, and give to the poore*, is underſtood of a heart willing if need be, not of a deed when cauſe concurreth not, *Liber ſi ſis ab avaritia, omnia vendis licet nihil vendas, ſin minus nihil vendis, licet omnia vendas*; If thou be free from covetouſneſſe, thou ſelleſt all things though thou ſhouldſt ſell nothing, otherwiſe thou ſelleſt nothing, though thou ſhouldeſt ſell all things.

Verſe 7.
Wealth cauſe of contention ſometime.

3. The contention betwixt them ſheweth an accident of wealth through our corruption, now and then to make ſtrife and diſagreement, even where a bond of nature is to the contrary: ſo it did here, they were both ſo wealthy, that the land could not beare them, that they might dwell together.

Servants ſet maſters at variance.

4. But where began the contention? amongſt their ſervants, *their heardmen could not agree together*: and brawles amongſt ſervants at laſt reach to their maſters, they many times hearkning to the ſame more partially than they ſhould: too true this is by daily experience found in every coaſt and country, would God either this example, or thouſands of evils that grow thereby, might make them amend that yeeld too much to this miſchiefe. It is neither pitty nor charity to beleeve all reports, much leſſe the reports of a man grieved againſt the party who hath grieved him, leaſt of all againſt him, who having nothing at all offended, the maſter I meane, is onely abuſed, becauſe his ſervant hath done what his Maſter neither wiſhed nor liked. Let not *Lot* and *Abraham* ſo cruelly jarre and ſtomacke one another, becauſe their ſervants cannot agree together: and what ſervants? their heardmen, their dog-keepers, or horſe-keepers, or the baſeſt they have. Where ſhould wiſdome appeare if not in this? to diſcerne perſons, cauſes, times, and occaſions, and never for a baſer to loſe a better, for a ſtranger, a neighbour, for a ſervant and cauſe of no account, a gentleman and love of moſt great account.

Maſters excuſes to deale in their ſervants quarrels.

5. I but what ſhall a man doe? his ſervant is abuſed, other mens ſervants ſeeke to crow over them, and to rule the roſt as they liſt. This is an injury to the Maſter, and a ſhame to ſuffer it. So a man may be made a foole, and counted a wretch and a daſtard of no reputation, and never a man care to ſerve him that will no better ſticke to his men than ſo. Well ſaid fleſh and blood, and old *Adams* corruption, I know this is the ſong thereof, and much more than this to this end. But either we be Chriſtians or none. If we be Chriſtians and care for his Word, we have here a direction what to doe, ſurely even as godly *Abraham* did at this time. He conſidered all circumſtances, loved concord, regarded peace, ſought it, and inſued after it. Thought it would be farre more credit for him to have unity and good love, then the bitter effects of the contrary. Therefore he heartneth not his ſervants and ſetteth them on, hee taketh not their tales into his boſome, to worke diſlike of *Lot* his Coſen, hee looketh not bigge upon *Lot*, biddeth him not away from him, &c. But he talketh with him of the matter, and that not hotly, but kindely, and friendly, with great meekneſſe and love, knowing in wiſdome that ſpeech ſomewhat, but kinde and ſoft ſpeech much more cooleth a heare that beginneth to riſe, and doth out a fire that beganne to flame. Hee is *Lots* elder and uncle, his better in that reſpect and all other, yet he ſtandeth not upon that, looking when *Lot* ſhould come unto him, and ſtoope to him, but as in yeeres and every way he did excell him, ſo in wiſdome and mildneſſe, in humility and temperance of affections he far paſſeth him. Over-ruling himſelfe by that vertue thus farre, that he goeth to him, and urging him with that which *Lot* not ſo well conſidered, to wit, that they were *brethren*, neighbours, friends, kins-folks, &c. moveth him thereby, as by ſome ſtrong reaſons, and mighty bands, that love and peace might remaine betwixt them, and contention and brawles be farre away, both from themſelves, and from their people: I pray thee ſaith hee, I pray thee, let it not be thus, but ſo, and ſo forth. Hee gave him his choice to goe which way he would, and would accept what he refuſed. O patterne of wiſdome and all vertues for all Noblemen, Gentlemen, and whoſoever may ſay they be *brethren*, either in nature, or in Chriſt and Religion! Shall we not obſerve it and follow it? Are we aſhamed to be *Abrahams*? ſo wiſe, ſo meeke, ſuch lovers of concord and unity? Take heed that the God of *Abraham* bee not then aſhamed of us, both here, and in his kingdome for ever. Yet was *Abraham* a man I warrant you, and had a ſort of tall fellowes that would ſtrike, if he bade: As you ſee when he went to reſcue *Lot* from the furies of them that had taken him priſoner. But *Abraham* will never ſhew his man-hood and might againſt his brother, his neighbour, his kinſman. Hee defieth that manhood and ſtomack, he thinketh nothing can be more reproachfull to him, than to breake ſuch bands of love, and to jarre with ſuch a perſon as is ſo neere unto him. Would God we would marke it, and remember ever that the bond of *one God, one Faith, one Baptiſme*, and ſo forth, is as farre above the bond of one father, one mother, and ſuch like, as God is above man, ſpirituall things

Speech endeth anger, and ſilence nouriſheth and increaſeth it.

When manhood is to be ſhewed.

things above carnall, and the Spirit above the flesh. Amplifie it further your selfe in your meditation. I may not be long.

6 Marke the estate of these two men now. Remember the famine mentioned in the Chapter before, a cause why these men removed hither. Have they now any want? Doe you see any misery upon them? Nay, doe they not abound with all store, comfort and plenty? Never then can that man or woman perish for want, that want not a heart to serve and trust in the Lord: *The Lyons doe lacke and suffer hunger, but a man or woman that feareth God, shall want nothing that is good.* Gaine is not godlinesse, but *godlinesse is great gaine, if we bee content with that which wee have, and it hath the promise both of this life, and that to come.*

Vers. 10. Piety never bringeth losse in the end. Psal. 34. 2 Tim. 6. 1 Tim 4.

7 Let us marke also *Lots* yeelding to reason when it is laid before him, and acceptance of kindnesse when it is offered him, without any wayward wilfulnesse in his owne conceits, and dealings. So should all good men doe, hating to be of the number of them, whom nothing can please, who have made Will their God, and wilfull waywardnesse their plot for ever: yeelding to nothing, accepting of nothing, caring for nothing, but what their owne wits devise, and their owne tongues motion, yea many times going even from that also, if it bee consented unto.

Verse 10. Good men yeeld to reason.

8 *Lot* chose *the plaine of Iordan* for his place, because it was most pleasant both for water and all commodities; even as the Garden of *Eden*. But see and marke, when he thought he had got Paradise, he got hell. *Sodom* and *Gomorrha* proved filthy places, and all his pleasures were sowsed with sowre fruits of cursed inhabitants. Sped never man thus but *Lot!* gaping for pleasure, hath gotten paine; parting from *Abraham*, a faithfull friend, because they were wanton and over wealthy, have none light of *Sodomites* and filthy *Gomorrheans*, God being just, and so quitting their folly? Go we not alwayes then by shew and pleasures, when we chuse a place to abide in; but looke we rather at vertue and honesty of our neighbours that shall bee, for feare of a griefe as great as *Lot* had by these filthy followers of all vice and wickednesse. Better is a place with fewer pleasures amongst good livers, than many moe delights, with an ungodly neighbourhood. It is a great griefe that is a daily griefe, yea an hourely griefe, and that at home too, where a man would faine finde comfort, to oppose to forren woes and troubles.

Verse 11. Men gaping for pleasure, get paine.

Good neighbours.

9 In the repetion of his promise which it pleased God to make *Verse* 14. we may first observe the weakenesse of all mens faith, and what need there is that with often helpes it should be propped and strengthened. The Lord useth no meanes without a cause, and therefore using here the meanes to comfort *Abraham*, his wisedome saw what was needfull, wee are assured. If *Abraham* needed, how much more other men, so farre inferiour in strength of faith to *Abraham*.

Verse 14. The continuall weakenesse of man needeth continuall comforts from God.

10 Againe, we may see the sweet goodnesse of God watching opportunities, and even then comforting *Abraham*, by repetition of his promise, when *Lot* was gone from him, and hee by reason thereof might have beene sad and dismayed. So is the eye of our gracious God ever upon us, to spie our distresses, and to helpe us, when we have most need.

Gods comforts ever in fit times

11 *Abrahams* obedience, an argument of his faith, you also see, here removing when God commanded, without ever any grudging or carnall gain-sayings, as before hath beene noted.

Obedience.

Lastly, let his *building of the Altar* shew us his thankfulnesse for Gods mercies, to quicken our dulnesse, and teach us his open professing of the Religion hee truely embraced, against all close dissemblers of their consciences, yea let it make us remember alwayes, that it sufficeth not any man *to beleeve with the heart unto righteousnesse*, unlesse also, as occasion shall serve, *he confesse with the mouth unto salvation.*

Thanfulnesse.

Open profession of religion. Rom. 9. 10.

CHAP. XIIII.

The heads of this Chapter are chiefly these two.

{ *The warre betwixt the Kings: from the* 1 *verse to the* 13.
{ *The victory of Abraham: from the* 13. *to the end.*

1 THe cause of this warre you see in the Text, that by this meanes they might shake off the yoke that they endured twelve yeares, I meane the one part, for *twelve yeares*, saith the Text, *were they subject to Chedor Laomer, but in the thirteenth they rebelled*, a bad course to get liberty, where subjection is due. For Rebellion God never loved, never prospered, but ever plagued. The issue in this place saith as much. The fearefull destruction of *Corah* and his company, *Absalon* and his company, and in our owne stories of many an one saith as much. Papists charge us that we are no good friends to Princes and Rulers, and it is no newes to heare it of them. *Elias* had such measure measured unto him by the wicked King, when he was called a *troubler of Israel*. *Micheas* the true Prophet, *Ieremy* and *Amos* as true as hee, all of them faith-

Verse 4. Rebellion.

1 King. 21. Ierem. 38. 4. Amos 7. 10.

faithfull to Princes ever, were ſo accuſed, and with venomous words if you reade the places, but all moſt falſly and injurioufly. We ſay, the doctrine of Rome is no friend to Princes, and judge you how truly. *Sanders* Monarchy freeing ſubjects from their oathes to their naturall Princes; The Bull of *Pius* the fifth; The anſwers of them that were examined, whether if the Pope invaded; they would take the Princes part or His; The Oration that Cardinall *Poole* made to the Emperour; The many moſt fearfull, moſt wicked, moſt unnaturall and damnable conſpiracies entred into by them, their rebellions, let them bee your lights to leade you to a true verdit and ſentence. They that rebelled in King *Henry* the eight his dayes, in King *Edward* his ſonnes dayes, in her Majeſties moſt happy dayes, that wee have now long enjoyed in the great mercy of our moſt gracious God, and long that we may yet enjoy, beſeech his goodneſſe: were they Papiſts or Proteſtants, men favouring the Goſpell, or addicted to, and drowned in the dregs of Popery and Superſtition? They repented that they were ſo buſie in Queene *Maries* dayes, in cutting off the boughes, and ſtill let the ſtock remaine, which above all rather ſhould have beene hewed downe, meaning her ſacred Majeſty: what were they? men holding out the light of Gods holy Goſpell, or fighting for his triple Crowne of Rome, that ſhall never be able to ſave their ſoules from due deſert of ſuch diſloyall thought, and moſt undutifull ſpeech? Shew the Princes the Goſpell hath depoſed? Shew the Princes that Popery hath not wronged? It is our doctrine that we firmely hold, and that they fully defie; *That he that taketh the ſword, ſhall periſh with the ſword*: that is, he that taketh it without the bonds of a calling warranting him, as all Rebels ever doe: That *he which reſiſteth the Superior powers, reſiſteth the Ordinance of God*, and to his owne damnation: That *we ought to obey and be ſubject, not for feare, but for conſcience ſake*: That the weapons of ſubjects be but prayers, and teares, and ſo forth. See then whether Popery, or Gods holy Goſpell which we hold, ſtand better with the ſafety of Princes, and flouriſhing eſtate of Kingdomes.

Papiſts rebels.

Math. 26.

Rom. 13.

Ambroſe.

2 To the men of *Sodom* this was further the revenging hand of God for their ſinnes. Long did he ſpare, but at laſt they had this touch by the ſword of theſe Kings againſt them, and when that would not ſerve, a finall deſtruction from heaven by fire and brimſtone. *Inde* applyeth it thus, that *if God ſpared not them, certainly he will not ſpare us*, and let us thinke of it.

Sinne puniſhed

Verſ. 12. The evill of dwelling with the wicked. Reade 1 King. 22. 32. How neare *Ieboſaphat* was to a ſhrewd turne, for companying with *Ahab*.

3 *Lot* is taken priſoner by this occaſion, and carried away, ſuch good is gotten by dwelling among the wicked, *even to partake in thoſe plagues that the Lord juſtly ſcourgeth their ſinnes withall*. Therefore little joy we for any commodities in ſuch cauſes of greater woe, when once it commeth, then all our profits can countervaile. Avoid them as we can, and avoid with them the wrath of God that ever followeth them. But ever remember, that our calling permitteth, and let us not under ſhew of this godly care, prove peeviſh Anabaptiſts, without conſciences.

Verſe 13. The Lords care for his.

4 In the 13. verſe it is ſaid, that *one eſcaped* to tell *Abraham*; where ſee the providence of God for ever: No ſooner is *Lot* in danger, but one is prepared to procure him reſcue. So ſhall it ever bee with Gods faithfull ſervants, wee may bee aſſured, one or other ſhall eſcape by this careſull goodneſſe of God, that ſhall work their help ſo farre as God will have for his glory and their good. For he is not *Lots* God alone, neither any partiall regarder of any, with neglect of others that truſt in his mercy.

Verſe 14. In diſtreſſe of a friend, forget all former faults, and help.

5 When by this meſſenger *Abraham* heard it, ſtraight he addreſſed himſelfe to ſuccour him. Where note the nature of one truly godly. You ſaw the jarre betwixt *Abraham* and *Lot* before, and how they parted by that meanes the one from the other. Many a crooked nature would have thought of this now, and have let *Lot* taſte of that which his departure in ſome ſort had procured. But doth *Abraham* ſo? No, but in his friends diſtreſſe all former faults are forgotten, and willing offer of him and his into danger, with al ſpeed made to relieve and releaſe him from his oppreſſion and danger. This is love that God loveth, and this is love that well beſeemeth all friends that would be accounted truely friends.

Warre lawfull.

6 *Abraham* thus dealing with Gods allowance, ſheweth the lawfulneſſe of warre upon juſt occaſion, againſt fooliſh Anabaptiſts that thinke the contrary.

Verſe 15. Policy in war. Mat. 2. Ioſh. 13. Act. 9.

7 *The diviſion of his company*, and the taking of the benefit of the *night*, teacheth us the uſe of godly policies as need ſhall require; and that alſo true confidence in God taketh not away, but carefully uſeth outward meanes: for not to doe it, is not faith, but preſumption; not truſt in God, but a bold tempting of his Majeſtie. Our Saviour Chriſt himſelfe fled, and in the night alſo, who yet could have beene ſafe from all tyrants he would, without ſuch meanes: *Ioſhua* came upon them unawares: and *Paul* was let downe in a Basket by the window.

Verſ. 18. Religion and courteſie goe together.

8 *Melchiſedechs* comming to meet *Abraham* when he did returne, having vanquiſhed the enemies, and delivered *Lot*, *bringing with him bread and wine* to refreſh them withall, ſheweth the kindneſſe of a man that is truely godly, ever ready by any meanes hee can to comfort and cheriſh, to relieve and doe good to his weary, weake and needy brother. For godlineſſe is loving and comfortable, both by words and deeds, ungodlineſſe is crurliſh and hard, parting with nothing, as you ſee in *Nabal*.

9 This

9 This place is abuſed by the Papiſts, as many moe be, to prove their Maſſe. But they ſhew their wickedneſſe, and want their purpoſe. Behold (ſay they) a type and figure of the unbloody Sacrifice that Chriſt offered at his laſt Supper. This the figure, that the fulfilling of it in truth, and he remaining for ever *a Prieſt after the order of this Melchiſedech*, the truth of this figure, that is, an unbloody Sacrifice, under the ſignes of bread and wine, muſt alſo ever remaine, &c. Wee anſwer them firſt, that for as much as the Apoſtle, ſo fully diſcuſſing this compariſon betwixt Chriſt and *Melchiſedech*, maketh no mention of any ſuch Sacrifice, it being yet, as themſelves ſay, the chiefeſt point of the compariſon. Too much to blame are they, that they ſhame not to obtrude unto the Apoſtle ſuch an unknowne myſterie, and to ſupply of their owne, what he (directed by the Spirit of God) quite left out, and never mentioned. If they deny this conſequence, to wit, from the Apoſtles ſilence or omiſſion to the nullity of the thing; we tell them it is moſt ſtrong, by vertue of a rule in Divinitie; which they ſhall never improve whileſt they live. The rule is this. Of types and figures of the old Teſtament, ſo farre onely; and never further, may a doctrine be eſtabliſhed, as the ſame types and figures, by expreſſe and plaine words of the Apoſtles, ſhall be expounded and interpreted. For if every man might expound them as hee thought good, variety of allegories, moſt uncertaine and doubtfull, ſhould overthrow all truth amongſt us. If therefore any reliefe for the Maſſe muſt bee had from this fact of *Melchiſedech*, needs of neceſſity they muſt bring ſome place of the new Teſtament; where it is ſo expounded: otherwiſe they play but with Allegories of their owne making, and their ſpeech may he termed allegoricall, and not theologicall. For that fulneſſe of perſwaſion and *plerophoria*, that is in Divinity, ſtayeth not upon allegoricall devices, except they bee warranted from God himſelfe.

Melchiſedechs fact no figure of Popiſh Maſſe.

A rule touching types and figures.

2 Secondly, whereas they ſay, *Melchiſedech* offered here bread and wine to God, wee utterly deny it, and referre our ſelves to the words of *Moſes*, wherein is not any ſuch matter. The Text is *protulit*, not *obtulit*, *He brought forth bread and wine*, not he offered bread and wine: Except to bring forth, were to offer and ſacrifice, which it cannot be. And that knew even that old Tranſlator,, whom they make ſuch account of, and thereupon tranſlated the Hebrew word, to bring forth, not to offer.

3 Thirdly, if we ſhould grant all they ſeeke, to wit, that he offered bread and wine (as God forbid we ſhould ſo belie the Text) yet would it not follow what they deſire: For how hang theſe together, *Melchiſedech* was a figure of Chriſt, and *offered bread and wine* to God. Therefore Chriſt in his holy Supper, offered himſelfe unbloodily to God the Father for us, which alſo is done ſtill in the Maſſe. Conſider of it, Is there any ſequell in the world in it? May wee not as well conclude, that Chriſt ought to be offered daily under the ſignes of Lambes, of Turtle-Doves, young Pigeons, Goats and Calves, and many ſuch things, becauſe once theſe things were offered; as they, that he muſt be offered under bread and wine, becauſe bread and wine were offered by *Melchiſedech*? Surely, thoſe burnt-offering of the Law, did farre more lively reſemble and expreſſe the future Sacrifice of Chriſt, than the offerings of any bread could: for in them was ſuffering, dying, ſhedding of blood, and a being ſlaine and killed, which is not in bread, and therefore if any ſhould remaine to ſuch an end, as the Papiſts would, rather they ſhould remaine than the ſignes of bread and wine.

4 Againe, if this offering of *Melchiſedech* were a figure of Chriſt, either Chriſt hath fulfilled it or not: if he have not, then was not all finiſhed, as he ſaid, which God forbid: and if he have, then being fulfilled, why ſhould it not ceaſe, as all other figures doe of the old Teſtament? ſhall the figure and the truth ſtand both at once? It is ſtrange Divinitie: nay, the contrary is true, and ſound Divinity, to wit, that Chriſt having, upon the Croſſe, with his owne oblation of himſelfe, ended and determined all figures uſed to ſhew his comming; this alſo, if as they take it, a figure of him, ended likewiſe and finiſhed, and is taken away.

Yet further, let theſe men conſider their abſurdities againſt themſelves: for if their Maſſe leane upon this fact of *Melchiſedech*, their Tranſubſtantiation is quite gone; for that which *Melchiſedech* offered (if he offered as they ſay) was not any figure or bare ſhew, and accidents of bread and wine, but bread indeed, and wine indeed, the ſubſtance there as well as the accidents; and therefore if that was any figure of the Sacrifice of the Maſſe, then muſt that Sacrifice be bread and wine indeed, as that was. Againe, if *Melchiſedech* offered an offering, it was an offering of thankſgiving, whereupon his words proceeded, *Bleſſed be the Lord, that hath delivered thy enemies into thy hands.* But they will not have their Maſſe-offering ſo, but a propitiatorie ſacrifice, how then agree theſe together? Conclude we then in a better ſort than theſe men doe, that in truth, *Chriſt is a Prieſt for ever, after the order of Melchiſedech*, as the Pſalme ſaith, but this order conſiſteth not in any reall offering of himſelfe daily for the ſinnes of men; (for *with one oblation*, ſaith the Apoſtle, *hath he conſecrated for ever them that are ſanctified*) but this order conſiſteth in the things: Firſt, *Melchiſedech was both a King and a Prieſt*: ſo was our Saviour Chriſt. Secondly, he was by interpretation, ſaith the Apoſtle, *King of Righteouſneſſe*, and *King of Salem*, that is, of Peace: ſo is our Saviour Chriſt truely and verily, King of Righteouſneſſe

Heb. 10. 14. The compariſon how it ſtandeth. Heb. 7 1. *Verſ.* 2.

Heb.7.3,4,&c.

neſſe and peace, yea of all righteouſneſſe and peace. Thirdly, *Melchiſedech was without father, without mother, without kindred, and had neither beginning of his dayes, nor end of his life*: that is, none of theſe were left in the Scripture to our knowledge, but hee is propounded to us as eternall, ſo is our Saviour Chriſt eternall indeed, and without all theſe, in reſpect of the one or the other nature, his Prieſthood endeth not, as *Aarons* did, but is for ever. Laſtly, *Melchiſedech* was in this above *Abraham*, and all the Levites of *Abraham* after deſcended, that *he received tythes of him and them, he paying tythes unto him, and they alſo*, as the Apoſtle ſaith, *becauſe they were in his loynes*: and he bleſſing *Abraham*, the leſſer being bleſſed of the greater: So was our Saviour Chriſt, above *Abraham*, and above all the Leviticall Prieſts of the Law, that deſcended of *Abraham*. This reſemblance hath warrant as you ſee in the Scripture, and therefore is found thus farre. But if wee will goe further, to ſay, *Melchiſedech* offered Bread and Wine, therefore Chriſts body muſt bee offered of Prieſts in the Maſſe daily, unbloody, under the accidents of Bread and Wine, for the ſinnes of the quick and the dead, we adde that which the Apoſtle addeth not, which yet hee would never have omitted, if it had beene to be added; we goe beyond our warrant, and we muſt vaniſh with our vanity, that hath no ſurer ſtay than our owne device and fancy. And thus much of this matter.

Verſe 23. Care of the credit of a profeſſor of truth.

10 The care laſtly that *Abraham* had to keep both the credit of himſelfe a profeſſor, and the Lords honour whom he ſerved, appeareth in this Chapter: For *hee will not have ſo much as a threed* of him, leſt he ſhould thereupon ſpeake evill of him, his God and Religion: ſuch a remembrance ſhould we ever have by his example, of the Maſter we ſerve, of the office we beare, and of the parties we deale with, abhorring bribes that robbe both us, and our God, of good report, and ſet open the mouthes of the wicked againſt the truth, whereof we are profeſſors. *Abraham* would not, that this wicked King ſhould ſay, *He had made Abraham rich*, and wee care not that any man ſay it of us: We can be content to be fed of Papiſts, that they may freely diſhonour the Majeſtie of God; of Theeves, that they may eſcape and ſteale againe; of adulterers and filthy livers, that they may ſtill tranſgreſſe, and never think what may be ſaid by them, or by others, upon this occaſion, of the Lord, whoſe name we profeſſe, of his truth which wee ſay we hold, or of our ſelves, whom yet we gladly would have men thinke well of. This is now farre you ſee from *Abrahams* example in this place, and therefore except wee learne of him hereafter to amend this courſe, it may juſtly be feared, wee ſhall never come where *Abraham* now is.

Note.

CHAP. XV.

The heads of this Chapter.

1 *In this Chapter there is the promiſe renewed againe, the faith and juſtification of Abraham: from the 1. verſe to the 9.*

2 *The confirmation of him by an outward ſigne: from the 9. to the end. Particulars, as in other Chapters many.*

Verſe 6.

1 IN that it is ſaid, *The Word of the Lord came to Abraham in a viſion*: note we the manner of Gods revealing himſelfe in thoſe dayes. In the twelfth of *Numbers* it is thus ſaid: *If there be a Prophet of the Lord amongſt you, I will be knowne to him by a viſion, and will ſpeake unto him by a dreame.* Noting the two ordinary meanes in thoſe dayes, *Viſion* and *Dreame*. Here it was by *Viſion*, of which Saint *Auguſtine* maketh three kindes, *Corporalem*, *Spiritualem*, *Mentalem*, Corporall, Spirituall, and Mentall, if I may ſo ſpeake. The Corporall viſion is, when corporall things to our corporall eyes appeare and are ſeene. The Spirituall, when the likeneſſe of things are ſeene in ſpirit, in dreame, or in an extaſie. The Mentall, as we terme it, is when underſtanding is given to know the meaning of ſuch likeneſſes and formes, when they are ſeene. As for example, *Pharaoh ſaw the fat Kine and leane Kine*, but knew not what they meant, *Ioſeph* knew what they meant, and yet ſaw them not: *Pharaoh* therefore had a ſpirituall viſion, and *Ioſeph* a mentall. Another example: The two ſervants of *Pharaoh*, the Butler and the Baker, had their ſpirituall viſions, but knew not againe what they pretended; *Ioſeph* did, which had no ſuch appearance made unto him, and that was a mentall viſion. *Nabuchadnezar* againe had the ſpirituall viſion, *Dan.* 2. *Daniel* both the ſpirituall and the mentall. This viſion of *Abraham* was a corporall viſion, as is thought, and proofe thereof alledged out of the fift verſe.

Aug. de Geneſi ad liter. lib. 12.

Gen. 41.

Chap. 40.

2 Obſerve we the opprtunity of this *Viſion*, when it was. Surely when *Abraham* was returned from the reſcue of *Lot*, and was now in a great feare what might befall him by thoſe Kings, whom he had ſo purſued, conquered and delivered his friend from: he was a ſtranger and they at home, he but a few, they of great power, alliance and kindred, how ſhould it be but they would

would combine together to deſtroy him, and never put up and digeſt what hee had done to them. This multiplyed in *Abrahams* minde, as all feare will, and gave him many a ſecret gripe, that all the world felt not ſo well as he. But behold a gracious God, a deare and tender Father, that never ſlumbreth nor ſleepeth when his be in agonies and perplexities. In this opportunity of time he appeareth to his ſervant, renueth his promiſe to his great comfort, and daſheth in ſunder, with words of ſweet mercy, the bones of all ſuch troubled thoughts, and fearfull conceits. Could *Abrahams* heart have wiſhed his comfort in any more fit time? Did he not thus againe before, when *Lot* was departed from him? Let it ever be one of our notes, in reading the Word, how fitly, in reſpect of time and need, God comforteth his, and let us know, that hee is one and the ſame for ever, to all that put their truſt in him. He ſeeth what *Abraham* wanteth, and when he wanteth; and ſeeth he not us? He gave *Abraham* what he wanted, and when hee wanted it; and is he onely his God? Stirre we then up the faith within us, ever to truſt in him, to depend on him, and to expect from him our wanted helps, even in the very time they may beſt ſtead us.

3 Let us marke the manner of comfort, and the words themſelves: *Feare not Abraham*, (ſaith he) *I am thy buckler, and thine exceeding great reward.* He telleth him not that his enemies be wicked, and he juſt, or that they ſhall be weake, and he ſtrong, or any ſuch matter, but this he ſaith onely, *I am thy ſhield.* Teaching us, that this is enough againſt all the threats of foes, and terrors of the whole world, if God care for us, and take upon him to be our ſhield againſt them. Earthly hearts doe not conceive this, but they crie, give me friends and favour with men, with Princes, with Noblmen, with Magiſtrates and Gentlemen, give mee gold and ſilver, give mee alliance and kindred, and ſuch like, and then let me alone; but if wee want all theſe, or ſome, woe bee to us, we cannot live, we ſhall be ſo croſſed, ſo ſnubbed, ſo brow-beaten, ſo pinched a thouſand wayes, that death were better a great deale, than ſuch a life. But O carnall wretches, and carnall comforts! is God nothing, and man all? is the Creator ſo weake, and the creature ſo ſtrong? where are our eyes? If theſe things be had with Gods favour, they are good meanes, and may be our comfort; but if theſe want, and God love, is he all too weake to ſhield us? God forbid. Nay onely his love is life and liberty, though all the world with his power were ſet againſt us. *Verſ.* 1. How God comforteth.

And this is that, which in this place God would have *Abraham* to ſee. That hee might not thinke, alas, I am a ſtranger, weake and without friends; great men malice me, and how ſhall I doe, how can I eſcape their hands? &c. Away (ſaith God) *Abraham* with ſuch conceits, *I am thy buckler*, and I tell thee, that is enough againſt all thy foes, were they never ſo many and mighty. Truth Lord, truth, and farre be it from us ever to thinke otherwiſe. If *thou be with us, who can be againſt us*, to hurt us. *If I walke in the middeſt of the ſhadow of death*, ſaith the Prophet *David*, *I will not feare any evill*; and why? *Quia tu mecum es*, *Becauſe thou art with me*, and O Lord, it is our ſong alſo, increaſe our faith for thy mercy ſake. Rom. 8. Pſa. 23.

4 In that hee ſaith, he is his reward, and not onely ſo, but *his exceeding great reward*, we doe well ſee there is no loſſe in ſerving God, as the wicked doe complaine in the Prophet *Malachy*, that there is, but on the contrary ſide, this is profitable, and moſt profitable, yea this is riches, and exceeding great riches. For what hath Heaven or Earth that is not ours? God himſelfe is ours, and we are his, and unto God what may be added for more perfection? *David* ſaith, *The Lord is his Shepheard, and therefore he ſhall want nothing.* And may not we ſay, the Lord is our God, our Father, our ſhield and buckler, yea our reward, and *exceeding great reward*, therefore we are rich, and loſe not by his ſervice? Moſt truely may we ſay it evermore, and moſt ſweetly ſhould we taſte it when we are tempted. It is wealth to have Corne, and Wine, and Oyle, increaſed; but ſure farre greater wealth, to have the light of Gods countenance lifted up upon us, in the Prophets judgement. It is gaine, *To have our Garners filled with all manner of ſtore, to have our Oxen ſtrong to labour, no leading into captivity, nor any complaining in our ſtreets*; and the people be happy that be in ſuch a caſe: but ſurely, yet farre greater gaine it is, to have the Lord for our God, and rather, rather happy be they, that enjoy that mercy, than all the former. No leſſe in ſerving God. Mal. 3. 14. Pſal. 23. Pſ. 4. Pſ. 144.

5 When *Abraham* ſaith to God, yea, but *O Lord, what wilt thou give me, ſeeing I goe childleſſe? &c.* We may ſee the weakneſſe of Gods children, even his deare ones and chiefe ones, if things anſwer not their deſires: They are a little impatient, and thinke leſſe of many mercies, that both they have, and are promiſed often to have, becauſe they want ſome one thing that they wouldly gladly have. So was *Abraham* here for want of a childe: as if he would have ſaid, O Lord, what is all thou promiſeſt whileſt this wanteth, that I have no iſſue. This is a great corruption in us, and we muſt beware. For if God were not mercifull, it were the way to rob us of all, to thinke light of any, for want of ſome. Let us not thinke it is denyed that is deferred. God hath his times for all things, and bound are we to his Majeſtie for what we have, till more come, and though never more come. *Verſ.* 2.

6 When *Abraham* thus uttered his griefe for want of ſeed, God telleth him in great goodneſſe, he ſhould have ſeed according to his deſire, yea, farre and farre above that which he could imagine

Verſe 5. Iuſtification by Faith.

imagine or aske. For, *as the ſtarres of heaven, ſo ſhould his ſeed be,* for number. A gracious promiſe to a grieved minde, for that ſame thing. But when or wherein will not God bee good to thoſe that truely ſerve him? This promiſe *Abraham beleeved,* (ſaith the text) *and it was counted unto him for righteouſneſſe.* By faith then was *Abraham* juſtified, we plainly ſee, and is there another way for other men? this were madneſſe to thinke, and therefore chuſe we with him to beleeve, *that by faith,* as he was, *we* may *be juſtified.* For *it is written for him onely, that it was imputed to him for righteouſneſſe* (ſaith the Apoſtle) *but alſo for us, to whom it ſhall bee imputed for righteouſneſſe, which beleeve in him, that raiſed up Ieſus our Lord from the dead.* Againe, *I count all things loſſe, and doe judge them dung, that I might win Chriſt, and might be found in him; that is, not having mine owne righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt, even the righteouſneſſe which is of God through faith, &c.* With many ſuch places, if it were not needleſſe in many words to follow this doctrine now. Away therefore with whatſoever yeeldeth man to boaſt in, and know that the thing that God regardeth in us, is faith: Firſt, becauſe of his eternall purpoſe onely to ſave beleevers: and ſecondly, becauſe faith ever aſcribeth to him the glory, both of truth and power.

Rom. 4. 23.

Phil. 3. 8, 9.

Verſ. 8. A ſigne asked.

7 But it is laid downe here, that *Abraham* asked a ſigne: How could that ſtand with a right faith? May a man beleeve, and yet aske a ſigne to confirme doubting? Anſwer may bee made, that God promiſed two things; a Seed, and the inheritance of the Land of *Canaan: Abraham* beleeved the firſt, and was juſtified; but ſomewhat wavered in the ſecond, becauſe hee could not conceive, how he, ſo old a man, ſhould ever be Maſter of that Land. And that a man may have true faith, though not all faith, it is manifeſt in all Gods children. *Moſes* himſelfe, that was ſo faithfull in Gods Houſe, and to whom God ſhewed himſelfe ſo marvellouſly, and ſpake ſo familiarly, yet had not all faith; but doubted of water to come out of the rocke, and ſo grieved God. Truth is ſufficient, and perfection falleth not into this life. Looke what your note ſaith in the margine.

Numb. 6.

God accepteth an imperfect faith.

8 In giving him a ſigne, we ſee the great mercy and goodneſſe of God, ever ready to ſupport mans weakneſſe, and never ſnubbing any childe of his for imperfection of faith, in whom there is the truth of faith, a great comfort. And in the diviſion and placing of theſe beaſts, wee ſee the old manner of making covenants in thoſe dayes: They firſt *divided them:* to ſhew, that ſuch love and liking ſhould thenceforth be betwixt them two, that made that covenant as that they could finde in their heart to divide any commodities or pleaſures mutually and equally either to other. Secondly, to ſhew, that they wiſhed even their owne bodies ſo divided and cut aſunder, if they ſhould breake that covenant. Reade the firſt of *Samuel* 11. 7. Then they laid *one part anſwering to another,* to ſhew the anſwering and agreement, and conſent that ſhould be in their two hearts either to other. Laſtly, *The Birds were not divided,* to ſhew, that though all externall matters might be parted, yet their mindes and wils not. Reade the marginall note againe in your Bible.

The manner of old covenants, and the ſigne of the ceremonies uſed.

Verſ. 11. An Allegory.

9 The *lighting of the fowles upon the carkeiſes to eate them,* if they might have beene ſuffered, ſhewed *Abraham* in ſuch ſort, how both his Seed, according to the fleſh, and according to promiſe, ſhould of the prophane Gentiles and wicked worldlings be moleſted. But as *Abraham* drove them away, ſo ſhould his Seed by Gods helpe, conquer and overcome their cruell enemies. Yea, God for his promiſe ſake, would *drive them away* from devouring his choſen, as *Abraham* did theſe from *eating the carkeiſes. Gregory* noteth herein to be figured, how flying cogitations light upon us, when wee are about to offer the ſacrifice of prayer, and trouble us, ſeeking even to eate up that holy ſacrifice, if we drive them not away in the zeale of Gods Spirit and grace, vouchſafed to us. And who hath not felt this trouble and malice of Satan in his prayer.

Verſe 13. Firſt ſowre, and then ſweet.

10 That it pleaſed the Lord, thus long, *to let them be ſtrangers in a forraine Land, even foure hundred yeares,* to ſerve a cruell people, and *to be evill entreated of them,* wee may note the manner many times of the Lords dealing with ſuch as he meaneth to doe much for. Surely, then hee uſed, and now he uſeth, not to make any man rule before he hath ſerved, not to give freedome, but after a taſte firſt of bondage. Firſt, muſt come ſowre, and then ſweet; firſt paine, and then pleaſure; firſt travell, and then reſt: So know we better what the benefit is, by former experience of the want, and we become more thankfull for it. *Ioſeph* found it thus, *David, Daniel,* and many moe.

Verſe 14. Sinne ever puniſhed, firſt or laſt.

2 Theſ. 1. 6, &c.
Gen. 4.
Gen. 19.
Exod. 14.
Numb. 16.

11 But what followeth? *notwithſtanding* (ſaith God) *the Nation whom they ſhall ſerve, will I judge.* Teaching us thereby, that never any wickedneſſe ſhall eſcape alwayes a due puniſhment. But true it is that the Apoſtle ſpeaketh; *It is a juſt thing with God, to recompence to his childrens enemies tribulation and vengeance, and everlaſting perdition, from the preſence of God, and from the glory of his power, &c.* Remember what you had in the twelfth Chapter and third verſe: Remember how *Cain* ſped, how *Sodome* and *Gomorrah* ſped, how *Pharaoh* and his hoaſt ſped, how *Corah* and his company ſped, how *Miriam, Moſes* ſiſter, ſped for her wicked ſpeech againſt her brethren, and to goe no further, how thoſe wicked impes or children ſped, that cryed

to

to the Prophet, *Bauld head, bauld head.* True it is, that God ſpareth long ſometime, but as true againe it is, that he payeth home againe at laſt, and as true as either of theſe, that the ſharpeneſſe of his wrath when it lighteth, recompenceth the long ſtay of it before it light. 2 Kings 2.

Others againe have noted here, that although God foretold *Abraham* the future captivity of his ſeed, yet he did not tell him in what place, nor under whom they ſhould be thus detained, leſt it ſhould worke in him an hatred and deteſtation of that place and people, and ſo to offend. Which teacheth us how good alſo it is for us, to be ignorant of the cauſers often of our woe, who are much more prone to offend this way, then *Abraham* was. In the Goſpell it is ſaid, that the Father enquired diligently about what time his ſon began to amend, for whom hee had been with Chriſt for help, and finding that it was even at the ſame time that Chriſt ſpake unto him, and ſaid, *Thy ſonne liveth*, he beleeved and all his houſhold. To know then from whence any good commeth unto us, is profitable, that we may be thankfull, as this man was. But not ſo in evill. To which they have applyed the covering of Chriſt his eyes, when he was ſtriken and abuſed by the Jewes in the High-Prieſts Hall, ſaying, that even ſo it is good for man to have his eyes covered when injury is done him, whoſe corruption reacheth not to that moderation of affections, when he knoweth who abuſeth him, as was in our Lord and Maſter Jeſus Chriſt. Certainly our frailty herein is great, either to hate if we know, becauſe we know, or to ſuſpect if we know not, and even ſo to hate. But God is the giver of all good gifts, and by name of this to be patient againſt an evill, although we know the cauſer of it. And in his mercy he grant it to us as may be beſt. Iohn 4.46. Luke 22.64.

12. In that God ſaith, *yet they ſhall come out*, and nameth a time, we get this comfort, ſweeter then honey: that we may be aſſured whatſoever is our caſe, *Egrediemur tandem*, we ſhall at laſt come out, and not loſe by our patience, if we have performed any. The time is knowne to the Lord, as this was, and appointed, and ſhall never breake, though not expreſſed as this was. Sorrow hath an end. Reade Ierem. 25.12. and Pſal. 105 19.

13. *With great ſubſtance*, ſaith the Text, and ſo it was, we know Jewels of ſilver and Jewels of gold they had of the Ægyptians at their departure, beſides their owne, which was alſo great. See and conſider the end of the troubles of the godly, when God will; not onely liberty, but great ſubſtance is given to them: *So every thing worketh for the good of them that love God*, ſaith the Apoſtle truly. *Ioſeph* had honour, and great wealth, as well as liberty, when Gods time was come; ſo had *David* a Kingdome after many troubles that he firſt endured; ſo had *Daniel* and others many, if you will remember them. Feare not the iſſue then of your woe, whatſoever it is, if you cleave to God, and hold you faſt by the word of his promiſe. And often unto wealth. Rom. 8.28.

14. *But thou ſhalt goe to thy Fathers in peace, and ſhalt be buried in a good age*, ſaith God to *Abraham*. Noting unto us in the very phraſe, the comfort to be conceived in the death of the godly. It is no periſhing nor departing to woe, but a ſweet going to our Fathers before us in laſting bliſſe. It is a *walking with God*, as another place ſaith, *a gathering of us to our owne people*, a ſleepe, a reſt, yea a reſting of the fleſh in hope, the way of all fleſh, and ſo forth: therefore not to be feared: It includeth felicity, it excludeth miſery, finiſheth the toyles of age, preventeth the perils of youth, *Multis remedium, non nullis votum, omnibus finis*; To many a remedy, to ſome a wiſhed thing, to all an end: It deſerveth better of none, than of them to whom it commeth before calling. Heathens have been ſtrong, and ſhall we be weake? The Swans doe ſing, and ſhall we weepe to thinke of death? *Mors nomen tantum fidelibus*, ſaith the Father; Death to the godly is only a name, and no worſe is in it. Surely to die no man feareth, but he that deſpaireth of life after death; yet haſten not the time by thy deſire, for that is a fault as farre the other way. It is the part of an unthankfull man, either to will a good longer, or to be weary of it ſooner than the giver and lender of the ſame doth limit, and is contented. No man may break the priſon, and let the ſoule out, but he that incloſed it in the ſame. Let all theſe comfort us, and let all theſe ſtay us. Feare not when it commeth ſent of God, and procure it not till it come, for any diſlike or diſcontent of a weake minde. *Verſ.* 15. The death of the godly full of comfort. Gen. 5. Gen. 19. *Chryſoſt. Gen. Hom.* 29.

In a good age, doth the Lord adde, and who maketh olde, but even himſelfe? The hoary haires are his gracious gift, and the timely death is alſo his, to eſcape the woes to come.

15. *For the wickedneſſe of the Amorites is not yet full*, ſaith the 16. verſe: Then God ſpareth many times, till iniquity be ripe and at an height. Moſt true it is, and let us marke it: It may well daunt thoſe curſed ſpirits, and ſtop the ſtreame of thoſe wicked hearts, that flatter themſelves, becauſe God yet ſuffereth. What, ſay they, needs all this threatning of the Preachers againſt mens doings? I wis, God is not ſo haſty as they make him, nor yet ſo ready to ſmite as they report him: For my ſelfe have hitherto found him favourable, albeit I trod awry, &c. But take heed ſaith the Wiſeman, and ſay not, *I have ſinned, and what evill hath come unto me? For the Almighty is a patient rewarder, but he will not leave thee unpuniſhed. Becauſe thy ſin is forgiven, be not without feare, to heape ſin upon ſinne. And ſay not, the mercy of God is great, he will forgive my manifold ſinnes, for mercy and wrath come from him, and his indignation commeth forth upon ſinners. Make no tarrying to turne unto the Lord, and put not off from day to day, for ſuddenly ſhall the wrath of the Lord breake forth, and in thy ſecurity thou ſhalt be deſtroyed, and thou ſhalt periſh in time* *Verſe* 16. God ſpareth till ſin be ripe. Syrach. 5.4.

of vengeance. In this place we ſee, that God often ſpareth the wicked, the wicked nation, and wicked perſon, man or woman, not becauſe he will not ſmite, but becauſe they have a mighty paiment and fearefull vengeance, together, when their ſin is full, that at once he may deſtroy them for ever in his great juſtice. Know you then your ſelfe to tread awry, and doth God ſtill ſuffer? Stand in awe, and goe not on. Make not your ſinne full, by continuing of it. For if you doe, your death is determined. Many things moe yet hath this Chapter, but let theſe ſuffice now.

CHAP. XVI.

The principall heads of this Chapter are theſe.

The double mariage of Abraham: *to the fourth verſe.*
The deſpiſing of Sarah *by* Hagar: *to the ſeventh verſe.*
Her flight and returne: to the end.

Verſe 2. Good ſpirits in men or women blame themſelves before others.

1. CONcerning the firſt, the occaſion of it is noted, when it is ſaid, *Sarah was barren, and bare no children to Abraham.* Her barrenneſſe ſheweth the power of God, in after giving her a childe, and is noted to that end.

2. In that ſhe layeth the fault upon her ſelfe, and not upon her husband, ſaying, *The Lord had reſtrained her, &c.* It ſheweth her ſpirit modeſt and godly, and teacheth us the better to diſcerne them, that had rather blame any than themſelves, and that in a thouſand things, than themſelves in one. Such ſpirits be proud and arrogant, ſwelling with vaine conceits of themſelves, and poyſoned with ſpite againſt others. And if they be women, they are no *Sarahs* we well know, by this good marke of a good *Sarah* in this place.

3. The Lord reſtraineth honeſt women from child-bearing, and none but he; but filthes reſtraine themſelves, leſt their ſecret whoredomes ſhould appeare.

4. If *Sarah* thought ſhe was finally *reſtrained*, becauſe of age, it was a want in a good woman, and a little ſpot in a faire face: For God is not to be tyed to time, to age and yeares. But is as able when yeares be many, as when they be fewer: Yea age and youth to him are one, if his pleaſure be to have it ſo.

Reade Mal.2. ver.15.

5. Her giving her *Maide* to her husband, noteth the corruption of that time: from the beginning it was not ſo, for male and female God created them firſt, one for one, and not moe for either at once.

6. *Abraham obeyed* his wife, and tooke her maide, ſaith the text, and this alſo was a blemiſh, though then endured, as we know. He ſhould have ſaid no, I will not doe it, we will truſt to Gods promiſe, who is able to give us children, though we be old, when it pleaſeth him, and we will tarry his time. But whom hath not a woman deceived, if ſhee were hearkened unto at all times?

Verſe 4.

7. *When* Agar *ſaw ſhe had conceived, her Miſtreſſe was deſpiſed in her eyes:* and ſo truly verified we ſee the proverbe;

Aſperius nihil eſt humili cum ſurgit in altum,
Pungitur in celſa ſimia ſede ſedens.

Nothing more proud than a beggar ſet on horſe-backe, and a very Ape, if you place him up aloft, begins to bridle the matter, and take upon him marvellouſly. Secondly, it teacheth, that adverſity is better borne than proſperity, of many one. Thirdly, it ſheweth the end of evill counſell, *Sarah* is beaten with her owne rod.

Verſe 5.

8. But doth ſhe ſo apply it? No: but in a rage ſhe flyeth upon *Abraham*, and chideth him, becauſe her maide abuſed her. An angry minde will lay the fault where it is not, and eſpecially an angry woman. Thou doſt me wrong, ſaith ſhee, or mine injury is upon thee. Words that more fitly may be ſaid to many others in the world, namely, to Rulers and Magiſtrates, Judges and Juſtices, whoſe office being, and authority reaching to containe men in their duties, that they injury none, yet doe it not, but give moſt juſt occaſion of this complaint of *Sarahs*, to bee made againſt them, you doe us wrong, and our injury is upon you: Which being in a godly care and due feeling, better thought of, may worke to their further care, to ſee to their offices, and ſo be a benefit to many thouſands. The words that follow from this angry woman, to wit, *The Lord judge betweene thee and me*: may tell us and teach us that it is a fearefull thing to give true matter of griefe, to ſuch an one as is not able to make his part good with us, leaveth his cauſe to the juſt revenge of God, that ſeeth and knoweth his wrong, for it is a fearefull thing to fall into the hands of God. Yet many eſteeme this for a gain, when they meet with ſuch weak ones,

ones, and never trouble their heads or hearts with the feare of Gods juſtice, to whom thoſe weake ones appeale. But let ſuch remember how, when *Moſes* held his peace at this unkinde murmuring of *Aaron* and *Miriam*, the Lord tooke the wrong in hand and ſhewed his juſtice. *Mary* in the Goſpell was wronged twice, by two ſeverall perſons, once by her Siſter, and another time by the Phariſie, ſhe anſwered not for her ſelfe, but the Lord at both times tooke her part. Now judge your ſelf, if the Lord doe thus for theſe, whether he will be deafe at the ſighs and grones of ſuch as in no ſort are able to contend, and ſuffer indeed extreame oppreſſion. But I goe no further, onely this for an occaſion to you, further to conſider and meditate with your ſelfe of this matter. Numb. 12.

9. *Abraham* anſwereth his angry wife with meekneſſe, a vertue in him, and beſt for her to appeaſe her wrath, for fire never quencheth fire, as we all know: But a ſoft anſwer breaketh anger, ſaith the Wiſeman. *Verſe 6.*

10. *Sarah handled her roughly*, after *Abraham* had anſwered, and behold by it the certainty of womens affections: Before ſhe promoted her, and now ſhe plagueth her: before ſhe deſired fruit of her, and now when ſhe ſeeth the hope of it, it will not ſerve. To bee wonne with the egge, and loſt with the ſhell, is a great inconſtancy. *Sarahs* cauſe was better, but yet her hardneſſe more than happily anſwered the cauſe as it was.

11. *Agar runneth away*, when ſhe ſhould have mended her fault, and ſubmitted her ſelfe to her Miſtreſſe: ſo take we the courſe in the crookedneſſe of our nature, that wee ſhould avoide many times. Stubborn ſtomacks had rather breake than bowe, but we muſt beware of it.

12. When ſhe was thus fled, the Lord yet rewarded not what ſhe deſerved: but by the Angell admoniſhed her in the wilderneſſe *to returne againe*: ſo good is hee, that hee regardeth all ſorts, and contemneth not the poore eſtate of a ſervant. *Verſe 7.*

13. When the Angell asked her *whence ſhe came, and whither ſhe would?* Shee plainly anſwered and lyed not, *that ſhe fled from her Dame.* Such truth is an ornament, where it is found in man or woman, and ſuch truth in a ſervant in theſe wicked dayes wherein wee live, O how rare! *Verſe 8.* Reade Job 31. 15.

14. This counſell *to returne*, was not given her by and by, neither this finding of her in the wilderneſſe, but after ſhe had taſted a little ſmart, then was it ſaid unto her: teaching us that then is the beſt time for good counſell, when our owne rod hath beaten us, and not before, with many natures. *Verſe 9.*

15. When he biddeth her *humble her ſelfe to her Dame*, we ſee the duty of ſervants plainly, and the duty alſo of Dames, truly to be content, and accept to bee appeaſed and pacified with the ſubmiſſion of a ſervant that hath offended, which ſome will never, ſo fierce is their nature, and ſo void of remembrance, that even their Maſter is alſo in heaven; reade the Epiſtle to *Philemon*, for his ſervant to be received againe, that had gone away. Very fitly alſo we may learne here, not to animate grieved ſervants againſt their maſters, but to counſell them to returne, and be obedient, &c. A note not unfit in theſe dangerous dayes.

16. In the 13. verſe, behold her thankfulneſſe, when ſhe was thus uſed of the Lord; *Shee called the name of the Lord that ſpake to her* (for this Angell was Chriſt) *Thou God lookeſt on me*, and ſo forth; a good bringing up in a good houſe, maketh ſome ſhew in her manners, more than at theſe dayes it will doe in many.

Laſtly, ſee how affliction and good counſell will make *Hagar* come home againe to a good place, and learne to performe more duty where it is due. So ſhould it make others as well as her, but that grace is wanting which was in her.

CHAP. XVII.

The generall Heads in this Chapter, are theſe.

The change of Abrahams *name*: *from the firſt verſe to the ſeventh.*
The inſtitution of Circumciſion: *from the ſeventh verſe to the fifteenth.*
The promiſe of a childe to Sarah: *from the fifteenth verſe to the end.*

PArticular things worthy our noting may be theſe, and ſuch others. Firſt, the mentioning of his age, wherefore it was: Surely to teach two things: Firſt, that the ſeed which God gave him, was not by ſtrength of nature, but by extraordinary grace, for *Sarah* and hee both were of theſe great yeeres. *Verſe 1.* Their age noted for two cauſes.

Secondly, to ſhew how long in patience and faith *Abraham* expected that gracious promiſe, *not doubting*, as the Apoſtle ſaith, of the ſame, *but ſtrengthned in the faith, giving glory to God, and being fully aſſured, that he which had promiſed was able to doe it.* Rom. 4. 19.

2. The words, *I am God all-ſufficient*, have beene obſerved before, to containe a moſt ſtrong *Verſe 1.*

A comfort by Gods omnipotency.

stay to a Christian heart in all perplexities and distresses: for if his promises be great, this power of his assureth us he is able to pay and performe them. If we pray and aske any thing, be it never so hard in flesh and bloods conceit, this assureth us we shall obtaine it, if it be good for us. For what cannot he give that *is all-sufficient*, if it be his good pleasure to doe it? And so in all things (as I say) it is a marvellous fortresse to shield a mans faith from the battring shot of Satans assaulting feares and doubts: *In journeying on the way, in perils of waters, in perils of robbers, in perils in our owne country, in perils in forren countries, in perils in City, in perils in the wildernesse*, and every way it is a stay to us, that God will either deliver out of them, or in them, as shall be best, for *he is all-sufficient*.

1 Cor. 12. 26.

Verse 1.

3. Observe we the covenant betwixt God and *Abraham*, how it containeth first a condition of *Abraham* to be performed, and then a promise of God upon that condition to bee expected. The condition that *Abraham* must performe, is this, *walke before me, and be thou perfect or upright*. Gods promise is this, *I will be God to thee, and to thy seed after thee*, verse 7. This covenant standeth still to all the seed of *Abraham* after the spirit, that is, to all those that are ingrafted into Christ by a true faith. And therefore as then he and all his seed according to the flesh, (if they would enjoy the promise,) were to performe the condition, so still it is with us, and shall be with all Gods children to the end of the world. True religion in the heart of man or woman shall ever finde God a gracious guide, staffe and stay: and want of the same a just neglecter of us, because we have broken the condition. For this cause it is said by the blessed Apostle, that gaine is not godlinesse, *but godlinesse is great gaine, and profitable to all things, as that which hath promise both of this life, and that to come*. For this cause was God ever so carefull by his Prophets and Preachers, to call upon the people for sincerity in worship and holy obedience, that they performing their part, he might performe his, to be their God, and their childrens after them for ever. And for this cause againe, were all those exhortations made by good Fathers to their children, and charge, that we reade of in Scripture, that they should feare God, know God, and serve God. That they seeking him, he might be found of them; they loving him, hee might love them; they serving him, he might serve them with his mercy and favour, with his providence and blessings needfull to this life, and with his kingdome and comforts for ever and ever when this life is ended. Marvell not then if either your selfe, your seede, or others and their seede, whom you know be rejected of God, and taste of his wrath by sundry judgements, if you know that you and they doe not walk before him, as here he commandeth *Abraham*, nor performe the condition with care, whereunto you see God maketh his promise in this place. Then it is said *Abram* fell on his face: and behold more thankfulnesse for a promise, than is in us after performance.

Godlinesse gaineth God to us and our children, ungodlinesse loseth him to both.

1 Tim. 4. & 6.

Verse 5. His name why changed.

4. The change of *Abrams* name, was for confirmation of his faith touching the promise, that in all hope and assurance he might expect, and reckon of, what in all truth and certainty would be performed on Gods part, if he beleeved, yea even as surely and verily as now he was called *Abraham of Abram, and Sarah of Sarai*: So carefull was God ever to underprop the faith of his children by all good helps, that it might abide.

Verse. 7. Circumcision what, and why there, &c.
1
2
3
4

5. Concerning *Circumcision*, which is the second head in this Chapter, note what it was, a cutting away of the fore-skin of the flesh of every male childe. Consider why in that part of the body, to shew, that whatsoever is begotten and proceedeth of the seed of man, issuing from that part, is corrupt and sinfull, utterly uncapable of grace and life, except it be renued and borne againe by the Spirit of God, through a gracious receiving it into a gracious covenant, freely made with man and his seed, by a gracious God, that would not the death of a sinner, but that he should know him, serve him, love him, and live for ever. Consider how long it endured, but untill Christ, and no longer of necessity. What was afterwards done, was in regard of weaknesse in the Jews, till the truth of Christ, and the effect of his comming might be better known. For what end? to confirme this promise that now you have seene, that if they walked before God, and were upright, verily and verily, yea even so verily, as that signe was in their flesh, would God be their God, and the God of their seed after them.

Verse. 10. The signe hath the name of the thing signified. Exod. 12. 1 Cor. 10. Luke 8. 11. Titus 3.

6. Note how the signe is called by the name of the thing signified. This cut in the flesh is called Gods covenant, when it was but the signe? and the covenant as you have seene, this, *I will be thy God, &c.* This is no new kinde of speaking with God, but usuall ever in his Sacraments: here you see it in the Circumcision: afterward in *Exodus*, when he commeth to the Passeover, he calleth the Lambe the Passeover, which was but the signe of the Angels passing over all those houses that were *stricken with the blood upon the doore cheeks*. In the new Testament *the rock is called Christ*, the seed is called the Word, and the water is called the washing of the new birth: And yet may not God be allowed by some men, in the Sacrament of his last Supper, to speake as ever he did in all Sacraments? But because there he saith the bread is his body, &c. therefore it must be so really, carnally, substantially and grossely by Transubstantiation devised of themselves. But by these examples of like speech and phrase, you well see that their assertion is a reall lie, a carnall lie, a substantiall lie, and a grosse lie: and truly said the Father, if they would

would regard him, *Chriſtus non dubitavit dicere hoc eſt corpus meum, cum ſignum daret corporis ſui.* Chriſt doubted not to ſay this is my body, when he delivered but a ſigne of his body.

7. That *the childe was not circumciſed before the eighth day*, it teacheth us that God hath not tyed ſalvation to the ſacrament, for it had been a hard thing in the Lord to deferre it an houre if the childe had periſhed without it. This anſwereth the feare of ſome good ones, and the falſe boldneſſe of ſome bad ones in theſe dayes touching children that die without Baptiſme, for God is not worſe to us under the Goſpell, than he was to them under the Law, neither leſſe able to ſave now without Baptiſm, then in thoſe dayes he was without circumciſion, the ſeed of the faithfull. This grace was not than free and now bound, then more and now leſſe, then ſtronger, and now weaker; far be it from us ſo to dreame. *Davids* childe when it dyed before the eighth day, he yet for all that judged it not damned, neither cryed out for it as he did for *Abſolon* that was circumciſed, but ſaid that he ſhould goe to it, refreſhed himſelfe, cheered his wife, and made his ſervants to wonder at his comfort. And when hee ſaid, *hee ſhould goe to it*, wee know that he meant not that it was in Hell, or any helliſh *Limbus*, and that thither himſelfe looked to goe to it, but rather comfortably he conceived it was with the Lord, becauſe the promiſe extended it ſelfe both to the godly and to their ſeed: if further we deſire to thinke of this matter, conſider we this and the like reaſons. No elect can be damned, we know it a principle, whatſoever fooliſh men doe prattle: but ſome unbaptiſed are elect (a thing that no man will deny) therefore ſome unbaptized cannot be damned: which if it be true, then ſee you plainly that ſalvation is not tyed to baptiſme, as ſome imagine. Againe, *he that heareth my word*, ſaith Chriſt, *and beleeveth in him that ſent me, ſhall be ſaved*, cannot be damned, *Iohn* 5.24. but this may one do before he be baptiſed, therefore before a man be baptiſed, he may ſtand in the ſtate of ſalvation, and out of all danger of damnation. The aſſumption is evident in the *Eunuch*, *Acts* 8. and others. Forty yeeres it was omitted in the wilderneſſe, and yet hard to ſay that whoſoever ſo dyed was damned, ſince God in that omiſſion intended no cruelty, but mercy and pitty to his people. How doe not theſe men conſider that they put life and death, ſalvation and damnation in the hand of a mortall man, yea of any Miniſter, that if he be diſpoſed for malice to the parents to hurt the childe, may by abſenting himſelfe, and ſeeking delayes in the weakneſſe of the child, ſo far hurt it, as to damne it for ever out of the kingdome of God, and company of all faithfull. O fearefull doctrine! fearefull to all good parents, injurious to thouſands of poore infants, and blaſphemous againſt the bottomeleſſe mercy of a ſweet and tender father, who hath ſaid, *I will be thy God, and thy Childes*, not adding any condition of Baptiſme, if it cannot be had as it ought; how much ſweeter is it that *Luther* obſerved, and long before him *Bernard Epiſt. 77.* in the words of our Saviour: *He that beleeveth and is baptiſed, ſhall be ſaved, and hee that beleeveth not ſhall be damned.* Marke ſaith *Luther*, how in the affirmative he mentioneth Baptiſme, but not in the negative. For he doth not ſay, he that is not baptized ſhall be damned, but *he that beleeveth not ſhall be damned.* Are covenants made by Sacraments, or only ſealed by them? Did not the Primitive Church examine thoſe of yeeres in the faith before they baptiſed them? Why ſo I pray you, but that they might ſhew it was the covenant, not the ſeale; their faith, and not the Sacrament, which chiefly was to be regarded, though the ſeale alſo in no caſe to bee neglected, much leſſe contemned. How many in times paſt deferred their Baptiſme for many yeeres, as *Conſtantine*, *Nazianzene*, *&c.* not therein doing ſo well as they ought, but yet evidently ſhewing the faith of the Church then, that God without baptiſme is able to ſave, and hath not tyed his grace to any ſigne. If he can ſave men of yeares, why not infants? but I will goe no further, onely this I will ſay, that if ſalvation depended upon the Sacrament, it were not onely fit that women who are neereſt in time of weakneſſe, ſhould baptiſe (who yet are forbidden by God and well ordred Churches) but alſo that all ſorts of perſons, and not onely Miniſters, ſhould diſpenſe that holy myſtery, to the end that no poore creature might be caſt away for want of it. But bleſſed be God that hath neither thus inthralled his grace, nor taught his Church in his word, but quite contrary as we ſee in this place, both by telling *Abraham* his covenant reacheth to his ſeed, and by deferring the ſeale of the ſame, to wit, circumciſion to the eighth day, which he would never have done, if the want of it ſimply had beene damnation. Conclude we therefore with *Auſten*, *Inviſibilis ſanctificatio ſine viſibili ſigno eſſe poteſt*, the inviſible ſanctification may be without the viſible ſigne: with *Ambroſe*, who comfortably ſpeaking of *Valentinian* dead without Baptiſme: with *Bernard*, that not want, but contempt of Baptiſme hurteth: and even with *Lombard* himſelfe, *Gratia Dei non eſt alligata ſacramentis. The grace of God is not tyed to the ſacrament*, beſide many others that I omit.

8. *In your generations*, ſaith the Text: and why ſo? Surely to ſhew the uſe of the ſacrament to be, not to take ſin away quite, that it bee no more in the party circumciſed, but onely the imputation of it, that though the venome of it remaine ſo rooted in our nature, that but by death it cannot quite be rooted out, yet laid to our charge it is not for Chriſt his ſake. As therefore you ſee the corne cleane winnowed from his chaffe, yet hath it in nature to yeeld chaffe againe to that which groweth of it when it is ſowen: So doth this nature of ours to thoſe that ſpring

Verſe 12. Salvation not tyed to the Sacrament.

2 Sam. 12. 23.

1.

2

Note.

3

4

5

Mar. 16. 16.

6

7

8

Lib. 3 q. vet & novi teſt.

Verſ. 12. Not ſin, but the imputation of it.

Note.

of us yeeld corruption and originall ſin, though wee our ſelves were circumciſed or baptiſed and ſo purged thereby from it. Becauſe that purgation is ever to bee underſtood thus, *Non ut non ſit in nobis peccatum, ſed ut non imputetur*; Not that wee are cleared from the being of any evill in us, but from the imputation of it to us. Therefore then in your generation, ſaith the text, ſhall this ſigne and ſacrament of circumciſion be continued, that is, from the father to the ſon, and then to his ſon againe, and ſo to every male, for as much as in ſin like chaffe being propagated from the father to the ſon, the chaffe of that is now ſprung up muſt be fanned away, as well as his was of whom this blade ſprung up.

Verſe 14. Contempt of Sacraments.

9. Marke in the fourteenth verſe, the puniſhment of them that ſhould contemne this ordinance of God, and remember how God never could abide the contempt of his Sacraments, and that he taketh the wrong done to the outward ſigne as if it were done unto the thing it ſelfe ſignified by it. *Becauſe* (ſaith he) ſuch an one *hath broken my covenant*: when he had but neglected the ſigne of his covenant. This may leade us both to the conſideration of that Popiſh folly, and alſo to a true anſwer unto it, that concludeth out of the eleventh Chapter of the firſt Epiſtle of *Paul* to the Corinthians, that becauſe the Apoſtle ſaith, *they that eate and drinke unworthily are guilty of the body and blood of Chriſt, &c.* Therefore needs it muſt be, that the wicked eate the body and drinke the blood of Chriſt, which they could not doe except they were there really, for by faith they cannot eate that are void of faith. Therefore there is a reall preſence by tranſubſtantiation. When all this in very deed proveth no more thau evidently we ſee in this place, namely, that God attributeth the abuſe of the ſigne to the thing ſignified, ſaying, that becauſe the wicked come unreverently and unpreparedly to thoſe holy ſignes, and receive them ungodlily without faith, therefore they ſhall be guilty even of the body and blood it ſelfe, that is, even as guilty by abuſing the ſigne, as if they had abuſed the thing ſignified it ſelfe: for the contempt of the one redoundeth unto the other. Circumciſion was a ſigne of his covenant, and here hee ſaith, he that contemneth that being the ſigne, is guilty, and ſhall be guilty of the *breach of his covenant*, which was the thing ſignified: ſo are bread and wine the ſignes of the Lords body and blood, and therefore ſaith the Apoſtle by the ſame manner of ſpeaking, he that abuſeth them by eating and drinking unworthily of them, he ſhall be guilty even of abuſe done unto the thing it ſelfe, the true body and blood of Chriſt. No more proving hereby that the ſignes are changed and become really the thing it ſelfe, than here it is to bee proved that circumciſion was really the covenant it ſelfe, becauſe it is ſaid, he that omitteth the one, breaketh the other. Weake props therefore you ſee Popery hath, if they be with a godly indifferency examined and conſidered, caſting away that moſt wicked wilfulneſſe and prejudice that hurteth ſo many, and will let them ſee nothing.

Verſ. 15. Why *Sarai* her name was alſo changed.

10. In the fifteenth verſe you ſee God changeth alſo the name of *Sarai* as well as he had done to *Abraham*, and ſaith her name ſhall bee no more *Sarai*, but *Sarah, and hee will bleſſe her, &c.* Where we may note, how it being a great honour to *Abraham*, ſo to have his name changed by God, he would have his wife alſo partaker of the ſame with him, as teaching thereby that what befalleth the husband, either to weale or woe, reacheth it ſelfe alſo in ſome ſort to the wife as a partaker with him in the ſame. No queſtion but ſome part of this doctrine ſoundeth well to women, and they readily catch at it, but I doubt twice, whether all of it doe ſo or no. My meaning is, they moſt gladly heare that any honour of their husbands ſhould reach unto them, and exalt them alſo: but to partake with their husbands in affliction and croſſes, in ſorrowes and cares, in reproaches and ignominy cauſeleſſe, in bitterneſſe and unthankfulneſſe of an unkinde world, is it as ſweet a doctrine to them? I doe but move the queſtion, let all women anſwer it in their hearts to themſelves inſtead of me.

Women thinke of this.

Verſe 18. Fathers affection to children, and childrens to Fathers. Note.

11. In the 18. verſe, but *O that Iſmael might live in thy ſight*, ſaith this great Patriarke. See and ſee the heart of a father to his childe. Though God here promiſed more ſeed unto him, and that he ſhould be a father even of many Nations, and his progeny like the Stars of heaven for number, yet all that removeth not his affection from that one that he had already, to wit, *Iſmael*, but ſtill his heart is to him, and *O that he may live alſo*. So are Fathers, but God knoweth ſo are not ever children to them againe. The parent cryeth for life to the childe, and the childe for death to the parent. *O that Iſmael may live* ſaith *Abraham*, that I may enjoy my childe: but O that *Abraham* may die doth *Iſmael* ſay, that I might inherit his land and goods, and bee a yong maſter or miſtreſſe, and ruffle it out: yea, when will this old father and mother of mine be gone? I thinke they will live ever. Too true this is, and let it teach parents wiſdome to moderate affections, though they retaine nature, to doe what ſhall be neceſſary and fit for their children.

Verſe 23. Great obedience.

12. We have heard the commandement of God touching Circumciſion: now in the 23. verſe marke wee the obedience of *Abraham* to the ſame, how much ſoever fleſh and blood might ſtartle and ſtagger at it, marvelling why God ſhould enjoyne ſuch a thing, and in ſuch a part of the body, &c. *Abraham* I ſay caſteth no ſtops, neither admitteth of any humane objections, but obediently *circumciſeth both himſelfe and his ſonne, and all that were in his houſe*, yea

even

even the ſame day did he it that God commanded him, where we thinke it great readineſſe, if after many and many biddings, admonitions and warnings, wee be brought to doe ſomething that God biddeth us doe. Againe, ſomewhat conſider we here of the conditions of *Abrahams* family, that ſo willingly ſuffered their maſter to circumciſe them, without either reſiſtance or imagination that their Maſter was madd to ſeeke ſuch a thing at their hands, as to uncover all their ſhames, and to cut them there, as ſome others would have thought. Surely it is a notable token of that inſtruction and diſcipline that was in *Abrahams* family, for had they not beene well trained in the way of godlineſſe, they would ſooner have mocked, than obey their Maſter.

A godly family.

Laſtly, but alas, why ſpared he not his owne ſonne, and his onely ſonne, in this hard action of cutting? ſurely, becauſe the commandement reached to all males, and therefore to him as well as others. Learne then parents that in obedience to God you muſt bee no more partiall to your owne children than to others, but as ſtraitly require duty of them, as of any others, yea rather, though many doe it leſſe. But I ſay no more.

Duties to God binde all.

CHAP. XVIII.

The generall heads of this Chapter.

The hoſpitality of Abraham: from the 1. *to the* 9. *verſe.*
A confirmation of the promiſe: from the 9. *to the* 16.
Gods wrath againſt the Sodomites: to the end.

PArticulars many, as firſt that hee ſaith the *Lord appeared*, and then by and by ſaith upon it, *three men*, noting thereby unto us, that as we heare him, ſo we muſt ſee him: but we heare him onely by his meſſengers, and ſo we ſee him not in nature or eſſence, but in ſuch teſtimonies of his preſence as it pleaſeth him to give. *Abraham* alſo, ſaith the Text, ſat in his doore in the heate of the day; we many times in theſe dayes are not to be ſeene, neither in heate nor cold, if wee ſee any that needs refreſhing, we hide our ſelves, and ſave an almes. Of Chriſt it is ſaid, *Iohn* 9. that as he paſſed he ſaw a blinde man, &c. He by paſſing ſaw, and wee by ſeeing paſſe all pittileſſe and comfortleſſe to the diſtreſſed. Thinke we of it, &c.

Verſ. 1. *Verſ.* 2. How we ſee and heare God.

2 In that hee calleth them *men*, being indeed Angels, and no men, wee note that cuſtome of the Scripture, that a name doth not ever conſtitute a nature. Circumciſion is called the covenant as you heard before, the Lambe the Paſſeover, the ſeed the word, the divell is called *Samuel*, and many ſuch.

Verſe 2.

3 For their eating, wee know it was but diſpenſation for the time, not for any neceſſity of nature. And if you aske what became of the meate which they did eate, the Schoolemen will readily anſwer you, that it did vaniſh in the chawing, as water doth in boyling. Wiſer men aske no ſuch queſtions, and therefore need no ſuch anſwer. In the extraordinary dealings of God, what need wee to ſift his ſecrets, and to be wiſe above ſobriety?

How the Angels did eate.

4 Touching his hoſpitality, you ſee here how earneſtly he inviteth them, *he ran to meet them*, ſaith the Text: how reverently he uſeth them being but ſtrangers to him, *he bowed down to them:* and ſpeaking to one of them, in whom appeared to be moſt Majeſty, hee giveth him the title of Lord: he accounteth *it favour to him if they turne in to him*, and take ſuch as God hath ſent: hee termeth himſelfe *their ſervant*, and in a word hee prayeth them *not to goe from him* in any caſe; all teſtimonies of a courteous and bountifull good houſe-keepers nature, and true tokens of hearty welcome if they came. It is an old ſaying, *Frænum & veſtes veniendi ſunt tibi teſtes*; When a man catcheth a man by his horſe bridle, or by his owne clothes, and will not part with his hold till he have his petition, they bee tokens of no words of courſe, but inward truth and loving welcome if a man come, where as twenty fine phraſes with them, and if, and will you, and ſuch like, be but Court holy water as the Proverb is: a very hearty houſe-holder therefore was *Abraham*, and that would the Lord have noted in theſe words and geſtures in this place to theſe ſtrangers. One thinking of theſe words of *Abrahams*, more ſeriouſly (*If I have found favour, &c.*) noteth by them, that when one commeth to us to whom we may doe good, we rather than he, receive a benefit, for the poore man peradventure receiveth of us a penny, and we of the Lord an hundred-fold, and eternall life alſo. Whether had *Elias* the better that received a Cake, or the Widow that by him received ſuch comfort? How then may the true conſideration hereof quicken us in all charitable and mercifull actions towards our Brethren diſtreſſed, and needing our pitty and comfort?

A hearty houſholder loved of God.

5 In that he nameth *a morſell of Bread*, and yet performed better, we ſee the antiquity of this modeſty, that of a mans owne things he ſhould ſpeake with the leaſt. So uſe we to invite men to a pittance, or to ſome particular morſell, when yet wee intend ſomewhat better. But whatſoever *Abraham* made ready, was all but moderate, in compariſon of that ungodly exceſſe that ſome

Verſe 5. True welcome wherein it conſiſteth.

ſome now uſe, rather to ſhew their owne pride, than to welcome the gueſt. True welcome never conſiſted in meates and drinkes, and multitude of diſhes, but in that affection of an inward heart, which truly hath appeared in a cup of water, where better ability wanted, and which paſſeth all diſhes and meats under the Sunne.

Verſe 5.

6 In their anſwer, *doe as thou ſayeſt*, we ſee firſt how they are content to conceale a truth for a time, to wit, that they were Angels and not men. Secondly, how they admit of his kinde of offer, without either proud contempt, or ſteme frowardneſſe.

Verſ. 6. Women ſhould have rule in their owne houſes, and how.

7 *Abraham made haſte*, ſaith the ſixt verſe, another token of a good and through heart, and went to his wife to tell her that ſhe might doe her part, to his wife againe, I ſay, *Sarah*, and let them marke it that acquaint rather every Droy in the houſe, yea the kitching maid rather with any intertainment to be given in their houſe, than their Wives: their Wives muſt bee Cyphers to fill up a place, and make the number thus, or ſo, but have any rule, diſpoſition or government of ſuch things, as yet properly belong to their place and ſexe, or to bee acquainted with their Husbands purpoſes, ſtrangers, cheere, or any thing, they may not. Well, good *Abraham* went here to his wife, when he was to have gueſts to meet with him, and hath left behinde him an order of good rule in every houſe in ſo doing, and chalked out ſuch Hen-huſwives, or ſuch ſowre grubs as will not follow him in the like, ever I ſpeake of ſuch, as whoſe callings are not contrary to this order, by height of eſtate in the Common-wealth.

Women keepe in, &c.

8 But where found he *Sarah* his wife? that alſo in this place may we marke, ſurely *in her Tent:* within doores (I warrant you) and not abroad, not in the Market place, not in the Taverne, not in the Fields, not in any place but where ſhee ſhould bee, and where good women for the moſt part are, *in her* owne *Tent.* You know what the Apoſtle writeth of ſome women, to wit, that they are *idle, and being idle, they learne to goe about from houſe to houſe, yea, they are not onely idle, but alſo pratlers and buſie bodies, ſpeaking things which are not comely, &c.* Let all good women marke it, and take heed of it. *Sarah* did not ſo, but was within her Tent, and there her husband ſeeketh and findeth her.

Verſ. 6, 7.

9 *Sarah muſt make ready the flowre, and he goeth to the folds. Mulieres muliebria curant, & viri mulieribus muliebria committunt.* Women regard womens matters, and men commit ſuch things unto them, as I noted before: he doth what is fit for him, and not ſo fit for the woman, and good women uſurpe no more upon the mans office, than they would have the man to doe upon theirs. The Text ſaith, *He haſted, Sarah haſted, the Roy haſteth*, and all this teacheth truly the cheerfulneſſe of their hearts in that they did, and how kindly and wiſely they conſidered circumſtances, that their ſtrangers might be weary, and peradventure want ſome refreſhing quickly; that they were travellers, and to paſſe on their journey, not to be ſtayed over long, in curioſity to be fine, or prodigality to be pompous. Altogether confirming the common proverbe, *Optimum condimentum beneficii celeritas, & bis dat qui cito dat.* The beſt ſawce to a good turne, is to doe it quickly, and who giveth ſo, giveth twice.

Laſtly, *he ſtood himſelfe by them*; noting his care to ſee all well, and to have them tended, and warranting our like cuſtome in ſome ſort either to attend (if ſo there be need) in our own houſes, or to ſit the loweſt and laſt downe. Their eating was touched before, yet here being mentioned ſo expreſſly, that *they did eate*, your marginall note anſwereth, that as God gave them bodies for a time, ſo gave he them the faculties of the ſame bodies, as to walk, to eate and drink, and ſuch like. And thus much in the firſt part of this Chapter ſhall ſuffice to have noted.

The ſecond part of the Chapter.

Verſ. 9.

THe ſecond part of the Chapter I told you was a renewing, or a repetition of the promiſe touching a childe to be given to *Abraham*, and in this alſo ſome things to be noted, as that theſe ſtrangers asked for *Sarah*, ſaying, *Where is Sarah thy wife?* Some men thinke, that in thoſe dayes women came not ſo uſually abroad to the Tables, as now they doe amongſt us.

Miniſters.

Others marke how after a while theſe Angels are bolder and more familiar than at firſt, and ſo ſay they, ought the Miniſters and Meſſengers of God, by little and little, more and more, to acquaint themſelves with them to whom they are ſent, and to be familiar.

Verſe 10.

2 In that he ſaith *he will returne*, being but a ſtranger, and not requeſted, wee ſee the honeſt ſimplicity and plaine friendſhip that then was uſuall, farre from our nice curioſity in theſe dayes, as alſo the bleſſing of hoſpitality, he that once receiveth an Angel, and uſeth him well, ſhall have him againe.

Verſe 10. Women deſirous to heare and know every thing.

3 *Sarah heard in the Tent doore which was behinde him*, a patterne of that curious nature that eſpecially ſwayeth in women, they muſt heare and know every thing, or elſe they are not quiet many of them, and to that end, if in preſence they cannot be, often they are harkening behinde doores and wals, where they may heare and not be ſeene, as here *Sarah* was, a fault many times in good a woman otherwiſe, that her eare itcheth too much. It is not true in all, but in too many, for ſome be ſad and diſcreet, both to governe what they know, and to bee

content

content with ignorance of that which they ſhould not know, the number of them I wiſh farre more, and the number of the other farre leſſe.

4 *She laughed*, and it noteth her incredulity, wherein ſhe reſpecteth rather the order of nature, than beleeved the promiſe of God: yea a ſhrewd meaſure of unbeliefe it noteth, for laughing is more than not beleeving, and had ſhe not beleeved, it had beene her fault, but both to give no credit and to laugh too, was a more fault. *Verſe* 12.

5 But *ſhe laughed within her ſelfe*, ſaith the text, and it may againe in her praiſe teach us, that modeſt men and women laugh ſometimes, but modeſtly, and as may become their places well; not as the foole of whom *Ieſus Syrach* ſpeaketh, when he ſaith, *A foole lifteth up his voyce with laughter, but a wiſe man doth ſcarce ſmile ſecretly.* Not unlike to which is that alſo in the nineteenth Chapter, *A man may be knowne by his looke, and one that hath underſtanding, may bee perceived by the marking of his countenance. A mans garment, and his exceſſive laughter and going, declare what man he is.* How wiſe men and fooles laugh. Chap. 18. 10. Verſ. 28. 27.

6 *After I am old ſhall I luſt?* ſaith ſhe, &c. Shewing thereby that ſhee conſidered what is fit for all perſons to conſider, namely, what is agreeable or not agreeable with their yeares, age, and time: for that becommeth younger which will not become elder; and contrariwiſe againe. A good thought then in every age, Since I am thus or thus, doth this or that become mee? The like might be ſaid of divers eſtates and callings.

7 In calling him *Lord*, not I, but the Apoſtle *Peter* noteth her reverence and obedience to her Husband in an humble woman-hood: and hee willeth all wives to learne of her what ſhall be their great praiſe as was hers if they doe it. If the Argument follow, that becauſe ſhe called him Lord, ſhe obeyed him, and regarded him in his place, how ſhould it alſo follow, that whom ſo often wee call Lord, Lord, our true Lord and GOD, him wee ſhould obey, regard and reverence.

8 The Lord that knoweth all our ſecrets, knew that ſhe laughed behinde the doore, and asked why ſhe did ſo, adding theſe words, *Shall any thing be hard to the Lord?* By which words we may remember that uſuall diviſion of the things wherein our faith uſeth to ſlip, that they are either matters touching Gods will, Gods conſtancy, or Gods power: as alſo what godly device teacheth us to oppoſe againſt them; namely, theſe three, his goodneſſe, his truth, and his power: to a doubt of his will, the firſt; to a doubt of his ſtedfaſtneſſe in his promiſe, the ſecond; and to all doubt of his power, his might and omnipotency, the third. *Sarah* reſpecting too much the courſe of Nature, doubted of the laſt, and you ſee how the Angell anſwereth by his mighty omnipotency, *Shall any thing be hard to the Lord?* No. Now becauſe this place is abuſed by Papiſts, judge I pray you how this argument followeth: He is able to give a Childe, which he in good will hath promiſed, therefore hee hath and doth in the Sacrament make Bread his body really; which he never willed, meant or promiſed. He will doe it, *ergo* he can doe it, is ever true: but hee can doe it, therefore he will doe it, doth not ever follow. I ſpeake not what God cannot doe, and yet no want of power in him, but a more perfect power, as it ſhould be a weakneſſe in him, and not a power if he could doe them. But this I ſay, if an Argument from his power to his will doe not follow, then much leſſe for want of both power and will to his deed doth any ſequell lie. I call that power now, which indeed, as I ſaid, were no power but weakneſſe, if God could doe, his word or his nature being to the contrary. But what doe they conſider, that bring doctrines to the Word, and would have the Word confirme them, not learning all doctrines from the Word as they ſhould. *Verſe* 14. Privy mockers marke it, *A poſſe ad eſſe.*

The third part of the Chapter.

THe third part of the Chapter beginneth at the 10. verſe, where wee reade that *Abraham went to bring them on the way*, noted no doubt by the Lord, to tell how every way *Abraham* uſed his gueſts with his beſt kindneſſe. *Alacriter invitare*, to invite heartily, *Liberaliter tractare*, to feaſt cheerfully, *comiter dimittere*, and to ſend away friendly and kindly a ſtranger or Gueſt, it is perfect hoſpitalitie, and very true and commendable curteſie. And this we ſee here was in *Abraham*, who unto the former added this, that at parting he brought them on the way. Surely this mention made of theſe things by the Lord, is a very great teſtimony of his great good liking of them. *Verſe* 16. Perfit curteſie

2 *Shall I hide from Abraham that thing which I doe?* See the love of God to his faithfull children and ſervants, love concealeth nothing. The Lord loveth *Abraham*, and therefore hee cannot *hide from him what he is about to doe.* A friend will impart his minde to his friend, and whoſoever regard what God commandeth, as *Abraham* did, God calleth them his friends; ſaying, *Ye are my friends, if ye doe whatſoever I command you.* *Verſe* 17. Iohn 15. 14.

3 Wee may marke in it, how the judgements of God are revealed to the godly now and the, with their intents and meanings, when wicked men enjoy no ſuch bleſſing: *Surely* (ſaith the Prophet) *the Lord God will doe nothing, but he revealeth his ſecret unto his ſervants the Prophets*, Amos 3. 7.

not

not meaning ever in all things, but ſometimes and in ſome things, eſpecially in his judgements toward that people of the Iſraelites. So would God here impart his purpoſe to *Abraham* his Prophet and Servant.

Verſe 18. The Lord will be good, becauſe he hath beene ſo. O ſweet!

4 *Seeing he ſhall be a great Nation, &c.* And who ſhall make him ſo great a Nation? Surely the Lord, who had now already promiſed and determined it. Why then becauſe the Lord hath beene good, he will be good, and adde mercy to mercy? Indeed it is ſo, and what a comfort is this? Can any tongue expreſſe, or heart conceive this goodneſſe of the Lord? To draw an argument from his firſt mercy to a ſecond, and from a ſecond to a third, and ſo ever on from mercy to mercy. O ſweetneſſe and goodneſſe! This knew *David* well, and therefore in every Pſalme almoſt he prayed him to be good to him, becauſe hee hath beene good to him before: *Thou haſt ſet me at libertie when I was in trouble, therefore ſtill have pitty upon me, and regard me, &c.* In the Epiſtle to the *Romanes* the Apoſtle thus reaſoneth alſo, concluding that *ſince God had not ſpared his owne Sonne, but gave him for us to death, therefore it could not be but with him he ſhould give us all things alſo.* Man uſeth to reaſon thus, I have beene good, therefore hee may not grate upon me any more; and I have done a very great good unto him, therefore in all equity and reaſon I am not further to be urged. But our ſweet and gracious God quite contrary: I have beene good, and therefore I will be ſtill and ever good; and the greater benefits I have ſhewed, the more ſure it is I will not ſtand at the leſſer, but from the more to the leſſe with me ſhall be ever a ſure ſequell. And *if I have beſtowed mine owne Sonne* upon man, even to death, how ſhould it be thought, that with him I will not give farre leſſer things alſo? O ſweet againe, I muſt needs ſay, for what man or woman hath not thouſands of mercies from the Lord, and therein even ſo many comforts to his heart, that hee will never forſake him? but I may boldly and with a cheerfull heart, ſay, O Lord bee mercifull unto mee, not becauſe I have beene a good Servant to thee, but becauſe thou haſt beene a good God to me. If my obedience were to be the Argument why thou ſhouldeſt ſhew me favour, my heart were gone, for I know mine owne wickedneſſe, and my ſinne is ever before me. But ſince thy former goodneſſe in thy ſweet mercy, are arguments to thee of more goodneſſe to be ſhewed by thee to the former, O Lord, I abound with ſuch arguments to move thy Majeſty (bleſſed bee thy name for them) and I pray thee, my God and my comfort, ſo gracious and kinde, to adde mercy to mercy, favour to favour, and helpe to helpe in this need of mine, that I owing thee now my ſelfe, for ſo many mercies, I may for more owe thee more than my ſelfe, or my ſelfe many and many times to love thee, to feare thee, to ſerve thee, to praiſe thee, whileſt I have a day to live. Thus may we chaw this comfort in our mindes, and taſte the ſweet of it.

5 Yet if we have any care of the Lords glory, ſurely the Lord hath a quick eye to ſee it, and even for that alſo in mercy he will doe for us and to us, for behold what followeth here as a ſecond reaſon why the Lord will reveale his purpoſe to *Abraham*, and hide nothing from him: For *I know him*, ſaith he, *that he will command his Sonnes, &c.* A good thing to move us all to obedience generally, which the Lord ever ſeeth; and to this particularly, of teaching and inſtructing our families and companies, which the Lord hereby (to ſet an obſervation of it) moſt greatly commendeth. *Abraham* did it, and God highly extolleth it: we cannot abide it, and ſhall he likewiſe praiſe us? *Abraham* did it ſo many hundred yeares agoe, and is it now but a new device, that is not needfull? Surely conclude thus, and it is moſt true, hee inſtructed his family that they might know as he knew, and religion, and the ſervice of God, live in them to the glory of God, when he was gone; and for this God will hide nothing from ſo careſull a Servant: we will not doe it, but are both ignorant our ſelves, and let others be alſo, caring not what becommeth of Gods glory, either in our life, or after our death, and therefore from ſo careleſſe wretches he will hide all his ſecrets, all his counſels, yea all his comforts, and the light of his countenance for ever. Beware, beware then, whileſt we have time to amend and reforme this fault.

Inſtruction of our families, how highly God liketh.

Verſe 20. The horror of ſinne.

6 When the Lord ſaith, *The cry of Sodome, &c.* He would give us thereby to conſider well the horror of ſinne. So great and ſo ugly, ſo foule and grievous, that it even *cryeth* and *ſhriketh* in the eares of the Lord for vengeance: *Cain, thy brothers blood cryeth to mee out of the earth, &c.*

Shall we then nouriſh and foſter that with ſuch pleaſure, that day nor night ceaſeth to ſolicite the Lord againſt us, yea, to cry in his eare, that he would awake and plague us? Surely, that man that would *crie* ſtill againſt us but to man, wee would abhorre and hate, and that which *cryeth* louder than all the men in the world can, and that to God himſelfe, and for greater puniſhment than any man can inflict, we are ſo farre from hating, that wee hate him that perſwadeth us to hate it.

This is ſtrange madneſſe, if we would conſider it. The Drunkards drunkenneſſe *cryeth* againſt him, and will not ſuffer the Lord to reſt till he puniſh it, and yet he loveth it, ſo doth the Swearer, Adulterer, and ſuch like, their ſinnes *cry* againſt them, &c.

Verſe 20.

7 When the Lord ſaith, *Their ſinne is exceeding grievous*, wee may rightly note the wonderfull

derfull patience, and long ſuffering of the Lord, who beareth and forbeareth, ſpareth and ſuffereth, holdeth and ſtayeth, expecting amendment, till many times the ſinnes bee horrible and *exceeding grievous*, as now they were in *Sodome*. Now hath hee this ſlowneſſe toward ſinners that will not amend, and is he void of affection towards broken hearts, that would doe better if they could, and daily doe better as they can?

Gods great patience. Note this, and be of good comfort.

Farre bee ſuch ſowre conceits from us: and no leſſe farre to preſume to ſinne, becauſe hee is patient. For we ſee here, though hee ſtay long, yet he commeth at laſt; ſurely, and truely, yea dreadfully and terribly, with ſtreames of fire and brimſtone from heaven, upon ſuch as preſumed to goe on in their wickedneſſe: notwithſtanding any admonition to the contrary, till their ſinnes were *exceeding grievous*.

8 But the Lords phraſe is, that *He will goe ſee if all be true or no*. Not therein implying any want of knowledge in himſelfe, how all was, who cannot be deceived or ignorant of any thing; but by an humane ſpeech, after our manner, giving us to note, how ever in juſtice, knowledge of a fault ſhould goe before puniſhment of the ſame. And credulity avoided, to beleeve the worſt, as a horrible vice. It blotted *Putiphar*, it blotted *David*, and it blotteth and blacketh whoſoever is ſpotted with it.

Verſe 21. Knowledge before puniſhment. Overmuch credulity a blot. Reade upon Gen. 11. 5.

9 When *Abraham* heard the Lords judgements againſt *Sodome*, what doth he? As wee doe in theſe dayes? Care not who ſink, if we ſwimme, paſſe not who periſh, if we be ſafe? No, no, ſuch ſinfull unfeelingneſſe is farre from the heart of ſo good a man. And the Text telleth us, *He ſtood yet before the Lord*, and entreth into a zealous and carefull conſideration, both of the Lords glory and juſtice, as alſo of the good of as many faithfull as might be found in *Sodome*, and with all humility pleadeth for them both: his words you ſee, and marke them very well.

A true touched heart with regard of God and his brethren.

O this heart! where is it now amongſt us, either to tender what prophane tongues may ſpeake of our God, or to pitie and pray againſt the intended puniſhments of our Brethren? Alas! (as I ſaid) we care not for any mans woe but our owne, and this true love to God and man is decayed amongſt us.

We will ſcarce pray for our neare neighbours that live daily amongſt us. Much leſſe doe the eſtates of many righteous people in forren Countries affect us. But learne wee in the feare of God, from our Father *Abraham*, here to have a better heart, whoſe true touch and hearty ſpeeches in this place, ſhall witneſſe againſt us, if wee doe not.

10 But why did *Abraham* dreame of any righteous in ſo vile a place? Surely, becauſe he was a good man, and hoped the beſt of all places, ſo teaching us to leave that judging veine, and condemning braine, that we love too much. A good heart hopeth God hath his portion, and all be not bad.

Good men hope the beſt.

11 *If fifty, if forty, if thirty, if twenty, if ten righteous had beene found*, a promiſe from the Lord we ſee here, that *He would ſpare the whole City for their ſakes*; And ſhall wee not ſee in it the price of his Children with him, whatſoever the World thinketh of them, as alſo what good commeth many times to the wicked, by, and for them? The world hateth and maliceth, mocketh and contemneth the godly, making more account of one prophane *Eſau*, than of twenty true-hearted *Iacobs*: but the Lord, whoſe love is life, and worthy regard indeed, more eſteemeth one *Iacob*, one true Iſraelite, one faithfull Servant of his, than hee doth ten thouſand of worldlings, of uncircumciſed hearts and eares, yea ten of them ſhall ſtand before him, even to turne and alter him, as I may ſay, from anger to mercy, when hee ſhall vouchſafe, but *for their ſakes* to reſpect ten thouſand thouſands of ſuch as the world hath honoured for magnificoes, and men and women of great account. O ever then may my ſoule and yours, ſeeke and ſue for the Lords love, rather than the worlds liking, and ſay with the ſweet Singer of Iſrael:

Of what price Gods children are with him.

The greater ſort crave worldly goods, and riches doe imbrace,
But Lord grant us thy countenance, thy favour and thy grace:
For thou thereby ſhalt make our hearts more joyfull and more glad,
Than they that of their Corne and Wine full great increaſe have had.

And let theſe Dogges and Swine of *Sodome* behold, whether good or evill commeth to a Land, a City, a Houſe, by ſuch as feare God. For *tens ſake* they all ſhould have found mercy, and have eſcaped this fearfull plague of fire and brimſtone from heaven; and are theſe then the hurts of a place, the woes of a Common-wealth, ſuch as muſt be not onely weeded out, but digged and rooted out, or elſe we ſhall not be well? O price with God, and profit to men, of ſuch men and women whereſoever they are, more than we thinke of, and let us ever hereafter conſider it better.

12 In that he calleth them *righteous*, in hope ſome were ſo, who yet were not circumciſed, plainly it ſheweth, that in thoſe dayes this popiſh doctrine was not hatched, that ſalvation is tyed to the Sacrament. If *Righteouſneſſe* then might conſiſt without circumciſion, why may not children now be ſaved without Baptiſme, which is in the place of Circumciſion, ſo long as no contempt

Salvation not tyed to the Sacrament.

contempt, but Gods ſpeedy viſitation by death is the cauſe. This is a new doctrine you ſee then, and not ours, which was embraced and held of Father *Abraham* ſo many hundred yeares agoe. And I warrant you, this Angell, which was Chriſt, controlleth not his ſpeech as untrue, but letteth it paſſe as very right. And as he tyeth not righteouſneſſe and ſalvation to the Sacrament, ſo neither doth he it to his owne line, but even then he knew it true that *Peter* long after preached, that though God choſe him and his for his peculiar people, yet *in all other Nations alſo he might have* (if it pleaſed him) *ſome.*

Acts 10.

13 When hee asketh *whether the Iudge of all the world ſhould not doe right*, he reaſoneth from the Lords office, and teacheth us, that with humble boldneſſe we may doe ſo in our earneſt deſires: as ſhall not the father pitie his childe, and helpe him, &c. Lord thou art my Father then, for thy place ſake, pitie mee, helpe mee, ſave mee, and keepe mee, I beſeech thee, and pray thee, &c.

With what humility God is to be prayed unto.

14 In this Title of *Duſt and Aſhes*, ſo often applyed to himſelfe, we ſee all of us, both the humble conceit that this great Patriarch had of himſelfe, as alſo the reverent humility he ſpake to his God withall. Two ſpeciall things for our uſe in theſe dayes, wherein we are puffed up, and ſwell with filthy pride and forgetfulneſſe of our ſelves, as though we were made of ſome farre more precious matter than *Duſt and Aſhes*, and wherein we ſpeake to our God as unreverently and raſhly, as ever did any prophane minde; for many of us, without any ſuch ſpirit of lowlineſſe and dread, as here was in *Abraham*, not conſidering what we are, and what God is, how unworthy wee are to ſpeake or breathe before him; wee ſwap us downe in our places moſt unreverently, and then wee ſtare and looke, and yawne, and huddle and tumble up ſome unliked prayers of the Lord, not onely without any profit to us, but to our great harme, for ſo undutifull uſing the name of God. Well thinke hereafter of this example of *Abraham* better, and amend both theſe faults.

15 It is worthy marking againe, how *Abraham* iterateth his requeſts one after another, *from fifty to ten*, and yet the Lord is not angry, but heareth him patiently, and kindly maketh anſwer to every one, *He will not doe it for ſo many ſake.* And is he changed for this kindneſs now, if I doe the like upon occaſion? No, no, our God is one for ever, not ſubject to change, and therefore boldly and comfortably doe as your need conſtraineth, hee will abide you, and anſwer you as ſhall be fit.

O Comfort.

Laſtly, marke it, and forget it never, *Abraham* maketh an end of entreating, before God, of hearing him. O ſweet, O deare and gracious God! What joy is this? can my ſoule wiſh a greater mercy, than that I may ſpeake on, and he will heare, yea, and that I ſhall give over firſt, and not hee, when once I ſue unto his Majeſty? Lord make us profitable uſers of this mercy.

CHAP. XIX.

The chiefe heads be three:

The care of God for the ſafety of his faithfull: to the 24. verſe.
A fearfull example of his wrath againſt ſinne: to the 29. verſe.
The fall and fault of Lot: *from thence to the end.*

Verſ. 1. One place of Scripture expoundeth another.

PArticular things in this Chapter, obſerve we may many, as in the former.

1 Hee calleth them *Angels*, who before were called *Men*, and therein wee may note the manner of the Scriptures and Word of God, how it uſeth by one place to lighten and expound another, expreſſing more plainly to avoid doubt, what before was more obſcure, and might cauſe doubt. Againe, in ſo expreſly ſaying they were Angels, that fooliſh conceit is overthrowne, that they were theſe three, the three Perſons in Trinity, as alſo that moſt wicked blaſphemie of ſome Heatheniſh ſpirits, that *Sodome* was deſtroyed by Negromancy, to wit, by fire procured by that Art: when the Lord, as hee uſeth, executed his wrath by his Angels.

Verſe 4.

2 When it is ſaid in the fourth verſe, *from the young to the old, even all the people from all quarters.* You ſee the ſtate of that City, how generall the evill was, and how fearfully it had ſpread it ſelfe, thorow all the veines and members of that place, that there was none good; but the Spirit of God ſaith, all, all. A lamentable eſtate of any place whatſoever, when iniquity ſhall overflow all, and would God wee drew not toward ſuch fearfull meaſure now under the Goſpell, when it may bee obſerved to a May-game, a Beare-bayting, a prophane Stage-play upon the Lords day, and many ſuch things, how we *compaſſe the place round about*, as here is ſaid *theſe Sodomites* did, *from the young to the old, even all the people from all quarters.* Verily the words of the Holy Ghoſt doe jumpe upon us, and may very truely be ſaid of us, and the Lord prevent by

mercy

mercy and favour, in changing us from ſuch lewd likings, that ſuch judgement and wrath doe not jumpe alſo upon us, as it did upon theſe men. Marke againe you may, when hee ſaith, *All* were ſuch, the nature of ſinne how it ſpreadeth and infecteth; firſt one, and then another, till it have gone over all. It is the devils leaven, which ſtayeth not, till it have levened the whole lumpe, and therefore happy is the place where it beginneth not: for it ſpreadeth quickly, and largely, and dangerouſly.

Verſe 5. Cuſtome of ſin

3 Their ſhameleſſe ſpeech to have *the men brought out that they might know them*, very notably diſcovereth unto us, the impudency that ſinne effecteth in time, when it once getteth rule. Surely it taketh all modeſty, and ſhame, and honeſty away, and proveth the ſaying to be moſt true: *Conſuetudo peccandi tollit ſenſum peccati*; The cuſtome of ſinne taketh away all ſenſe and feeling of ſinne. At the beginning men ſhame to have it knowne what they doe, though they feare not to doe it, and they will uſe all cloaks and covers that poſſible they can, to hide their wickedneſſe. But at laſt they grow bold and impudent, as theſe men did, even to ſay *what care wee.* And why? Certainly, becauſe this is the courſe of ſinne, in Gods judgement, that it ſhall benum and harden the heart wherein it is ſuffered, and ſo ſeare up the conſcience, and conceit in time, that there ſhall bee no ſhame left, but ſuch a thick Vizard pulled over the face, that it can bluſh at nothing, either to ſay it or doe it. Behold theſe brazen browed wretches here, who after long uſe of ſinne, (no doubt at firſt more ſecret) are now come to require theſe men openly, and to tell the cauſe, *that they might know them*, without all ſhame or ſparke of ſhame, in, and at ſo horrible abomination. Marvell not then any more, that the Adulterer bluſheth not, the Drunkard ſhameth not, nor the blaſpheming Swearer hideth not his face. You ſee the reaſon, cuſtome to doe evill in that kind, hath utterly bereaved him of feeling and ſhame, as it did theſe *Sodomites*. A heavy and fearfull caſe, for Gods plague is even at the doore of ſuch people, as you ſee it was here for theſe *Sodomites*. It was well ſaid of him that ſaid it, if God take from a man his bodily eye that he cannot ſee, or his bodily eare that he cannot heare, every man ſeeth the judgement and perceiveth the loſſe: but when God in wrath taketh away the inward eye and eare of the minde and heart, that what ſinne ſoever hee commiteth, hee neither ſeeth, nor heareth, nor feeleth, no man thinketh this a plague, or any rod of GOD. But O fearefull plague! &c.

Verſe 7. Mild ſpeech.

4 *In Lots going out to them, ſhutting the doore after him*, and calling them *Brethren*, wee may note a godly diſcretion and wiſedome in dealing, to pacifie outragious beaſts. Fire quencheth not fire, but milder and ſofter ſpeeches, many times, and moſt times appeaſeth diſorder, though here it could not, for the ſtrength of ſinne that had ſo mightily poſſeſſed them. The bruit beaſts are overcome with faire ſpeeches, and become tame: a ſoft anſwer breaketh anger, when a cutting tongue ſtirreth up wrath. Full of grace is that man or woman, that can be milde and ſweet to effect goodneſſe.

Verſe 8. Evill meanes.

5 The offer of *his Daughter to them*, is no example to be followed of us, or liked in him. It ſheweth his praiſe, in being carefull for his gueſts, but it publiſheth his ſhame, in ſeeking evill meanes. It ſheweth how greatly *Lot* hated that ſinne, which then ruled amongſt them, and how carefully he looked to his children, who in that lewd place, being young women, remained yet ſpotleſſe.

Verſe 8. Love, care, and curteſie to ſtrangers.

6 When he ſaith, *For this cauſe came they under my roofe*, meaning defence and ſafety from injury and wrong: learne to love ſtrangers within your gates, in your Houſes or Commonwealth, and be *Lots* to ſave them and ſuccour them, not filthy *Sodomites* to abuſe and hurt them.

Now are they the dayes of peace upon this Land and Kingdome: *Mercy and Truth are met together, Righteouſneſſe and Peace have kiſſed each other*, to our great comfort, within the wals of her Majeſties gracious government. By occaſion whereof, and the want of like mercy in their owne Countries, many poore exiles of the houſhold of faith, have *entred under our roofe*, that is, into our Countrey, into our Cities and houſes, and how uſe we them? Would God we thought as *Lot* did? or did as hee did? Alas! wee doe not, but we grudge and repine at them, wee wring and wrong them, wee oppreſſe and hurt them, who *are come under our roofe* for our Chriſtian and charitable ſuccour, and wee are no *Lots*. But amend by this example. Againe, apply this to your Neighbours, and ſay thus with your ſelves, yee greedy Cormorants, that would dwell alone upon the earth: Why came this man into my neighbourhood, and why hath Gods providence ſeated him ſo neare mee? that I ſhould devour him, and eate him up, that I ſhould robbe him, and bereave him of all that hee hath by practiſes and policies, by hampering bargaines, and ſweet poyſons? No, no, the caſe is otherwiſe: for ſafety came he hither, as theſe men did to *Lot*, and therefore I muſt care for him, as *Lot* did for his, to defend him, and ſhield him to my beſt power, from any injuries offered by others, and much leſſe offer any my ſelfe, and ſo I will. This is a good profit by this example, and I pray you let us follow it, that with GOD and Men wee may bee accepted, and leave no worſe a name behinde us for this thing, than *Lot* hath done, for

Note.

this care of Strangers that were come under his roofe in this place. Our friends ſhall rejoyce, and our foes ſhall be puniſhed with it, if the ſavour we leave behinde us touching this thing be ſweet and good.

Verſe 9. The wicked hate to be admoniſhed.

7. In the ninth verſe you ſee their anſwer to *Lot*, and obſerve therein the impatiency that is ever in the wicked, to heare an admonition to leave their wickednesſe, as alſo how ancient a thing it is for a man therefore to be contemned, and his good counſell rejected becauſe hee is *a Stranger*. O power of Satan and ſinne, cleaving to our fleſh! and how hardly are wee ſaved? For if we know the man that exhorteth us, and his friends, and bringing up, then we ſay, *Is not this the Carpenters Sonne? Is not his Mother called Mary, and his brethren Iames and Ioſes, Simon and Iudas? Are not his ſiſters all with us? Whence then hath he all theſe things? Shall he teach us?* So we are offended with him. If he be a Stranger, and not borne amongſt us, then we ſet up the briſtles as theſe *Sodomites* did, and we thunder it out as they did, *He came to ſojourne amongſt us, and will he now rule? We will deale worſe with him than with another, &c.* So every way we put ſtumbling blockes in our wayes, that when God calleth, we may not obey, and ſo ſtubbornly and maliciouſly caſt away our ſelves. But beware by this if God be in us.

Mat.13.55.

Verſe 10. When the wicked rage moſt, then God helpeth his, and ſmiteth them. Pſal.46.1.

8. *Then the men* (ſaith the Text) *put forth their hand, and pulled Lot into the houſe to them, and ſhut the doore.* What were theſe men? *Angels*, as you heard before, though as yet they revealed not themſelves. And when did they thus reſcue *Lot*, and give him *the hand to pull him in?* The verſe before ſheweth it, when they threatned him to deale worſe with him, than with the ſtrangers. Preſſed upon him and that ſore, and came even to breake the doore then, and in this top of their villany, and *Lots* danger, did the Angels help, and *plucke in Lot*. What ſhould we ſee and ever remember by this, but what a God we have and ſerve? Surely even ſuch an one as hath *his hand* ready by ſuch Miniſters as he will appoint, and meanes whenſoever wee need, to helpe us, to deliver us, and to *pull us in*. So impoſſible is it, that wee ſhould miſcary, if wee truely cleave to him: he ſuffereth and beareth, and letteth us alone, perſwading with the wicked: and the wicked threatning us, and preſſing nearer and nearer, ſorer and ſorer upon us; but hee knoweth his time, when hee muſt helpe or elſe wee ſinke, and I warrant you then hee ſtayeth not, but out goeth his hand, that is, his help by ſome meanes or other, to ſuch reliefe of ours as ſhall be for his glory and our good. And to the increaſe of much faith in us, let us ever thinke of it. He is God, and he will not faile. The time, the moment of time, when our need is, hee knoweth ever.

Verſe 11. The many meanes God is able to puniſh the wicked by. 1 Kings 12.4. 2 King.6.18.

9. *Then they ſmote them with blindneſſe, that they could not finde the doore*, and conſider by it the mighty power of our loving God over all his enemies, and what manifold wayes his Majeſty hath to help his choſen by, and to ſave them harmeleſſe. He can ſmite *Ieroboams* arme, if he ſtretch it out againſt his Prophet, that he ſhall not be able to bring it backe againe, till the Prophet pray for him. He can ſmite the *Syrians* in judgement, if they come againſt *Eliſha*. He can ſmite theſe *Sodomites* eyes: And every thing ſerveth to his will. As for any attempts of the wicked againſt us, if we ſerve God, let us be aſſured it ſhall be but a needleſſe *ſeeking of the doore*, with theſe *Sodomites*, further than God thinketh it good for us to let it prevaile.

Verſe 12. Gods mercy to others for his childrens ſake.

10. They asked *Lot what friends he hath there in the City, &c.* Wherein firſt we may note the kinde nature of our deare God, who thinketh it not enough to be good to us, but hee will alſo be good to ours, and extend his mercies with us *to our Friends* and Kindred, that our joy may be more and more upon us. Secondly, the world may ſee what commeth by alliance and acquaintance, and friendſhip with them whom God loveth: ſurely even this great good, that many times for their ſakes, men ſo linked in affinity with them, reape mercy and favour with God, that otherwiſe were they not ſo linked, they ſhould haply never have had. They are not then ſo little to be eſteemed, as they are, whom God ſo highly eſteemeth and loveth. But of this before.

Verſe 14. The reprobate mocke when God warneth. Ezech.12.9.

11. But when *Lot ſpake to his friends* (ſaith the text) *he ſeemed to them as one that mocked*, and told them ſome merry tale, he knew not what. O the ſignes of a reprobate heart fearefull and great! When God threatneth, they laugh; and when danger is at the doore, they are nothing afraid. If God ſtirre up his Prophets to offer them favour, and to tell them what is comming, thoſe Prophets dreame, and are troubled with ſome melancholy paſſions, it is neither ſo nor ſo. Thus graceleſſe hearts doe fleere, when they ſhould feare: and thus graceleſſe a token is it, to deſpiſe faire warnings and advice in God, given to our good. Againe conſider it, that if *Lot* with his alliance and his owne friends, found but ſuch entertainment; what marvell if Miniſters, ſtrangers amongſt ſtrangers, be twenty times frumped and flouted, for ſaying either *Niniveh* ſhall be deſtroyed, or *Sodome* periſh? It is a good example to hearten us all withall, when for well ſpeaking and well wiſhing, we are but jeſted and mocked at: It may not grieve us too much.

A comfort for Miniſters.

Verſe 15.

12. Then they *haſted Lot, &c.* and ſo muſt all Miniſters, the nearer we thinke Gods wrath to be, the more urge and enforce our exhortations, and by them, even *haſten* as many, as God ſhall bleſſe our labours unto, to depart from evill, and to accept the good, 2 *Tim.*4. reade it.

13. *Take thy wife*, ſay they, &c. and get thee gone. And muſt he leave all his friends behinde him?

him? Yea ſurely, if we cannot get out of *Sodome* all that we would, we muſt away with as many as wee can, and beware of too much lothneſs to forſake old friends, for feare Gods wrath catch us ſhort for our earthly delaying.

If not as we would, yet as we can, let us away from Sodome.

14 Yet for all their haſting, the 16. verſe ſaith, *Lot prolonged the time.* And, O lively patterne of our corrupt nature! Do you not ſee what a hard matter it is to get out of *Sodome* when a man is once in? Yea, even for *Lot* ſo righteous and good a man. Surely, ſurely, if *Lot* can ſo hardly part company, and get away, what we, that be farre from *Lots?* Againe, and againe, pray wee, that wee never fall into bad company, into a bad towne, into a bad aliance, into acquaintance with earthly and ungodly minded men, for ſure if we do, though an Angell, yea two Angels bid us *away with haſt*, yet we will *prolong the time, &c.*

Verſe 16. Hardly is bad company left.

15 But, O what followeth in the next words! as he *prolonged the time, they caught him by the hand and brought him out.* So, ſo it is a thouſand times needfull, that we ſhould be drawne violently, when wee will not come willingly. And then ſee here a ſecret, and lay it to your heart. Your riches, your honors, your friends, pleaſures, wife, children, and ſuch like, are taken from you in part or in all. You marvell at it, and thinke peradventure, you are quite out of the Lords favour, for elſe this great change in your eſtate would not be. But feare not, rather remember what you reade here: *Lot prolonged* to do what he ſhould, as his caſe was, and the Lord *caught him by the hand and brought him out.* Haply as your caſe hath beene, you have *prolonged* to doe what the Lord willed you, and theſe things that you have loſt, were ſome let unto you to hold you backe, the Lord carefull that you ſhould not periſh, hath in this your change, done no other to you than he did to *Lot* when he *caught him by the hand.* Verily he hath even ſo *caught* you to bring you by this meanes, from what and whence he would have you come, becauſe whilſt you enjoyed theſe, you forgot your ſelfe, *prolonged* and trifled the time, and danger grew on, that it muſt bee otherwiſe with you, or elſe the Lords judgement light upon you, amongſt others whom his juſtice would puniſh, and that God would not, and therefore hath rid you thus away: even thus I ſay, drawne you more forcibly by the want of theſe benefits, becauſe as long as you enioyed them, words would not worke with you. Be not afraid then of adverſity, but be ſchooled by it, to get you out of *Sodome*, and to obey the Lords will and bidding: for to this end hath he *caught you by the hand*, effectually, though not bodily, if you be his. And when once you are out, you ſhall finde him ſlacke his force againe moſt certainly, and comfort you as ſhall be good, with riches, honors, friends, pleaſures, wife, children, and every needfull bleſſing. Then ſhall you finde it true, what the Prophet *David* aſſureth you, *No good thing verily ſhall bee withold from them that live a godly life.*

Verſe 16. Afflictions are Gods, taking us by the hand to rid us away from ſome evil. Note well.

Pſal. 84.

16. Yet it is further ſaid in the Text, that this was done *the Lord being merciſull unto him.* Very notably to overthrow the conceit of fleſh and blood, that judgeth this hard and ſowre, when we are thus *caught* and drawne away from our delayes. But this is mercy ſaith the Text, and herein the Lord is neither hard nor ſowre, but merciſull to you; and therefore neither thinke amiſſe, nor ſpeake amiſſe of it. To be exhorted to goe out of *Sodome*, is mercy, to bee haſted away, is more mercy; and to be caught and thruſt out, if we prolong the time, is moſt mercy, be it by what ſchooling croſſes ſoever it pleaſeth God to ſend. And marke againe, how though the Angell caught him, yet it is ſaid *The Lord being merciſull*, and not the Angell being merciſull, leſt we ſhould aſcribe the goodneſſe of God to his inſtruments and miniſters onely, and truſt in creatures.

Verſe 16. The croſſe is mercy, & loſſe is gaine oftentimes.

17. Laſtly, *for I can doe nothing till thou art gone*, ſaith the text: O mercy marvellous of our good God! Doe we ſtay him from ſtriking, who deſerve to be ſtriken our ſelves a thouſand times? How ſhould wee love him, for this love of us? And conſider againe with a mighty comfort, that if his favour and want of will to hurt us, ſtay himſelfe and his good Angels, whom he ſendeth to execute juſtice upon ſinners while we be in place: Can the devill, or all his angels and impes in earth or hell, hurt us when his pleaſure is not? No, no, it is true, and ſhall never faile, *If God be on our ſide, who or what ſhall be againſt us?* and it is ſweet.

Verſe 22. A ſweet comfort.

Rom. 8. 13.

The ſecond part of the Chapter, verſe 24.

IT containeth, as was ſaid, a dreadfull example of Gods wrath againſt ſin, and the firſt thing I note, is the time which is expreſſed here, when this fearefull ſight began. When *the Sunne did riſe upon the earth.* And when was it that the *Sodomites* compaſſed *Lot* his houſe, and would have had the men out? In the night, ſaid the fourth verſe before. Then you ſee what was done in the night, is plagued in the day, and let it teach us, and feare us. It may be ſo with us, for any thing we know: If we ſin in the darke, we may ſmart in the light; and if we offend when the Sun is ſet, the Lord may doe juſtice upon us *when the Sun is riſen*, and therefore preſume never upon ſecreſie of time, or by time, for ſurely day plagues ſhall diſcover night ſins, if wee doe: Reade the 2. of *Sam.* 12. *verſe* 12.

Verſe 23. Preſume not of ſecreſie bytime, for night ſins have day plagues.

2. But before this wrath beganne, *Lot* was *entred into Zoar*, ſaith the ſtory, that we may ſee

The care of God for his before his blowes come upon the wicked.
Great sinnes have great plagues.
Plenty of sinne, plenty of plagues.

the faithfulnesse, truth, and goodnesse of the Lord our God, who will have his children first provided for, and in safe security, before ever he goe about to destroy the wicked. A nature if we savour any thing but earth, able to move us to love him and serve him.

3. I note the punishment, which is *Fire* and *Brimstone*, and it teacheth us thus much, that monstrous and grievous was that sinne, which by so fearefull a judgement must bee revenged; *Gravitas enim supplicii gravitatem peccati denotat, quia justus est Deus*: The grievousnesse of punishment noteth the greatnesse of sin, because God is just.

4. *The Lord rained* this fire upon them, and not kindled a little, or sprinkled a little amongst them: and learne by it, that abundance of sin must have abundance of plague, unlesse the Lord touch betimes with repentance. He shall even *raine* plagues upon body, soule, family, friends, goods and all, if we provoke him still, and turne not away from our filthy wayes.

Reade Psal. 11. 6.

5. But who *rained* doth the text say? *Dominus, the Lord* rained. Then not man, not devill, not Necromancy, not by any naturall cause whatsoever befell this to *Sodome*, but it was the very power and wrath of a displeased God, at so great abomination as there was committed. And doe we thinke it was fearefull both in respect of it selfe, so dreadfull a plague, and in respect of Gods anger from whence it proceeded? would we have been loth to have beene in Sodome when this raine fell? O Lord how should we shake and shrinke, quake and quiver, to thinke how like we are to taste a farre greater, if we looke not better to it? Alas, say you, how? God forbid. Remember I pray you what Christ saith in the Gospell. If the word be preached and we receive it not, *Sodome and Gomorha* never sinned as we sin, nor *Sodome and Gomorha* were ever plagued as we shall be: *For it shall be easier for them*, saith the Lord Jesus, *than for such people* as doe thus. Reade the place, consider it better, feare the speech, and remember ever, that no man receiveth the word indeed, but he that reformeth himselfe to it. Comming to the Church, nor sitting in the Church, nor outward hearing, will serve the turne if we goe no further. That the text saith, all were destroyed, not excepting the Children which had not sinned, as the elder had, we must say with *Austen*: *Occulta judicia Dei interdum sunt, semper justa*: The judgements of God are sometimes secret, but ever just.

Verse 24. Contempt of the word how fearefull. Mat. 10. 14.

Verse 26. Lookers back to old sinnes how punished.

6. In the 26. verse we reade *Lots wife looked back, and was turned into a pillar of salt*, standing there so to this day. A very notable example what shall befall all those that revolt and looke backe after their old covetousnesse, old company, swearing, drunkennesse, uncleane life, or whatsoever from which they have beene called and brought away by some good meanes that the Lord hath vouchsafed them: for this is, with *Lots wife, to looke backe* toward filthy *Sodome* againe, and it cannot escape a judgement, and that a great one: *For it had beene better never to have knowne the way of truth, than to forsake it, and looke backe.* What made this woman to looke back, I scan not curiously, happily she beleeved not the Angels that *Sodome* should be destroyed: happily she had that usuall fault of most women, she was curious and lusting to see and know: happily she had over-earthly affections towards her friends, that would not come out with her, or towards her trash of household that she had left behinde her, or such like. Thus much I will be bold to say, and you know it true as well as I, that in our dayes many *looke backe* to this filthy *Sodome* of the world, and sin because they beleeve not the Angels, that *Sodome* should be destroyed: that is, they credit not those things which the Preachers tell them shall befall to the world, and workes of evill, but thinke all shall be better, and the Preachers doe but mocke. Some doe it for love of Kindred, Children and friends, as he did, that being called to follow Christ, prayed him *that he might first goe bid them farewell that were at his house*, to whom Christ quickly answered, that *no man which putteth his hand to the plough, and looked backe, was apt to the Kingdome of God.* Another prayed him that *he might first go bury his Father*: both of them shewing too great a regard of earthly friends, when they should have followed Christ zealously and readily. Some doe it for the love and lust to sin, from which it is a paine to refraine: of such is that meant, *The Dog is returned to the vomit, and the Sowe to the mire*: some by a fearefull setled wickednesse of heart, wherein they make a defection from God, and are weary of well doing. All which bewray and shew that they were never in heart soundly reformed, how glorious soever their outward shew was for a time. Feare we then ever to *looke back* with *Lots* wife. Feare we to returne to those old vices, and sinfull corruptions wherewith wee have been stayed. Feare we to frequent that company, to lust or long for those poysoned pleasures which heretofore have given us a fall, or at least indangered us, for as the Lord liveth that smote this woman (*Lots* wife) we shall be smitten first or last, and stand as spectacles of his wrath for evermore. Now as you have heard what she did, so heare I pray you what shee suffered. *Shee looked backe, and the Lord turned her into a pillar of salt.* There is in this something that concerneth her, something that concerneth others, and something that respecteth the punishment it selfe, all of them worthy to be well considered of us. It concerneth her selfe that shee perisheth, that shee is smitten, that thus strangely and fearefully is changed, for shee smarteth, and tasteth the fruit of her disobedience: so shall it be with all wicked ones: so I say in the generall, though nothing so, but otherwise in the particular. Perish they shall, as she, in their appointed

2 Pet. 2.

Causes of looking backe to Sodome.
Luke 9. 61.

Verse 59.

2 Pet. 2.

appointed times, and he that ſuffered not her, ſhall not ſuffer them. But the meanes may be divers, by fire, by water, by ſword, by famine, by plague, by thunder and lightning, and a thouſand wayes: what way ſoever it is, to the party himſelfe it is a periſhing. And there is a great difference to whom I die, when I die. If I die for my wickedneſſe, I die to my ſelfe, but if I die fearing God, I die not to my ſelfe though I doe die, but I die to the Lord as I lived to him, and not to my ſelfe if I ſerved him. The Apoſtles ſpeech you remember to the *Romanes*: *None of us* (of us I ſay, to wit, beleevers and faithfull ones) *liveth to himſelfe, or dyeth to himſelfe, but whether we live, we live to the Lord, or whether we die, we die to the Lord, and ſo whether wee live or die, we are the Lords.* A great bleſſing therefore it is which we muſt much pray for, ſo to live, and ſo to die, that whether we live or die, we cannot periſh to our ſelves. It concerneth others that this woman was not deſtroyed with fire, and conſumed to nothing as the *Sodomites* were, but converted by the powerfull wrath of a mighty God into a ſpectacle for all beholders that ſhould paſſe that way till the worlds end, to preach and proclaime to them, to cry and to crave of them that they would beware by her example, that they would not *looke backe* to wicked *Sodome* when once God had ſet their feet in a large roome out of it, but conſtantly deteſt what the Lord will puniſh, and ſo continue: that they would not neglect their great ſalvation when it is offered: that they would not deſpiſe very true and good admonitions when they be given: for as *Peter* ſpeaketh of the Cities, *that God turned them into aſhes, condemned them, and overthrew them, and made them an example unto them that after ſhould live ungodly*, ſo may it be ſaid of her; and ſo to die as by death a man is made a ſpectacle, a gazing ſtock, and a publike warning in the Lords wrath and judgement to all others, is a fearefull thing. That which reſpecteth the puniſhment it ſelfe is, that it was juſt and moſt due to her. For firſt, ſhe was delivered with her husband and daughters out of *Sodome*, and brought forth by the Angels owne hands. Then ſhe was warned that ſhe ſhould not *looke backe*, nor abide in all the plaine, leſt ſhee periſhed, which was a faire warning. Thirdly, even hard by as it were there was appointed a City to them whither they might eaſily goe, and ſhould be moſt ſafe. Fourthly, ſhee had going with her, her husband and children, whom both for wives affection and mothers ſhe ſhould joyfully have accompanied. But all this ſhe neglecteth, and therefore juſtly periſheth. This biddeth us to day beware, and hearing the word of the Lord, not to harden our hearts. If the Lord may ſay as he might to this woman, to *Sodome*, to *Ieruſalem*, and to many others, to wit, that we have beene warned, that we have had good *Lot* amongſt us reſident and dwelling, yet never the better for him, that we have had our husbands, or children, or friends, to be good companions of obedience, if we would have gone with them: that in a word many and many times the Lord hath ſought as a *hen her chickens, to gather us to him and we would not.* Without doubt if we periſh, we periſh juſtly, and it is not the Lords blame, but our owne fault that it is ſo. *Remember Lots wife* ſaith our Saviour Chriſt in *Luke, and let him that is in the field not turne backe to that he left behinde:* and remember *Lots* wife ſay I to you, to continue in ſafety without revolting, and the Lord grant that her ſalt may ſeaſon our lives for ever.

Note.

Rom. 14.7.

Why *Lots* wife was not quite deſtroyed to nothing.

Vxor Loth in ſalem converſa, hominibus fidelibus quoddam præſtat conjectum, quo ſapiant aliquid inde illud caveatur exemplum. Aug. 16. de Civ. Dei. cap. 30.

2 Pet. 2 6.

Luke 17.32.

7. *Abraham getteth up in the morning, and looketh toward Sodome*, giving us to ſee in him the conſtant carefulneſſe that is ever in godly mindes of other mens well doing: the conſtant I ſay and not the fickle, ſoone hot and ſoone cold, to day carefull, to morrow nothing ſo, if not quite forgotten.

Verſe 27. Conſtant love of others.

8. *And Abraham ſaw the ſmoke of the land aſcend as the ſmoke of a furnace.* Remember what was ſaid before that the ſins of *Sodome* cryed unto the Lord, and now ſee what is done, the fire deſcendeth, and the ſmoke aſcendeth, ſo ſhall it be, as we live, unto us unleſſe we prevent it. And therefore let us learne, that if we neither would have the fire nor the ſmoke to be ſeene, we muſt ſtop the cry of our ſin by a true reformation of our ſelves.

Verſ. 28. Stay ſin if you will ſee no fire.

9. Let us conſider well theſe miſerable Cities now, but once ſo brave, ſo wealthy, and proud, as who but they. Where is their gold and ſilver now, where is their plate and ſtately places now become, where is learning and honour, Magiſtracy and power, wiſdome and policy, beauty and bravery, youth and ſtrength, or any thing elſe whatſoever that man thinkes notable? What? can nothing helpe, can nothing deliver, can nothing quench this fire that now ſo flameth? No, ſaith the text, *but the ſmoke aſcendeth as the ſmoke of a fornace*, and all theſe glories are but as ſmoke when the Lord is angry. Bleſſed is the heart that heareth and conſidereth, and provoketh not the Lord.

No pompe ſaveth when God will ſtrike.

Laſtly, *The Lord remembred Abraham*, ſaith the ſtory. And what did *Abraham?* pray for *Sodome*. Why now our caſe is far better, we have not *Abraham* to pray for us, but we have his deare ſon Chriſt Jeſus. Was *Abrahams* prayer remembred, and ſhall Chriſt faile? how can it be?

Verſ. 29. A comfort in prayer.

The third part of the Chapter.

Refuſing of the place appointed by God how perillous.

HOw *Lot* was delivered we heard, and now how ſtrangely *Lot* offended and fell wee muſt heare. *Lot* neither was content with the place which the Angell offered, nor with the place which himſelf choſe, but *removed from Zoar and dwelt in the mountains with his two daughters*, and there he fell. Giving us this note to begin withall, which we all know true, that when we will be our owne carvers, and plant and place our ſelves upon our owne heads, refuſing the places that God appointed, many times, our owne wayes turne to our owne woes, and we there want the good hand of God to guide us, as a juſt puniſhment of our ſelfe will.

Verſe 30. By other mens harmes learne to feare.

2. It is ſaid, *Lot feared to dwell in Zoar*. If leſt himſelf ſhould periſh, then it was great weakneſſe of his faith, having had ſuch mercy ſhewed before. If it were leſt the City ſhould periſh where he was, this alſo was infirmity, for God had ſaid he would ſpare it: onely therefore well it could be, upon ſight of other mens judgements to be affected, yet with faith, which were to be wiſhed were in us. But God knowes though all men and Countries be viſited about us, yet feare we not with *Lot*, but ſleep in deep ſecurity.

Verſe 30. Childrens duty to parents. Ruth. 1. 16.

3. That *Lots* daughters forſake not their Father for any thing, but ſtill goe with him from place to place, it well deſcribeth the duty of all children, never to leave them in diſtreſſe, comfortleſſe and companileſſe, who to them were both company and comfort, ſuccour and ſupport, in age unable to help themſelves. *Ruth would not be intreated to forſake her Mother in law, and it was her great praiſe*, how much leſſe in duty can we forſake our owne Parents? but O naturall affection! how dyeth it in many children?

Verſe 33. The filthineſſe of drunkenneſs.

4. The fall of *Lot* is *drunkenneſſe*, by the wicked wronging of his daughters, a horrible ſin in ſo good a man. But what is fleſh, if God aſſiſt not? In his drunkenneſſe, marke I pray you the monſtrous poyſon of that ſinne. He forgets he is a Father, he forgets his wife is dead, he forgets there are no women with him but his daughters, God and nature and all is forgotten, and that is done in the drunken pang that Heaven and earth were aſhamed of when it was done, and which to this day liveth to his great rebuke. It is a good ſaying of the Father *Ambroſe*, *Patres nos inſtruunt & docentes, & errantes*, the Fathers and Patriarkes teach us both by their doctrine and their errors: meaning, we ſhould learne by their errors and fals to avoid the like. Would God it might be true in this example, that the foulneſſe of it make all men and women that carry Chriſt in their foreheads, beware the like. Some doe play with ſuch blacke ſpots as theſe are, and make queſtion whether things committed in drunken fits be to be imputed to the party or no. To whom Divinity is too good to anſwer, let the prophane Philoſopher *Ariſtotle* ſerve them with his light of nature, who boldly therein avoweth this, *Digni ſunt pœna & propter ebrietatem, & propter crimina*: they are worthy puniſhment both for their drunkenneſſe, and faults through the ſame committed.

Verſe 33. Evill ſoone learned in evill places.

5. We may marke againe how *Lots* daughters were acquainted with the force of wine, and how to provoke and ſtir up luſt, more I wis than became the modeſty of Maides. But I pray you ſee if it be not hard for one to come from *Sodome*, and not taſte of the ſap of ſuch a ſoyle, and bewray too plainly where they have dwelt. Hard it is to dwell and tarry in the hot Sunne, and not to be blacked and burned with it. A bleſſing it is to dwell in good places.

Children by ſinfull bed given, when by lawfull matrimony not, why

6. They both lay with their Father, and both conceived. So pleaſeth it God oftentimes, that the fruit of ſin ſhould appeare to put them to ſhame, with their grievous offence that ſo have ſinned, when to his deere children in lawfull Matrimony he giveth no iſſue. But ſo far are our curſed times from true piety, that we glory in the ſight that ſhould ſtrike us dead, and take even encouragement to ſin by that which is given of God for a puniſhment: Reade the fourth of *Wiſedome*, the 3. verſe, &c. Marke alſo how *Lot* is delivered out of *Sodome* and not from inceſt. Pray, pray, and remember *Gregories* ſpeech, *Non eſt domus ubi tutus eſſe poſſis niſi in Deo*: This is no houſe nor place where a man may be ſafe, but in God. He that falleth not in *Sodome*, may fall in a place where more hope of ſtanding is, &c.

Laſt of all, *Moſes* ſpeaketh no more of *Lot*, what became of the reſt of his life, but even breaketh off with his foule fall.

What the cauſe was we know not, but ſurely of our ſelves wee may well thinke that if wee commit ſuch things, we deſerve but a ſhort ſtory. And thus may we profit by this Chapter.

CHAP.

CHAP. XX.

The chiefe heads of this Chapter are likewiſe three: to wit, theſe.

Abrahams remove, and his lie.
Abimelech his fact.
His amendment of his fact.

Verſe 1. The condition of the godly in this life often. Heb.13.14.

Abrahams remove doth put us in minde what may be, and indeed often is the condition of Gods choſen and beloved in this world, namely, to be toſſed up and downe, to remove often from place to place, and as it were by this meanes, to ſhew that we *have not in this world an abiding City*. The wicked many times have faſter hold and firmer footing, becauſe it is their portion, and all they ſhall have.

Verſe 1.

2 In this his remove againe, if we conſider, it was from about *Sodome*, we may ſee the care and conſcience that true hearted men to God have not onely not to dwell in wicked places, if poſſible they can chuſe, but not neare them: for certainly it is as true in the evill, as in the good: *aliquid mali propter vicinum malum*; Some evill it is to have evill neare, as ſome good doth accrew by goodneſſe at hand.

Verſ.2. The very godly are often worſe for impunity. An example of the ſame ſinne after repentance.

3 That *Abraham* ſaid of his wife *ſhe was his ſiſter*, it was the ſame that hee had once faulted in before in the 12. Chapter, and becauſe there it ſteaded him, and God puniſhed it not as ſharply as he could, behold now againe he committeth the ſame: thus are the very deare children of God the worſe for impunity often, and thus dangerous a thing it is to have any good ſucceſſe in evill ever. Shall we thinke that *Abraham* had not repented till this day his former fault in this kinde? If he did, then is here an example of the ſame ſinne committed againe after repentance, and yet the committer a childe of God, not to imbolden any to doe ſo, but to comfort the trembling heart of thoſe whoſe frailty hath beene too great the ſecond time in the ſame thing.

The ſecond part.

Verſe 3. The horror of adultery.

TOuching *Abimelech* his fault, *God comming to him in a dreame*, as uſually hee did in thoſe dayes by viſions or dreames, he telleth him *he muſt die*, but by and by he ſheweth the cauſe, *becauſe he had taken another mans wife*. Firſt, let it teach all juſt Magiſtrates, that will puniſh others, a true courſe, to wit, to be as able and ready to ſhew a true cauſe, as to give due puniſhment, for ſo doth God, and we cannot follow a better example. Secondly let it teach us the horror of adultery in thoſe dayes, when no leſſe than death is threatned by the Lord moſt juſt, to a King for it. Joyne unto it the 38. of this book, the 14. verſe, & lament the looſe dayes we live in.

Verſe 4. Gods mercy yeeldeth not due deſerts to ſinners.

2 Moſt carefully by the Spirit of God is it alſo here avouched, that *Sarah was not touched by Abimelech:* and it mightily ſerveth to the praiſe of the Lords goodneſſe, in not yeelding to eyther *Abraham* or *Sarah*, what they both juſtly deſerved, but quite contrariwiſe, ſaving them both from iniquity and ſhame. Let us care for his honour, if there be any feeling in us, that will ever care for our poore credits in our greateſt diſtreſſes.

Verſe 4.

3 *Abimelech* acknowledged God both Lord and juſt, which is worthy marking in an Heathen: and yet more is this, that he comforteth himſelfe with the conſideration of his juſtice, aſſuring himſelfe that hee would not puniſh one that had not offended. Shall *Abimelech* bee cheerfull that his hand is cleane, and aſſure his heart that God both ſeeth it, and regardeth it; and ſhall not we that know more, delight in innocency, and be bold in the comfort of a cleare conſcience, eſpecially when our juſt God muſt be Judge? If *Abimelech*, an Heathen, beleeved God would not ſmite a faultleſſe man, will our deare Father ſmite his choſen children, when they be guiltleſſe? O ever then let it be our joy, to have cleane boſomes; and our comfort ſtrong upon that againe, God will regard it.

Comfort in innocency how great.

Verſe 5. No prerogative hath any calling to ſinne.

4 Even a thouſand times conſider the manner of his anſwer here, how hee doth not plead any preheminence of a King, or any authority to deale with ſuch as were in his countrey, as hee liſted, but onely pleadeth innocency, and a true meaning. And ſhall Pagans goe before us in underſtanding? Shall we which know ſo much, be of opinion, that the figge-leaves, and poore covers of our Gentry, of our Authority, of any thing in our ſelves, or our friends, may make our ſinnes now a dayes to be no ſins? Can wee daſh the Lord out of his juſtice with ſuch cardes and colours? O learne of *Abimelech* another leſſon, that ſinne is ſinne, as foule, as black, as ugly, as damnable in great ones, yea, even in Kings, as in other! And as hot, or hotter ſhall the Lords wrath be againſt us, happily much more, for mighty ones ſhall be puniſhed mightily.

Read the 1.Sam.22.15.

5 We may alſo ſee in this King *Abimelech* the comfort of a cleare conſcience. Hee doth not hide himſelfe as *Adam* did, but boldly reaſoneth with the Lord, and ſaith, *Did not hee ſay, ſhee was my Siſter?* Have I done any thing but with an upright minde? Great therefore cerrtainly

certainly is the boldneſſe of peace of a guiltleſſe minde, when one is wrongfully accuſed.

Verſe 6.

6 God knew the integrity of *Abimelech*, and doth here acknowledge it, and will hee not the like by us, if our innocency be as good? Surely we may be certaine he will, to our great joy, and even with his owne good liking. This example telleth us ſo, and it is very comfortable if we marke it.

Verſe 5. God keepeth from ſinne a Heathen, and will he not us if we ſeeke it?

1 Sam. 25. 34.

7 Yea ſaith God further to him, *I have kept thee, leſt thou ſhouldeſt ſinne againſt mee.* O heavenly goodneſſe of our God thus to care for one that profeſſed not his name! Can this God ſuffer us, or will he ſuffer us, to whom he hath vouchſafed the blood of his owne Sonne, to runne headlong into ſinne, if we had hearts to begge ſtrength to the contrary, and to bee afraid and loath to fall into ſo diſliked a courſe of his Majeſty? Never, never. And therefore by this occaſion let us conſider the ſame, as alſo whether the world, the fleſh, the devill, and all ſinne haleth us, and with true heate, with fervent ſpirits let us crave his defence; be aſſured, that he which kept thus *Abimelech* an heathen man from ſinning againſt *Abraham* and his wife, hee will never caſt our petition away, ſo good, ſo honeſt, ſo liked of his Majeſty; but will make us ſtrong againſt all frailties of our nature, yea able to refraine and ſtand ſound, though ſinne be even preſent as it were, and the opportunity very great. If wee love holineſſe and purity wee will aske, having ſuch a comfort as this to move us; and if we love to fall, wee ſhall bee left, hee will not keep us, and woe be to us one day.

Ignorance excuſeth not from ſinne, but from leſſe or more.

Sinne aganſt man, is ſinne againſt God.

O Note.

8 *Leſt thou ſhouldeſt ſinne*, ſaith he, and that *againſt me*. In the firſt, remember, that if he had wronged the woman, he had not knowne it was any mans wife, but tooke her as ſhe ſaid, that ſhe was his ſiſter; yet ſinne, ſaith the Lord, had it beene, and thou haddeſt ſinned againſt mee in doing it. A good caveat for thoſe that thinke ignorance ſhall ſalve ſoares, &c. Surely they are farre wide. Ignorance may excuſe *à tanto*, but never *à toto*. Ignorance may leſſen faults, but not change their natures. Sinne ſhall be ſinne, though I doe it ignorantly. The latter teacheth us, that all ſinnes againſt the ſecond Table, and our duty towards our neighbours, redound to the breach of the firſt Table alſo, and are challenged by the Lord, as offences againſt his Majeſty. *Againſt me*, againſt me, ſaith the Lord. By name, this ſinne of adultery and whoredome, it reacheth to the Lord, and ſtayeth not at the womans husband, or the mans wife, and the Lord will be revenged of it. Thinke of it yee adulterers and adultereſſes, and know it betimes: though yee may deceive man, and bleare his eyes with a thouſand devices, of love, of ſervice, and profit by you, whileſt in the mid-way hee loſeth by you what no gold can redeeme, yet never can you blinde the Lord. The ſinne is againſt him as well as againſt the man, and no gifts, no bribes, no cunning, can ſtop him nor ſtay him: as he is God, hee will have vengeance, for his part, and thou muſt have as ſowre ſawce, to thy ſweet meate, as his dreadfull juſtice can give thee.

Let knowledge reforme what ignorance offended in.

9 Then ſaith the Story, *Abimelech reſtored the woman to her huſband.* A true teſtimony, and indeed the onely teſtimony of a touched heart, when knowledge reformeth what ignorance committed. As ſoone as hee knew, he reſtored her. Contrariwiſe, when we perſiſt in that after knowledge, which want of knowledge let us fall into, what touch is there, what token or teſtimony of God his working ſpirit? Surely, all is dead there, and the veines of ſpirituall life frozen up: that man or womans end ſhall bee worſe than their beginning, thoſe later ſinnes are more ugly than the former, and hell and damnation have even ſeaſed and taken poſſeſſion of ſuch ſoules to eternall woe.

Verſe 7.

10 When God ſaith *Abraham ſhould pray for Abimelech*: Marke the high price that God maketh of the prayers of ſuch good men if they may bee gained and gotten. Secondly, that ſinnes done in ignorance, and for want of knowledge, yet, need prayer. Thirdly, how by this meanes God deriveth both honour and ſafety to *Abraham*, a moſt gracious providence and comfort to all that marke it. And laſtly, even chiefly obſerve and note it, how acceptable to God, that the party offended and hurt, ſhould pray for him, that did him the wrong. O what an hard caſe is this, and what one amongſt us may be drawne unto it! yet even thus milde and ſweet will the Lord have us if we pleaſe him.

Verſe 7. Offence after knowledge. Iob 31. 9.

Verſ. 11. *Verſe* 12.

Heb. 13.

11 *Thou and thy whole houſe ſhall die*, ſaith the Lord to this man, and yet hee knew not that ſhe was another mans wife. O Lord, how aſſuredly then doe they overthrow themſelves and theirs, that know, and yet offend even in deſpight of knowledge, of conſcience, of God, and grace, and what motions ſo ever they have to the contrary. Will you remember what *Iob* ſaith? *If my heart have beene deceived by a woman, or if I have laid waite at the doore of my neighbour, then let my wife grind unto another man, and let other men bowe downe upon her.* And why, and why? marke what followeth: *for this a wickedneſſe and iniquity to be condemned* (ſaith hee) *Yea this is a fire that ſhall devour to deſtruction, and which ſhall root out all my encreaſe.* O ſmarting wrath, how ſhould it feare us! *Whoremongers and adulterers the Lord ſhall judge*, ſaith another place. The Lord, even the Lord, whoſe love is life, and whoſe wrath is weeping and gnaſhing of teeth for evermore.

12. Marke againe, how the ſinne of the head redoundeth in puniſhment upon the members: and bee ſure that it is not only ſo with Kings to their ſubjects, but alſo with Miniſters to their flocks, parents to their children, maſters to their ſervants, and all degrees. Contrariwiſe, if the chiefe be good, ſee how the bleſſing reacheth unto the whole family in ſome ſort alſo. For to *Zacheus* it was ſaid: *This day is ſalvation come to this houſe*, not to *Zache* alone, but to this houſe, &c.

For the ſin of Superiours, inferiours alſo ſmart.

Luke 19.9.

13. Obſerve it alſo how *early the King riſeth* in the morning, after he was thus admoniſhed to performe the Lords will, and even heartily conſider with your ſelfe, that if a Pagan could not thus be quiet to deferre amendment, after he was wakened and warned by God to reforme his fault: how is it poſſible that Gods Spirit ſhould be in us, and yet no more touch, feeling, ſenſe, remorſe, nor amendment, then was in the dayes of our ignorance and deepeſt darkneſſe? Truely it cannot be but this Heathen King will accuſe us in the great day, if it bee not better with us.

Verſe 8. To deferre amendment.

14. It is ſaid againe in the text, if you marke it, that when he was up thus early, *he called all his ſervants together, and telleth them all*: both to take away all ſuſpition of his fact with *Abrahams* wife, and ſo to cleare her credit, which he was to be carefull of, and alſo to teach his ſervants by his example, ever whileſt they lived to beware. So carefull are good mindes, not only of themſelves, but of their charge. And how much the ſerious and earneſt warning of ſo great a perſonage may doe, I refer to your experience: Would God ſuch warnings and ſpeeches were more often made by ſuch. But becauſe you ſhould not doubt of it, the Spirit of God himſelfe hath teſtified ſo much in this place, and ſaith, *they were all afraid*. See then the piercing power of a good exhortation or admonition made by a ſuperiour. Therefore againe I ſay greatly to be wiſhed they would ſpeake more often.

A good thing to inferiours, the admonition of Superiours.

The third part of this Chapter.

THe ninth verſe. Theſe things thus done, *The King called for Abraham, and talked with him*: which teacheth us, that a true touched heart (indeed) with the word of God, is not proud nor diſdainfull, but admitteth of far inferiours upon occaſion of ſpeech. If this King had followed the cuſtomes of ſome in our dayes, that be no Kings, nor gods neither, hee would have ſent out a meſſage to *Abraham* by ſome page, boy or woman, and have kept his ſtate, with great diſdaine that a ſtranger, as *Abraham* was, ſhould come to ſpeech with his owne perſon. But it is enough, Religion is humble, and Atheiſme is proud and ſurly as the Devill, for ſuch heart, ſuch ſhew.

Verſ. 9. Religion is humble, and Atheiſme proud.

2. *What haſt thou done unto Abraham*, ſaith, he &c. A phraſe and manner of ſpeech, if you marke it, that ſheweth a wakened ſpirit in *Abimelech*, from that great ſecurity, whereinto his carnall affections had caſt him. And it is a ſpeech that would wonderfully profit us, if we would uſe it to our ſelves now and then, demanding of our ſelves what we have done. The drunkard, if God gave him an heart to ſay alas what have I done, ſurely he would amend; ſo the ſwearer, and ſlanderer, and ſuch like.

Verſ. 9.

3. What? have we ſinned ſaith he, we, we. A notable eſtate when a Governour joyneth himſelfe with his people in this, to avoid ſinne, caring that neither they nor hee doe any thing that may be ſinne and offend: and ſtill carry your eye upon it, how hee calleth ſinne, ſinne in himſelfe as well as in any others, no way excuſing, or ſhifting, or diminiſhing the matter with reſpect of yeares, of eſtate, or frailty, or any ſuch like, and yet he an Heathen, and wee Chriſtians.

Verſe 9.

4. *Upon me and my kingdome*, ſaith hee, full well confeſſing againe that a Superiour ſinneth not to the hurt of himſelfe alone.

Verſe 9.

5. But how ſhould *Abraham* bring a ſinne upon them? verily becauſe hee ſaid, *ſhee was his ſiſter*, and ſo gave occaſion to the King to offend, to his owne harme and his kingdomes. Well then we learne, that to give one occaſion to ſinne, is to bring ſinne upon him, and therefore we muſt make more conſcience hereafter of miniſtring occaſions, then happily heretofore wee have done.

Verſ. 9. Miniſtring occaſion of ſinne. Note.

6. Paſſe it not over how this Heathen King calleth taking another mans wife thus, but upon ignorance, not only a ſinne, but *a great ſinne*, a ſtrange ſinne, and a thing that ought not to bee done. You know our dayes, and the manners of the ſame: I ſay no more, your ſelves be judges whether Heathens and Pagans ſhall not riſe in judgement againſt ſome that cannot ſay, they knew not that ſhee was his wife, and yet no remorſe. Doe theſe men thinke there is a God, a hell, any damnation or ſalvation? would God they did; it would wring ſome grace out of them, if not for love, yet for feare.

Verſe 9. Adultery by ignorance, a great ſinne.

7. In *Abrahams* anſwer, that *he thought the feare of God was not in that place, and therefore they would kill him for his wives ſake*. You ſee what holdeth out, and what letteth in all wickedneſſe into a place, bee it kingdome, or towne, or houſe. If the feare of God bee there, the banke is ſtrong,

Verſe 11. The feare of God as a bank.

certainly is the boldneſſe of peace of a guiltleſſe minde, when one is wrongfully accuſed.

Verſe 6.

6 God knew the integrity of *Abimelech*, and doth here acknowledge it, and will hee not the like by us, if our innocency be as good? Surely we may be certaine he will, to our great joy, and even with his owne good liking. This example telleth us ſo, and it is very comfortable if we marke it.

Verſe 5. God keepeth from ſinne a Heathen, and will he not us if we ſeeke it?

7 Yea ſaith God further to him, *I have kept thee, leſt thou ſhouldeſt ſinne againſt mee.* O heavenly goodneſſe of our God thus to care for one that profeſſed not his name! Can this God ſuffer us, or will he ſuffer us, to whom he hath vouchſafed the blood of his owne Sonne, to runne headlong into ſinne, if we had hearts to begge ſtrength to the contrary, and to bee afraid and loath to fall into ſo diſliked a courſe of his Majeſty? Never, never. And therefore by this occaſion let us conſider the ſame, as alſo whether the world, the fleſh, the devill, and all ſinne haleth us, and with true heate, with fervent ſpirits let us crave his defence; be aſſured, that he which kept thus *Abimelech* an heathen man from ſinning againſt *Abraham* and his wife, hee will never caſt our petition away, ſo good, ſo honeſt, ſo liked of his Majeſty; but will make us ſtrong againſt all frailties of our nature, yea able to refraine and ſtand ſound, though ſinne be even preſent as it were, and the opportunity very great. If wee love holineſſe and purity wee will aske, having ſuch a comfort as this to move us; and if we love to fall, wee ſhall bee left, hee will not keep us, and woe be to us one day.

1 Sam. 25. 34.

Ignorance excuſeth not from ſinne, but from leſſe or more.

8 *Leſt thou ſhouldeſt ſinne*, ſaith he, and that *againſt me*. In the firſt, remember, that if he had wronged the woman, he had not knowne it was any mans wife, but tooke her as ſhe ſaid, that ſhe was his ſiſter; yet ſinne, ſaith the Lord, had it beene, and thou haddeſt ſinned againſt mee in doing it. A good caveat for thoſe that thinke ignorance ſhall ſalve ſoares, &c. Surely they are farre wide. Ignorance may excuſe *à tanto*, but never *à toto*. Ignorance may leſſen faults, but not change their natures. Sinne ſhall be ſinne, though I doe it ignorantly. The latter teacheth us, that all ſinnes againſt the ſecond Table, and our duty towards our neighbours, redound to the breach of the firſt Table alſo, and are challenged by the Lord, as offences againſt his Majeſty. *Againſt me*, againſt me, ſaith the Lord. By name, this ſinne of adultery and whoredome, it reacheth to the Lord, and ſtayeth not at the womans husband, or the mans wife, and the Lord will be revenged of it. Thinke of it yee adulterers and adultereſſes, and know it betimes: though yee may deceive man, and bleare his eyes with a thouſand devices, of love, of ſervice, and profit by you, whileſt in the mid-way hee loſeth by you what no gold can redeeme, yet never can you blinde the Lord. The ſinne is againſt him as well as againſt the man, and no gifts, no bribes, no cunning, can ſtop him nor ſtay him: as he is God, hee will have vengeance, for his part, and thou muſt have as ſowre ſawce, to thy ſweet meate, as his dreadfull juſtice can give thee.

Sinne aganſt man, is ſinne againſt God.

O Note.

Let knowledge reforme what ignorance offended in.

9 Then ſaith the Story, *Abimelech reſtored the woman to her huſband.* A true teſtimony, and indeed the onely teſtimony of a touched heart, when knowledge reformeth what ignorance committed. As ſoone as hee knew, he reſtored her. Contrariwiſe, when we perſiſt in that after knowledge, which want of knowledge let us fall into, what touch is there, what token or teſtimony of God his working ſpirit? Surely, all is dead there, and the veines of ſpirituall life frozen up: that man or womans end ſhall bee worſe than their beginning, thoſe later ſinnes are more ugly than the former, and hell and damnation have even ſeaſed and taken poſſeſſion of ſuch ſoules to eternall woe.

Verſe 7.

10 When God ſaith *Abraham ſhould pray for Abimelech*: Marke the high price that God maketh of the prayers of ſuch good men if they may bee gained and gotten. Secondly, that ſinnes done in ignorance, and for want of knowledge, yet, need prayer. Thirdly, how by this meanes God deriveth both honour and ſafety to *Abraham*, a moſt gracious providence and comfort to all that marke it. And laſtly, even chiefly obſerve and note it, how acceptable to God, that the party offended and hurt, ſhould pray for him, that did him the wrong. O what an hard caſe is this, and what one amongſt us may be drawne unto it! yet even thus milde and ſweet will the Lord have us if we pleaſe him.

Verſe 7. Offence after knowledge. Iob 31. 9.

11 *Thou and thy whole houſe ſhall die*, ſaith the Lord to this man, and yet hee knew not that ſhe was another mans wife. O Lord, how aſſuredly then doe they overthrow themſelves and theirs, that know, and yet offend even in deſpight of knowledge, of conſcience, of God, and grace, and what motions ſo ever they have to the contrary. Will you remember what *Iob* ſaith? *If my heart have beene deceived by a woman, or if I have laid waite at the doore of my neighbour, then let my wife grind unto another man, and let other men bowe downe upon her.* And why, and why? marke what followeth: *for this a wickedneſſe and iniquity to be condemned* (ſaith hee) *Yea this is a fire that ſhall devour to deſtruction, and which ſhall root out all my encreaſe.* O ſmarting wrath, how ſhould it feare us! *Whoremongers and adulterers the Lord ſhall judge*, ſaith another place. The Lord, even the Lord, whoſe love is life, and whoſe wrath is weeping and gnaſhing of teeth for evermore.

Verſ. 11. *Verſe* 12. Heb. 13.

12. Marke againe, how the ſinne of the head redoundeth in puniſhment upon the members: and bee ſure that it is not only ſo with Kings to their ſubjects, but alſo with Miniſters to their flocks, parents to their children, maſters to their ſervants, and all degrees. Contrariwiſe, if the chiefe be good, ſee how the bleſſing reacheth unto the whole family in ſome ſort alſo. For to *Zacheus* it was ſaid: *This day is ſalvation come to this houſe*, not to *Zache* alone, but to this houſe, &c.

For the ſin of Superiours, inferiours alſo ſmart.

Luke 19.9.

13. Obſerve it alſo how *early the King riſeth* in the morning, after he was thus admoniſhed to performe the Lords will, and even heartily conſider with your ſelfe, that if a Pagan could not thus be quiet to deferre amendment, after he was wakened and warned by God to reforme his fault: how is it poſſible that Gods Spirit ſhould be in us, and yet no more touch, feeling, ſenſe, remorſe, nor amendment, then was in the dayes of our ignorance and deepeſt darkneſſe? Truely it cannot be but this Heathen King will accuſe us in the great day, if it bee not better with us.

Verſe 8. To deferre amendment.

14. It is ſaid againe in the text, if you marke it, that when he was up thus early, *he called all his ſervants together, and telleth them all*: both to take away all ſuſpition of his fact with *Abrahams* wife, and ſo to cleare her credit, which he was to be careſull of, and alſo to teach his ſervants by his example, ever whileſt they lived to beware. So careſull are good mindes, not only of themſelves, but of their charge. And how much the ſerious and earneſt warning of ſo great a perſonage may doe, I refer to your experience: Would God ſuch warnings and ſpeeches were more often made by ſuch. But becauſe you ſhould not doubt of it, the Spirit of God himſelfe hath teſtified ſo much in this place, and ſaith, *they were all afraid*. See then the piercing power of a good exhortation or admonition made by a ſuperiour. Therefore againe I ſay greatly to be wiſhed they would ſpeake more often.

A good thing to inferiours, the admonition of Superiours.

The third part of this Chapter.

THe ninth verſe. Theſe things thus done, *The King called for Abraham, and talked with him*: which teacheth us, that a true touched heart (indeed) with the word of God, is not proud nor diſdainfull, but admitteth of far inferiours upon occaſion of ſpeech. If this King had followed the cuſtomes of ſome in our dayes, that be no Kings, nor gods neither, hee would have ſent out a meſſage to *Abraham* by ſome page, boy or woman, and have kept his ſtate, with great diſdaine that a ſtranger, as *Abraham* was, ſhould come to ſpeech with his owne perſon. But it is enough, Religion is humble, and Atheiſme is proud and ſurly as the Devill, for ſuch heart, ſuch ſhew.

Verſ. 9. Religion is humble, and Atheiſme proud.

2. *What haſt thou done unto Abraham*, ſaith, he &c. A phraſe and manner of ſpeech, if you marke it, that ſheweth a wakened ſpirit in *Abimelech*, from that great ſecurity, whereinto his carnall affections had caſt him. And it is a ſpeech that would wonderfully profit us, if we would uſe it to our ſelves now and then, demanding of our ſelves what we have done. The drunkard, if God gave him an heart to ſay alas what have I done, ſurely he would amend; ſo the ſwearer, and ſlanderer, and ſuch like.

Verſ. 9.

3. What? have we ſinned ſaith he, we, we. A notable eſtate when a Governour joyneth himſelfe with his people in this, to avoid ſinne, caring that neither they nor hee doe any thing that may be ſinne and offend: and ſtill carry your eye upon it, how hee calleth ſinne, ſinne in himſelfe as well as in any others, no way excuſing, or ſhifting, or diminiſhing the matter with reſpect of yeares, of eſtate, or frailty, or any ſuch like, and yet he an Heathen, and wee Chriſtians.

Verſe 9.

4. *Vpon me and my kingdome*, ſaith hee, full well confeſſing againe that a Superiour ſinneth not to the hurt of himſelfe alone.

Verſe 9.

5. But how ſhould *Abraham* bring a ſinne upon them? verily becauſe hee ſaid, *ſhee was his ſiſter*, and ſo gave occaſion to the King to offend, to his owne harme and his kingdomes. Well then we learne, that to give one occaſion to ſinne, is to bring ſinne upon him, and therefore we muſt make more conſcience hereafter of miniſtring occaſions, then happily heretofore wee have done.

Verſ. 9. Miniſtring occaſion of ſinne. Note.

6. Paſſe it not over how this Heathen King calleth taking another mans wife thus, but upon ignorance, not only a ſinne, but *a great ſinne*, a ſtrange ſinne, and a thing that ought not to bee done. You know our dayes, and the manners of the ſame: I ſay no more, your ſelves be judges whether Heathens and Pagans ſhall not riſe in judgement againſt ſome that cannot ſay, they knew not that ſhee was his wife, and yet no remorſe. Doe theſe men thinke there is a God, a hell, any damnation or ſalvation? would God they did; it would wring ſome grace out of them, if not for love, yet for feare.

Verſe 9. Adultery by ignorance, a great ſinne.

7. In *Abrahams* anſwer, that *he thought the feare of God was not in that place, and therefore they would kill him for his wives ſake*. You ſee what holdeth out, and what letteth in all wickedneſſe into a place, bee it kingdome, or towne, or houſe. If the feare of God bee there, the banke is ſtrong,

Verſe 11. The feare of God as a bank.

ſtrong, the flouds of lewd life cannot overflow: but if it be not, nothing ſo horrible but it will enter: yea, even this in *Abrahams* judgement, that a man ſhall be murdered for his owne wife. Happy then is the place where this feare is, and curſed where it wanteth.

Laſtly, the Kings gifts and liberality to *Abraham*, his kinde offer of *his Land to dwell in*, his good nip that he gave to *Sarah* for her diſſembling, ſaying, *he was her brother*, whom God had given her for her husband, and to be a veile to ſhield her, and cover her from all harmes, are good fruits of a heart moved with that which God had ſaid to him, and for our inſtruction. Alſo that *Abraham* prayeth for him heartily and unfainedly, and is in perfect love and charity with him, though ſomewhat he had wronged him, is worthy noting. And laſtly, how, when ſinne is reformed, God altereth his puniſhments, and taketh them away, healeth all the houſe, whom he had cloſed up from bearing children, wich ſuch other things, are matters of profit to us, if we marke them. Bleſſed is that man and woman that heareth God warning them, obeyeth his warning willingly, as this King did; abhorring that which is evill, with him; and with ſpeed and care reformeth things amiſſe, as he did; for ſuch will all godly *Abrahams* pray, and God by them will be intreated to take puniſhments away, and to put mercy in their place, to his great praiſe, and their great comfort evermore.

CHAP. XXI.

The generall heads of this Chapter are theſe three.

The birth of Iſaac: *from the firſt verſe to the fourteenth.*
The baniſhment of Agar: *from the fourteenth verſe to the* 22.
The covenant betwixt the King and Abraham.

Verſe 1. God ever performeth promiſe, but in his time, not in ours.

THe firſt particular I note is this, the performance of that promiſe in his appointed time, that was made unto *Sarah* before in the 18. Chapter, verſe 10. concerning a Sonne. It doth aſſure us thus much, that the word hath not paſſed Gods lips ever, which proved not true, and ſhall prove true to the worlds end. Truth being eſſentiall to him, and he never changeling: onely this, there is a ſeaſon and time appointed, either revealed or otherwiſe, which wee muſt expect. Tarry that, and all ſhall bee well, for ſo did *Sarah* here, and the godly elſewhere ever, and had their deſires.

Verſe 3,4. Our names remember us to be new men.

2 *Iſaac is circumciſed*, and called *Iſaac* at his Circumciſion, ſo have wee now our names at Baptiſme. That Sacrament then, as this now, are Sacraments and ſignes of our new birth. Fitly therefore by the receit of our names at ſuch time, ſhould we ever when we heare them, bee remembred, that we have promiſed to God and his Church, that we will be new men.

*Verſ.*6. Children ſhould cauſe joy, and not diſtruſt.

3 *Sarah* rejoyceth at this gift of God in her old age, and her husbands age: reproaching therin, and reproving plainly the coldneſſe and dulneſſe, the blindneſſe and unkindneſſe of ſome, that having children given, not one, but many, not in age onely, but from youth to age almoſt every yeare, rejoyce not, but murmure, fearing and diſtruſting, and farre, farre, from this good womans heart: Shee even danceth for joy in her minde, and ſaith, Who would have thought, &c.

*Verſ.*7. That mothers ſhould nurſe their owne children.

4 *Sarah giveth this her owne childe ſuck*, her ſelfe, *till it was to be weaned*. An ancient and good example to be followed of all women that have no true inabilitie indeed to deny it. For to this end hath God provided nouriſhment for it in the mothers breſt, that it might be ſo. The earth alſo nouriſheth the plants and hearbs which ſhee bringeth forth. The tree no leſſe with her ſappe and ſucke, the boughes and branches that ſpring out of her. All other creatures doe the like, be they never ſo fierce: The Tygar, the Wolfe, the Beare, and the Lyon, yet gentle to their young ones, and give them ſucke. Shall onely woman, more unkindely than any, deny them nouriſhment? The mother is content, when ſhee cannot ſee it nor handle it, but hath it in her body, to nouriſh it, yea, and to abide many a ſharpe nip and pinch for it, eating this, and forbearing that, as ſhall bee beſt for her childe ſhe goeth with: and when it is borne, that they may ſee it and handle it, behold it, and joy in it, yea, when it lyeth in their laps and cryeth, holdeth up a paire of little hands and eyes, begging, as it were, and entreating for Gods ſake, to be nurſed and nouriſhed by them, rather than any other: is it not a hard heart that can caſt it away, and put it to a ſtranger, whoſe affection can bee but frozen in compariſon at leaſt for a while? Laſtly, the dangers of this are not few, if they were well conſidered. For many a diſeaſe and ill quality is drawne with the milke from a bad Nurſe: beſides that, experience teacheth us, that many plants will never proſper, except they have of their owne earth about them. All theſe things then perſwade us as much as may bee, to follow *Sarah* here, this good woman, and to nurſe up our little *Iſaacs* that God doth give our ſelves. Yet neceſſity hath no law, I know it true, but let not wanton unwillingneſſe, nor unwilling wantonneſſe bee neceſſity. Judge of this thing

in

in a godly feeling, according to your place, and other true circumſtances, and I leave it to you, I preſcribe to none, neither ſay any more.

5 *When the weaning time came, Abraham made a feaſt*, yea, *a great feaſt*, ſaith the Text, and it teacheth us the liberty of Gods children, according to places and times wherin they live, touching ſuch matters and cuſtomes as this is. We our ſelves have our faſhions and uſes at birth, at Baptiſme, at the mothers going to Church to give thankes, in her lying in, &c. What may well be done, and ſuffered, and liked, let it not be peeviſhly, waywardly, ſpitefully, and unjuſtly traduced: For this very feaſt and faſhion of *Abraham* might be cenſured, if to finde fault were to ſpeake true, if malice were zeale, and a froward nature were a good minde by and by. Surely, as the Apoſtle ſaid, *to the cleane, all things are cleane*; ſo ſay I to meeke and modeſt minds, all cuſtomes that may any way be charitably interpreted, are acceptable? and as hee ſaith againe, *But unto them that are defiled and unbeleeving, nothing is pure, but even their mindes and conſciences are defiled*; ſo ſay I unto thoſe that are waſhpiſh and wayward, ſpitefull and froward, every thing that they fancy not, is uncleane and unlawfull, either Heatheniſh or Jewiſh, or Popiſh, or ſome way intollerable; and their fanſie is, *regula rerum*, the rule of right, unto which all mens doings muſt be framed, if there be peace. But there is a rule, that all godly mindes preferre before all ſuch rules, to wit, even the rule of the bleſſed Apoſtle, *If any man luſt to be contentious, wee have no ſuch cuſtome, neither the Churches of God*..

Verſe 8. Cuſtomes ought not peeviſhly to bee carped at.

Titus 3.15.

1 Cor.11.16.

6 *Iſmael mocked Iſaac, and Sarah ſpyed it.* The Sonne of the fleſh, the Sonne of the promiſe. See in a figure the condition and order of the world. The ungodly are mockers, gibers, flowters, and fleerers, at ſuch as the Lord hath looked upon in more mercy, than he hath upon them, and it is no new thing: patience muſt paſſe it over, and God will pay it home, as hee did this. This mocking they take to be but a ſmall fault, if any at all; but the Apoſtle ſaith, it is bitter and cruell perſecution: peruſe the place, *Gal.*4. 29.

Verſ.9. Mocking and mockers bee odious.

7 That *Sarah ſpied it*, and not *Abraham*, the reaſon might either bee in her more uſually being with the children, than *Abraham* was, or in her affection, which was not ſo good to *Iſmael*, as *Abrahams* was, he being father, and not ſhee mother. Now wee know it well, that miſlike quickly ſpyeth a fault, when affection to the party is ſomewhat darker eyed.

Verſ. 8. Diſlike ſoone ſpyeth a fault.

8 Shee craveth of *Abraham*, that both mother and childe may for this cauſe *be caſt out*: and though it grieved *Abraham* in reſpect of his ſonne; yet God in the end joyned with *Sarah*, and admoniſhed *Abraham* that it ſhould be ſo. It noteth unto us, how mocking and ſcoffing, fleering, and geering, pride and vanity, and the contempt of Gods promiſes, never ſcapeth Gods judgement, but is both obſerved and puniſhed, ſome way or other, firſt or laſt. Nay, marke it more, which indeed is more, the childes fault is the mothers ſmart alſo, and ſhee likewiſe muſt be caſt out by Gods owne ſentence: For haply ſhee ſaw and heard theſe mockes, and rebuked them not, but cockered and dandled ſuch wicked beginnings in her young impe: but very ſure I am, in our dayes, many fooliſh mothers doe it, and are ſo vainly pleaſed with their children, that even their faults pleaſe them alſo. But let them marke this example, and provoke not God: He is as able, and let them feare it, to caſt both them and their children out of his houſe for ever, as here *Abraham* was, theſe two out of his.

Verſe 10. Mocking puniſhed.

Childs fault, mothers woe alſo.

9 The Text ſaith, *This was grievous unto Abraham*, and we ſee in it, what griefes fall out now and then betwixt the beſt couples. The one deſireth, and earneſtly ſeeketh, that grieveth the other to the very heart. But what then? Matrimony ceaſeth not to bee the holy ordinance of God, though theſe *troubles in the fleſh*, as the Apoſtle calleth them, intercurre.

Verſe 11. Griefe betwixt the beſt couples 1 Cor.7.

The ſecond part of this Chapter.

1 WHen God commandeth *Abraham* that he ſhould doe ſo, then marke, how ſtraight *Abraham* leaveth and forſaketh all private affection to childe or mother, and obeyeth Gods commandement: So muſt it be with us, if *Abraham* his ſpirit be in us. And what an example ſhould this be to all parents, to governe their mindes by? *Abraham* was godly, *Iſmael* his owne fleſh and childe, yet he executeth the Lords will upon his owne child, to his ſmart, and upon the mother alſo, preferring Gods will before them both, and forſaking them, rather than Gods commandement. What ſhall, or can, our doting affections anſwer to this example? Murders, adulteries, blaſphemies, and ſwearings, are ſuffered by us, with many moe, and no correction done. No it is to bee feared, many of us had rather ſhake off all Gods commandements, than once make our children ſmart a day. But be wiſe, be wiſe, and regard ſuch good examples as this, when we meet with them.

*Verſ.*12, &c. A notable glaſſe for parents.

2 It is ſaid, that *Agar wandered in the wilderneſſe of Beerſheba*: A lively example of Gods juſtice upon ſervants, that being in good place, cannot be thankfull to God, and dutifull to their maſters, but will ſo behave themſelves, that they loſe their place. Such wander many times up and downe, to their great griefe and ſhame, and want both in back and belly, thoſe comforts which they had very eaſily and largely, if they could have conſidered it. Nay, which is more, their wandring

Verſe 14. As notable an example for ſervants well placed.

wandring and want, many times brings heavy and dolefull ends, to their ignominy in this world, howſoever they eſcape in the world to come. Wherefore let all ſuch as are well and live well, be they ſervants or other, remember this example of *Agar*, thruſt out from ſo good a place, and now deſolately and heavily, wandring with her poore child up and downe the wilderneſſe.

Verſe 15. Affliction followeth affliction, when God will, and ever greater and greater, the laſt worſt.

3 *And when the water of the Bottle was ſpent*, ſaith the Story, *ſhee caſt the childe under a tree, and went and ſate over againſt him a farre off, about a Bow ſhoote, leſt ſhee ſhould ſee the death of him.* Firſt obſerve, how affliction followeth affliction, and one griefe in the necke of another, when once God beginneth to exerciſe us. Shee loſt her place, ſhe wandreth in the wilderneſſe with her childe, comfortleſſe and deſolate; the water of the bottle is ſpent, and no more to be had when the childe cryeth for drinke, and is ready to die for it; and laſtly ſhee giveth her childe up to death, as ſhe thought, getting her farre off, as unable to heare the cry of it. The leaſt of all which, was a bitter pang to her that taſted it. Let it ſchoole us, if the Lord ſo deale with us, we are not priviledged, we have no immunity: If the croſſe come to us, as a thing judged fit for us of our God, we may not ſet him a ſtint, and ſay thus much will I beare, and no more: but leave him to his owne good pleaſure, expecting and enduring even one upon another, as thicke as ever it ſhall pleaſe him to ſend them. Taking hold of this promiſe by a lively faith, that *hee will never lay more upon us, than he will make us able to beare*, but will give the iſſue with the temptation, that we may endure it. And praying to his Majeſty upon that promiſe, that for his mercy ſake he would ſo doe. Nay, marke more here in this wofull woman, that her laſt croſſe is the greateſt of all, namely, *the caſting of her childe downe under the tree*, that it might die for want of drinke, and going from it to bee out of the crie. O fathers and mothers, but mothers eſpecially, that know what love of children meanes, conſider of it! What heart had this wofull woman thinke yee, when ſhe laid downe her childe out of her armes, nay when ſhee *caſt it downe*, as the text ſaith, like a woman all torne in peeces, and diſtracted almoſt with the woe and wound of a pained heart? How did ſhee looke upon it? how did ſhe take her leave from it, when the childe cryed, lifted up his watrie eyes upon her, ſtretched out hands and armes to goe with her, and not to bee left there without her? What wringing gripes, what twitching paine, when ſhe turned her backe upon it to goe away? What depth of woe came her teares from, when ſhe ſet out the crie and wept ſo dearly? O heavy mother! if there were ever any in this world. O pitifull parting betwixt a mother and her childe! O ſorrow upon ſorrow, and the laſt the greateſt by a thouſand degrees! Whoſe ſtony heart bewaileth not, as we heare it, this ruthfull caſe, of a poore mother and her childe?

O dolefull ſight!

Learne we then carefully, as I ſaid before, both how croſſe followeth croſſe, and how ſtill greater and greater, and the laſt the worſt of all, if it pleaſe God ſo, and let us harden our ſelves for it, in his holy feare, and not be over tender. Secondly, obſerve we againe the divers paſſions of love herein, either of parents to children, or friend to friend: Some cannot be drawne from them either day or night, when they are like to die, and it is a great love, and a good. But here it is otherwiſe, for the mothers heart cannot abide to ſee the childe die, and this alſo becauſe ſhe loved it: So are many where they love entirely. Thus differ our divers natures even in one thing, and we have our divers reaſons upon divers circumſtances. Bleſſed is the party, whoſe affections draweth neareſt the Lords allowance, and an holy patience. Laſtly, conſider it (and that not a little) how in this bitter agony, and moſt heavy plight, yet ſhee neither openeth her mouth againſt the Lord, nor againſt the meanes of her woe, *Abraham* and *Sarah*, no not againſt *Sarah*, that was the firſt and chiefe cauſe indeed, to ſtirre up *Abraham* to put her away. No curſing, no banning, no raving nor railing, is heard out of her: A very great commendation of her, and a very great want in our dayes, in ſome, that thinke themſelves no common Chriſtians, for that thing almoſt happeneth not croſſe to their minds, but the very ayre almoſt is infected with their bannings, be it never ſo ſmall, and of no account: Their ſoule is acquainted with bitterneſſe altogether, and their tongues cannot but take like courſe. What would theſe doe, if they were as greatly grieved as *Agar* was? Nay, whither would they have ſent *Sarah*, eſpecially, if they had beene in her caſe?

Divers effects of love in friends.

Agar raileth not as ſome do

Surely, ſurely, neither *Abraham* nor *Sarah*, nor God I feare me, ſhould have eſcaped curſes many and great; but for *Sarah*, ſhee ſhould have beene curſed to the deepe pit of hell ten thouſand times, and further, if further were any further torment to be had for her. But learne, O fiery and furious ſpirits! Even by *Agar* here, no other leſſon follow it, and uſe it with carefull hearts, if you meane not to brue for your ſelves in hell, what you wiſh to others.

Verſe 17. When griefe is at full, then God is at hand. O ſweet comfort.

4 But what now of *Agar* and her childe, in this depth of diſtreſſe and danger? O mercie and comfort! marke it if we be alive: When the griefe is at the top, and the caſe at the worſt, when the world and all worldly meanes are given over, then God is neareſt, preſent and at hand, and ſendeth *his Angel* to ſuccour this comfortleſſe woman and her childe, to his eternall praiſe, and her greater joy than ever tongue can tell. *The Lord heard the voice of the childe*, ſaith the 17. verſe, *and the Angel cryed from heaven to her.* Who will deſpaire of God and his help whileſt

whileſt life is in him, that heareth and ſeeth, and marketh this? Shall it ever fall out, that the Seed of *Iacob* ſhall want reliefe, when *Iſmael* the mocker is not neglected? Cannot God forget his promiſe, and let *Iſmael* die? aud can he forget all his *promiſes* in Chriſt Jeſus *ſealed*, and delivered in the blood of his Teſtament; *Yea* and *Amen* in him, immutable and unchangeable for ever, and caſt away the care of us? O far be it from our ſoules to thinke it, and our hearts to feare it! This is our warrant with many moe, when our caſe is worſt, he ſeeth and pittieth, heareth and helpeth, and will never forſake us. 2 Cor. 1.

5. See it againe, how warily the text ſpeaketh, ſaying, *God heard, and the Angels ſpake.* It doth not ſay, the Angell heard the voice of the Childe, and ſo cryed. Leſt wee ſhould have left the Creator, and fled to the creatures in our diſtreſſes: *Call upon me in the day of trouble*, ſaith the Pſalmiſt, *and I will heare thee*, I, I, and neither Angels nor Saints. They ſhall helpe as God appointeth them, I meane the Angels, but God heareth and pittieth, and directeth all. *Verſe* 17. Pſal. 50.

6. When it is ſaid, *The Lord opened her eyes, and ſhee ſaw a Well of water to give the Childe drinke of.* It teacheth us all, that except God open our eyes, wee can neither ſee nor uſe the meanes which are yet before us. The Childe grew and dwelt in the wilderneſſe, ſorrow was turned into comfort by the Lords mercy; and touching outward things, God cauſed him to proſper. His mother tooke him a wife alſo, in his time, to note the authority of parents, and obedience of children in that matter, and thoſe dayes. *Verſe* 19.

The third part of this Chapter.

CONcerning the covenant betwixt *Abimelech* and *Abraham*, which is the third generall head in this Chapter, you ſee the occaſion of it in the 22. verſe: Namely, becauſe they ſaw *God to be with Abraham in all that he did.* See we by it, how the godly are feared, even of men farre greater than themſelves, for their holy walking before the Lord, and his gracious countenance to them againe. So we reade of *Herod, that he feared Iohn, and reverenced him, becauſe he was a juſt man and holy*, not for any worldly pompe or outward ſtrength that he was able to make, to hurt him by, for his coate was hairy, his girdle of a skin: and yet ſtruck the vertue of his life, and majeſty of his calling thorow the golden Robes of *Herod*, to his very heart, and made him afraid of him. Great is the power then of true vertue, and would God we would marke it, as alſo the dignity of the calling of the Miniſtery, if it be maintained. *Verſe* 22. True picty purchaſeth true reverence. Marke 6. 20.

2. The Kings requeſt being honeſt, note alſo how eaſily *Abraham* yeeldeth his conſent unto it. Ever a vertue in good men to be gentle and courteous, and eaſie to be intreated, for lawfull things. The contrary, a foule vice, whereſoever it is, morofity and frowardneſſe even in every thing.

Laſtly, that *Abraham giveth ſheep and beeſes, &c.* Learne we not only, how lawfull, but how wiſe a thing it is, and commendable, both to get and maintaine peace with our coſt ſometimes, and that it is not ever by and by well ſpared, that pinchingly and peltingly is ſpared. But it is even verified in that many and many a time, peny wiſe, and pound fooliſh. Thus this Chapter endeth, and we may end alſo with *Davids* remembrance concerning wiſdome, *that the feare of God is the beginning of it, a good underſtanding have all they that do thereafter, and the praiſe of it endureth for ever.* Coſt is not ever well ſpared. Pſal. 111. 10.

CHAP. XXII.

Generall heads in this Chapter, theſe chiefely.

- *The commandement of God to have* Iſaac *ſacrificed.*
- *The obedience of* Abraham.
- *The deliverance yet that God gave at the pinch.*

OF particulars this firſt, that it is ſaid, after theſe things *God did proove Abraham*, &c. That is, after ſo many tryals now already paſſed and ſpoken of, yet God tried him againe, and harder than ever before, namely, in the ſacrificing of his owne and onely ſonne. What ſhould wee learne by it, but this, that there is no time limited, no age freed, no perſon exempted, no not *Abraham* in his olde age, but whilſt life laſteth, ſo long ſhall Gods exerciſes bee incident unto us. And even ſtill the later the greater peradventure, if ſo God thinkes it good, yet all for the beſt, for either they make our faith and vertue appeare, and ſo God is glorified for his graces given unto us, and others are helped by our example, or elſe our infirmitie ſheweth it ſelfe to the greater humbling of us, and driving us to prayer, for greater ſtrength. Remember alſo the great honour that *Abimelech* the King had ſhewed him preſently before, & now marke what followeth, the death of his ſon, for any thing *Verſe* 1. No age freed from Gods trials.

he knoweth. Thus is the life of Gods children a mixture of ſweet and ſowre, and a continuall interchange of ſorrow and comfort, comfort and ſorrow.

The circumſtances that amplifie this triall.

2 Let us obſerve the degrees or amplification of this croſſe of *Abraham*, by ſome circumſtances that are laid downe, as firſt that *Abraham muſt take him and ſacrifice him his owne ſelfe, and with his owne hands*, a great matter, and farre more than if he had given him over to another. Secondly, of the perſon to be taken, who was he? thy ſonne ſaith the text, and not thy ſervant. Thirdly, thy ſonne, and not thy wives ſonne alone, as ſome ſonnes be. Fourthly, *unicum*, thy onely ſonne *Iſaac*. Fiftly, whom thou loveſt; all circumſtances of great moment, and greatly to be noted of us, that wee may know in what ſort God will be bold with us his creatures and workmanſhip, when it pleaſeth him. Wee muſt not thinke it ſtrange to be exerciſed even in thoſe things that are deare unto us: But whatſoever they are, ſtill to remember, that *he which loveth any thing more than God, is not worthy of him.* Sixtly, that he muſt goe with him three dayes journey ere he offered him: For the old ſaying is, *Acerbiſſima mora quæ trahit pœnam, & miſericordia genus eſt cito occidere morti deſtinatum.* Bitter is the delay, when puniſhment muſt follow, and it is a kind of mercy to kill quickly, who appointed once is to be killed. Certainly, the griping thoughts and twitching paſſions, that *Abraham* felt in his mind during theſe three dayes, made this triall of his farre greater, than it had beene, if preſently he ſhould have ſmit that blow. Laſtly, that he muſt offer him for a burnt offering: O depth of triall, able to have ſwallowed us up, a thouſand of us! both to lay his hands upon his deare ſonne, and then to burne him to aſhes when he had done, his owne ſelfe making and tending the fire till all was done, and putting peece after peece into the flame, when any was without, and with his owne eyes to ſee all this, and to looke upon it. Here is a triall, to tell us what God may doe, if it pleaſe him. This he did to one farre better than any of us, and yet we muſt be nice and tender, and dainty, and if God touch us but with the ache of a finger or a toe, we ſtraight think he dealeth hardly with us, and he hath forgotten his love: But O learne, learne, and ſee this!

Luke 14.20.

The ſecond part of this Chapter.

Verſ. 3. A true obedience.

THen *Abraham roſe up*, ſaith the text, &c. Here we ſee the moſt wonderfull obedience that ever we reade of, joyned, or rather flowing from a notable faith, and both of them held up with the ordinary props, no doubt of Gods truth and omnipotency. The nature of which, is either to uphold other: For his truth upholdeth his omnipotency, and his omnipotency his truth. And this his obedience is ſet out, even from the beginning, to the lifting up of the very knife.

How the commandements of God ſeeme ſo hard, or to whom.

2 Wee may here obſerve, what maketh the Commandements of God ſeeme ſo hard unto men: Surely not ſo much the nature of the Commandements, as their nature to whom they are given, which being crooked and corrupt, marvellouſly fighteth and rebelleth againſt the ſame ſtrongly. For ſay to an angry, furious and hot-blonded man, thou muſt forgive and love thy neighbour, bleſſe him when hee curſeth thee, doe good to him when hee doth hurt thee, &c. Out hee crieth it is impoſſible, how can a man obey ſuch a law? But ſay to an *Abraham*, that is, to one that is borne againe, and regenerated by the Spirit of God, in ſuch ſort as *Abraham* was, who hath now, God raigning in him, inſtead of old corruption, offer thy onely ſonne, beloved and deare unto thee, even with thine owne hands, and burne him when thou haſt done for a burnt offering, and you ſee here he will doe it without grudging or gain-ſaying. So ſure is it, that if the Lord have altered our nature, *His yoake is eaſie, and his burthen is light.*

Matth. 11.

Well therefore, may we ſay it is with us ſinfull men, as it is with ſicke folkes, who wonder at the ſtomacks, mirth and cheere of the whole, and thinke it a very hard matter to doe ſo: But where is the hardneſs? Is it in the thing, or in the weakneſs of the ſicke?

So I ſay is it, when we thinke any part of Gods law ſo hard, and hard, as many doe.

3 In that it is mentioned, *hee roſe earely*, to accompliſh this buſineſs, therein hath the Holy Ghoſt made manifeſt, not onely his great obedience, but his wonderfull alacrity and forwardneſſe in the ſame; a ſtrange example in ſo hard a matter. But what cannot Gods Spirit effect, if it be powerfull in man or woman?

Friends earthly affections, muſt be warily prevented.

4 He maketh not his wife privy, for any thing wee can ſee in the text, and as wee may conjecture, for feare ſhe ſhould hinder him by any womanly weakneſs or motherly teares, from his bounden and purpoſed obedience. Which if it were ſo, fitly doth it admoniſh us to do the like, when we juſtly can thinke, that our friends affections will any wayes tempt us, or totter us againſt the Lords Commandements.

Verſe 6. A figure of Chriſt.

5 *Abraham tooke the wood of the burnt offering, and laid it upon Iſaac* his ſonne, to go towards the place of death that God had appointed. Behold a lively figure of Jeſus Chriſt, bearing his owne croſſe toward the place of execution, even as young *Iſaac* doth here the wood to burne himſelfe withall, though as yet he knew not ſo much, and in the end God prevented it.

Verſe 7.

6 *Behold the fire and the wood*, ſaith *Iſaac* to his Father, *but where is the Lambe for the burnt offering?*

fering? O prick and wound to the Fathers heart no doubt, when the childe thus ſpake! But hee was reſolved, God, not naturall affections muſt now be obeyed. Therefore he taketh courage to him in a godly determination, and concealing all ſtill from the childe, anſwering him, *My ſon, God will provide him a Lambe for a burnt offering*, and ſo went on with the childe ſtill. In which anſwer of his, being of Gods providence, in a caſe hidden and ſecret as yet, we are notably taught in all diſtreſſes, what to hope, and what to ſay: Surely, even as *Abraham* did to his childe in this place, *Dominus parabit*, The Lord ſhall provide. If the wife ſay with *Tobias* wife, What ſhall we doe, we are poore, where ſhall we have bread for our children, where this, and where that? O be content! *The Lord ſhall provide*, is a good anſwer, a fit anſwer, and the anſwer of Father *Abraham* in this place to his ſon. Lord give us faith, and thou never provideſt more notably a Lambe to ſave yong *Iſaac* here, than thou wilt alſo provide neceſſaries for us to ſave our lives, till the time appointed of thee.

How to anſwer in things yet hidden.

7. But now the matter can be no longer hidden: for they are come to the place, and the deed muſt be done, *Abraham buildeth an Altar there, and couched the wood, and bound* Iſaac *his ſon, and laid him upon the Altar upon the wood.* Though the text ſpeak nothing of any ſpeech of *Abraham* to his ſon, yet like it is that ere he bound him, he ſhewed him Gods commandement, whereunto his ſon readily ſubmitted himſelfe. *Ioſephus* taketh upon him to tell us more, and ſuppoſing ſo ſtrange a thing could never be done without ſome dialogue betwixt the Father and the Son, he ſaith it was in this ſort.

Verſe 9. What *Abraham* ſaid when he bound *Iſaac.*

Firſt, the Father ſpake to his childe and ſaid: O my ſon, deare and beloved, with great care and diligence have I hitherto brought thee up, whom with a thouſand deſires I wiſhed before I had thee: thinking nothing more happy a comfort for mee, than if I might live to ſee thee a man, and leave thee in my place, the poſſeſſor of all that I have when I goe. But behold, it ſeemeth good to him now that gave thee to me, to take thee from me againe, and that I ſhould loſe thee. Which ſince it is ſo: O my gracious childe endure this ſacrifice, for I yeeld to God for my owne part, who ſeeketh this ſervice of us, for his continuall favour towards us, both in peace and warre. Thou art borne by nature to die a death at ſometime, and now thy death muſt not be common, but of thine owne Father, to the Father of all fleſh thou muſt bee offered in ſacrifice: As it ſeemeth, his mercy deeming thee unworthy to die, either by ſickneſſe or war, or any other calamity: But taking thy ſoule from thee in the middeſt of prayers and holy ſervice to his Majeſtie, he will place thee with himſelfe: whereas one mindfull of the end wherefore I have brought thee up, and thou ſhalt underprop mine age, and be my comfort, not of thy ſelfe, and by thy ſelfe, but thou ſhalt leave unto me God my defence and comfort in thy place. Then anſwered *Iſaac*, the worthy childe of ſo good a Father, and ſaid unto him:

Joſeph Antiq. lib. cap. 13.

O my Father, I am content unworthy ever to have beene borne, if ſtriving againſt the will both of God and thee my father, I ſhould not willingly endure that determined by you both, which if none but thy ſelfe would have, my deare father, I would not deny thee.

Thus (ſaith *Ioſephus*) ſpake they each to other, and then all things being ready, up went the knife to give the blow, had not God of his infinite goodneſſe ſtayed the hand. But O mercy memorable for ever and ever in the Lord, who will not the parting of ſuch a father, and ſuch a childe as yet, but ſtaying the matter, altereth the griefe into all joy, and delivering the father his childe againe, ſendeth them both home together with as cheerefull hearts as ever had any couple, no queſtion in this world after any danger. What two examples be theſe for us to mark? The father ſhewing us what it is to be uſed to the yoke from a mans youth, as he was, ſurely it maketh hard things eaſie, and even the very greateſt things to be better performed than ever they would, if ſuch exerciſes often had not been. The Son teaching us what grace is effected by ſuch gracious education, as no doubt this childe had. And both of them laying before our eyes, ſuch a patterne of obedience to Almighty God, even to the loſſe of life, as never we ſhould forget, but beſeech God with daily prayers, that wee may come as neare unto, as any cafe of ours towards his Majeſtie, ſhall require.

Lament. 3. 27.

The third part of this Chapter.

IN that God forbiddeth now at this pinch, this ſacrifice of *Iſaac* to bee made by his Father, We may well conſider how carefull the Lord is, leſt by any example of any commanded thing by him, others ſhould take occaſion to doe the like, without like warrant from him. Which haply in this caſe would have been done, if he had not ſtayed *Abrahams* hand, but ſuffered the matter to be accompliſhed and effected. Men would peradventure have raſhly judged ſuch ſacrifices to have pleaſed the Lord greatly, aed ſo have done wickedly.

Verſe 12.

2. Let us marke here, when the Lord came to deliver here: Not till the knife was up, and even read to ſtrike. It teacheth us for our ſelves, even then eſpecially, to looke for his help, when in mens eyes we are but gone. Yet muſt we truſt no further to helpe, than wee make our attempts by his warrant: For we ſee he did not the like to *Ieptha.*

Verſ. 10. Reade the note upon Gen. 21. ver. 17. Iud. 11.

Verſe 11. Why an Angell ſtayeth *Abraham.*

3 *The Angell calleth*, and forbiddeth, when as God could have ſtayed him by a ſecret power if he would. And why was this? Surely to inſtruct *Iſaac* further, that what his Father did, was by Gods commandement. Secondly, to ſhew him what ſingular care and favour God had over him, and toward him, who ſo notably would deliver him, by an open Angell from Heaven. And thirdly, that all the world might learne by it, that they muſt have very good warrant, eyther to begin, or leave off, any thing belonging and done to honor God by.

Verſe 12.

3 *Now I know*, ſaith the Lord, &c. When he knew before very well, what heart was in *Abraham* towards his glory. But thus would God commend unto all the world, the adjoyning of outward workes to inward faith. Conſonant unto which is *Paul* the Apoſtle, when he requireth a faith that worketh through love, and telleth us that as well, *With the mouth we confeſs unto righteouſneſs, as with the heart beleeve unto ſalvation:* alſo our Saviour himſelfe, who requireth *to the inward acknowledging of him in the heart, the outward profeſſion of him before men.* This is that which Saint *Iames* meaneth, when he ſaith, *Abraham our Father was juſtified by workes, when he offered Iſaac his ſonne upon the Altar.* Seeſt thou not ſaith he, *That the Faith wrought with his workes, and through the workes was the Faith made perfect, &c.* That is, *Abraham* by this meanes was knowne and declared to be juſtified, and his Faith being effectuall and fruitfull by workes, was thereby knowne to be a true Faith, and not a dead Faith. For Saint *Iames* ſpeaketh not of the cauſes of Juſtification, but by what effects we may know that a man is juſtified. True is the diſtinction therefore even of the Schoole-men themſelves: Chriſt doth juſtifie a man *effectivè*, effectually, by working his Juſtification: Faith doth juſtifie a man *apprehenſivè*, apprehendingly, becauſe it taketh hold of Chriſt, who is our Juſtifier: and workes doe juſtifie alſo, but *declarativè*, declaringly, becauſe they ſhew that a man is juſtified, as hath beene ſaid: So Chriſt, Faith and workes, do all juſtifie, but diverſly. True alſo is it that *Bernard* ſaith, workes are *via regni*, but not *cauſa regnandi*, the way to the Kingdome, but not the cauſe of raigning there.

Rom. 10. 9. Matth. 10. Matth. 10. James 2. 27.

How faith doth juſtifie, and how workes.

Verſe 12. The fountaine of obedience to God.

5 I know ſaith God, but what doth he know? That *thou Abraham*, ſaith hee, *feareſt God.* Then behold the Fountaine of all obedience, the feare of God, and the witneſs againe of the feare of God, true obedience: which being true, as it is moſt true, woe and bitterneſs to the inhabitants of the earth, if the Lord be not merciſull; for our obedience being turned into daily, fearefull, and moſt careleſs rebellion, where is our feare of his Majeſty become? Surely the Fountaine is dammed up and ſtopped, and therefore no fruit can flow there-from. Let every man privately apply this, and ſay with himſelfe, I thinke I feare God, but if God give judgement of my feare by my obedience, as he did here of *Abraham*, how will all prove? &c.

Verſe 12. God accepteth will for worke.

6 *Becauſe thou haſt not ſpared thine onely ſonne*, ſaith God, and yet he was ſpared. But this is the nature of our good God, to accept in mercy our will for our worke, and a ready endeavour even for the deed it ſelfe, if he would not ſuffer us to go any further: but this, when the word goeth before to guide the will, and not elſe. For thoſe *Baals* Prieſts being deſtitute of the word, though they lanced themſelves never ſo deepe, yet neither in will nor word pleaſed the Lord. And it is a good place alſo of *Paul, not ſparing the body*, &c. So then with this caveat let us gather great encouragement to ſerve him, who will in reſpect of our readie minde, acknowledge that we have not ſpared this or that, when indeed yet, it is ſpared, though not by us. Can we feare or doubt of reward if we do it, when ready will is thus regarded? Or doth that doctrine of God condemne good works, which thus aſſureth us good will is reſpected? Yet ever beware to exclude Gods mercy, and to put in place of it the workes merit.

Coloſſ. 2. verſe laſt.

7 Conſider what I ſhall now note unto you, and regard it with me from your hearts. Is *Abrahams* willingneſs to offer his ſon, a token of love and great affection to the Lord? So ſaith the Lord here, and ſo he taketh it, even as a worke that was done for his ſake, and which but for his ſake could not have beene obtained at *Abrahams* hands, for either gold or ſilver, by all the men in the world. O hearts of ours, then that they could feele! O eyes of ours, that they could ſee! what affection was it in the Lord to us, not to lay onely his owne and onely Son, beloved and innocent, upon the Altar of the Croſſe for us, and to have up the knife as ready to do it, but indeed to do it? O love of loves! what love was this, and what affection to us was this? *Abraham* was commanded of our God who could command: *Abraham* ſhould have ſinned if he had refuſed, ſo ſhould not God. Therefore if the one ſhew love in *Abraham* a creature; what doth the other in God the Creator? Well might it be ſaid with a vehemency, *So God loved the world.* So I ſay, and ſo as no tongue is able to ſpeake of it, nor pen write, nor heart thinke. The Lord give faith and thankfull feeling evermore.

Iohn 3.

God will provide for his ſervice, if we truely purpoſe it.

8 *Abraham* thus ſtayed from ſacrificing his Son, yet failed not of a ſacrifice in his roome, but *lifting up his eyes, he ſaw a Ramme caught by the hornes in a buſh, him he tooke and offered.* Now remember we what *Abraham* ſaid to his Son before, that *the Lord ſhould provide him a Lambe.* Was it not ſo? Did not God provide this Ramme to ſupply yong *Iſaac* his place? No queſtion hee did, and no chance, but Gods guiding hand brought him thither, and faſtned him there.

What

What ſhould we learne then by it, but this, that if our hearts be ſet indeed to ſerve the Lord in our place and calling, certainly he will never ſuffer us to want the thing that ſhall be neceſſary and expedient for us thereunto. A great comfort and a true.

9 *Abraham taketh the Ramme*, and yet none of his owne: but *Abraham* was aſſured no doubt that it was Gods doing, and being ſo, hee maketh no ſcruple to accept of Gods offer and providence, no more than *Eliah* made queſtion how the Ravens came by the meate which they brought him. We cannot follow *Abraham*, except we had his warrant. *Verſe* 13. 1 King. 17.4.

10 *Abraham calleth the place, the Lord ſeeth*, or *provideth*, ſhewing therein his care to continue the memory of Gods mercy, not of his owne fact, though indeed it was moſt notable, for if he had, he would have given ſome other title that ſhould at leaſt have glanced that way, but he doth not, and ſo ſhould we ever ſeeke the Lords glory, and not our owne. Surely if we honour him, he will honour us enough. Moe things might be noted in this Chapter, but let theſe ſuffice. *Verſe* 14.

CHAP. XXIII.

Two things in this Chapter eſpecially.

{ *The death of Sarah: verſe* 1. *and* 2.
{ *Her buriall*: 3. *to the end.*

IN mentioning ſo preciſely the age and death of *Sarah*, we may note the ſingular account that the Lord made of her, and if we marke it well, wee ſhall ſee it a prerogative above all other women. So would the Lord by all meanes incourage us to ſerve him. *Verſe* 1.

2 In that a woman who by nature is not ſtrong, in ſuch troubles and griefes many times as ſhe had, ſuch removes and travels through forraine countries ſhould live ſo long, how noteth it the power of God greater than any weakneſs, and how ſhould it comfort us againſt any infirmity of body whatſoever. God ſtrong, though we be weake.

3 When it is ſaid that *Sarah died*, though ſhe lived ſo long, remember ever the tale that ſhall be told of all fleſh firſt or laſt, he is dead, ſhe is dead. Thus you heard in the fift of this booke of a great ſort that ever they died were their yeeres never ſo many. Againe it teacheth us, that there is both a better life, and a worſe death than here is in this world, otherwiſe what preheminence had Gods children over the wicked, ſince they die as well as they? The tale that ſhall be told upon all.

4 But where died ſhe? the Text nameth the place, in *Kiriah-Arba, in the land of Canaan*. Thus did the Lord place and ſet downe in that country certaine pledges and pawnes to aſſure the reſt that hee would in time give that land unto them as he had promiſed, and they ſhould poſſeſſe it. So may we now be aſſured of the kingdome of Heaven, that for ſo much as many of our brethren and ſiſters are already there placed, and have taken poſſeſſion before us, ſurely we alſo ſhall follow, and he will give that land, even that heavenly *Canaan* and new *Ieruſalem* for ever and ever. *Verſe* 2.

5 *Abraham* lamenteth his dead, but not the eſtate of his dead. So did Chriſt our Maſter ſorrow for his friend *Lazarus*. So are we permitted by the Apoſtle, keeping a meaſure as men and women *that are not without hope*. So doth the wiſe *Syrach* counſell, and ſo hath all laudable cuſtome ever allowed. This moderation appeared in *Abraham*, for in the very next verſe it is ſaid, *Abraham aroſe, &c.* Iohn 11.35. 1 Theſ.4. Syrach.22.11.

6 *He talked with the ſonnes of Heth*. Where we ſee and learne, that ſo we ſhould give place to ſorrow, that in the meane while we regard alſo things neceſſary, as the buriall of our friends, and ſuch like: otherwiſe, our paſſions be impatiences, and as we offend the Lord greatly, ſo all wiſe men will miſlike us worthily. Sorrow muſt be moderated.

7 He telleth them *he is a ſtranger, &c.* A great token of his rare humility and lowlineſſe of minde, though he were in many reſpects a very great man. Then he ſeeketh nothing amongſt them, but *for his mony*, as good a teſtimony that way againe of a contented minde, though hee poſſeſſed nothing amongſt them.

8 *Nay ſay the Hittites, my Lord thou art a Prince of God amongſt us, take therefore our chieſeſt places and bury thy dead in*, a very great kindneſſe and courteſie on their parts againe. And let us marke in it, that humanity and bounty beare a moſt glorious ſhew even in Heathens. O how can ſuch vertues then diſgrace Gods ſervants, and profeſſors of a better doctrine than ever heathen knew! *Verſe* 6.

9 *Abraham bowed himſelf unto them*, and yet they were Heathens, to ſhew that he well eſteemed both them and their kindneſs. But wee have not ſo much good nature many of us to our owne brethren that are of the houſhold of faith with us, what love ſoever they ſhew unto us. Pride, and diſdaine, and ſcorne, are the flowers of our garland, and yet none ſo good Chriſtians as we, if we might be our owne judges. *Verſe* 7. Pride and diſdaine.

Verſe 11. Why *Abraham* would buy, and not take of gift. 2 Sam. 24. 24.

10 Divers offers are made him in great good will without any money; but *Abraham* would not ſo accept of them. He will *buy for his money*, but not take it of gift. And why ſo? Happily becauſe he would not receive at mans hands as beholden to him for it, what God had ſo often and ſo aſſuredly promiſed to give him. He would not prevent Gods gift in any part.

Verſe 16. Money, why called currant.

Laſtly, you have here the name of currant given to money, to note the uſe of it, not to bee hoorded up and lye in a corner, but to paſſe from man unto man according to his name. Wee read that money was firſt Leather, then Braſſe, then Silver, then Gold, but what ſaith one? I pray you note it. *Quibus gradibus crevit pecunia materia, iiſdem decrevit antiqua mundi ſimplicitas, probitas, & integritas.* Looke how money increaſed from baſer to better, by the very ſame ſteps did the world decreaſe from good to worſer, for the world was firſt golden, then ſilver, then braſſe, now leather or lead, or worſe, if any worſe thing you thinke good to name. Money is better, and Men worſe, the cheſt ſtored with better ſubſtance, and the ſoule filled with worſe ſins, yea even with all ſins that ſo ſinfull a world can bring forth and infect withall.

CHAP. XXIIII.

In this Chapter eſpecially conſider theſe things.

The counſell and commandement of Abraham touching a Wife to be taken for his Sonne,
The obedience and care of his Servant in that behalfe.
The contract or Matrimony it ſelfe.

Verſe 1. God can inrich at all times.

MOre particularly marke in the firſt verſe, that *Abraham* is both old and rich, and let the uſe of it be this to aſſure our doubting minds, that God is able to ſuſtaine us, when ripeneſs of wit, valour of body, and all naturall power to worke, labour, toyle, and draw with the world are gone. Yea, not onely to ſuſtaine us, but with very great abundance to bleſſe us as here he did *Abraham*. Therefore tye not God to yeeres, nor his mercy ever to the meaſure of your wit, But feare God in your youth, ſerve him in age, and be aſſured that neither youth nor age, ſhall want the benefit of his mercifull providence. Away with that ſpeech, that if we be not growne at 20. wary at 30. and rich at 40. there is never hope of ſtrength, wiſedome, or wealth, for God is free, and not tied to times.

Verſe 1. Gods bleſſing maketh rich. Prov. 10.

2 But how came *Abraham* by his riches? The text anſwereth, *the Lord had bleſſed him in all things*. Thereby giving the wealth of *Abraham* to the Lords mercy, and not to his owne induſtry. So it is ſaid elſe-where, *Benedictio Dei facit divites, & benedictio Dei ſuper caput juſti*; The bleſſing of the Lord maketh rich, and the bleſſing of the Lord is upon the juſt. Earthly wretches aſcribe all to their owne labours, policies, and fetches, but ſuch unthankfull hearts were there ever.

In a ſtrange country God can inrich.

3 Paſſe it not over alſo unnoted where or when God made him rich, ſurely in ſtrange countries, and when he was a very traveller and paſſer from place to place, not ſtayed or placed any where. Even then in this wandring time, which the old ſaying is, doth not gather moſſe, yet God was able to bleſſe him, and to make his ſtore increaſe. Surely in ſuch places it had beene great power in God to let him ſtill paſſe amongſt them with life, though he had left him and let him be poore. But the Lord would even this alſo: and therefore where, where, is not God able to do for his, if they pleaſe him?

Verſe 2. Degrees of ſervants and order of *Abrahams* houſe.

4 *Abraham ſaid to his eldeſt ſervant, &c.* Then we ſee in *Abrahams* houſe, order and degrees reſpects and regards divers of ſuch perſons ſerved him according either to time or qualities, or ſome circumſtances juſtly moving thereunto. This we may follow in our dayes, wiſe men do it, and God diſliketh it not.

Verſe 2. Putting his hand under his thigh, what.

5 *The putting his hand under his Maſters thigh*, noteth unto us the forme and manner of private oaths miniſtred privatly in thoſe dayes, of Superiors to their inferiours: for publikely equall perſons did otherwiſe. Or if you will, it ſheweth the ſervants obedience towards his Maſter, and his Maſters power over him.

Verſe 3. What men ſhould thinke of, that take an oath.

6 If we conſider the titles that *Abraham* giveth unto God, here they ſet out the terror of his Majeſty, and the might of his power, as alſo that to him which is about to ſweare, nothing is more fit to be thought of, than the power of God to puniſh falſehood, if it be avouched with an oath in his name. The forgetting whereof, maketh many a man and woman caſt themſelves and their ſoules headlong into great dangers.

Verſe 4. Religion chiefly to be reſpected in mariage.

7 That exception that you ſee the old man take here againſt the daughters of the countrey, and his expreſſe commandement for a wife to be taken to his childe out of the number of the faithfull, teacheth us notably, if we have *Abrahams* ſpirit in us, to give Religion and the true feare of God the upper-hand of all honour, friends, wealth, and glory of the world whatſoever, in all matches and mariages that we ſhall make either for our ſelves, or our friends, children, or charge.

charge. Conferre it with *Geneſis* 28. *Deut.* 7. *verſe* 3. 2 *King.* 8. 18. where the like doctrine is taught.

Parents authority in childrens mariage.

8 Paſſe not over againe in this talke of *Abraham* about the mariage of his ſon without noting, what power the parent then had over the child in guiding his choiſe and not leaving him liberty directly without cauſe to ſtray from his liking: oppoſe it againſt the licentious rage of children in theſe dayes, whoſe wit, and onely wit in this caſe muſt be followed, ſay parents to the contrary by grave experience whatſoever they can. Yet ſtandeth it faſt even in this matter as in all other, he that deſpiſeth me, ſhall be deſpiſed of me, and he that deſpiſeth parents, deſpiſeth God, who hath ſaid, *Thou ſhalt honour thy Father and thy Mother, &c.* Now ſhall children thinke that honour of word, cap, or knee, is due, and the greateſt matter of all others, either to their owne good or parents comfort, belongeth no further to them than they liſt? It cannot be. Therefore who ſo in this matter taketh not parents good adviſe and conſent, he deſpiſeth God, and the curſe doth reſt upon him, without repentance.

Verſe 5.

Verſe 6.

9 In the 5. verſe the Servant reaſoneth with his Maſter, and putteth a caſe. Conſider in it I pray you and learne, how it is not enough onely to beware of forbidden evill, when a man taketh an oath, but care alſo muſt be had leſt in things commanded we offend, not knowing the full drift and ſcope of the commandement. And for this cauſe doth this ſervant thus queſtion with his maſter.

Abrahams great faith.

Verſe 7.

10 *Beware* ſaith he, *that thou bring not my Sonne thither againe*, meaning into his own country out of *Canaan*. And why thinke you? Surely leſt he ſhould loſe the inheritance promiſed him there by God. Why was the matter now in any likelihood? truely no. *Abraham* was but a ſtranger in *Canaan* yet, neither had any more poſſeſſion than the Sepulcher hee bought there for to bury his wife in. But by his faith which wavered not one jot in Gods promiſe, he poſſeſſed even the whole Land, and therefore he would not ſuffer his ſonne to be removed thence to the woman, if the woman would not come to him. O that we had ſuch faith to beleeve what is promiſed us, and to expect it with aſſuring hope, then ſhould our hearts be free from many cares that now oppreſſe them, and wee poſſeſſe to our good content what yet in mans eyes wee have no hold of!

11 In the 7. verſe *Abraham* maketh mention of the Lords calling of him out of his owne country, into that where he now was, and ſo ſtayeth himſelfe upon that, that by no meanes hee will doubt but God will goe forward with his mercy begun in this and by this his calling. So, ſo, and even ſo ſhould all we be in that calling whatſoever unto good that God vouchſafeth us. As for example, if the Lord have called us into the land of light by hearing the word preached unto us, or any other good meanes whatſoever, neither ſhould the world, nor wants of men, neither any thing in this life, make us returne to the land of darkneſs againe. So of Magiſtracy, or Miniſtery, or ſuch like, the calling of God ſhould be our ſtrong ſtayes to goe through with it againſt all aſſaults to the contrary. But eſpecially this is a place, and an example for them that for any earthly preferment in mariage of their children, can bee very well content that they ſhould be carried from *Canaan* even againe and againe to *Meſopotamia*, that is, from the grace and light of God which hee hath given, and from the place where he hath promiſed to give an inheritance, into the miſts and clouds of old ignorance againe, and all damnable ſuperſtition. *Abraham* here abhorreth it, though his Son ſhould loſe his wife thereby: and ſurely as he ſhould be our example to follow ever, ſo ſhall he be their condemnation that will not do it.

Note well.

The arguments of *Abrahams* faith.

12 Marke againe in this verſe the arguments whereby *Abraham* ſtrengthneth his faith. Firſt he alledgeth the deed of God in theſe words, *qui eduxit me, which brought me out*. Secondly, his promiſe, *qui loquutus eſt & juravit*, which ſpake unto mee and ſware. And why doth he not alledge his owne doings, and ſay, becauſe I obeyed him, and left mine owne country for him; or becauſe againe I offered to kill this ſon of mine when he bad me, and to offer him up in ſacrifice to him; or ſome ſuch like? ſurely becauſe the children of God were never acquainted with bragging of their owne workes, and putting God in the noſe with their owne merits. Some doe it, and alas will not ſee how they offend in it, but men and women poſſeſſed with Gods ſaving ſpirit, never did it, neither will do it. *Abraham* knew merits in him were no ſuch props to his faith, as mercies in God, and therefore ſilent in the one, with comfort he alledgeth and remembreth the other. So let us do if we have no calling but the common calling of Chriſtians. And if we be further either Magiſtrates, or Miniſters or ſuch like, thē conſider alſo how fitly we may do it. For as *Abraham* had the deed of God in bringing him out, ſo have Magiſtrates and Miniſters, in giving them that place. And as *Abraham* had his promiſe and his oath, verily ſo have they, that he will be with them in the cauſe of Juſtice, and in their Miniſtery to the worlds end. Be it concluded then in our ſoules for ever, that the Angell of God ſhall be with us, as here *Abraham* ſpeaketh, ſo long as we live, to honour God by a faithfull ſervice, and not our owne ſelves by ſome ſubtill ſeemings, for God ſeeth.

2 Chro. 19. Math. 28.

13 I cannot but remember you of it alſo, how then the ſervant putteth the caſe, the woman would not come ſo farre, *Abraham* doth not bid him tell her what wealth ſhe ſhall have, what riches

riches and treasure, and that his son should have all, or so forth, but he answereth by his trust and assurance that the Lord would move her and bring it to passe if it were his liking, and therefore he saith, *The Lord shall send his Angell, &c.* Thus ever, ever doth Religion perswade one way, and earth, and flesh, and the world, another way.

Verse 8. Doubting minds should be fully taught.

14 But *if she will not* saith he, *then, &c.* Where we see how fully doubting mindes are to be instructed. Oftentimes do we promise good unto men in the name of the Lord, and we hope it shall come to passe, yet wisedome would that we should more fully teach and say, as here *Abraham* doth. But, *if she will not, &c.* That is, yet if God will not thus and thus doe for causes knowne to his wisedome and not unto us, then this and this shall be your estate, &c.

15 *Onely bring not my Son backe againe* saith he, repeating againe what he had once given in charge before, and we noted it. O constant heart! both to abide himselfe, and to keepe his posterity in a strange country, being once called thither, although with wealth he might returne, and with his owne kindred peradventure live more quietly. What a thing in a godly mans heart is a place appointed him of God. How is he not fickle and fugitive, onely for greater worldly good, without any direction from a better cause? Yea, how must not a man like without God his liking, nor carve for himselfe a portion of this world where himselfe liketh, but where the Lord will be content, remaining constant, and with the same contented, till the Lord give a going out. *Abraham* had his griefes here no doubt, and probably may we thinke the *Cananites* were not to him as his kindred, nor *Canaan* as his owne country. Yet so would the Lord. And we see before our eyes that the heart of *Abraham* answereth to the Lord; O my God, I am content to doe it, and his tongue chargeth his servant againe, *Bring not my Son backe, &c.*

Psal. 27.

Vers. 9.

16 *Then the servant sware*, saith the Text. That is, after he had inquired, questioned, talked, and was fully instructed concerning his masters will, and the end of his oath, then he sware. A very good example, to teach all men how an oath is to be taken. But alas! where is this conscience, and care, and feeling, with feare to abuse this duty? Where is he that searcheth and seeketh to know the matter, and the depth of it, how far it may charge him? what he is requested to sweare unto? Yet thus doth *Abrahams* servant here, and let us note it.

The second part.

Verse 10.

THe Servant thus instructed and sworne, prepareth to his journey, and *tooke ten Camels, &c.* Teaching and shewing this wisedome, that a thing is not onely to bee done, but even all such things also as may be fit to the good bringing of it to passe, are likewise to be cared for and taken with us, as here this servant did.

Verse 11.

2 His *making of his Camels to lye downe*, as it here is mentioned, may remember us how a good man regardeth even his beast. The time and the place may shew the servants diligent care to observe and regard all good opportunities, to come by any entrance or successe in the matter he goeth about.

Verse 12.

3 His prayer to God that he would direct him, sheweth his faith and bringing up in *Abrahams* house. Also, how hee trusted not in his owne endevours, though yet hee used the best, but onely his confidence was in the blessing of God, who is able to effect and hinder what he will.

Verse 13. The simplicity of education in the dayes of the Patriarks.

4 *Whilst mens daughters came to draw water*, saith the Text, and afterward in this Booke wee shall reade, that *Iacob found Rachel keeping of sheepe*. Both these declare unto us the simplicity and plainnes of those dayes, touching education of their children. I beseech you, where were these golden, silken, pearled, and idle dames that our dayes yeeld, when water-pots and sheep-hooks were thought no hurters of womens hands, by the very Parents themselves? I urge it not for imitation, but for moderation.

Verse 14. A mark for to choose a wife by.

5 The servant nameth a marke, whereby he desireth of God he may have notice, which the woman shall be, that he should chuse for his masters Sonne. *Grant*, saith he, *that she which saith drinke, and I will give thy Camels drinke also, may be she, &c.* I pray you marke the marke that he wisheth in his masters wife. Is it not a sweet and courteous nature, rather than a gay gowne and a lofty looke? Is it not a lowly and loving mind, rather than any wealth and pompe? Surely it is, for he wisheth this, and leaveth out those. And peradventure touching the last, the servant had heard it out of the mouth of long experience, that *Divite fœmina nihil intolerabilius*. There is nothing more intollerable than a rich woman. Except God governe, let me adde I pray you: for his grace maketh many old sayings to faile of generality. Yet something there was, or is, that such Proverbs arose in times past, and are still called to remembrance in our dayes upon occasions. Surely, all be not Saints that go for Saints before strangers, it may be feared.

Verse 14. Mariage goeth not by hap. Prov. 19. 14.

6 *That thou hast ordained*. Marke this word well, and in it observe the judgement that the servant had of mariage; namely, that there was no hap nor chance in it, but that every one is served according to the ordinance of God, either with comfort or crosse. It is not all one with that which *Salomon* saith: *House and riches are in the inheritance of the Fathers, but a prudent Wife*

Wife commeth of the Lord? How doth this good judgement then ſhew unto us the good order in *Abrahams* houſe for knowledge and inſtruction. Hee that walketh in the Sunne will bee Sunburned, ſaith the Proverbe, and ſurely where good inſtruction is in a Houſe or Towne, the people will ſavour of it. Would God our ſervants might thus ſavour of the talke they heare at our tables or otherwiſe, as this man did. But alas! what know I? Nay, what know yee your ſelves of your ſelves? Without doubt this, that if carping and gnawling of others, if ſwearing and filthy ſpeaking, if mocking and cenſuring the way of truth, if Papiſme or Atheiſme bee a colour worthy carrying, our ſervants may learne in our houſes, and of us to carry ſuch colours: but as for Religion and ſound judgement in the ſeverall branches of Gods Booke, alas, alas, it is not to be had with many of us, nor amongſt us.

7 By the word *mercy* in the ſame verſe, appeareth the nature and heart of an honeſt and faithfull ſervant, that hee would not onely have things fall out to his Maſter, but in mercy to fall to him, that is, all for the beſt, and his comfort, if it may any way bee more than other.

A good heart of a ſervant to his Maſter.

8 Now what ſucceſſe had this prayer of a true ſervant with God? I pray you marke the 15. verſe: *Ere he had left ſpeaking* ſaith it, *Behold Rebeka came out, &c.* See then the gracious goodneſs of God, and how open his care is to one that is carefull of the credit committed unto him, be he ſervant or whatſoever elſe. Even before he had left ſpeaking, the Lord anſwereth this ſervants deſire, and ſendeth by his hidden powerfull providence, this Maid *Rebecca* to come to the Well to him. Now, if we conſider what he went about, and what the Magiſtrates and Miniſters here appointed in earth amongſt us goe about, is there any compariſon? then with aſſurance may they goe on in their places, that God will regard them, and give them his bleſſing, when he thus dealt with this ſervant?

Verſe 15.

9 In that ſhe came forth with a Pitcher to fetch water, the ſervant having prayed as you ſaw before in the fourteenth verſe, note the wonderfull providence of God, how it ruleth every action, and ſuffereth nothing to goe by chance as many dreame. For was there no time to fetch water but now, when the Servant lay by the Well waiting for Gods direction? Yes many times might ſhee that day have ſtored her ſelfe, had not God directed even to that time. And what God will muſt come to paſſe.

Verſe 15.

God diſpoſeth times and ſeaſons.

10 *She goeth downe, filleth her Pitcher, and away againe*, ſaith the text. Here is then no tarrying, no gazing at paſſers by, or ſtrangers, no prittle prattle, or telling of Tales, but modeſty, ſilence, and ready diſpatch of that which is gone about. A good example for youth, if it were carefully followed.

Verſe 16. 17. &c.

11 But the Servant ſeeing her make ſuch ſpeed, runneth to meet her, and praied her *that hee might drinke of her Pitcher, She ſaith unto him, drinke Sir.* In the ſervant note ſtill no overflowing of his buſineſs, but having commended his ſuite unto God, he beginneth to try the very firſt that came, to ſee if his marke before mentioned might be found in her. In the Maid marke all gentleneſs and courteſie of nature, with ſpeech convenient; neither a foole to ſay nothing, nor yet over bold to talke at randome. When ſhe had given the ſervant drinke, then ſee I pray you, how no doubt by Gods very direction, ſhe uſeth thoſe words that the ſervant had prayed God before might be a marke for him to know the Woman that God had appointed for his Maſters ſon by. *I will* (ſaith ſhe) *draw water alſo for thy Camels.* By which the ſervant knew it was his Miſtreſſe that ſhould be, Gods gift and appointed match for his Maſter *Iſaac*. Then he wondred to conſider Gods mercy and providence, fitting things ſo quickly and graciouſly upon his prayer, and bringing ſo forward the cauſe of his comming. And indeed the manifeſtation of Gods providence is wonderfull, for which of us could once ever have thought, that ſuch things ſhould have come to paſſe as now we know and ſee? Happy is that heart that is contented with Gods will, and praiſeth his name for well and woe.

Fit behaviour for a Maid.

The manifeſtation of God his providence is wonderfull.

12 Then the ſervant tooke forth *a golden abilement, &c.* Where we may ſee, how although he was perſwaded that this was the woman whom God had appointed for Wife unto his Maſter, yet doth he uſe ordinary meanes, as gifts of Gold, to procure her to conſent. Therefore wee ſee the children of God do never reaſon thus, if God have appointed the matter, it skilleth not what I do, but they uſe the appointed meanes, and leave Gods counſels to himſelfe. Our Saviour fled into Egypt from *Herods* tyranny, and yet God had appointed that he ſhould not ſo die. And in the Acts of the Apoſtles, they tooke broken peeces of the ſhip, and ſo got out, yet foretold that they ſhould not periſh; with many ſuch examples in the Scripture. Againe, wee may note here, that ſuch golden attiring as this, and Jewels, are not ſimply condemned in all women. But it is the manner, or meaſure, or calling, that maketh things not allowable. Conferre this with *Peter* and *Paul*, forbidding broidered haire, &c. as alſo with the third of *Eſay*, and interprete one by another. Maſter *Cranmer* in his booke of the Sacrament, ſaith, thoſe places of *Peter* and *Paul* be denials but by compariſon, and not ſimply. But I need not to ſpeake in this matter. We are too apt to take more than is allowed, when men are but carefull not to reſtraine what is allowed. Both are extremities, and the middle way is the good vertue ever commended.

Verſe 22.

Mat. 2.

Acts 17.

Attire in women.

13 The

Verſ. 26. Thankfulneſs to God.

13 The ſervant *bowed himſelfe* when he ſaw how all fell out. And we are to marke in it, how Gods children ſhould not onely pray in their wants, but alſo bee thankfull in their wealth, for ſo doth this ſervant. He beggeth Gods aſſiſtance, and now that he evidently ſeeth it, he boweth himſelfe, and bleſſeth the Lord for it. But God forgive us our unkindneſs in this behalfe: for if ten of us be cleanſed, nine of us never returne to give thankes.

Verſ. 31. A notable ſervant. The like is read of *Populius* a Romane, that he refuſed all entertainment of King *Antiochus*, untill he heard of him that hee would be ruled by the Senate, about which meſſage he was ſent. Diſcretion in doing a meſſage.

14 In the 31. verſe, and ſo on, it pleaſeth the Spirit of God to note *Labans* kindneſs, and good entertainment of this ſervant, when once he had heard of him by his Siſter, and no doubt it is ever thus done, to commend unto us courteſie and gentleneſs, and to bring us in diſlike with curriſhneſs and hardneſs. But when meat was ſet before him, the ſervant will not once taſt of it till he have done his meſſage: more carefull a great deale of his Maſters buſineſs than of his owne belly. Where are ſuch ſervants in theſe dayes?

15 When you come to the ſervants tale, I pray you note how hee leaveth out that which haply might have offended them, namely, how *Abraham* his Maſter gave him in charge in no caſe to bring backe his Sonne amongſt his Kindred againe. It ſheweth ſuch wiſdome and diſcretion in a good ſervant when he doth his meſſage, as is ever to be followed of all that read it. And it ſheweth alſo, that although no untruth be to be avouched, yet neither is all truth ever, and at all times to be declared.

Verſe 49. The underſtanding and affection of the godly when a thing is ſaid to them.

16 When the ſervant had thus ſhewed how all things had hitherto fallen out, even by Gods mighty and mercifull direction, yet leaveth he liberty to the parents and friends, if yee marke it, to diſpoſe of their child and ſiſter as they would. So ſee wee in thoſe dayes, how the godly abhorred to wring mens children from them by indirect meanes, if the parents were unwilling to beſtow them ſo.

Note.

17 In the anſwer of *Laban* and *Bethuel* unto the ſervant when he had ended his tale, marke the nature or manner of the godly, both for underſtanding and affection. Touching the firſt, you ſee they taſt a good tale when it is told them, and diſcerne God in his works. And touching the ſecond, they ſeeing the matter was of God, gave anſwer thus: *Wee can ſay unto thee neither evill nor good, behold Rebeka is before thee, take her and go.* Both theſe are very ſpeciall graces where God doth grant them, but rare graces wee muſt needs confeſſe in our daies, in compariſon of the greater number. For how many ſavour nothing whatſoever you ſay out of Gods Booke unto them, but are in this matter even void of all capacity, though in worldly cauſes quick enough. Then for affection how many wilfully ſtrive in mind againſt that thing, that yet in conſcience they are convinced to be the will of God. So that where is the man or woman almoſt (wee may ſay) among many, that hearing Gods will told them, and made rather more manifeſt than this was here by the ſervant, is ſtricken, moved, and touched with it inwardly, yeeldeth unto it, and ſaith: Sir, I can neither ſay good nor evill unto you, this thing is of the Lord that you tell me, I ſee his will, and farre be it from me to reſiſt him, no, my heart is ready, and I am content to do it, &c. Yet thus doe Gods children as here you ſee, let us follow it then, and follow it ever when a good tale is told us.

Honeſt mirth after paines taken. *Verſe* 54. Wee promiſe in haſt, and performe with delay.

18 Then the ſervant bowed againe toward the earth unto the Lord: wherein ſtill marke the conſtant piety of the ſervant, who ſtill, ſtill is thankfull and boweth to God. Againe, in the verſes following, note the cuſtome of thoſe dayes, to give gifts to the Bride, and to her friends. See alſo how it is lawfull to be honeſtly merry when once our buſineſs is done, and charge diſcharged: for now the Servant eateth and drinketh, which he would not doe before, &c.

19 *In the morning* the Servant would be gone, abhorring to loyter and linger in his buſineſs, as all good ſervants do. But let the Maid tarry a little with us, ſaid the friends, and then ſhe ſhall go: which may diſcover a fault of ours, even this thing in the friends, if we obſerve it. For what do many of us when we heare the word of God declared to us by ſome plaine evidence, ſo that we are moved with it? I ſay, what doe wee? Surely even as theſe friends did over night, go take *Rebekah*, &c. That is, we conſent and yeeld, and we are all in heat and haſt, to promiſe all obedience to that which wee heare, and a man would thinke wee were wonne for ever. But after a while, what do we? Truely as you ſee theſe friends, in the morning we are well cooled, or rather evill cooled, our heate and haſt is paſt, and now the Maid muſt tarry ten dayes, that is, now we will delay and deferre, what before we promiſed and purpoſed with all ſpeed. So the longer the worſe, when it ſhould be ever the better, if we were not evill.

20 But the Servant ſaith againe, *Hinder me not, ſeeing the Lord hath proſpered my journey*, &c. Many Servants if they had beene in this place, would have tarried and feaſted, and taken good cheere, and excuſed the matter well enough, that the Maids friends were loath to part with her. But ſo would not this moſt carefull and truſtie Servant do: but having ſped well, he longeth to be with his Maſter to eaſe his minde alſo, which is a ſpeciall good care in a good Meſſenger: for, *ægrè triſtia, ſed citò læta ſunt nuntianda*; Slowly is evill, but with all good ſpeed, glad things are to be told, ſaith the old ſaying. Againe, becauſe God had proſpered him, he would be gone, making Gods mercy a ſpurre to his faithfulneſs and diligence, and not a flower of him, as no doubt many would.

21 *Then*

21 *Then they called the Maid, and asked her consent therein*, leaving this for godly ever, and all to marke, that as children owe a duty to parents, to aske their consents, so even Parents also owe this to their Children, not violently to enforce them against their liking: for who so marieth, marieth for himselfe, and not for his Parents, and good reason that the heart should love whom the life must endure till dying day. Now love is not forced, neither ever can be, but God giveth it reciprocally, if the match be his. No love, no match of Gods making, let Parents thinke, and it is his prerogative to joyne together man and wife. If man will joyne by force and violence, whom God hath not joyned by consent and love, what a boldnes is that in him that doth it, and how will God not endure it, but turne it to his woe? Yet Children againe may not be over bold because of this, but like if they possibly can, where their parents better experienced than they are, justly like. For if they doe not thus, giving all possible place to their parents judgements, surely they do not honour Father and Mother as they should.

Vers. 57. Children ought not to be forced to marry.

22 The Maid then asked, saith *she will*, which was not any lightnes in her, or easines over much to be intreated, but it was a religious yeelding to that without fooliſh delaies, which she evidently saw was the Lords appointment for her. It should schoole us in these dayes to do the like, and never to use niceness and folly, under pretence of modesty, when the matter is discussed already by mutuall eviction of either heart secretly within, that the Lord will have it so. Such dilly dally is fitter for heathens that know not God, than for sober Christians who have vowed obedience in all staied gravity to the Lords good pleasure.

Behaviour for mariage, when an answer is required.

23 The honest and orderly sending her away, *with her nurse and maids*, are commendable practises even with us. But especially marke in the 60. verse, the blessing they gave her when she departed. Our care performeth all things rather than this, and yet this as necessary as many others. *She rode upon Camels*, and was not too tender, but our wanton waies will worke us woe if God do not change us.

Verse 59. *Vers.* 60.

24 In the 62. verse, note how *Isaac* not yet maried (for his Wife that should bee, was but now comming towards him with his servant) lived from his Father, and kept house. Now a dayes rich mens children either marry ere they know how to use a house, or neither marying not keeping house, live to spoile and spend what others carefully have got together. But wise Parents may learne of *Abraham* here, to see, how they will frame in their life time, and then as they like them, leave them more or less.

Verse 62. A good policy for parents.

25 One thing is mentioned here of *Isaac*, which is worthy memory whilst we live. Namely, that *toward the evening he went out into the field to pray*. It sheweth us the custome of those godly Fathers of whom he learned it, now and then to goe forth, and all privately alone, to send up to God the abundance of their hearts, fraught with his feare, to meditate of his mercy continually tasted, to pray against faults continually committed, and after many holy debatings of his favours in them, to turne home againe comforted and even refreshed, that with their God so good and so kind, they have had some conference, as became his children. O wee, wee sinfull and wretched! how many are our walkes for vaine pleasure, and how few or none in this holy order?

Verse 63. O notable custome!

26 As *Isaac* was thus walking in the fields, *He lift up his eyes, and saw the Camels comming, and Rebekah, she looked, and saw Isaac walking, and asked who he was*, the servant answering, that *it was his master: she lighted downe, covered her selfe with a vaile, &c.* Both her lighting and vaile, tokens of her modesty and humility. The marginall note is sufficient for this, if you joyne unto it the 1 of *Sam.* 25. 23. where *Abigail* meeting *David* hasted and lighted also.

Verse 64.

27 The servant declareth all Gods dealing in this matter, and no doubt it both contented and mooved *Isaac*, whereupon *he brought her into his mothers tent*; *he maried her*, well liking of Gods choice; *he loved her*, a token of Gods match; and hee was comforted with her after his Mothers death, to teach us for ever this good, that if God take one thing, he will give another, to the perpetuall praise of his infinite mercy, and the great incouragement of his children to continue in his feare. What a sort of instructions now hath this Chapter yeelded us, and yet neither in this nor in any, is that halfe noted that might be noted, So plentifull is the Spring of this heavenly Water, yea, such a Sea of knowledge and comfort is Gods Booke. This much is more than we thinke of ever: and thus much remembred by this occasion, and practised better, shall yeeld us joy, when all worldly follies shall faile their followers. Wee have here but a time and how short or long who can tell: spend this well and we live for ever: spend this ill, and we die for ever. Life and death differ very much, mirth and misery, weale and woe, joy and paine, I judge, we judge not to be like; but ever and never are piercing darts. The Lord make us carefull, and so I end.

If God take away one comfort, he giveth another.

CHAP.

Chap. XXV.

The chiefe heads of this Chapter are theſe:

Abrahams *ſecond mariage.*
Abrahams *death.*
Jacobs *birth.*
Eſau *his ſelling of his birth-right.*

Second mariage lawfull. Rom.7.3. 1 Cor.7.8, 39.

TOuching the firſt, it is a warrant of the lawfulneſs of ſecond mariage, againſt any prophane mind, that wilfully diſalloweth it. And the Apoſtle is as plaine, when he ſaith, as long as they live together, the man and the woman are each bound to other, but if eyther be taken away by death, the ſurviver is at liberty to marry againe in the Lord.

Verſe 2. &c.

2 Remember how God ſaid, that in *Iſaac* ſhould his ſeed be bleſſed, yet now commeth *Keturah* with ſixe ſonnes on a heape, ſuch events fall out to try the children of God, whether they will cleave to the word or no.

Verſe 5.6. To make a will is wiſedome.

3 *Abraham* maketh his Will and Teſtament in his life time, diſpoſing his goods in ſuch ſort as quietneſs may follow amongſt his children when he is gone. So was *Ezechias* commanded to do by the Prophet, and it is a thing that every wiſe man will be carefull of whilſt he hath time. The neglect of this hath ſpent whatſoever was gathered by him that dyed.

Verſe 8.

4 *Abraham dyeth*, and it is the way of all fleſh as hath often beene ſaid. *He dyeth in a good age*, ſaith the text, *and full of dayes.* Long life is good, and yet life will weary any body at laſt: a fulneſs of time will come to them, that moſt love this World, though it be long firſt: for *Senium vivendi tædium adfert*: Old age will waxe weary of life at length.

Verſe 9. To bury them is a debt of all freinds.

5 *Iſaac and Iſmael his ſonnes bury him.* A duty that parents do owe their children, and children againe to their parents, Husband muſt do this for his Wife, and the Wife likewiſe for her Husband, it is the laſt courteſie and kindneſs to be ſhewed, and it is not a matter of little regard with the godly. They know there will be a meeting againe, and therefore they lay up as it were the bodies of their dead friends, as men lay up their Jewels till ſuch day come. *Iſaac* and *Iſmael* were no great friends once, but yet no jarres hinder them from this common duty to their Father. We are more crooked and wayward, many of us, if luſt do urge us in this point. Our diſpleaſures private hinder us greatly from common good, and our anger laſteth from age to age, to our great reproach.

Verſe 10. Lying of frinds together in buriall.

6 *Abraham is buried with Sarah his wife*, and if they that loved and lived together while they were here, be alſo both laid together in that bed of earth, that all muſt come to, when they bee dead, it is a thing that may well be done, and deſerveth no juſt diſlike of any.

Verſe 11.

7 *And after the death of Abraham, God bleſſed Iſaac*, ſaith the 11. verſe, and how ſweet is it to all Parents, if they marke it. For ſince God is not the God of *Abraham* alone, but of all that feare him: This comfort may you have in your ſoules ever, that when you be gone, yet he remaineth and liveth for ever, to bleſſe and proſper, to defend and comfort your Children after you, that are now your care.

Verſ. 16. A comfort for all ſuccourleſs children.

8 In the Genealogie of *Iſmael*, having twelve Princes deſcending of him, ſee what God can do for a poore boy that was ſent out with a bottle of water, and as it were left to the wide world and to his fortune, as ſome ſpeake; O powerfull God! what cannot he doe, and whom cannot he exalt if it pleaſe him? Servants and all ſuccourleſs children looke at it.

Verſe 21. God taketh his owne time to give children.

Rebekah was barren long, and had no child, both to her owne and Husbands griefe no doubt. But ſo it pleaſed God then, and ſo now it pleaſeth him often alſo, to ſchoole his children, by withholding their wiſhed comforts from them a time. *Iſaac* had a promiſe, that he ſhould have ſeed, and in his ſeed the family and line greatly increaſed, yet God muſt have him waite for it, and tarry his good pleaſure in patience, which we muſt marke. *Iſaac* prayeth for his Wife, and the Lord is intreated; to ſhew us what couples ſhould do one for another in this behalfe, and how well the Lord liketh it, when they do it.

Verſe 22. The onely refuge of the godly.

10 Then ſhe conceived, and being with child, ſhe felt them *ſtrive in her body* together, and marvelling at her caſe, *ſhe went to the Lord to aske him.* Noting thereby to us, that there is no refuge to the godly ever in their diſtreſſes more than this, to get them to the Lord, and to learne of him ſome comfort for their caſe. But how did ſhe aske of the Lord? Surely there is no certainty laid downe unto us, and therefore as wee cannot be reſolved with any certainty, ſo is the ſilence uſed an evidence that there is no neceſſity: the matter is not to us materiall. *Auſten* ſaith, whether ſhe went unto the Altar that *Abraham* had built, or *Melchiſedeck* was yet alive, or ſome ſuch man, or any other way that I cannot remember and think of, ſaith he, this is certain, the Scripture is true, and ſhe asked God. Others ſay this was before *Abraham* dyed, and that ſhe asked

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asked of him, and had her answer as followeth: others say happily in a dreame she was told, or by some inward revelation, or by some Angell.

11. When the children came to be borne, *Esau is borne red and hairy.* So useth nature sometimes in mens bodies, to bewray their future manners, qualities, and conditions: *Iacob* is born the latter, whom God could have made first, if it had pleased him; but he would have it known that he was chosen meerely of grace, and not as more excellent, because the elder. *Hee held his brother by the heele*: which heele signifieth his posterity, over whom the Israelites ruled, not by nature, but by God.

Verse 25. Why *Iacob* borne latter.

12. *Isaac loved Esau, and Rebekah loved Iacob.* Such diversity in affection of Parents to their Children, we see daily. Sometime with reason, and often without. Here a reason is added of the fathers love; to wit, because he loved Venison, which *Esau* often killed for him. But of the mothers no reason is given, happily she loved *Iacob* more, because God had chosen him before *Esau*. Whatsoever it was, certaine it is, shee loved him whom God loved. But something was in *Iacob* that pleased her we may probably thinke, for this is the difference of Gods love and mans, that the reason of his is ever in himselfe, and not in the party being a sinfull man, but the reason of mans love, is in the merit of the party, lesse or more ever.

Vers. 28. Diversity of affection to Children even in godly parents. Rom. 5.

13. *Sell me thy birth-right now, &c.* As if he should have said, often hast thou offered, now performe it, and let me have it, and thou shalt have to refresh thy hunger withall. But was this a brothers part, to prey as it were upon his brother, and to lie in waite for a vantage? Surely if he had beene but a stranger, humanity would have relieved his hunger, either *gratis*, or for lesse then a birth-right, much more his brother. How then may *Iacob* be excused here? This answer of good men is, that in an extraordinary thing, wee may not use an ordinary measure, judging of it, as of other things that are ordinary. The Lords purpose was to derive the birth-right to *Iacob*: this occasion and opportunity falleth out, *Iacob* taketh it, and let us leave all to God, and make no doctrine either of rebuke to others, or imitation to our selves by extraordinary facts.

Verse 31. How may *Iacob* be excused for the birth-right to get it thus.

14. *Loe I am almost dead, what is then this birth-right to me?* A very bad speech of an earthly minde, that measureth all by the belly, and thinketh nothing of use that profits not that way: and we cannot better conceive of this speech, than by the like. Suppose a Christian in distresse seeketh comfort some way of a Turke; he shall say, if thou wilt forgoe thy faith and profession, thy title and interest in Christ and Religion, I will releeve thee. The Christian shall thinke and say: My distresse is great, and what good doth my faith and profession now to me, can my title and name now relieve me? Can I live by the name of Christianity? Is either meate in my belly, or money in my purse by religion? No, I may die for hunger, and lie in prison for want, for all my Christianity, and therefore better it is for me to take gold and silver, meate and drinke, pleasure and comforts of this life, and be out of this want, then to cleave and be wedded to my faith still, away then with this that helpeth not, and welcome that that never failes. For give me the penny, and I shall want nothing. Were not this a most horrible contempt of a most holy profession? Then thinke of *Esau* by this. What, saith he, is this birth-right to me, now that I am like to die for meate? as if he should say, give me for my belly, and let it goe that feeds me not, and so forth. Now if this be ugly before our eyes, as I am sure it is, then learne wee by it, never to measure spirituall things by worldly profit, to backe and belly, and purse, &c. but thinke of spirituall things in their kinde, and know, that *he that feareth God shall want no manner of thing that is good. Godlinesse hath the promise of life to come, and of this life also*, that is, of all necessaries here as shall be best. *Seeke first the kingdome of God, and the righteousnesse thereof, and all these things shall be cast unto you.* With many and many such promises.

Verse 32. How worldly men thinke of spiritual graces.

Godlinesse is gaine, and not contrary. 1 Tim. 4. Psal. 84.

15. *Sweare to me*, saith *Iacob*. And why sweare? Of like because he knew the instability and uncertainty of *Esau*, now in this minde, now in that, never constant in the word spoken. Therefore he maketh him sure, that he shall not start, with an oath, which doubtlesse very *Esau* made religion of, to the condemnation of many amongst us, that thinke they be better than *Esau*, and yet care as much for an oath, as for their ordinary speeches: we may learn by *Iacob* with worldly men to deale somewhat worldly, that is, to make surer of them by such lawfull meanes as we can, then we would of others, whose consciences be better, and constancy in a word spoken, far otherwise then this man was.

Verse 33. With worldly men we must deale thereafter.

16. *Then he sware and sold it.* Preferring as worldly men doe, an earthly commodity before Gods spirituall graces, which the godly doe not. The preheminence of the birth-right was this, *Habebant jus Sacerdotii & regni in familia*: They were Priests and Kings in the family after the Fathers death. They had a preheminence above the rest, in the division of the Fathers inheritance, *Dent.* 21. They succeeded the Father in all dignity, principality, and honour. They had authority over their yonger brethren, so that they rose up at their presence, & ministred to them. *Spectabat etiam vitam æternam*, It had also his reference and respect to eternall life. All which being great things, this prophane man made little account of, but sold his title to them all for an easie price, according to a silly feeling of spirituall grace. Beware wee by him, as the

Verse 33. The birth-right what it was. Gen. 49. 3. 8. &c.

Heb. 12. 16, 17.

Apoſtle warneth to the Hebrewes, that we be not like him. Reade the Apoſtles words your ſelfe: Many among us can skill more of Sheep and Cattell, Corne and Wine, Farmes and Rents, than of ſpirituall regeneration, and death of ſin. Such ſayings ſavour not ought unto them, but remember *Eſau*, and I ſay no more.

Verſe 34. Wicked men of what remorſe.

Laſtly, when *Eſau* had ſold it, and *Iacob* gotten it, then falleth he to his meate freſhly, that *Iacob* ſet before him, and contemned the birth-right. See I pray you the remorſe in wicked men, when they have offended. They eate and drinke, laugh and are merry, this is the care they take, and feeling that they have. A fearefull dulneſſe if we thinke of it: not onely to doe wickedly, but to be far from repentance afterward. Yet is this uſuall with many men, *Davids* heart ſmote him that he had offended, and it was Gods grace and Spirit in him: ſo ſhall it be in us. A ſtony heart is a plague of God, and a fleſhly heart his good bleſſing. The one for his enemies, the other for his children. This feeling heart and tender ſence, when wee have ſlipped, the Lord give us ever, to a true repentance, and riſing up againe.

2 Sam. *ult.*

Chap. XXVI.

The heads of this Chapter, theſe.

The famine: verſe 1.
The exile of Iſaac, *and his accidents: to verſe* 15.
The hatred of the Philiſtims againſt him: to the 21.
The covenant betwixt the King and him.

Verſe 1. The trials of Gods children are alike.

TOuching the firſt, we remember, and the words remember us alſo, that God tryed *Abraham* this mans Father before, even with the ſame affliction in a ſtrange Country, and now he tryeth his ſonne after him with the ſame. Thereby giving us occaſion to learne, that even ſuch temptations as others before us, our Fathers and brethren have taſted of, wee alſo muſt expect and prepare our ſelves for. The cup of affliction is not appropriated to ſome few, but made ready even for the whole number of Gods elect, as the father of wiſdome ſhall judge it fit. Now if others alſo have drunk with us, both before and ſhall after, then falſe is that peeviſh perſwaſion, that Satan ſo faine would faſten in our mindes, that none but we taſte of this croſſe, or in this ſort, and ſuch like. It is not ſo, but as here what *Iſaac* is tryed with, his Father alſo endured before, ſo what we abide, others in like ſort have abidden, and it is no more token of Gods diſpleaſure to us than to them, but his meſſenger in love, to inure our faith, both to them and us. The Apoſtle *Peter* is very plaine, and let not his words depart from before you eyes day or night: *whom reſiſt*, ſaith he, *ſtedfaſt in the faith, knowing that the ſame, the ſame afflictions* (marke it) *are accompliſhed in your brethren which are in the world*. Both of which place and matter, I have much more ſpoken in the laſt petition of the Lords prayer, to your comfort I hope, if you will there ſee it and conſider it.

1 Pet. 5. 9.

Verſe 2. Gods care for his ever ſure.

2. *The Lord appeareth to Iſaac and ſaith, Goe not downe to Ægypt, &c.* Where we ſee the care and providence of the Lord for his choſen ever, whom though he exerciſe as it pleaſeth him, yet he never leaveth deſtitute of his comfort. His eye ſleepeth not, nor his love fainteth, but ever he is ready to ſupply another way, what wanteth ſome way to his children. *Gen.* 41. he admoniſheth *Pharaoh* of a famine to come, by his ſervant *Ioſeph*. And why? But that ſo he might provide for his ſervant *Iacob*, a place to be fed in. 2 *King.* and 8. you have another notable example of his mercy. Let the Lord then worke his pleaſure with us, ſure we are by theſe examples, he will not faile us, but provide for us as ſhall be beſt.

Verſe 3. Dwell where God placeth thee.

3. *Dwell in this Land, and I will be with thee, &c.* Note the bleſſing of God upon men, when they are where God appointeth them. If we carve for our ſelves, bee it unto us according to our boldneſſe. But if we tarry Gods leiſure, and follow his calling, and his direction, ſure it ſhall be to us there according to mercy: a good place to ſtay flitting mindes, no way reſpecting the Lord in their changes, but their owne pleaſures or ſelf-will. Reade the 31. of *Deut. ver.* 17. and confer it with this place.

The profit to children of parents piety. Reade 1 Reg. 11. 34.

4. Many bleſſings be promiſed here to *Iſaac*, if you mark them: and why? *becauſe Abraham obeyed my voyce*, ſaith he, &c. Teaching us plainly that there is no more effectuall meanes to provoke God to mercy toward children, than if their parents before obeyed Gods voice. This is it that God cannot forget, neither will forget for his goodneſſe ſake. But even unto thouſands of their ſeed that ſerve him and keepe his commandements will he be good. O parents marke it, and lay it to your hearts! You ſee the fruit of your comming to Church, of your hearing the word, receiving the Sacraments, and of leading your life according to the way preſcribed, it ſealeth up the Lords favour, not onely to your ſelves, but to your children after you, to a thouſand deſcents. This cannot raking and ſcraping up worldly pelfe doe, with neglect and contempt

contempt of all I have named, but even quite the contrary, and therefore I pray you marke it.

5 What might be noted here in his denyall of his wife, hath ſufficiently beene touched in the remembrance of this matter in his father before him, *Chap.* 20. whither you may reſort againe, and compare the Father and the Sonne together; making this note with your ſelfe, that feare and diſtruſt is found in the moſt faithfull, and therefore no cauſe we ſhould utterly deſpaire for our owne wants. *Verſe* 7. *Verſe* 8. *Verſ.* 9.

7 *Abimelechs* judgement of adultery, in the tenth verſe, will condemne many careleſſe ſinners in this kinde, that make not the like conſcience to offend thus, that this man did. Theſe curſed dayes make but a ſport of this ſinne, ſo foule in the eyes of very Heathens. But let us beware, and lay it to our hearts, how in all ages, men that have not beene paſt all honeſty, have beene perſwaded that Gods vengeance ſhould light on wedlock-breakers. *Verſ.* 10.

7 *Abimelech* then gave charge, as you ſee, for *Iſaacks* ſafety, and his wives alſo, threatning death it ſelfe to him that ſhould touch them. See Gods mercy to take away his feare, that for his wife he ſhould be killed; and not onely ſo, but to raiſe him up ſuch a friend of the King, as here we ſee. O what is not God able to doe for his faithfull ſervants, and what is hee not willing to doe alſo for their comfort? Let us cleave to God then, and he will cleave to us; let us truſt in him, and he will never forſake us. *Verſe* 11.

8 *Iſaac* having thus found grace with the King, that he might be ſafe, fell to labour, *and ſowed* a crop. The Lord was preſent in that alſo, and gave him of his labour increaſe *an hundred fold*. So the Lord bleſſed him among theſe ſtrangers; and is that arme ſhortned, that it cannot now bleſſe our labours in our ſeverall callings and trades, if it pleaſe him? We know it is not, and therefore rather we want *Iſaacks* travell, who lay not on the one ſide and looked to live, but laboured truly, and ſowed his ſeed; or elſe we want his good heart toward God and religion, and therefore the Lord ſerveth us thereafter. Judge your ſelves, as you beſt can, and amend what you finde to be amiſſe: with ſowing, not with ſleeping, *Iſaac* got his increaſe, and yet not with ſowing neither, without Gods bleſſing; but the Lord bleſſed him ſaith the Text, *verſe* 13. and ſo makes him the Author of his fruitfulneſſe in the Land, as ever he is. His *mighty increaſe* alſo otherwiſe, the Text doth ſhew you, and marke it well, what God can doe. *Verſe* 12. It is not lawfull (ſaith the heathen *Xenophon*) for any that ſow not corne, to pray that they may have good corne; this very nature ſpake. *Verſ.* 14.

9 So hee encreaſed in very deed, that *the Philiſtins had envy at him*. Thereby wee finding the ſaying true; that poverty breeds pitty, and plenty ſpite: yea, thereby we ſeeing the guiſe of this world moſt plaine before us, that if a man want he is contemned, and if God bleſſe him, hee is envied, for envy is a griefe at anothers well doing. And there is no poyſon like this poyſon, for all others hurt ſome others, and not themſelves, but envy rather waſteth and weareth our owne ſelves, than hurteth others. *Actius Sincerus* ſaid well of it, when being in company where queſtion was made, what was good for the eyes to quicken the ſight, and ſome ſaid Fenell, ſome Salendine, ſome glaſſe, &c. he ſaid, envy was better than all thoſe. Noting thereby that envy and ſpite is ever buſie to ſpie quickly, rather with moſt than leaſt: what remedy but patience, and patience againſt ſpite ſhall ever have victory at the laſt. *Xenophon* ſaid to one that ſpake ſpitefully of him, *Tu didiciſti maledicere, & ego conſcientia teſte maledicta contemnere:* Thou, ſaith hee, haſt learned to ſpeake evill, and I in the teſtimony of my cleere conſcience to contemne thy ſpite. So ſay we, and ſo doe we, and the game will be ours in the end. *Patientia vincit omnia, non colluctando, ſed ſufferendo; non murmurando, ſed gratias egendo*: Patience overcommeth all things, not with ſtrugling againe, but with ſuffering; not with murmuring, but with giving of thankes. *Socrates* was merry, when he anſwered one that asked him why he put up an injury, and called not the party into Law: What? if mine Aſſe take up his heel and hit me, muſt I goe to law with him by and by? Noting what patience is rather to bee uſed of wiſe men. *Verſe* 15. *Nube ſolet pulſa candidus ire dies.*

10 *The Philiſtins ſtop up his Wells, &c.* This being their malice, let it hearten us, if ever wee finde the like, and teach us, that it is as true of malice as of love, that if it cannot goe, it will creep; that is, it will ſhew it ſelfe as it can, and if it cannot doe all it would, it will yet doe peeviſhly all it can.

11 *Iſaac* upon this changeth his dwelling, and we may learne by it, that quietneſſe is to bee ſought above profit. *Verſe* 17.

12 In digging of theſe pits that here you ſee, marke their names; the firſt is digged, and *hee called it Eſek*, that is, contention or ſtrife, becauſe they ſtrove with him for it. *Then digged hee a ſecond, and called it Sitnah*, which is hatred. But at laſt, *He digged a third, for which they ſtrove not, and therefore he called it Rehoboth, becauſe the Lord had made him roome*. So then after *Eſek* and *Sitnah*, ſtrife and hatred, at laſt he came to *Rehoboth*, roome and reſt: let us hope the like, after trouble, peace; after ſtrife, reſt; and after paine pleaſure; to the praiſe of Gods mercy, that in time ſhall moderate what is amiſſe. *And he gave thē the ſame names which his Father gave them*, ſaith the Text. Whereupon one noteth thus: *Vix filium invenias, qui permittat, quæ pater inſtituit, permanere. Omnia volunt mutare, &c.* Scarcely ſhall you now a dayes finde a ſonne that will ſuffer any thing that his father did, but alter and change, in conceit of their owne wits, and a ſelfe-liking of their owne inventions. Aſſuredly there be but too many of theſe new *Verſe* 18. *Verſe* 20. *Verſ.* 21. *Verſe* 22.

fangled ſons that in their pride, diſdaine their fathers ſteps, and therefore in the ſound experience of wiſe men, to whom their fathers gravity and diſcreet actions were well approved, are juſtly laughed at. Well ſhould it be both for them and theirs, if in time they would thinke of it, and reverence more their wiſe Fathers counſels, before their ſuperfine French and Italian deviſes had brought, as the old ſaying is, a noble to nine pence, &c.

Verſ. 24. 13. *God appeareth unto him, and comforteth him, ſaying, Feare not, &c.* See, and ſee again, the care of God for a true ſervant of his. Theſe croſſings and ſtrivings you have ſeene, and how grievous they were to the poore ſtranger you can conſider, more far than the like would have beene among his owne friends: God therefore ſpeaketh and cheereth him up, leaving us this to remember ever, that he ſeeth our griefes, noteth our wrongs, marketh our ſtrifes, and in moſt need he will ever comfort us. O ſweet mercy of a gracious father! how may it cheere us? he is not kinde for *Iſaac* alone, but for all them that truſt in him, and that have we found I am ſure all of us, if we will remember, and ſtill ſhall finde if we will regard him. His time he knoweth, and we may not appoint him, his time he will keepe, and we may not doubt him, our pinch hee ſpyeth, and we ſhall feele him.

Reade Habak. 2.ver.3.

Verſe 26. Reade Acts 7. 35. 14. Yet ſee more both of mercy and power in the Lord to his childe. That unkinde King that reverſed his love towards *Iſaac* and *thruſt him away*, the Lord maketh ſeeke to him againe for favour, and to feare his vertue. So can God doe, if it pleaſe him, with any of us, when wee are moſt troden downe and abuſed by any enemies that we have. But let us not appoint him, what he doth is ever beſt, only let us ſee what he can doe, if it be good for us.

Verſe 27. 15. *Iſaac* when they came, expoſtulateth with them of his wrong, yet he forgiveth it, *and feaſteth them liberally*. A good example for our eager wraths, that will never be appeaſed. If one

Verſe 30. of us be touched, we carry deadly hatred to our grave with us, and have rooted it alſo in our poſterity, that they may carry it. Thus did not *Iſaac*, and God was with him.

Verſ. 34. 16. Concerning *Eſau* in the 34 verſe. It biddeth us marke who they be that marry againſt their parents minde, and alſo with wives of a falſe religion: Surely *Eſaus* not *Iacobs*, that is, ungodly children, not godly children that have grace in them. Againe, how bitter is it to a godly parent, to ſee the degeneration of his childe, and to harbour or countenance daughters in Law that feare not God. Thirdly, it is very worthy noting, that albeit this matching of *Eſau* in that Country with mens daughters, as we may probably thinke, not meane, might have been ſome worldly ſtrength to *Iſaac*, who was there a ſtranger, yet being not in the Lord, hee deteſteth ſuch meanes, and wiſheth in his heart no ſuch affinity, but in faith relyeth upon the ſure God.

Verſe 34. 17. Let us not paſſe it over unmarked, how though *Iſaac* had wealth at will, and flowed in abundance outward, yet wanted he not his houſhold croſſes. But *Eſau* marieth againſt his will, *grieveth the heart both of Father and Mother*. So muſt it be, and ſo ſhall it be, for this world is not heaven. The Lord only knit us to him in all our croſſes. *Amen.*

Chap. XXVII.

In this Chapter we have,

- *The ſtealing of the bleſſing from* Eſau *by* Jacob.
- *The manner of the bleſſing.*
- *The behaviour of* Eſau *afterward.*

Verſe 1. *Iſaac* dimme of ſight, why? IT is ſaid, that *Iſaac was old and his ſight was dimme*. Wherein we may note both a generall providence of God, and a particular. A generall, that commonly men in age and time, ſhould by courſe of nature waxe dark of ſight, that thereby they drawing towards another world, might be weaned from earthly matters, and be occaſioned more to meditate, by want of bodily ſight, upon things that are not ſeene. A particular, by this meanes, to draw this man to doe that which otherwiſe peradventure he would hardly have done.

Verſe 2. No man knoweth the day of death. 2. *I know not the day of my death*, ſaith he, &c. and who doth know it. *Ideo latet ultimus dies, ut obſervetur omnis dies*: Therefore is the laſt day unknowne, that we might bee in a readineſſe every day. Nothing more certaine than the thing, nothing more uncertaine than the time, and ſuch like ſayings many. Upon this occaſion *Iſaac* will make ready for death, and diſpoſe of his matters according to this uncertainty. So let us doe upon the like cauſe. for you ſee we know no more the day of our death then he did.

Verſe 4. Liking of ſome meate more than others allowed of God. 3. *He loved veniſon*. And to our comfort it teacheth us, that uſing moderation, and remembring thankes, the Lord is not offended with our fancies. Hee hath ſanctified all meates to the uſe of his children, and nothing is uncleane that the Lord hath created. And if further wee like

like this rather than that, even ſo alſo is the Lord pleaſed; and giving us liberty to uſe our liking, bleſſeth with his mercy that particular to us. O gracious God!

1 Tim. 4.

4. *Rebekah heard when Iſaac ſpake to his ſonne.* Some note of the curioſity in womens natures, they will be hearkening over often when they are not called to be of counſell, and it is a tickling deſire in too many, to know all that that is ſpoken, bee it purpoſely wiſhed otherwiſe. *Sarah* before a good woman, yet hearkening behinde the doore, and now here *Rebekah* heard, and of like by ſome ſuch privy hearkening. All women be not thus, but many grave and wiſe, doe content themſelves within their bounds, ſuch as be ſo may well amend it, and bee greatly commended.

Verſe 5. Curioſity of women.

5. Now having thus overheard her husband, ſhe entreth into talke with her ſonne *Iacob* to prevent the old man, and to derive this bleſſing from his brother to himſelfe. Wherein we ſee the picture of a partiall mother, more addicted to one child than another, when yet both of them are alike dearely bought to her. Touching the ſubtilty ſhe uſeth, I doe not ſee how it can bee juſtified, for ſhe ſhould have tarried till God had performed his promiſe by ſome direct courſe.

Verſe 6. &c. A partiall mother. Her ſubtilty not allowed.

6. *Iacob* objecteth what danger may happen, and thereby we ſee the common ſaying true, *Plus vident oculi, quam oculus*, more ſee two eyes than one, and eſpecially if ones minde be vehement upon the thing in queſtion, for earneſt deſire to obtaine a thing dazleth the judgement often, that it ſeeth not hidden evill and inconveniences. Therefore if ever I ſhould uſe my friend, I would ſurely uſe him, and crave his due conſideration to joyne with me, when I finde my affections hot upon any thing to effect it or to have it: for even then ſooneſt, as I ſay, by the vehemency of deſire may my judgement faile me, whereas my friend being ſwayed no way with any affection, looketh more throughly into the matter, and with a clearer eye than I can, ſo finding and ſeeing ſuch perill and danger, ſuch evill and inconvenience, as I for my heat carying me unevenly could not ſee. So doth *Iacob* in this place object, what indeed in mans gueſſe might very well have fallen out, and of like, by his mother was not either at all or earneſtly thought upon.

Verſe 11. More ſee two eyes than one.

7. *Iacobs* care alſo not to offend his father, and ſo procure his curſe, is very worthy noting here, to the example of all children and youth which in theſe licentious dayes of ours make little account of parents diſpleaſure. *My father, ſaith hee, may poſſibly feele mee, and I ſhall ſeeme to him to be a mocker*, that would deceive him, *ſo ſhall I bring a curſe upon mee, and not a bleſſing*. Looke at this yee children that marry againſt parents mindes, and doe many things elſe to their great griefe. Where is this feare of your parents curſe that you ſee in *Iacob*, or that they ſhould thinke of you otherwiſe than well? Thinke you the parents curſe now a dayes being juſt, is not as ſtrong as in thoſe dayes? Deceive not your ſelves, for it is true even in theſe dayes as ever it was, *That the bleſſing of the Father eſtabliſheth the houſes of the children, and the Mothers curſe rotteth out the foundations, &c.* Reade the Chapter from the beginning, and you ſhall ſee more.

Verſe 12. The feare of Fathers curſe.

Syrac. 3. 10.

8. *Vpon me be thy curſe, ſaith his mother, my ſonne, only heare my voice, &c.* You remember when the children ſtrove in *Rebekahs* wombe, what the Lord told her concerning the yonger, which promiſe of his is to be thought her faith reſpecting, and aſſuring her ſelfe God would bleſſe *Iacob*, as he had ſaid, ſhe ſpake thus, fearing no curſe to come to him, whom God in mercy had choſen and regarded. Therefore this in her may be lawfull. But can no wiſe authoriſe us either in rage and heate of unbridled affections, or in deep and dead ſecurity and unfeelingneſſe to uſe like phraſe in an evill matter, as thoſe wicked Jewes did that cryed, *his blood be upon us, and upon our children*: as many deſperate and blinde Fryers doe, Seminaries and Jeſuits, Prieſts and practiſers for the man of Rome, that incourage the people to diſobey their Princes lawes, and governments that they live under, bid them lay that burden upon them, they will endure that danger, &c. Such ſeducing ſpirits have no promiſe to reſpect as *Rebekah* here had, but a fearefull fulfilling of wrath upon them for ſuch temerities, as the Jewes found. Yet I muſt confeſſe ſome have ſaid upon this place: *Vide quam tenax propoſiti ſit fœmina ut nihil mali vereatur, modo faciat quod concupiſcit*: See how wilfull women are in their intendments fearing nothing, ſo they may doe their will.

Verſ. 13. How *Rebekah* ſaith, that curſe be upon me.

Mat. 27.

Seminaries and Ieſuits.

9. *Iacob ſaith he is Eſau, and that God hath brought ſo ſoone the veniſon to his hands*, all which was untrue, to deceive his blinde father that could not ſee him. The marginall note doth ſatisfie us in it, that although *Iacob* was aſſured of this bleſſing by faith, yet hee offended in ſeeking it by lies, and the more becauſe he abuſeth Gods name thereunto. So ſee we the imperfections of good men, that they have been ever, and often great.

Verſe 19. *Iacobs* lie unlawfull.

Verſ. 20.

10. The old man calleth for him *that he might feele him*, and yet cannot diſcerne, ſo cunningly had his mother uſed the matter. We may marke in it how nothing is able to goe contrary to Gods will and determination. We ſhall feele and not know, we ſhall heare, and yet be deceived, yea, when even our owne mouths ſhall confeſſe it to be *Iacobs* voice, yet with an outward counterfeit ſhew of *Eſau* his roughneſſe, we ſhall be carried away if the Lord have ſo decreed it. Therefore let them that are to perſwade others be content if all beleeve not, and let them

Verſ. 21. Our eaſineſſe to be deceived.

Verſe 22.

them that beleeve not in ſo cleere light, feare leſt God have decreed woe to them; and haſten, if yet they will be warned, from ſuch hardneſſe. The ſons of *Eli* are a fearefull example if they will conſider it.

1 Sam.2.25.

Childrens uſage if they will be bleſſed. A cheerefull ſpirit moſt apt to bleſſe others. Pſal.137.

11. Let us conſider here who is bleſſed, ſurely a ſon that feedeth his father. And when doth the father bleſſe him? ſurely when his heart is even light and cheerefull in him. All which teacheth us both how children ought to ſeeke to win the bleſſing of their parents, namely, by well uſing them. And alſo that then is a man moſt fit to poure out comfort or bleſſing to others, when his heart is not troubled, but cheerefull, and ſmelleth even a ſweet ſavour in them whom he ſhould bleſſe and ſpeake unto, for *hard it is to ſing one of the ſongs of Sion in heavineſſe*, but the woe of minde and ſmart of griefe within letteth greatly the ſweete ſtreame of comfort that ſhould flow to others.

Verſe 27. The bleſſing. Goods ill gotten.

12. Marke how he ſaith that *the ſmell of his ſon is like a field that the Lord hath bleſſed*. From which gratulation all they are barred, that get their poſſeſſions, lands, and revenues, by ungodly meanes, as by ſtealth, bribery, oppreſſion, and wrong, for ſuch are a field which the devill hath corrupted and ſowen ſin in, to their certaine fall when time ſhall come, yet may their garments happily ſmell a great way off by the Art of man, but neither themſelves nor their riches by bleſſing of God.

What wealth he wiſheth.

13. Againe, conſider well in this bleſſing what wealth, and what riches the father wiſheth to his ſon, and you ſhall ſee it is no pompe, no port, no vanity of apparrell, nor ſuch things as the world now doteth upon, but he wiſheth him of the fatneſſe of the earth, and husbandmans fruit for husbandmans paines. Which though it tye not every man to till with his owne hands, yet teacheth it that our godly fathers in thoſe better dayes of theirs thought it a ſpeciall honour for their children to live by Gods bleſſings upon the earth, and not by other idle courſes and ſiniſter practiſes. Marke the bleſſing well, and you ſhall ſee more.

By earthly things other meant.

14. In that *Iſaac* nameth nothing but earthly things, be not deceived as ſome have beene, to thinke that either himſelfe reſted in ſuch things, or that he wiſhed no better to his childe, for it is not ſo. But by and under theſe earthly bleſſings, he compriſed and chiefly prayed for all heavenly and ſpirituall graces promiſed of God, and beleeved of *Iſaac* to *Abraham* and his ſeede, in Chriſt and by Chriſt. This manner of ſpeech therefore is no other, than uſually the Prophets have by things outward and ſubject to ſenſe and the weakeſt capacity, to underſtand and meane things ſpirituall, not ſeene, but ſubject to faith, above many times our ſlender capacity. So *Eſay* 11. and many other places.

An allegory.

15. The allegory in this place that *Ambroſe* maketh, is not amiſſe. To wit, that as *Iacob* the yonger is here bleſſed in the name of the elder, and the clothes that he hath borrowed of his elder brother, give a ſweet ſavour in the noſtrils of the Father: ſo are wee in the name of Chriſt our elder brother, with whoſe garment of pure righteouſneſſe being clothed, we ſmell ſweete alſo to our heavenly Father, and are accepted. This againſt indirect righteouſneſſe, and for righteouſneſſe of imputation.

Verſe 29.

16. That which he ſaith in the 29. verſe, *let people be thy ſervants, and Nations bow downe unto thee, &c.* may be a good proofe that *Iſaac* ſtayed not in theſe earthly things which hee nameth, but looked at higher matters. For how could he conceive any hope of ſuch dignity as this, ſaving that we was aſſured his poſterity was choſen of the Lord, and even for the kingdome that after followed, that it ſhould be in his ſtock and line, and belong to them? Therefore

Heb.11.20.

ſaith the Apoſtle, that *Iſaac bleſſed Iacob by faith*, and *Eſau concerning things to come*, as did alſo *Iacob* in the end of this booke *when he was dying*. This honour then that here hee ſpeaketh of, ſhot at that which was fulfilled afterward in *David* and *Solomon*, but chiefly in Chriſt, unto

Phil.2.

whom all people are ſervants, and all Nations bowe, *even the knees of all things in heaven and earth, and under the earth, and to whom God hath given the heathen for an inheritance, and the ends of the earth for a poſſeſſion*, as ſaith the Prophet. Yet true alſo even of the godly is this which is

Pſal.15.

ſaid, *he that curſeth thee ſhall be curſed, and bleſſed be he that bleſſeth thee: for even in his holy tabernacle ſhall a place be given to them that make much of ſuch as feare the Lord*. And *whoſoever*

Mat 18.6.

offendeth one of theſe little ones that beleeve in me, it were better for him that a milſtone were hanged about his necke, and that he were drowned in the bottome of the Sea. But chiefly I ſay it is true in Chriſt who deſcended of *Iſaac* that here ſpeaketh thus; which Chriſt, whoſoever curſeth by abuſing his perſon, or contemning his truth, &c. that man ſhall bee curſed, and whoſoever bleſſeth him, by imbracing him, and beleeving on him, &c. that man ſhall be bleſſed.

Verſe 30. Narrow eſcapes.

17. *Iacob was ſcarce gone out when Eſau came*. Marke I pray you the powerfull providence of Almighty GOD, how it ruleth and governeth times and ſeaſons, dayes and houres, and moments of time, to the ſafety and benefit of his choſen. For doth *Eſau* come before *Iacob* is gone? No, firſt *Iacob* is out of his walke, and then hee commeth. Yet ſee againe the narrow eſcape, and let us learne by it not ever to looke for eaſie and great paſſage from perill, but bee content if hardly and narrowly GOD deliver us: ſcarce hee was gone, yet gone.

18. After

18 After long debating of the wrong, at laſt *Eſau breaketh into teares, but prevailed not.* Let it make us wary and wiſe, leſt prophaning the dignity of our holy calling to Chriſt, and vilely eſteeming ſpirituall graces, ſelling them as this man did, for ſome baſe price, and preferring profit or pleaſure before them, we at laſt bewaile the ſame, as now he doth, but all too late. Let the Apoſtles exhortation ſound ever in our eares: *Let there be no fornicator, or prophane perſon, as Eſau was, which for one portion of meate ſold his birth-right. For ye know, how that afterward alſo, when he would have inherited the bleſſing, he was refuſed, finding no place to repentance, though he ſought it with teares.* Surely ſuch men and women as having beene once zealous, and great lovers of the Word, of Preachers and profeſſors of the ſame, with very forward affection in all good cauſes, and after to pleaſe ſome mens humors, to purchaſe to themſelves this or that profit, or that they may enjoy ſome ſinfull pleaſure, either forgoe all againe quite, or in great meaſure. Let them take heed they be not either in, or very neare the prophanneſſe of this *Eſau*. For, what doe they elſe than contemne ſpirituall things to obtaine earthly, ſell their birth-right, that is, their title to Gods kingdome had by walking in his feare, for ſuch ſinfull reward, as they gaine by their change? God awake all cooled hearts, and give them heate againe, that ſo are ſlipped and think not of it. Remember *Eſau*, and beware *Eſau*.

Teares too late

Heb. 12. 16.

Note.

19 This bleſſing which *Eſau* wringeth from his father, includeth temporall things, which are common to the wicked with the godly. And that *breaking the yoke from his necke*, your margin ſheweth you when it was fulfilled: that which I note in it, is a certaine *viciſſitudo rerum*, an interchange of things. For hardly hath beene ſeene, or rather never, that any man, any ſtocke, or countrey, ſhould ever be aloft, or ever below and under: but the Lord changeth, giving the yoke, and breaking it againe, according to his pleaſure.

Verſe 39. *Eſau* his bleſſing. 2 King 8. 20. *Verſe* 40.

20 Againe, here in *Eſau* wee may note ſome properties of a bad man, voide and deſtitute of any true grace, and learne by them both to examine our ſelves, and to avoid them if wee finde them. Firſt, *He hated his brother for this thing*, and *he that hateth his brother is a man-ſlayer*, ſaith the Scripture. Secondly, he thinketh in his minde a ſecret venome of a poyſoned heart, his tongue he ſtayes, *ſed loquitur in corde*, ſaith within him ſome evill. Like as the Prophet ſaith, *they imagine miſchiefe in their hearts*, meaning the wicked. Laſtly, hee appointeth a time, when his Father ſhall bee dead, being content to make faire weather, and to carry murder, and ſuch murder as of his owne brother till that day. This is an hypocrites faſhion, ever to forbeare evill for feare of men.

Notes of wicked man.

Pſal. 140. 2.

21 *But his mother heard of it.* Hee happely afterwards bolting out ſome ſuſpition. This is the Lord ſtill and ſtill, and evermore in the behalfe of his, nothing ſo ſecret to their harme, which ſome way or other commeth not out. Thus hath thy power ô Lord, appeared mightily, and by name in this kingdome, and thy protection of thy faithfull ſervant, our deare and gracious Soveraigne Queene *Elizabeth*. O Lord, how haſt thou opened the darkneſſe of ſinne conceived againſt her royall perſon, againſt this Land, and the life of all that feare thy Name. For we are ſold, we were ſold, ô Lord, by many bloody minds, ſhe thy ſacred ſervant firſt, as out head and ſtay under thy Majeſty, and then we her poore people, living and breathing under her ſhadow, not to be for ſervants and handmaids, as complained that Queene *Heſter* to *Aſſuerus*, for then they had not beene ſo cruell, but to be deſtroyed after many miſerable and monſtrous torments, with bloody ſword of murdering mindes, that ſhould have licked us up, and drunk our blood till they had vomited againe for fulneſſe with the ſame. And from all this thine owne ſelfe hath ſaved us, and ſet us free, giving them their portions, either by ſea or land, by one meanes or other, as they did deſerve. Out thou broughteſt *Eſau* his conſpiracies all times to this day, and ſaved thy true *Iacob* whom thou haſt bleſſed amongſt us, and over us, to our unſpeakable comfort tenne thouſand wayes. Some or other heard of it, as *Rebekah* did heare, and were inſtruments of wiſedome, counſell, and ſervice, to prevent it. Bleſſed Lord we thanke thee, with the very ſoules of our ſoules we thanke thee, craving mercy that wee cannot doe it as wee ſhould. O Lord continue thy mercy for thy mercies ſake, and let the ſoule of our Soveraigne bee ſtill deare unto thee, write her (deare father) in the palmes of thy hands, and regard her ever as the Apple of thine eye. Continue thy Goſpell to this the land, and the light of thy countenance ſtill in our dayes, bleſſed for ever and ever, for what is paſt.

The Lord diſcovereth treacheries againſt his.

Engliſh treaſons.

22 Marke how *Rebekah* uſeth meanes to ſave *Iacobs* life, and yet ſhe had Gods oracle, that he ſhould be mighty, and rule over his brother, ſo that if ever any might have preſumed of Gods appointment, ſhe for one might: but yet ſhe doth not, but leaving that, uſeth ordinary meanes, and ſendeth him away. How ſenſeleſſe then is it, that ſome talke of Predeſtination, that if it be to be ſaved, they cannot be damned, and if to be damned, they cannot be ſaved, and therefore no meanes to be uſed: fie, fie of ſuch follies. Doe as *Rebekah* here doth, leave God his appointment to himſelfe, and take the ordinary courſe to be ſaved; heare his Word, beleeve his promiſes, and endeavour to walke in the wayes of his will, then ſhall God performe his appointment to your comfort, as he did to *Iacob*; the other is but tempting of God, and deceiving your ſelves.

Verſe 43. The godly uſe meanes, and preſume not upon God his appointment.

Chriſt

Christ himselfe flyeth into Ægypt from *Herod*, and yet appointed of God to live his time, which no *Herod* could prevent, with many moe.

Vers.46. *Rebekahs* godly discretion.

Lastly, note *Rebekahs* words to her husband, *I am weary of my life for the daughter of Heth, &c.* See in them, how going about to get *Iacob* leave to depart the Countrey, she telleth not her husband the true cause, lest she should grieve his heart, but maketh another excuse, yet a just one. Such wisedome and good discretion is commendable either in man or woman. Thus she had her desire, her husbands minde not troubled, her sonnes both saved, and her selfe in peace and quiet. It was the Lords goodnesse thus to direct her; and that Lord in mercy make all these things profitable to us. *Amen.*

Chap. XXVIII.

The heads of this Chapter are chiefly these.

The Fathers counsell at his sonnes departure.
The fact of Esau.
The ladder that Iacob saw.
The vow which he made.

Anger must have an end.

TOuching particulars. First, wee may marke how a sweet and temperate nature in old *Isaac* ruleth and over-ruleth all his affections, which otherwise were stirred up against *Iacob*, when once hee seeth the will of God, what it is. Hee is now so farre from raging or rayling against *Iacob*, that quietly and fatherly he calleth him unto him, blesseth him, and giveth him his counsell to direct his match. This is a speciall place for grieved Parents to consider of, or friends whatsoever, that we be not froward and wilfull when children or others have offended. Anger must have an end, and the sight of Gods will must over-rule us. I have heard of parents that never would relent, what circumstances soever were to move them. Their griefe may bee just, but yet for all that *Isaac* here is a better example than they are, and let us thinke of it.

Grieved parents or friends

Verse 3. A second blessing of *Iacob.*

2 He blesseth his sonne *Iacob* againe the second time, to confirme his faith, and to strengthen his heart, that the Lord would bee with him so long as hee served him, in all his matters, such comfort were fathers blessings in those dayes to Children, which now very little or nothing are regarded.

The comfort of Travellers.

3 That hee calleth him *God All-sufficient*, see comfort and stay of all travellers in strange places, whose travell lyeth upon them either by any necessity of their calling, or for the truth and their good conscience sake. Surely it is this. *God is all-sufficient*, ever able to protect and save them whersoever they come: So must *Iacob* thinke that goeth abroad, and be comfortable; so will *Isaac* thinke that parteth with him, and by the same stay his heart concerning the safety of his sonne. So let us, &c.

Unequall mariage.

4 He forbiddeth him mariage with unbelievers, and it still doth remember us how perfectly those godly Patriarkes hated such unequall matches either for lucre or pleasure, as we in these dayes make no conscience of.

Verse 5. The godly often banished.

5 It may bee againe our learning to marke the estate of *Iacob* here. Hee is chosen, and his brother rejected, he is the blessed of his father, and the blessed of the Lord, yet must hee now goe walke, hee must abroad and shift for himselfe, his countrey, and fathers house are not for him, a banished man must he be. O *Iacob*, wee see thy case, and consider the lot very often of Gods deare ones! God make us blessed as thou wert, for to be banished is no newes.

Esau seeth too late his fault.

6 *When Esau saw*, saith the Text, &c. Now then he seeth, when hee had offended, but hee should have seene before hee offended. An over-late sight is good neither in piety nor policy: for though the Proverbe said, it is never too late to doe well, yet another answereth, that had I wist, commeth ever behinde. So here, &c.

Verse 9. To please God, the cause of griefe must be taken away.

7 *Esau* seeketh to winne his parents love againe, but all in vaine, and prepostorously, as long as hee taketh not away the cause of their displeasure, to wit, his Cananitish wives. We may learne thereby, that in vaine also wee our selves shall seeke Gods favour, and seeme religious, except the cause of his wrath be done away by us, to wit, our sinnes, and hated offences.

Verse 11. After an humbling, comes an exalting.

8 *Hee lodgeth in the fields*, to wit, *Iacob*, a stone under his head, &c. In which let us marke his estate who was afterward rich and wealthy. The wide field is his house, the cold earth is his bed, a stone is his pillow, &c. Where is our faith when wee see this, with patience to beare the time of our humbling and tryall, knowing this and many moe examples of Gods exaltation of his childrens worldly estate, when hee seeth his time. For who seeing *Iacob* now, would have thought hee should have beene as hee was after, when he came backe againe: yet so hee

he was, and ſo able is GOD to any, if it be his will. Onely beleeve in thy adverſity, and deſpaire not.

9 *That night in his dreame he ſaw a ladder upon earth, and the top of it reached unto heaven, and ſo the Angels went up and downe by it.* The letter ſheweth us the goodneſſe of God ever comforting his, and ſtrengthening them, yea then eſpecially when their need is greateſt of comfort, as divers times we have ſeene before in this booke. The myſterie of this Ladder may be this: The Ladder is Chriſt; the foot of it in earth, noteth his Humanity, man of the ſubſtance of his mother, borne in the world; the top reaching up to Heaven, noteth his Divinity; *God of the ſubſtance of his Father, begotten before all worlds, perfect God, and perfect man*, by which union of natures, he hath joyned earth and heaven together, that is, God and Man: The aſcending and deſcending of Angels by that Ladder, ſheweth, how by Chriſt the ſervice of Angels is purchaſed, to attend us, and ſerve us, as hee ſhall thinke good to appoint them, who onely is, (I meane Chriſt our Saviour) the Ladder whereby we aſcend into heaven: *I am the way*, ſaith he, *and no man commeth to the Father but by me, &c.*

Verſe 12. The Ladder what it ſignifieth.

Coloſſ. 1.16.

10 *And behold the Lord ſtood above it, and ſaid.* The Lord doth ſpeake unto him, and with a moſt ſweet promiſe comfort the heart of *Iacob* now thus caſt off, as it were to goe ſeeke abroad to get a living. By which we muſt firſt note the need of comfort, in reſpect of weakneſſe, that the beſt men have ſometime, for God did not thus cheere up *Iacob* for no cauſe. Secondly, wee may note to our owne comfort, the readineſſe of God to offer before men aske, to ſee the depth of the griefe they would otherwiſe fall into. And thirdly, that though *Angels aſcend up and downe*, yet it is God that keepeth and comforteth, and no creature doth, but what hee is the Author of. A good place to lighten our underſtanding concerning their blindneſſe, that make Angels their gods to pray unto, and to expect helpe from. No, ſaith this place, it is I, it is I; that am with thee, and will keep thee whitherſoever thou goeſt, and will bring thee againe into this Land: for I will not forſake thee, untill I have performed that which I have promiſed thee. I, I ſay, I it is, and not theſe Angels, that yet aſcend and deſcend by me, to doe what ſervice I appoint, but they are not of themſelves to doe any thing, onely they obey my voyce, and are miniſtring Spirits, to doe what they are commanded. I am the Fountaine and Author of all. Leave wee then this folly, nay great and grievous impiety to our adverſities, that will not be perſwaded by any thing, and cleave wee to God as the onely giver of all good, knowing that Angels ſhall ſo farre miniſter unto us, as he appointeth, and no otherwiſe: for hee is the Lord, and they are but ſervants.

The Lord, not Angels keepeth *Iacob*.

11 But it is a marvellous ſweet ſpeech that I have named, and here you ſee in the 15. Verſe, and ſuch as might comfort *Iacob* indeed with a very full comfort. If the Lord would ſay ſo to me, I would feare nothing, may ſome man thinke, &c. Indeed, and would it ſo cheare you, if God ſhould ſay as much to you? Looke then what the Prophet *Hoſea* ſaith, when hee ſpeaketh of this thing, and hereafter performe your promiſe, never feare, but truſt in God, for even thus ſaith the Prophet, *He ſpake unto us*, us I ſay all, and not onely to him.

To us this alſo ſpoken.

Hoſea 12.4.

12 *And I will not forſake thee till, &c.* O Lord, thus art thou in this, and thus art thou in all things that thou ſpeakeſt: Not for a time endureth thy favour, but whom thou loveſt, to the end thou loveſt them, and never wilt thou leave that man or woman that truſteth in thee.

Verſe 15. The Lords love laſteth. Iohn 13.1.

13 *Till I have performed what I have promiſed*, ſaith the Lord. And did he then forſake *Iacob*? No, it is as much this word, till, as never. I will not forſake thee till, that is, never will I forſake thee. Often alſo is the word taken elſewhere for a perpetuity, and doth not limit a time, as the Goſpell, I will be with you till the end of the world, that is, ever, and not then to give over when the world endeth, ſo *Pſal.* 72.2. and in other places. Weake therefore is their conjecture, that thinke *Ioſeph* knew his wife after Chriſt was borne, becauſe it is ſaid hee knew her not till ſhee had brought forth her firſt begotten Sonne. For the word till, there may ſignifie a perpetuity as well as in thoſe places that I have named, and in others: and the meaning be, hee knew her not till then, that is, he never knew her. I will not ſaith God here, forſake thee, till I have performed, that is, as I ſaid, I will never doe it.

Till, for ever; not for a time.

14 When *Iacob* ſaith, *Surely the Lord is in this place.* Hee meaneth not to include his infinite Majeſty in a finite place, for God is every where, and may not locally bee included any where. But *Iacob* meant of the ſigne of his preſence which hee gave there, which is uſually ſaid in the Scripture to be his being here or there. Reade the laſt of *Eſay* in ſtead of many moe. *And I was not aware*, ſaith *Iacob*. Whereby we may gather this comfort, that if the Lord be ſo neare his faithfull, when they are not aware, that is, before they ſeeke and looke intentively for him, how ſhall hee abſent himſelfe, when they doe looke for him, yea, ſhrieke with fervent prayers groanes and cries in his Majeſties eares, that he would come unto them and comfort them? O he can never doe it, and therefore doubt not of him, but urge him with this example, if you liſt, to *Iacob*, and be full of faith.

Verſ. 16.

How God is in a place.

A comfort.

15 *Then Iacob aroſe, tooke the ſtone that was under his head, and pitched it as a pillar, and powred oyle*

Verſe 18.

Christ is the stone upon whom we rest. Esay 28. Psal. 45.

oyle upon it. This stone by some is noted as a figure of Christ, for it was one of the stones of the place, and preferred by *Iacob* to this use; so Christ, a man of the nature of men, but chosen amongst them to a higher use and dignity than any else. This stone was placed in *Bethel*, that is, in the house of God: and the Prophet saith of Christ, *Ponam lapidē in Sion, I will put a stone in Sion, &c.* Thirdly, this stone had oyle powred upon it, and Christ with the oyle of gladnesse was annointed above his fellowes.

Dignity of place not ever one. 1 King. 13. Iosh. 18. 12. 1 Sam. 13. 5.

16 The name of the place being before called *Luz*, *Iacob* now called *Bethel*, that is, the house of God. But afterward in time we reade how it fell out, that by *Ieroboam* and others, it was made *Beth-aven*, that is, the house of wickednesse and Idolatry, 1 *King.* 13. And shall wee thinke it an impossible thing for *Rome* to become *Babel*, or for any place to bee rejected of the Lord, if it reject him? *Rome* never had the promises that other places had, neither ever was God more truely served there, than sometimes he was in *Bethel*, yet *Bethel* is changed, and why not *Rome?* If it may be, then looke not at a place what once it was concerning Religion, but what presently it is, for a change may be, and we know who saith it even of *Rome*. *Quæsivi Romam in Roma, & non inveni Romam*, I have sought *Rome* in *Rome*, and I have not found *Rome*; you may see his meaning.

Verse 20. Popish vowes.

17 *Iacob vowed*, so will Papists, but see the difference, he to God, they to Saints; he to performe things agreeable to the Word, they contrary to it; he maketh his vow no merit, they doe, &c. Secondly, when *Iacob* saith, *If God, &c.* he meaneth not by that *if*, to make a conditionall proposition, as not to serve God but for gaine; but his intent is, to shew what retribution hee will make for all Gods benefits, even serve him onely for evermore. Thirdly, consider here, that if to make God his God, be commended thankfulnesse, then to make creatures our God, is condemned unthankfulnesse, what colours soever wee cast upon it. Lastly, in thankfulnesse, *Iacob* will give tenthes to God, and of all that God shall give him, and we will bee judged thankfull also, and either pay nothing, or the worst wee have, and but of something.

CHAP. XXIX.

There are laid downe unto us in this Chapter, generally and chiefly these heads.

The comming of Jacob *to* Haram, *with the circumstances.*
His service there with Laban.
His mariages.
His children by Leah.

Verse 1. *Iacob* cheared with the promise, so should wee.

FOr particulars, it is said, after God had talked with *Iacob*, as we saw before, that *Iacob lift up his feet, and came into the East Countrey*, which seemeth to note allacrity in him to goe forward, after he had so comfortable a promise of the Lords company with him, and guiding grace over him in all his wayes. If it were so (as sure there was good cause it should bee so) wee may profit by it in this sort. He had a promise, and wee have a promise; he was cheared, and so should wee bee with the same; hee to goe into a strange Countrey, wee much more to goe into our owne; Hee to serve many painfull houres by day and night, we to rule and raigne in unspeakeable joyes with the Father, Sonne, and Holy Ghost for ever and ever. Goe we then forward with the feet of our affections, cheerfully lifted up towards the place we seeke, as *Iacob* did here, and wee shall finde rest, not for body alone, but for body and soule eternally.

Reade Heb. 13. vers. 13. and 14.

Verse 2. The allegory of the Well.

2 *And as he looked about, behold a Well in the field.* The letter is plaine, and wee see in it the providence of God, who directed him, and brought him to *Labans* house. But mystically some have understood by the field, the Church, and by the Well, the Word of God in the same, which is opened by the chiefe Shepheard, Jesus Christ, that his sheepe may drinke, and his flockes be watred. O that we would goe to this water to drinke ever, then should we be sure to finde him ready, that saith, *Come unto me all ye that thirst, &c.* But when wee leave this sweet Well of Gods VVord, and runne unto mans traditions, what marvell if we finde no true comfort, to coole our heate withall.

Esay 55. 1. Reade Ier. 2. vers. 13.

Verse 4. *&c.* Curtesie to strangers.

3 The dialogue that you see betwixt *Iacob* and the shepheards of that place, noteth the curtesie of those dayes, and of that people to strangers, ever a good thing, as hath beene noted before in *Abraham* and *Lot*, and others. Doggishnesse and currishnesse graceth neither countrey nor people.

Mans law more regarded often than Gods.

4 VVhen they say, *We may not water till all come together, &c.* We see in them more regard and care to observe the law of shepheards, then, I feare me, we can finde in our selves to observe the law

law of the higheſt. For who being willed to ryot and ſurfet, to quaffe and exceed, to ſweare and blaſpheme, to commit fornication and whoredome, anſwereth in earneſt as theſe ſhepheards did, we may not, the law is contrary, &c. Looſer therefore, I ſay, I feare, are we to our woe one day in a greater matter, than theſe ſhepheards were in a leſſer. Would God wee regarded but Princes lawes, and civill conſtitutions, as theſe men did their paſtorall orders, then would not many doe as they doe, but anſwer to all allurers; we me may not, &c.

5 *When Iacob ſaw Rachel and his Vncles flockes, he rowled away the ſtone of the Well, he watered the flockes, hee kiſſed Rachel*, told her who he was, and lift up his voyce and wept. See the affections of fleſh unto fleſh, I meane unto our carnall kindred: how dull are we, that we cannot thus heartily be moved with the ſight and preſence of brethren in faith. Conſider our coldneſſe, and as wee know the band is better, ſo daily let us ſtrive to thinke better of it.

The force of affections.

6 *Rachel runneth and telleth her father Laban, he comes running to meet him.* Where we compare and reſemble unto *Laban* this preſent world, which at the firſt, meeteth men as *Laban* did *Iacob*, and ſeeming very joyfull for them, entertaineth them well; but afterward churliſhly altereth upon them as he did. O flatring world! how many haſt thou deceived, that felt nothing but honey for a time! I ſay no more: I wis there bee moe *Labans* in the world, than have to name *Laban*, as he had, hot at firſt, cold at laſt, friendly in the beginning, froward in the end, be *Iacob* never ſo worthy of continued love unto him.

A pattern of the world.

7 *Laban* will not ſuffer *Iacob to ſerve for nothing*, but he will needs give him hyre, at leaſt he maketh ſhew ſo, ſaying, *Though thou beeſt my brother, yet ſhouldeſt thou ſerve mee for nothing?* Whereby we may learne, that if a brother of a brother be to bee rewarded, and one kinſman of another (for ſo meaneth *Laban*) if he take paines in truth and induſtry for him: then may wee not let ſtrangers, that are no way bound to us in nature, as the other be, goe without their wages, *neither may we let them goe to bed without their hire.* And what ſtrangers? Surely our Miniſters, that faithfully and truely teach us; we may not defraud our ſervants, we may not rob them of their due; neither any labourer that worketh with us, for this were more injuſtice than the other, and yet the other, ſuch as *Laban* maketh ſhew to be aſhamed of.

Labourers hire *Verſe* 15.

Syr. 34. 23. Deut. 24. 14, 15

8 *Iacob* is content, all other wages ſet aſide, *to ſerve him ſeven yeares for Rachel his youngeſt daughter*. Wherein we ſee how *Iacob* uſeth lawfull meanes to come by his wife, and not unlawfull, and *at ſeven yeares end alſo, asketh her*, and doth not take her by force. Compare it with the damnable libertie of our dayes, wherein gaining our purpoſe, is thought both obedience to God, and love to our neighbour ſufficient, though wee would bee loath our ſelves to have ſuch meaſure, and both God and man ahhorre us for it. That the time ſeemed ſo ſhort, ſheweth the force of affection when it is ſet.

Verſ. 18. Vſe of good meanes to obtaine a marisge *Verſe* 21.

9 *Laban* accepted the condition, and the yeares being expired, the mariage is ſolemnized: of a feaſt at mariages, we read here: and in *Ioh.* 2. *of mariage garments*, that is, cleaner or extraordinary ſomewhat, according to our places and abilities: *of Virgines going before with Lamps, Mat.* 5. and ſo forth. But I remember yet what *Chryſoſtome* noteth, when he ſaith, *De nuptiis Iacob legimus, de tripudiis & choreis non legimus, We reade of Iacobs mariage, but of dancing wee read not.*

Verſe 19. Rites of mariages then. *Verſe* 22. *Verſ.* 23.

10 *When Evening came, Laban deceived Iacob, and gave him his daughter Leah inſtead of Rachel*, whom he could not by any light then know, becauſe of the Vailes which Virgins were covered withall, in token of chaſtity. The ſimplicity of thoſe dayes appeare in it, which I leave to your owne conſiderations, and thinke we of the world in this place, which may well bee reſembled to *Laban*: Becauſe as *Laban* promiſed faire *Rachel*, but in the end performed but bleereeyed *Leah*: ſo doth the world promiſe often mountaines to men, but performe in concluſion little Mole-hils; my meaning is, many men gape and hope after promiſes, for many matters, and in the end are ſerved with a jugling caſt, as here *Iacob* was, and miſſe of the matter they looked for. Truſt not to the world then, nor all golden promiſes in the ſame, for men are falſe upon the weights, and *Laban* is alive to deceive ſtill; beleeve you ſhall have a thing when you have it, and not over-haſtily before, you were beſt.

Labans deceit.

The world like *Laban*.

11 But why would not *Laban* give him *Rachel*, as he promiſed? We ſee he pretendeth cuſtome and *manner of that place, not to give the younger before the elder*; but why then had he not ſo told him in the beginning? The truth is plaine, he meant no truth, but finding *Iacob* ſuch a ſervant for his profit, as he could not well ſpare, and very gladly would retaine ſtill, hee wrought this craft to continue his ſervice to him for ſeven yeares more; which was performed of *Iacob*, and that willingly, for his affection to *Rachel*. So *Laban* had his purpoſe, though by a bad means, and a little honeſty in him.

Why *Laban* brake promiſe. *Verſ.* 26. *Verſ.* 27. *Verſe* 28. *&c*

12 *When the Lord ſaw that Lea was deſpiſed, he made her fruitfull, but Rachel was barren*, ſaith the Text. Firſt we ſee the power and ſtrength of affections, even in the beſt men many times. Here they were ſo ſtrong in *Iacob*, that *Leah* in compariſon of *Rachel* was deſpiſed; which the Lord ſaw and miſliked, giving upon that a mercy to her, that he gave not to *Rachel*, to be fruitfull and beare. Wherein we ſee againe, that children are the bleſſing of the Lord, and his free gift,

Verſe 31. Whom man deſpiſeth, God regardeth.

gift, never to bee had by any power but by his. *Leah* joyeth in his mercy, and acknowledgeth that it proceedeth from God, *who looked upon her tribulation*, and therefore ſhe bleſſeth him, and giveth her childrens names according to her feeling of that goodneſſe: ſo ſhould we doe, and not ſo little regard his mercy, as many doe. Shee hopeth her husband will now love her, and keepe her company; by which wee ſee what ſhould bee, if it bee not in all men, children are a chaine to binde them to their wives in all love and affection, and this chaine is ſtrong with all good men. Laſtly, ſhee was contented with her number, and wee alſo muſt learne to moderate our deſire by her. Many things elſe are in this Chapter, which rather private reading than open ſpeech ſhould note.

CHAP. XXX.

The chiefe points or heads of this Chapter are theſe.

Jacobs *children by others.*
Labans *hardneſſe to* Jacob.
Jacobs *painfull diligence notwithſtanding.*

FOr particulars, firſt the Text ſaith, that *when Rachel ſaw ſhe bare no children*, as her Siſter did, *ſhee envied her ſiſter, &c.* Where both her envy, and unadviſed ſpeech to her husband, to give her children, ſheweth the frailty of women, when they want any thing that they much deſire.

Verſe 32. *&c.* The frailty of women when they want their wils.

They are not patient and moderate as they ſhould bee, but ſuffer affections and paſſions to carry them headlong both into ſinne againſt God, and offences to their husbands. Wee ſee it here in *Rachel*, otherwiſe, a good woman, no doubt of it, and let the fouleneſſe of the ſpot in her make us wiſe and wary, to avoid it in our ſelves; It graced not her, it cannot grace us, nay it diſgraced her, and it will all blurre and blot us. Shee wiſhed not to others, as to her ſelfe, no not to her owne ſiſter; no more doe we I feare me: ſhe praiſed not God as well for his mercy to others, as to her ſelfe; no more doe we, I feare me, yet both ſhe and we bound to doe it. Better then is the ſpirit, that not finding in it ſelfe what it wiſheth, joyeth yet unfainedly that others have it. Wiſh I may here that we ſaw our ſelves barren of good works, with ſuch griefe as *Rachel* doth her ſelfe of children; It would ſtirre us up to much amendment, &c.

Verſe 2. Saint-ſervers.

2 The anſwer that *Iacob* maketh to her unadviſed ſpeech, may very well ſhew us, what anſwer all Saint-ſervers ſhould have at their Saints hands, if they heard the petitions that are made unto them: namely, as *Iacob* anſwered *Rachel*, *Am I in Gods ſtead*, to doe this or that for thee? For the anger of *Iacob*, being alive, may well aſſure us of the like now, except heaven have made him leſſe zealous for Gods glory, which no man thinketh. Againe, his earneſt ſpeaking, or anger that was kindled, may teach us alſo, how our hearts ſhould burne, and bee troubled and grieved in us, when we heare men aske of creatures, what is the Creators both glory and mercy to give.

Zeale.

Verſ. 3, *&c.* Impatience.

3 Their giving of their maides unto *Iacob*, full foulely ſheweth the impatience of fleſh and blood to ſtoope to Gods pleaſure, and endure what hee doth appoint unto us. They had rather have children in this ſort, than tarry Gods time in patience and hope. *Iacobs* act in conſenting, may not be our example: many things in the Fathers God endured, that hee allowed not ſimply, being not ſo from the beginning. The names of the children ſhew their affections, which impoſed them, and ſo ſometimes ſtill, as yet amongſt us.

Verſe 14. Mandrakes.

4 *Ruben goeth forth in the Wheat-harveſt, and findeth Mandrakes.* To diſcourſe whereof, belongeth rather to Phyſitians, than Divines: It is an hearbe, whoſe root hath a certaine likeneſſe of the figure of a man: there is male and female of it; that is, two ſorts, differing in greatneſſe both of roote, leafe and fruit, which commonly men call after this ſort: the fruit of the female is written, in quantity like a Cheſnut or Walnut: the apple of the male, as great as an egge; the roote forked, as a man is; the ſmell of it very paſſing pleaſant, for the force of it is to work love; I leave it to others to juſtifie, that ſo write of it: For the efficacy of it, either of roote or apple, in helping barrenneſſe in women, which ſeemeth to be aſcribed to it by theſe ſiſters here, (they contending ſo about it) haply it is not generall, for the hearbe being very cold, cannot have that effect in all bodies, but rather the contrary in ſome, namely, in cold: But in hot countries, as in *Affrica*, *Spaine*, *Italy*, *Ægypt*, and ſuch like, where the bodies are commonly of extraordinary heate, this may be uſed to bring them to ſome good temperature, and conſequently, if God will, to more fruitfulneſſe, immoderate heate being an enemy to conception, as well as immoderate cold: But as I ſay, I leave theſe things to Phyſitians. For *Ruben* that found them, I rather thinke he brought them for the pleaſantneſſe of the ſmell, which is written to be very great, then for ſecret vertues that he knew to be in them, to ſuch an end as we now ſpeak of. I will now tell you what

Cant. 7.

what one writeth of his owne experience, and ſo leave this. *Levinus Lemnius* ſaith, hee had hanged of the leaves and apples in his ſtudy, for the great pleaſure of the ſmell: and in time hee began to be ſo heavy headed, that he could not hold open his eyes in his ſtudy, but muſt needs ſleep, and thus he continued rather every day worſe then other. At laſt, wondering what ſhould aile him, and ſtriving with himſelfe, by caſting his eyes to and fro, up and downe, hee threw them upon the Mandrakes, and preſently ſuſpecting they were the cauſe, he removed them away out of his ſtudy. Upon which he every day amended, and his ſleepy pang was gone. So is it ſurely effectuall, to ſleepe by this experience.

An experience of Mandrakes.

5. When *Rachel* ſought ſome of theſe Mandrakes at her ſiſter, ſhe eagerly anſwered, *Is it not enough for thee to take away mine huſband, except thou take my ſons Mandrakes alſo?* Whereby wee ſee how either an old griefe breaketh out, or elſe, how indeed *Iacob* was to blame, to accompany the one ſo much for beauty, that he grieved and neglected the other, who had born him children. Every way it ſheweth imperfections of fleſh in men and women of the beſt note.

Verſe 15. Impertections in the beſt.

6. *Iacobs comming late from the field in the Evening*, ſheweth his painfull ſervice, to his great praiſe, and the example of all ſervants that deſire to be accounted good: *Leah going out to meete him*, may well be a patterne to all wives, of kindneſſe and love to their husbands, and in her was the fruit of a loving woman. It is ſome comfort to him that hath travelled truely, to bee welcome home, though his fare be but ſilly. And froward unkindneſſe betwixt couples pierceth deep. *Leah* is dead, but this kinde meeting of her husband when hee commeth from his labour, with both good face and good heart, may live and rule in us, if God will.

Women kinde to their huſbands.

7. They both conceive and have children, *Leah* and *Rachel*, but it is ſaid, *God heard them, and remembred, and opened the wombe*: all which give glory to God for children, and not to man or any meanes whatſoever, as I have noted before. The deſire that here appeareth of children, may be the poore mans comfort, that hath his houſe full.

God the giver of children.

8. *When Rachel had conceived*, and borne alſo, *Iacob* then asketh his wives, *that he may depart*, and telleth his uncle, *he knoweth what ſervice he hath done*. Where we ſee, how a good conſcience maketh his maſter judge, yea a good conſcience feareth no judge. The Apoſtle telleth them, *they knew after what ſort he hath been amongſt them, &c.* Strive we then ever for this good conſcience and cleane hand, that we be not aſhamed.

A good conſcience in a ſervant. Acts 20.

9. *If I have now found favour in thy ſight, ſaith Laban, tarry, for I have perceived the Lord hath bleſſed me for thy ſake, &c.* See and note, how faire a ſubtill worldling can ſpeake for his profit, and ſee how palpable faire flattery is, when experience hath been had before of no ſuch nature. Why is not *Iacob* rewarded all this while for his ſervice, being by *Labans* owne confeſſion ſo good? Surely the better nature the ſooner abuſed, by kinde ſpeeches drawne along, and nothing given, leſt if he had any thing he ſhould depart. So the old ſaying was ever true, *Bonus ſervus perpetuus aſinus*; If he be a good ſervant, keepe him ſtill under, and ſo ſhall you enjoy him longeſt. So that be he good, or be he bad, the worldly and unkinde maſter will give little or no reward. For if bad, then he deſerves nothing, ſaith his Maſter, if good, then faire words muſt feed him and his charge, nothing given, leſt he depart. Hee muſt bee drawne on to ſerve in expectation, that ſtill he may ſerve. But ſuch *Labans* are not ſo wiſe as they take themſelves, for they rob themſelves indeed, by this courſe, of many an honeſt heart, that both is with them, and would be with them, if ſuch wicked unkindneſſe were not.

Verſ. 27. Faire ſpeech for profit.

Servants not rewarded.

10. In *Iacobs* anſwer, note a reverent expoſtulation, but no exprobration, together with a godly obſervation of Gods bleſſing upon his ſervice, and a carefull aſcribing of glory to God for it, and let it be whileſt we live our imitation in any thing whatſoever, wherein we finde the bleſſing of God upon us. For *gratiarum actio eſt ad plus dandum invitatio*; A thankfull heart pulleth the Lord on to more mercy, when a proud minde to give to our ſelves what his meere mercy hath given to us, driveth both him and his goodneſſe away.

Verſe 29,30. A thankfull acknowledging of Gods bleſſing.

11. *But now when ſhall I travell for mine owne houſe*, ſaith *Iacob*? wherein wee ſee under the Lords hand and ſeale warranted, that with care for others, wee may lawfully joyne a care for our ſelves, and thoſe that be ours. For *he that provideth not for his family* (ſaith the Apoſtle) *hath denyed the faith, and is worſe than an infidell*. Yet ſo will *Iacob* care here for his owne, that hee is content God ſhall ſtrike the ſtroke, and diſpoſe the number of lambes to his ſhare at his pleaſure. Such truſt in the Lord, and contented relying upon his good pleaſure, becommeth all men.

Verſe 30. Care of family 1 Tim. 5.

12. Then ſaid *Laban, What ſhall I give thee?* Worldly mindes love certainties, for feare any liberality ſhould be expected at their hands. When a man knoweth his price, thinke they, hee knoweth his paine, and if I pay that, he can challenge no more, I performe promiſe; but if I leave it uncertaine, and let him ſtand to my courteſie, haply my credit may be coſt too, for I muſt content him, &c. Thus earthly and baſe mindes, have uſually earthly and baſe conceits: ſtill is their hand upon their half-peny.

13. *Iacob* will no certainty, but chooſeth a way, wholly depending upon the Lords bleſſing.

Verſ. 32.

A notable truſt in God.

Wherein, as I ſaid before, he ſheweth his firme truſt in Gods providence: Which truſt we muſt follow, though the manner of covenant binde us not, being in *Iacob* an extraordinary inſtinct, that Gods power, mercy, and favour to him and his truth, and honeſt ſervice of *Laban*, might the better appeare.

Worldlings be wavering.

14. But why ſaith *Iacob this day* will I do it? was there any ſuch haſt of it in reſpect of *Iacob?* no: but for *Laban*. *Iacob* knew full well rich mens properties moſt commonly for wages and promiſes; namely, to defer long, and performe hardly then alſo, therefore hee will take him while he may have him, leaving him no ſecond cogitations. But leaving us an example of lawfull wiſdome, when we deale with wretched minded men, that more regard profit than honeſty.

Verſe 33. Reward inferreth not merit, but mercy.

15. *So ſhall my righteouſneſſe anſwer for me*, ſaith *Iacob*, *&c.* Where we all ſee, how the godly doubt not of the reward of their truth with God, though their truth merit not the ſame, *Chap.* 32. 10. I am not worthy, ſaith the ſame ſervant of God, of the leaſt of thy benefits, &c. therefore no merit: yet here, My righteouſneſſe ſhall anſwer for me nevertheleſſe, Why then ſhould a popiſh eye not ſee, that deniall of merit taketh not away reward of mercy? But haply they ſee it, and are not content with reward of grace, except their workes may be alſo meritorious. Which if it be ſo, let them looke to it: for ſuch pride will ſmart one day, that will have Gods grace fall, that their merit may ſtand. The Apoſtle teacheth us, that grace denyeth merit, and merit denyeth grace. And the Father alſo when he ſaith, *Gratia non eſt gratia niſi omni modo ſit gratuita.*

Verſe 34. A covetous man greedy of a good bargain at any mans hand.

16. *Would God it might be ſo*, ſaith *Laban*. See a Churle, if ever you will ſee a kindly one. *Iacob* is his fleſh and blood by birth, and his ſonne in law by mariage, hee hath both his daughters, and their children are many, bone of his bone, yet is he glad to have *Iacob* on the hip for a bad bargaine as he hoped, and thinking thereby to gaine *Iacobs* ſervice for little or nothing, *would God*, ſaith he, this bargaine might ſtand: Where he ſhould rather have ſaid in all courſe of nature and civill honeſty: Alas my Sonne, this will bee no great gaine to thy maintenance, and to the maintenance of thy wives and children, which bee mine, as thy ſelfe art alſo, to love and care for ever; therefore deviſe ſome better way than this, for I would wiſh thee far more, &c. But as true as old is the ſaying: *Quod facis ingrato perit*, What ſervice a man doth to an unkinde maſter it periſheth. And in vaine doe the children of God depend upon worldly and baſe minded men for reward. Look we to God, look we to God, who ſhall never faile us, as *Iacob* did.

It is good for me, ſaith the Pſalme, to hold me faſt by God &c. Covetouſneſſe breedeth ſuſpition.

17. Then *Laban* went thorow the flockes, and ſeparated the ſpotted from the reſt, whereas in the two and thirtieth verſe, *Iacob* ſaid he would doe it. What now if *Laban* would not truſt *Iacob*: Was it not a fine reward of his great truth, and might not a man have joy to ſerve ſuch a maſter? *He ſetteth them alſo, when he had parted them, three dayes journey aſunder from the reſt, and with his owne ſonnes*, every way as you ſee preventing jugling with *Iacob*, which as it ſeemeth, he halfe ſuſpected. But what ſee you and I, and all fleſh, that will conſider it? Surely that which may bee our laſting comfort and ſweet joy; namely, that the more warily and wilily, ſubtilly and cunningly worldly men deale with Gods children, the more breaketh out Gods mercy towards them, and their cleare truth, innocency and honeſty, to the praiſe of God, to the comfort of them, and to the confuſion of them that thought an evill thought of them. Care away then, when the wicked ſift us and ſearch us, compaſſe us round about, to ſpie into us what they may rebuke, for they worke for us, and not againſt us: God is on our ſide ſtronger than they, and in deſpite of all their peeviſh policies, hee will have his love and our truth appeare. O truth then in all our delights to be kept as a jewell, more worth than any treaſure.

A quiet minde.

18. *Iacob feedeth the reſt*, ſaith the text, *of Labans ſheepe*, to wit, with a quiet minde, well contented, and nothing diſcouraged with his Unkles too too ſuſpitious and unkinde dealing, hee waiteth with patience, and godly comfort of heart, for the Lords bleſſing upon his true ſervice, and nothing doubteth, but that hee who enjoyeth the earth, and all that is in it, had enough for him and his, and would as his good pleaſure ſhould bee, miniſter it to him. Let all ſervants conſider this faith and truth in *Iacob*, and follow it; and remember, that though they ſerve men, yet they ſerve alſo the Lord in thoſe men, which Lord, will deale like himſelfe ever.

Ephes. 6. 7.

Verſ. 37. *Verſe* 9, 10.

19. *Then Iacob tooke rods of greene poplar, &c.* A fact that at firſt ſeemeth great falſehood, craft and ſubtilty in *Iacob*, and very unlawfull. But better conſidered, it is not ſo. For as touching the warrant of it, the next Chapter telleth it plaine, it was Gods appointment, from whom no unjuſt thing can proceed. Far therefore is it from being any cover to their craft, that ſhall bee without like author, by their owne corruption practiſed of any. Now if any man goe further, and thinke ſuch a meanes may not well bee aſcribed to God, unleſſe wee will make the Lord unrighteous and faulty, let that man conſider, and ſee how hee not onely toucheth *Iacob* in credit, who aſcribeth it ſo, nay the Spirit of God who cannot lie, and who directed the pen of *Moſes* to lay this downe; but further, hee denyeth the Lord that equity and

and right which he ſeeth, and confeſſeth and granteth to man. For what if a Judge condemne one that hath wronged or robbed a man, to pay him foure-fold, is it injuſtice in him? no, and why then if the Lord condemne *Laban* to anſwer *Iacob* a portion for the wrong hee had done him, ſhall he be unjuſt? May not the Lord give unto his ſervant his owne bleſſing without injuſtice? Or is God ſo bound to *Laban*, to bleſſe his flocks ſtill, that he may not alter his hand without a fault? And what elſe doth God in this place, but ſuffer *Laban* to enjoy whatſoever he had gotten by his bleſſing upon *Iacobs* true ſervice, and for *Iacobs* ſake before, without taking thereof any thing away? Onely hereafter he will not diſpoſe his bleſſing as he had done, but for *Labans* ill dealing, will tranſlate it from him to *Iacob*. Is this unlawfull for the Lord, that is bound to none, to uſe his liberty? God forbid: and this is all that God doth here. If you ſay, O but the meanes ſeemeth cunning; I pray you conſider whether man bee to appoint Gods meanes or no, ſaying thus ſhalt thou effect thy will, and not otherwiſe: If not, then both leave Gods bleſſing for the Cattell, and liking of the meanes free to his owne wiſdome, and take ever his will to be a rule moſt ſure of all right. Then it is a queſtion whether this was miraculous, or naturall, or mixt, partly miraculous, and partly by nature, and it is concluded that it was mixt, it being nothing prejudiciall to the power of God to uſe a meanes, although ever he doth not, but ſometimes with, and ſometimes without. Without meanes the Lord wrought when hee gave Manna to the Iſraelites, when hee divided Jordan, when he made *Aarons* rod to bud, and ſuch like: ſo healed Chriſt many other by the power of his word, without any meanes. With meanes, when he appointed a plaiſter of figs to *Ezechias*, when *Naaman* waſhed in Jordan, when Chriſt uſed clay and ſpittle, and ſuch like. Alſo in the meanes that God uſeth, is to be noted, that ſometimes they are in nature ſomewhat availeable to ſuch an effect, ſometimes nothing at all, but rather contrary: Availeable, as oyle and water to heale, &c. Nothing availeable, as clay and ſpittle to give ſight, &c. This act of *Iacobs* in ſetting the rods in this ſort, was of the firſt kinde, namely in nature ſomewhat availeable, for great is the power of imagination in conception, either of reaſonable or brute beaſts, which imagination is affected and moved by ſights very much, and ſo was here by theſe party coloured rods. For theſe rods wrought not this effect, becauſe they were looked upon, but becauſe the inward ſenſes were affected by them, and the imagination made as it were like them. Now if any will ſay, there were ſome ſenſe in this, if imagination and generation belonged to one and the ſame faculty, or to one and the ſame part of the body; but none now as it is, imagination belonging to the minde, and generation to nature, imagination alſo being in the braine, and generation in the members of the body appointed thereunto, much diſtant from the braine: that man muſt remember that yet they are the actions of one and the ſame creature; and being ſo, there is a ſympathy and mutuall affecting of parts of the ſame body, though they bee divers, and much diſtant in place one from another. Experience you ſee in the parts of generation, which are affected, moved and ſtirred, with uncleane thoughts and conceits in the minde; as is alſo the thought and minde by thoſe parts, if ſeed doe abound in them to ſtir up luſt. And therefore ſtill no marvell, but naturall, and by courſe of reaſon poſſible, that the minde affected with a ſight, and an impreſſion thereof entred into the imagination, ſhould alſo have an operation and an effect in the wombe below, to frame and forme the thing therein conceived after that ſort. This was ever allowed of Philoſophers, Phyſitians, and all learned, and examples many related in Authors of the ſame. *Galen* telleth an experience of a woman that had a moſt faire childe, neither her ſelfe nor her husband being ſo: And how? Only by an intentive beholding a faire picture. *Hypocrates* ſpeaketh either of the ſame or the like, and ſaith, the woman being accuſed and condemned in all judgements, as diſhoneſt and adulterous, ſhe was quit by him, who commanding a ſearch to be made what pictures ſhe had in her houſe, and one being found of a very faire yong man, *Hypocrates* aſſured them of her honeſty, by a learned diſcourſe of the power of imagination in theſe things. *Quintilian* in his controverſie, wherein he defendeth the Matrone that brought forth a black Moore, uſeth this argument to cleare her with. In *Spaine* it is well known, that by ſetting before the eyes of their Mares the faireſt Horſe they can poſſibly get, they have found it ſpecially profiting to their deſire. *Auſtin* giveth this very reaſon wherefore in Ægypt there is never wanting a white ſpotted Oxe, which they call *Apis*, and worſhip for a god. In another place he much ſpeaketh of the great things that are wrought hereby, except ſome groſſe corpulence or hard matter hinder in the female. By all which you ſee it appeareth plainly, that together with the working power of God, which in this was chiefe, and ever is, yet even in nature and reaſon this laying of party coloured rods to affect the imagination of the females, at the time of their heate, before their eyes, was effectuall, to bring to paſſe a like coloured yong one to *Iacobs* gaine, whoſe bargaine was to have all ſuch, and only ſuch.

Anima.

Civit. 18. 5.
De Trinit. l. 11.

20. There is another queſtion in this place yet, and that is concerning the time when *Iacob* laid the rods in. And ſome have ſaid he obſerved a time of the day, namely, the morning, and not the evening: others a time of the yeare, as about September, that they might lambe about March; and not at March, that they might lambe about September: The latter is better, and

more agreeable to the text: yet they that hold the first, would seeme to relye upon the benefit of sleepe, which hath gone before. As if by reason thereof, the morning should bee better both for a stronger conception, and also for a more quick affectation of the power imaginative. What is true we may thinke of, if we will, and that is this: The most kinde of creatures (that be for mans use) sleep in the night, and feed and labour in the day: Therefore the morning generation is after sleep and before meate; the evening, after meat and before sleep: Wherefore in the morning the seed is better concocted, and the braine wherein the imagination is, more quick, free, and cleare: For sleep especially furthereth concoction, riddeth away the vapors of the braine, and giveth vigor and strength, to sense and motion: Therefore the seed by reason of better concoction, is more fruitfull, and the imaginative vertue, by meanes of the late refection of spirits by sleep, and clearing of the braine, more forcible and effectuall. Contrariwise, at night the meate lying unconcocted, the head is charged with thick vapors from the stomack, and the imagination wearied with long watching. And so consequently, the seed neither so fruitfull and strong, neither the imagination so effectually moved and smitten as in the morning. But as I said, it is better to refer *Iacobs* deed to the stronger and better parts of the yeare, which hee carefully observing, to lay or not lay the rods before the sheepe, hee had both moe and more strong, *Laban* fewer and weaker. And this I hope may suffice, both for this place and this Chapter.

Chap. XXXI.

In this Chapter we may consider generally.

- *The causes of* Jacobs *departure.*
  - *Evill words.*
  - *Change of countenance.*
  - *Gods Commandement.*
- *The manner of the same, together with* Labans *following.*
- *The Covenant betwixt* Jacob *and* Laban.

Verse 1,2. Particularly: First, these words that *Labans* sons speake, *Iacob hath taken away all that was our Fathers, &c.* together with the countenance of *Laban*, that was not towards him as in time past, and let us note these things in them and by them.

Worldly goods part friends. First and formost, the nature of this worldly trash and pelfe, how the love of it severeth and sundereth neare and deare friends, maketh them dislike greatly one of another, and remove dwellings so farre asunder, that seldome or never they meete againe. A most woefull effect of such a cause, and a most horrible corruption in us, that should over-rule such earthly affections.

Secondly, how nothing contenteth a covetous minde, as long as he seeth another man thrive by him. He would have all, and without, he will never be pleased.

Thirdly, how like to the father the children be, all of them mutterers and murmurers against *Iacob*, for the blessing that God vouchsafed him.

And lastly, how hot youth bableth out that which cooler age covereth and keepeth in. *Laban* as bad in heart as they, but yet he keepeth his tongue and dissembleth, so cannot the yong men doe, their blood is too warme, and wily craft hath not yet possessed them.

Verse 2. Face sheweth what heart thinketh. Good that men should change upon us

2. *That Labans countenance was changed toward Iacob*, as the text saith, we see, *Quam difficile est crimen non prodere vultu:* How hard it is not to bewray in face, what lodgeth in heart, against any. *Vultus index animi*, The countenance declareth the minde, and so here.

Psal. 119. 3. When *Labans* face is changed, then *Iacob* of like bethinketh him of his country, though not presuming to attempt any returne without better warrant. And we may thus profit by it, even to consider how good it is sometime to have mens faces change, that we may thereby the rather looke unto better things, as to the Lord, and the light of his countenance, to heaven our countrey, where no snubs bee, &c. which haply wee are too cold in, as long as mans favour carryeth us along in the liking of this world. Why doth *David* say, *It was good for him that hee had beene in trouble*, but that he felt the change of man kindle in him a sweeter thought of that God and his great mercy that cannot change, but yesterday, and to day, and for ever, is the same? Why saith he againe so earnestly, but it is good to hold me fast by God, by God I say, and to put my trust in him, &c. saving that mans tottering love, and too fickle friendship smote his heart with a deeper consideration of the comfort thereof above all earthly things whatsoever? No doubt againe but it was good for *Ioseph* that *Putiphar* turned upon him as hee did, without cause, for hee saw thereby what man is, and what God is, and how broken a reede he trusteth unto, that maketh flesh his arme, and thinketh all shall be well with him, because such and such give him countenance. Alas, alas, who hath not beene deceived by mans

mans fickle favour, and thought all was ſure, when and whileſt he had that, and rather might many things fall out, than ſuch perſons change their love without juſt cauſe. But their experience at laſt hath beene even as *Iacobs* was here, that neither truth of ſervice, and performance of painfull labour by day and night, neither neereneſſe in blood before mariage, nor any increaſe of knot by mariage, neither any bleſſing of God given unto paines, nor any thing whatſoever, could hold that love that was never true, but for reſpects, or that man or woman that never made conſcience indeed of deſerts, to yeeld them due comfort according to their quality. But well well, let it be too late to call againe yeſterday, yet it is not too late today to ſee the word of the Lord before us, and to marke this example of *Iacob*, how he found a change in his owne uncle, without any juſt cauſe, and to beware of our ſelves of being over farre caried hereafter with that which is ſo uncertaine in it ſelfe.

4. *And the Lord ſaid unto Iacob, turne againe into thine owne country, &c.* See the ſweet mercy of Almighty God to his true ſervant. When man lowreth, he laugheth upon him; when man hateth, he loveth; and when man looketh away with a face quite altered, he looketh upon, and unto his true *Iacob*, with the eyes of his old mercy and loving kindneſſe, rather much increaſed, than any one jott leſſened and diminiſhed. O comfort, a true one, and a great one: for thus I feele it! When the potentates of this world liſt to waxe big againſt a poore child of God, and to ſwell with diſlike againſt him, they alſo adde this vanity, to that grievous iniquity, that they thinke he ſhall never be able to beare their diſpleaſure, but he is even in their hands to be uſed as they will, and what will they? Surely they intend to beggar him and all his, to cruſh him, and breake his back, to grinde his face, and play Rex with him at their pleaſure. And other mad men are alſo of that minde, and begin to ſay, alas how ſhall we doe, ſuch an one is offended with him, and his countenance is changed upon him. Surely he is undone, and caſt away, with other like ſpeeches to that end. But let theſe *Nimrods*, that ſo will tyrannize over any poore *Iacob*, and ſuch faithleſſe fearefull men, as ſo bewaile the oppreſſed, looke upon this example here, and conſider it well.

Verſe 3. When man forſaketh, God reeveth.

Did *Iacob* periſh when *Labans* face changed, and all his children with him? hath *Laban* power to ſinke him and cruſh him, and doe what hee will? No, but when all theſe changes are in man, then God ſteppeth in, and looketh upon him that man will not ſee, ſpeaketh unto him, directeth him from them ſo unkinde regarders of a true heart towards them, and wholly taketh him into his owne protection, to his owne care, that neither they nor any for them ſhall hurt him, and *Iacob* ſhall live in another place, under his bleſſing and mercy, better than ever he did there amongſt them. O God then ever be our God wee beſeech thee entirely, and wee care not what changes man ſhall make upon us unjuſtly and unkindly.

5. *Then Iacob ſent for his wives into the field to him, Rachel and Leah.* Whereby we may note, how in matters concerning them, it is a good mans part to confer with his wife, and not to doe all upon a braine, in a kinde of proud and unkinde authority over the woman, who though ſhee be in ſubjection under her husband by law of ſexe and mariage, yet ſhe is fellow and companion and helper alſo, even by advice and counſell many times. Sweet then is the conference of man and wife together about common cauſes concerning them both, and let it be liked in our eyes ever by this example of *Iacob*, that intending a remove from ſo unfriendly a friend, ſendeth for his wives to him, and talketh with them. His ſpeech hath in effect beene conſidered before by his parts, and we ſhall not need to ſtand upon the particulars againe, onely your ſelfe reade it and conſider it: marking the 6. verſe, how a true ſervant that hath conſcience in him ſerveth, namely, *with all his might*, this is oppoſite to that eye-ſervice which the Apoſtle ſpeaketh of, *Epheſ. 6.*

Verſe 4.

Husbands ſhould confer with their wives.

Reade before upon Chap. 18. ver. 6.

6. Come we therefore to the anſwer of his wives, who with one conſent ſaid unto him, *Have we any more portion and inheritance in our fathers houſe, &c. Doe whatſoever God hath ſaid unto thee.* By which ready and full conſent, we ſee the duty againe of godly wives, namely, when their husbands doe impart unto them his purpoſe, grounded upon juſt cauſes and ſufficient warrant, then not to hang back, to croſſe him and grieve him, and not to yeeld to him, but rather with theſe gracious women here to ſay, what God hath put in thy minde that doe. Wee are ready, and we will obey. Thy lot ſhall be our lot, and the Lords good pleaſure all our lots. Again, let it not bee unconſidered, how *Iacob* finding juſt fault with their father, and upon true cauſe complaining of him, the women yeeld unto truth, and neither cleave to their father againſt their husband, nor forſake their husband to juſtifie their father. Here is no ſuch croſſing partiality, but as God hath made them wives to *Iacob*, ſo they cleave unto him kindely, and preferre him before all the world.

Verſ. 14. &c. Wives ought to cleave to their husbands.

7. By which willing conſent to forſake father and friends, country and all, and to cleave unto their husband, may be happily reſembled the nature of the Church the ſpouſe of Chriſt, which is ever to forſake all and to follow him.

A type of the Church.

8. *Rachel* departing, *ſtole her fathers Idols*, which he called *gods*, a great fault in a good woman: but weakneſs ſometimes is in the beſt, and it may not be juſtified. This itch of ſuperſtition, though

Verſe 19. Weakneſs in the beſt.

though good men endeavour, yet can they not ever utterly extinguish in their deareſt, but in long time, if ever.

Verſ. 22. 9. *Iacob* thus gone and removed away with all that he had, *three dayes after Laban heareth of it*, and purſueth hotly with all his power. What he meant to doe we cannot tell, becauſe God hath not told us, but of like he was fiery enough, and conceived diſlike before hee would now prick him forward mightily. But what doe we ſee? truly that which with unſpeakable comfort we may well note and ever remember, to wit, how God cooleth him and tempereth him before he commeth unto *Iacob* to overtake him, charging him *in a dreame* for his life, not only to doe no evill, but *not to ſay ſo much as an evill word to Iacob. Take heed*, ſaith God, take heed. Can a man conceive of this care and mercy in God toward *Iacob* as it deſerveth? O how true ſaid the Prophet *David, yea rather bleſſed are the people that have the Lord for their God, &c.* for ſo it is indeed: If God be with a man, little needeth he to care for unjuſt rages after him and againſt him. The Lord hath a ſnaffle to put in their jawes that purſue his deare ones, and they ſhall do no jott more than he will. If ever you ſaw a worldling curbed, you ſee it here. Not a word, much leſſe a deed muſt paſſe againſt *Iacob*, ſave what is good. Thus reſtrained the Lord *Saul*, and made him a *Paul* in his hotteſt purſuit of the godly. Thus ever hath God done, and ever ſhall doe as ſhall be beſt. Comfort your hearts then beloved ever with this example, and feare not man: but feare and love, honour and ſerve to your dying day this God, that can, this God that will, and now doth ſo bridle an enemy.

A ſweet comfort.

Pſal. 144. 15.

Verſe 27. Smooth diſſembling. 10. In the 27. verſe you ſee what *Laban* ſaith, if he had knowne of *Iacobs* departure, *he would have ſent him away with mirth and with ſongs, with tymbrell and with harpe.* Thus is his tongue changed by the Lords warning, but God knew his heart. There were many preſumptions by former facts how he would have liked his departure if he had beene made acquainted with it, but it is beſt now to ſay the beſt, and gracious is that GOD that can pull ſuch words out of a man diſpleaſed, and force him to ſpeake nothing but faire where hee will have it ſo. Let all ſnuffers and brow-beaters of honeſt men conſider this, and ſee if they can doe what they liſt.

Verſe 29. How the godly &wicked differ 11. *I am able to doe you evill*, ſaith *Laban*, *but God hath forbidden me, &c.* Where we may ſee a difference betwixt the godly and ungodly men. The firſt ſpeake and boaſt of juſtice and equity, ſaying, this or that is due to you by right, and to your offence; but the ſecond boaſt and brave it ever with their power and might, ſaying, this and that *I am able to doe*, as *Laban* did here: I truſt we are reſolved ſoone whether to follow.

Verſe 30. The gods of Idolaters. 12. In calling thoſe idols his gods, ſaying, *Why haſt thou ſtolne my gods*, he bewrayeth unto us what all Idolaters and ſuperſtitious perſons doe and thinke, whatſoever they ſay, namely, even make and uſe, repute and take ſuch things as they worſhip beſides the true God, for their gods. And what skilleth it for the name, when there is proofe of the thing.

Verſ. 31. *Iacobs* anſwer to three objections. 13. In *Iacobs* anſwer, carry your eye to *Labans* objections which were three. Firſt, that being his ſervant, *he fled away ſecretly*: ſecondly, that he tooke away *his daughters and their children*, being ſo neere to him in blood, without his privity: and thirdly and laſtly, why *he ſtole away his gods*: unto all which *Iacob* anſwereth, but diverſly: for to the two firſt he ſaith plainely, it was *becauſe he was afraid, and thought that Laban would have taken his two daughters from him:* wherin we may note the open ſimplicity and uprightneſſe of *Iacob*, in telling the truth even as it was indeed, without ſuch colours and cunning as men uſe in theſe dayes. To the third hee anſwereth by a ſtout deniall, referring him not only *to ſearch all* that ever he had, but offering the party to death with whom any ſuch thing might be found. By which unadviſed ſpeech he raſhly over-ſhot himſelfe, and would have beene as ſorry as ever was *Ieptha* when his daughter met him, if *Laban* had taken him at his word, and found the gods with *Rachel*, *Iacobs* deareſt wife. We learne therefore by it, that haſty ſpeech may worke much woe, and therefore bee wee not over raſh. We know none ſo well as our ſelves, and therefore good to be ſo bold to promiſe innocency for none but our ſelves for feare of reproofe. But yet this is, and this was, and this will be ever, that as every one is true and good in himſelfe, ſo eaſily thinketh hee others to bee ſuch, but often deceived, and ſo was *Iacob* here. Yet as God would, it was not then found out, for *Rachel* made a cunning excuſe, as you ſee in the Text, that her Father ſhould not ſearch under her, where indeed theſe Idols were, though unknowne to *Iacob*. Such wits have women oftentimes upon a diſtreſſe, to ſhift away a ſhame, which indeed were better never deſerved, than with any deviſe, though never ſo fine, avoyded.

Raſhneſſe in *Iacob*. Gen. 44. 9.

As one is thé-ſelfe ſo they think of others.

1 Sam. 19. 13.

And ſee a womans wit alſo.

Verſe 36. Some anger lawfull. 14 *Then Iacob was wroth*, ſaith the Text, *and chid with Laban*, a juſt anger that hath a juſt cauſe, and is not immoderate. What griefe to a true man to be made a thiefe, and to be burdened with practiſe that his ſoule abhorreth. Yet this you ſee falleth out ſometimes, and by name now here upon *Iacob*, which muſt worke a ſtay of minde in us, if a like thing happen. *Moſes* was angry *when he ſaw the Calfe, and when Corah rebelled, Numb.* 16. 15. *Ionathan* for his fathers rage againſt his friend *David*, and many mo examples of lawfull anger hath the Scripture, ſo that all anger is forbidden, but onely ſuch as hath ſin in it.

Exod. 32. 19. Numb. 16. 15. 1 Sam. 20 34.

15. In

15 In the expoſtulation that *Iacob* maketh, if you mark it and reade it, is notably laid downe the faithfull uſage of a good ſervant, and the unkinde requitall of a bad maſter. A good ſervant is not flitting every day, and changing, but *twenty yeare* in a place ſometimes, as *Iacob* here. Hee waſteth not any wayes his maſters good under his hands, but ſo careth for, and regardeth all things, that his Maſter proſpereth by his faithfull travell, *In the day hee is conſumed in the beate, and with froſt in the night, and his ſleepe departeth from his eyes*; for thus ſpeaketh *Iacob* of himſelfe. An unkinde Maſter is deſcribed thus, cruelly hee requireth of the hands of his ſervant *whatſoever is loſt*, without regard of circumſtances: *Hee changeth his wages* often, and ever to the worſe, and at laſt *hee ſendeth empty away*, whom in all conſcience hee ſhould reward very liberally. Thus you ſee is *Laban* charged here, and let us bee aſhamed of ſuch qualities.

From 38. *to* 43.
Properties of a good ſervant, and a bad maſter.

16 Then *Laban* anſwered, *Theſe daughters are my daughters, &c.* Now ſee a trick of this world againe, when a man is brideled, and dare not hurt, then to pretend favour and love, and ſmooth the matter, as though hee never meant hurt, which is not ſo. This jugling the world hath not loſt yet, but God ſeeth truth, and loveth truth.

Hollow flattery.

Finally, *a covenant* of love *Laban* will have made, becauſe his conſcience accuſed him of evill deſerts. *Iacob* is content, and letting anger goe, maketh them good cheare. *Laban* ſweareth like an Idolater, and *Iacob* aright, conſider you both: of a rough beginning, there is a ſmooth ending. *Laban* taketh his leave and departeth quietly, and all is well. O able God, and carefull God for his children ever, make us thy ſervants faithfull and true, that in all ſtormes wee may finde thy favour, and of all feares no worſe an end than in thy mercy may be to our comfort, as this was now to *Iacob*. *Amen, Amen.*

A quiet end of all troubles.

CHAP. XXXII.

The chiefe things of this Chapter are theſe.

The meeting of the Angels.
The meeting of his brother Eſau.
And his wreſtling with the Angell.

FOr particulars, let us remember, that but even now was ended *Iacobs* feare of *Laban*, and his bad meaſure that hee was ever like to offer to him and his, had not God reſtrained him, and now followed preſently at the end of that, the feare of his brother *Eſau*, whom hee muſt meet. What ſheweth this unto us, but the continuall ſucceſſion of feare upon feare, trouble upon trouble, and tryall upon tryall to the godly, to the true teaching of us what to expect, and wherewithall not to be diſmayed if it happen, for it is the lot of Gods deareſt.

A ſucceſſion of feare to the godly.
Finis unius mali gradus eſt futuri.

2 Wee ſee here a multitude of *Angels meet Iacob* as he ſetteth on his journey. Where firſt marke the thing, and then the opportunity of it touching time. For the thing it ſelfe, it truely confirmeth this doctrine, that God giveth his Angels charge over his Elect, to attend and defend them, as ſhall ſeeme beſt to his great mercy and infinite wiſedome, ſo ſaith the Apoſtle, *Are they not all miniſtring ſpirits, ſent forth to miniſter for their ſakes which ſhall be heires of ſalvation?* ſo ſaith the Prophet, *The Angels of the Lord pitched round about them that feare him, and delivereth them*: yea, hee hath given them charge over every one that putteth his whole truſt in God, and committeth himſelfe wholy to his protection in all temptations, to keepe ſuch an one in all his wayes. And they ſhall beare that perſon in their hands, *that he hurt not his foot againſt a ſtone*. Examples in *Elizeus*, in *Peter*, in many moe. It derogateth therefore greatly from the mercy and care that God hath for his, to ſay that every man hath but one good Angell, and one bad, for every man and woman fearing God hath many, as *Iacob* had here, and even ſo many as ſhall be needfull to his wiſedome that ever knoweth what is expedient and fit. Secondly, for the opportunity of this viſion, you ſee how great it was, even then when *Iacob* was ſetting forward to meet with his brother *Eſau*, of whom he was greatly afraid, not only for himſelfe, but for thoſe with him that were as deare to him as his life. What they taught *Iacob* by thus appearing unto him, we may all very eaſily conceive, ſurely even this, that though hee were weake, yet was he ſtrong, ſtrong I ſay to God, and the might of his power, who would never ſuffer him to miſcarry, whileſt hee had an Angell in Heaven to ſend with him, but would ſo ſtand on his ſide againſt *Eſau*, that all ſhould bee well, and with ſafety paſſed over. O this GOD this GOD of ours! Doe wee not ſee him? Since this booke began have wee not ſeene many teſtimonies of love and care, not onely to helpe and comfort, but even in the nicke to doe it, when there is moſt neede, and when his Childes heart is downe in the bodie, by ſome occaſion. Never any more notable than this to *Iacob* here, and therefore let us marke it, and of

God comfortable, and in fit time.

Heb. 1. 14.

Pſal. 34. 7.
Pſal. 91. 12.

2 King. 6.
Act. 12.
Ezek. 19.

of them all conclude how bleſſed the man is that hath the God of *Iacob* for his help, and whoſe truſt is in the Lord his God.

The godly uſe meanes. *Verſe* 3,4,5.

3 The next thing wee may marke, is the counſell of *Iacob*, under GODS bleſſing, taking on him to pacifie his brother, and to have a good meeting. Firſt, *he ſendeth meſſengers* to him, to ſignifie his comming, leſt by ſtealing by him hee might juſtly offend. Secondly, *hee divideth his people and cattle* as you ſee. Thirdly, hee prayeth. Fourthly, and laſtly, *hee ſendeth a preſent*. In all which wee may note two things. Firſt, that the godly have never beene deſpiſers of meanes, though their truſt in GOD, and aſſurance of his helpe were never ſo great, but wiſely and with good policy and diſcretion they have diſpoſed themſelves to uſe the ſame as GOD directed. Secondly, that it is lawfull to uſe ſubmiſſion in ſome ſort to the wicked, and that religion ſtandeth not in ſtubbornneſſe and frowardneſſe, and diſdainfull, proud, and undutifull ſpeeches, as ſome imagine.

My Lord *Eſau*.

Verſe 6.
Verſe 7.
How hard it is for the beſt to cleave ſtedfaſtly and ſtrongly to God.

4 Theſe Meſſengers thus ſent of *Iacob*, to give his Brother notice of him, returne againe and tell him, that *Eſau commeth to meet him with foure hundred men*, whereupon ſaith the Text, *Iacob was greatly afraid, and ſore troubled, and divided the people that was with him, and the ſheepe, and the beeves, and the camels into two companies*, not knowing what *Eſau* meant, by bringing thus many with him (which of like *Eſau* did onely for pompe, and to ſhew his power) but fearing the worſt, as nature is apt to doe in the very beſt. The thing that wee are to note in it, is, how hard it is even for *Iacob*, that is a very extraordinary man, to cleave ſtedfaſtly unto God in perill and danger, and to overcome by faith ſuch falſe feares as will muſter themſelves before his eyes. Wee ſaw before, how God had comforted him by that hoaſt of Angels that met him, yet now, even now againe when hee heareth this newes, the infirmity of fleſh appeareth, and *Iacob* is ſore afraid. Know wee then our mould, what it is, and if ſo notable a man as *Iacob*, after ſo many incouragements, have yet imperfection of faith, ſet wee it downe, that great is our need, farre unlike *Jacob*, to pray for faith, that the Lord may increaſe it in us ever more and more. See againe in *Jacob* ever as wee goe the life of man, feare after comfort, and comfort after feare, ebbings and flowings, riſings and fallings, ſo wee goe along, and ſo wee ſhall end.

The right uſe of meanes.

5 That hee falleth to prayer after hee had divided his company: ſee both the right uſage of lawfull meanes, and the true comfort in all diſtreſſe, whatſoever it is. The right uſage of meanes is with prayer, and the right uſe of prayer is with meanes, if God offer them: theſe, one exclude not another, but both joyne together as loving friends, and thus joyned and joyntly uſed, the Lord giveth his bleſſing to the beſt. The true comfort in all diſtreſſe, wee ſee here, is to flie to God by prayer, to caſt up our eyes, hands, and hearts to his holy Majeſty, that hath witten his faithfull in the palmes of his hands, and cannot forget them. This now is *Jacobs* refuge, chiefe, and moſt comfortable. *O God of my Father Abraham, and God of my Father Iſaac, looke upon mee, &c.* Wee know how hee ſped, and what promiſe wee have at this day if wee knock, therefore uſe wee the like in our diſtreſſes, and expect in comfort his aſſiſtance.

Verſe 9.
Parents piety a comfort to the children.

Prayer hath her ſtrength from promiſe.

6 In the prayer it ſelfe, conſider how ſweet it is in the Childes woe, for him to bee able to remember, that his Parents were godly, and in favour with the Lord. Then conceiveth hee comfort, that hee which loved the ſtocke, will not caſt away the branch, but graciouſly reſpect him, and therefore to his comfort hee cryeth, *O God of my Father*, ſuch an one, and ſuch an one, that went before mee, *looke upon mee*, and have mercy upon mee: thou waſt his God full good and full kinde, evermore, ſhew mercy now to his ſeed according to thy ſweet promiſe, and ſo forth. A great cauſe to make Parents godly, if there were no other, that their children ever may pray as did *Jacob*, *O God of my Father Abraham, and God of my Father Iſaac, looke upon mee, &c.* Secondly, conſider how hee groundeth both prayer and hope, upon word and promiſe, ſaying, *Lord, which ſaidſt unto mee, returne unto thy countrey, and to thy kindred, and I will doe thee good.* So let us doe, and not firſt doe raſhly what wee had no warrant for, and then pray to God for helpe, wherein wee have no promiſe: yea, if you marke it, hee repeateth this promiſe over againe in the twelfth verſe, it was ſuch ſtrength unto him to conſider it. Thirdly, not merit, but want of merit is his plea; *I am not worthy of the leaſt of all thy mercies, and all the truth which thou haſt ſhewed unto thy ſervant.* Which beateth downe all Popiſh pride, and biddeth them learne, that ſurely if *Jacob* wanted worthineſſe, and worthineſſe of the leaſt, they are no *Jacobs*, but farre behinde him, and therefore much more unworthy mercies many, and mercies great, which yet God beſtoweth. Secondly, it mightily comforteth us againſt that fiery dart of the Devill, wherewith hee often troubleth ſome weake ones, namely, that they are unworthy, vile, and wretched, and thus and thus unworthy, therefore they may not pray to GOD, nor expect from him any favour. Ah wicked ſpirit avant! for doe wee ſee here *Jacob* driven away from God with any unworthineſſe? No, no: but in the humble confeſſion thereof not-

Iacob pleadeth no merit.

Note this comfort.

notwithstanding it all, hee commeth to God, and so doe wee comfortably and boldly. For though our unworthinesse be more than *Iacobs*, yet is it not the measure only that God hateth, but the thing; and if here wee see the thing, no reason to drive from God, where it is acknowledged, surely no more is the measure, neither where that is also confessed and bewayled. Lastly, consider here he alledgeth his weakenesse as a reason to move God to mercy: for *I feare him*, saith he, *lest he will come and smite me, and the mother upon the children*. What a comfort is this, that we should have warrant in the word to urge God to mercy, by reason of our wants? Satan perswadeth us we must runne away, by reason of our wants, but you see hee lyeth, and the contrary here is our comfort. Yet see this further. *Iacob* was comforted many wayes, as you saw before, that he should not feare, yea, by an hoast of Angels that met him, and yet he feareth. This was a great infirmity of fraile flesh in *Iacob*, you must needs confesse, and yet so farre is *Iacob* from being daunted with this, to keepe from God, that even because of it he goeth to him, and not hiding it, nor fearing the discovery of it, layeth it before the Lord, as an Argument to move him. How then shall we doe quite contrary to what wee see here, and say, O I dare not, I dare not, I am so weake, and ever fearing that God will not heare me. Move him as *Iacob* moved him, and say as *Iacob* might have said: Truth Lord, I have had many comforts, and helps of my faith to drive all feare from mee, and to assure me of thy care, and yet Lord I feare still: thou mayest say therefore to me, O thou of little faith, I will no more regard thee: but Lord, such is not thy sternesse to thy children. What moved thee therefore first to yeeld me comfort, let it move thee still I most humbly beseech thee, for they both still remaine, to wit, thine owne goodnesse and my imperfection. Thine remaineth, and mine is not yet gone quite as it should: Lord then help, help me, for yet I *feare*. Thus shall we follow *Jacob* rightly in this place, and let him thus profit us. *Verse* 11.

7 I cannot omit this godly remembrance that *Jacob* here maketh of his first estate, when he came into the Country, and of his estate present now when he doth returne; *With my staffe*, saith he, *came I over this Jordan, and now have I gotten two bands*. A notable meditation morning and evening, for rich Merchants, wealthy Lawyers, and men and women of all degrees, whom God hath exalted from little to much, or from lesse to more any way: and would God wee thankfully might thinke of it often. *Verse* 13. & 14. Rich Merchants consider this.

8 By the way also we may consider the difference of times, and manners of men. Then *Jacob* travelleth into *Mesopotamia with a staffe* or rod in his hand, and safe enough. No if wee will goe but to the next towne, swords and speares, and gunnes are necessary, or else wee smart for it: so changed are times, and men in them. Weapons.

9 Then *Jacob* maketh ready *a Present for his brother Esau*, the fourth and last of his counsels as I noted before. The greatnesse of which, if ye marke it, sheweth us, how dearly peace in the land of *Canaan* is to be bought, and what we must be content to depart from for the same. Understand by the land of *Canaan*, our owne country and home, where we were borne & brought up, learned and lived in the light of the truth, and how precious in our eyes should the peace thereof be? What Sheepe, and what Goates? what Camels and Colts? what Kine, and what Bullocks? what treasure and substance of any condition, should wee willingly part withall, still to keepe that? Understand by *Canaan*, the truth of the figure, everlasting Heaven, and what ought we to part withall to purchase that? Surely, not with as much as *Jacob* doth here, but with all that ever we have, even life it selfe, if so the case require. For he that loveth house, or land, or any thing more than that, is unworthy of it. So then possesse wealth, that wee willingly part with it, if the keeping must part us, and our heavenly Countrey. *Verse* 13. Presents and gifts appease anger.

10 All things thus ordered, and the Presents dispatched away, night is come, and having gotten over his wives and children, and all that hee had, *Over the Ford* Iabbok, *Iacob himselfe is left alone, when there commeth a man and wrestleth with him*. The Text saith *a man*, but it was God in the forme of a man. Which wrestling, as it was a very extraordinary thing, and strange, why it should be, to such as doe not understand it: so was it a notable thing and full of instruction to us, if wee doe understand it, and consider of the Lords dealings and purpose herein, both with *Iacob* and others his faithfull evermore. First, then this *wrestling* warned and forewarned, as it were *Jacob*, that many struglings remained for him yet in his life, to be run through and passed over, which were not to discomfort him, when they happened; for as here, so there he would goe away with victory in the end. Secondly, it described out the condition, not only of *Jacob*, but of all the godly also with him, namely, that they are Wrestlers by Calling, while they live here, and have many and divers things to struggle withall, and against; some outward, some inward, some carnall, some spirituall, some of one condition, some of another; which all, yet through God they shall overcome, and have a joyfull victory over in conclusion, if with patience they passe on, and by faith lay hold upon him ever, in whom they onely can vanish, Christ Jesus. Thirdly, it was God, not man; yet man appearing, and God hidden; to tell and teach us, that in all our assaults, tryals and conflicts, it is God that we have to doe withall, and that entreth the lists *to wrestle* with us, to the end our strength may appeare, although not God, but *Verse* 24. *Iacobs* wrestling. 1 The doctrine and use of this wrestling. 2 3

but man, or ſome other meanes appeares unto our outward eyes: which thing is a matter of great moment to all faithfull to be remembred ever: for wee ſhall thereby conceive great comfort, and leſſe feare, knowing that no evill can come in the end from ſuch an adverſary, whereas the ignorance or forgetfulneſſe of this, maketh us runne too violently upon the outward cauſes or cauſers, and ſo to offend. It mightily ſtayed *Iacob* that he ſaw it was God that *wreſtled* with him, and did not barely reſpect the ſecond meanes. Fourthly, it diſcovered the ſtrength where-
4 by *Iacob* both had and ſhould overcome ever in his wreſtlings, even by Gods upholding with the one hand, when he aſſaileth with the other, and not otherwiſe: which is another thing al-
5 ſo of great profit to be noted of us, that not by any power of our owne, we are able to ſtand, and yet by him and through him, Conquerors, and more than Conquerors. Fiftly, it is ſaid, that *God ſaw how he could not prevaile againſt Iacob*, which noteth not ſo much ſtrength in *Iacob*, as mercy in God, ever kinde and full of mercy. Compare it with a ſpeech not unlike unto it in the
Gen. 19.22. 19. of *Geneſis*, where it is ſaid, *I can doe nothing till thou be gone, &c.* God his cannot, is his will
6 not, for love that he hath unto his children, and liking to be even overcome by their faith. Sixtly, he touched the hollow of *Iacobs* thigh, and it was looſed, ſo that *Iacob* halted. Whereby wee may ſee how the godly wreſtle with temptations in this life, and overcome; ſurely, *ſic vincunt ut vulnerentur*, ſo they overcome, that yet now and then they get raps and wipes. *David* was a notable wreſtler, yet ſinfull fleſh gave him a foule venie or two, though he roſe againe like a good Wreſtler, by true repentance, and had the victory againſt that fall. So all the godly by one imperfection or other, we ſee they get wipes, though in the end all is well; by the ſtrength of him
7 that gat no rap by ſinne, Chriſt our deare Saviour and true overcomer. Seventhly, that the Lord ſaith to *Iacob*, *Let me goe*, it wonderfully commendeth *Iacobs* tolerance of the Lords wreſtlings, till himſelfe gave over, and would depart: and to us it giveth this doctrine, that when God doth trie us with any temptation and croſſe, by any aſſault and ſpiritual exerciſe, we ſhould not be content onely for a day or two, or while we thinke good, but even ſo long endure his good pleaſure, till himſelfe doe give over of himſelfe, not preſcribed nor appointed by us; which, becauſe it is a great matter for our frailty to doe, therefore wee may boldly pray that the Lord would in mercy conſider our ſtrength, and according to his promiſe lay no more upon us then he will make us able to beare: but give the iſſue with the temptation in due time, to his glory
8 and our good. Laſtly, that *Iacob* ſaith, *He will not let him goe except he bleſſe him:* It teacheth us to be ſtrong in the Lord whenſoever we are tryed, and even ſo hearty and comfortable, that we as it were, compell the Lord to bleſſe us ere he goe; that is, by his mercifull ſweetneſſe to comfort our hearts, and to make us more and more confirmed in all vertue and obedience towards him; yeelding us our prayer as far as it may any way ſtand with the ſame: which force and violence, as it were, offered on our parts to the Lord, he highly eſteemeth, and richly rewardeth e-
Mat.15. vermore. Thus did the woman of *Canaan wreſtle with him, and would not let him goe*, till he had
1 Sam.1. bleſſed her in her daughter. Thus did *Anna wreſtle with him* for a childe, and *let him not goe*, till ſhe had him: and ſo many others faithfull men and women in their ſeverall caſes. And thus doe
Can. 3.4. you ſee how profitable a thing this wreſtling of God with *Iacob* is, if it be well conſidered. Ma-
2 King 4.30. ny are the conflicts of all them that will ſerve God with a good conſcience, and God knoweth what yet hangeth over any man or womans head, that they ſhall tug withall before they die. Whatſoever it is, turne to this place and conſider theſe things, follow and fulfill as the Lord inableth you this courſe, and Gods truth for your warrant, you ſhall wreſtle well, and to your great comfort in the end.

Verſe 31. The Allegory of *Iacobs* halting. 11 *Iacobs halting* ſome have reſembled, if you liſt to heare it, in this ſort. Firſt, that it ſhould betoken an halting poſterity that ſhould come of him, for many of them. Others have ſaid, that his good legge noteth the godly, who walke uprighly before the Lord; and his bad legge, the wicked, that ever halt and are not ſound. Others, that his good legge noteth the ſpirit in man, which is ſtrong and willing; the bad legge, the fleſh which is fraile and weake, &c. That *the* Jewes *eate not of that part*, was a ceremony of that people, who had many moe. Much better ſhould they abſtain from all halting in Gods ſervice and true religion, then from the part which
Reade Heb.12. 13. was touched, but that fleſh and blood is more buſie in ſhew and outward obſervance, than in
1 King.11.21. matter of weight and inward truth. Thus let it ſuffice to have profited by this Chapter.

CHAP. XXXIII.

The chiefe matter of this whole Chapter, is the reconciliation of the two Brethren, Jacob *and* Eſau, *when they met. Which how it was in the diſcourſe thereof we ſhall ſee.*

Verſe 1. WHen he ſaw his brother Eſau comming, and with him 400. *men, hee divided the children to Leah, and to Rachel, and to the two maids.* Wherein we ſee thus much, that a wiſe man is not ſo ſmitten out of his wits with a danger, when he is in it, that he cannot tell what he doth, as many

many men are, but he governeth his feare, and keepeth it within limits, hee caſteth about in good diſcretion and abilitie of minde, what is beſt to be done, he concludeth quickly, and executeth ſpeedily his determination, and ſo all being done that he can, for his part he committeth the whole to his gracious God, to bleſſe and give ſucceſſe to, as his will ſhall bee. Thus let us marke in *Iacob* here, and by it hereafter ſtay ſuch amazements as many of us as uſe to be ſubject to in a diſtreſſe, when it commeth.

In perill not amazement, but counſell, is covenient.

2 *He put the Maids and their Children formoſt, and Leah and her Children after, and Rachel and Ioſeph laſt.* Which if it were done in reſpect of ſecurity & ſafety to one more than another, we ſee then in the godly, how affections have place. To the Maides he wiſhed well, and to their Children, but to *Leah* better, and to *Rachel* beſt of all. Thus are good men, men, and ſubject as I ſay, to humane affections in their meaſure. But if he put *Rachel* hindermoſt, becauſe ſhe had but one childe, then ſavoureth it of order as was ſaid before. The former for my part I rather thinke, for we have ſeene before his exceeding love to *Rachel*, and in the former Chapter this reaſon was given of dividing the people, *That if Eſau come to the one company and ſmite it, the other company ſhall eſcape.* Therefore evident as I thinke, what he meant to *Rachel*, when he ſet her laſt.

Verſe 2. The godly have their affections.

Verſe 8.

3 *Then he went before them himſelfe, and bowed to the ground ſeven times, untill he came to his brother Eſau.* His going before a notable argument of his faith. For God ſaid unto him, I will be with thee; in the aſſurance of this which his heart beleeveth, he marcheth forward. His love alſo appeared in his charge that followed him, for what part they take hee will take, and that firſt and formoſt, yea he will interpoſe himſelfe betwixt them and the danger, that he may avert it from them, if God ſo will. A patterne of a good Shepheard, of a good Parent, of a good Maſter, and indeed the office of a couragious Captaine. His bowing, as it was a token of ſubmiſſion to his brother in worldly things, ſo may it reſemble the ſtate of the Church in this world, ſtooping and bowing, ſubject, and under their pompe and ſtate in this life, who in the next ſhall bee moſt miſerable for ever and ever. The glory of the wicked is here, and the godly are under; the glory of the godly is in the next life, and then the wicked ſhall bee under. Have wee patience then, and tarry the time till it may appeare what we are.

Iacobs going before all, ſhewed his faith and love.

1 Iohn 3.2.

4 *Then Eſau ranne to meet him and embraced him, and fell on his necke and kiſſed him, and they wept.* O the power of God to turne all hearts which way hee will! Now bee wee judges our ſelves, whether it be not true that *Salomon* ſaith: *The Kings heart is in the hand of God, and as the Rivers of water he turneth it whitherſoever pleaſeth him. Tea, hell and deſtruction, are before the Lord, how much more the hearts of the ſonnes of men?* Where is that of *Eſau*, The dayes of mourning for my Father will come ſhortly, and then will I kill *Iacob?* The Lord, even the mighty and merciſull Lord, hath wiped it out of his mouth and heart, out of his minde and purpoſe, and out of his might and power. And here is a change farre fitter for a brother. Glad was *Iacobs* heart, when he ſaw this, I warrant you, and glad were all his people. Bleſſed be God that can ſo cheere his children ever, and ſo ſitteth in the hearts of their threatners that they cannot move, but as he will. Who will not truſt in this God in all his diſtreſſes, that hee ſhall worke for him, and change hearts to his beſt comfort evermore? Is he the God of *Iacob* alone, are all his promiſes come to an end when *Iacob* is helped? No, no: we alſo are his, and he is ours, dearer to him than his owne life, when time was, and for us therefore alſo ſhall hee thus worke in the hearts of men, as ſhall be good for us if we cleave to him. What can a thundring ſcolding enemy doe to you or me, more than *Eſau* could do to *Iacob?* If you will think of nature, God is ſtronger than nature, and therefore can effect more. Be it unto us then in the Lords bleſſing, ever an increaſe of our faith this example. Something againe as a meanes conſider of *Iacobs* humility, who bowed himſelfe ſo to his Brother. Doth not God bleſſe it to a good effect? *Sic ventus vincit, dum ſe ſubmittit arundo, Impulſu quorum robora celſa cadunt:* So overcommeth the reed the windes, by bowing to them, when the mighty Oakes are overthrowne that bow not. Humility then in Religion, as pronuntiation in Rhetoricke, the firſt point, the ſecond point, the third point, and all in all. *Where pride is, there is ſhame, but where humility is, there is wiſedome*, ſaith *Salomon*. And ſurely, *It is better to be of an humble mind with the lowly, then to divide the ſpoyles with the proud, &c.*

All hearts in Gods hand.

Pro. 21. 1.
Pro. 15. 11.

Auguſt.
Prou. 10. 2.
Pro. 15. 19.

5 Then *Eſau* asked him of the Women and Children? To whom *Iacob* anſwered, *They were his Children whom God of his grace had given him.* Therein acknowledging Children to bee not only the gift of God, but the gift of his grace to as many as have them, which is a great comfort, if it be well marked, to all Fathers and Mothers of Children. Again, before a bad man, yet he ſpeaketh religiouſly, and *Eſau* maketh no jeſt at it, as bad as he was. We frame our ſelves too much to company, and prophane ſpirits in our dayes, ſcoffe at any thing that ſavoureth of Religion.

Verſe 6. Children the gift of grace.

6 Next, he asketh him of the droves which he met; not that he was ignorant, for the ſervants that carryed them had told him, but that he would take occaſion to thanke *Iacob* for them after ſome ſhew of refuſall. *Iacobs* ſuing for favour by them, hath beene touched before, and ſhewed to be lawfull. *Eſau* his ſpeech that *he had enough*, ſheweth the pride of rich mens hearts, bragging ſtill of their plenty. *Iacobs* faire praying, the policy of the Holy Ghoſt to ſtay anger. *Mollis reſponſio*

Verſe 8.

Verſe 9.

Verſe 10.

Verſe 11.
1 Sam.25.
Abigail.
1 Sam.30.
David.

Many worſe than *Eſau* for anger.

reſponſio frangit iram, a ſoft anger breaketh wrath, it hath beene often noted. When he ſaith, *He hath ſeene his face as the face of God.* His meaning was, that in that change of countenance from that which hee feared hee ſaw evidently Gods face, that is, his worke, providence and mercy, and therefore his heart joyed in it. His terming of his preſent to bee a *bleſſing*, hath this reaſon, becauſe gifts were given of the godly that gave them willingly, with bleſſings and prayers, and wiſhes of all proſperity with thē. Contrary to the courſe of many in our dayes, whoſe preſents and gifts by the ſame reaſon may be called curſings, becauſe with them (hand and heart going not together) they wiſh evill, as the devill choake him, or ſuch like.

7 Thus *Eſau* is appeaſed, and his wrath departed, meanes have prevailed, and he is not obſtinate. We have men and women within the compaſſe of our knowledge, whoſe wrath can never be appeaſed by any meanes that either the parties themſelves or any friends for them can make. No ſubjection, no ſubmiſſion, no words, no deeds, can ſtirre them a jote. And yet they would bee loath to be called *Eſaus*, much more impatient, if a man ſhould ſay, farre worſe than *Eſau*. But they ſee themſelves whether indeed it be not ſo: when *Eſau* is intreated, and they cannot, to that which God and grace, and the perill of damnation perſwadeth unto. God is love, and without love, without God, and conſequently caſt away for ever.

Verſ. 13.
A patterne of a good Paſtor.

8 *Iacobs* care of the Cattell to drive as their pace will endure, moſt fitly ſheweth the duty of a carefull and good Miniſter, ever to have an eye to the weake ones in his flock, that cannot endure what the ſtronger can, and ſo to regard all, as he over-drive not any. Better it is that the able goe more ſoftly, than the weake and feeble over faſt: for the one hath danger, the other none. Let haſty ſpirits conſider this, that never knew what bowels indeed a true Paſtor hath to the whole, and not to ſome few ſingled out in a partiall affection, and for ſome ſhew of that which indeed is not in them. They are all the Paſtors care, and he muſt in conſcience drive, as the weakeſt may endure, not hurling, and haſting to the abilitie of ſome, and utterly overthrowing the greater part. A good Phyſitian of the body doth not deſire to cure haſtily, but ſurely and ſoundly: and why muſt the Phyſitian of the ſoule his praiſe conſiſt in haſte? You may conceive a fault, though I paint it not. *Ne ſutor ultra crepidam*, Let the Shooe-maker goe no further than his Shooe. *Tractent fabrilia fabri*, And let Carpenters meddle with Carpenters work. The Paſtors office is above their reach, if they loved not to have an Oare in other mens Boats; and he that hath called him to it, counted him faithfull, and put him in his ſervice, hath indued him in diſcretion, and aſſiſteth him with a conſcience to conſider his charge; who bee ſtrong, and who be weake, what might bee done, and what is convenient and profitable to be done, with the diſcharge in ſingleneſſe before his eyes, that is, the Shepheard of Shepheards, and chiefe Biſhop of our ſoules. *Who art thou that judgeſt another mans ſervant? he ſtandeth or falleth to his owne Maſter.* Thou art not the Paſtor, and therefore haſt neither his bowels, nor knowledge. His courſe and reaſons thereof have another Judge. *Iacob* may not have more care of bruit beaſts, than Miniſters muſt have of Gods people, but he will not over-drive the very weakeſt, no more muſt the Miniſter if he meane to ſave and not kill. Haſt hath made waſte, that I can tell, and more leaſure would have beene better ſpeed. Remember *Iacob* here.

Rom.14.

Verſe 20.
Jacob thankfull after deliverance.

9 And laſtly, ſtill ſee the practiſe of faithfull men, ever when God hath beene mercifull to them, and delivered them out of danger. Now *Jacob buildeth an Altar* in the true thankfulneſſe of his ſoule unto God for this great mercy and deliverance of him from his brother *Eſau*. *And he calleth it The mighty God of* Iſrael: giving to the ſigne the name of the thing which is ſignified, which is uſuall in Scripture. Thus would God it might kindle ſome heate in our hearts, and conſciences to conſider our ſelves, the dangers we have beene in in our dayes, the dangers of the Land wherein we inhabite, the dangers of our deare and nurſing mother, her moſt excellent Majeſty for our ſakes, becauſe ſhe loveth us with a true love, not keeping the body onely in an earthly ſafety and well being for earthly commodities, but chiefly procuring our ſoules comfort, and defending the ſame unto us againſt all malice of mighty powers. The dangers of wife, children, and friends, and now our ſafty and deliverance from all our feares, our quiet ſitting under our owne Vines, without noyſe of Drum, ſound of Trumpet, neying of Horſes, roaring of Canons, clattering of armour, cries of the ſlaine by day and by night. For this hath the Lord done for us, and whatſoever it is in our eyes, ſurely it is wonderfull even through the world. All Nations ſee our happineſſe, the wicked gnaſh their teeth at it, the godly have ſent us their gratulations, and they bleſſe God for us. But where now are our Altars? That is, where are our thankes and moſt gratefull ſongs for our deliverance? We have found mercy, as *Jacob* did; yea, farre more, for greater *Eſaus* have come againſt us, than did againſt him, *not with foure hundred men*; but many thouſands, to captivate us for ever as their ſlaves, when they had ſlaine their fill. And yet we live, and by God onely who hath ſtrangely revenged us upon them that would thus have eaten us up. Yet with *Jacob* we build no Altars. That is, as I ſay againe, wee give no thankes for the cuſtome of our time, as hee did after the manner of his. At the firſt peradventure we did, but it was ſoone at an end. Now are wee fallen into a dead ſleep againe, and both God and his mercy is forgotten. Our danger alſo, as if it had never beene. But in the

Lord

Lord I beſeech you, let us awake againe, looke upon *Iacob* here what he doth, and every man and woman follow his example. Build God an Altar, not in earth with Lime and Stone, but in your heart of moſt kinde and thankfull remembrance for all his mercies to the Land, to our dread Soveraigne, to our ſelves, our ſoules and bodies, to our wives and children, to our neighbours and friends, and infinite wayes that we cannot name. Bleſſe his Majeſty for them, and let not the remembrance die, till you die your ſelfe. A thankfull heart is all that the Lord ſeeketh, and it is all that indeed we can doe to him. The childe unborne hath cauſe to thanke him, and much more we that enjoy his mercy at this preſent houre. The Lord touch our hearts that we may feele, the Lord loſe our tongues that we may ſpeake, and the Lord inable both heart and tongue to continue praiſes unto his Majeſty, not for a day or two, but whileſt breath goeth through our noſtrils, and we remaine. O our God of mercy! bleſſed be thou, bleſſed to day, and bleſſed for ever: bleſſed with heart, and bleſſed with ſoule: yea bleſſed with the ſoule of our ſoules: for we were dead and now alive, yea as ſheepe appointed to the ſlaughter, after ſtrange tortures and torments before, ſo were we: but the ſnare is broken, and we are delivered: wee releaſed, and our enemies crawling in the bottome of the Sea. Thou haſt done it O God our God, and to thee be praiſe for ever and ever for it. Amen. Amen.

CHAP. XXXIIII.

The chiefe heads of this Chapter are theſe three.

The defiling of Dinah *the daughter of* Jacob.
The fraud and ſubtilty of her brethren.
The cruell murder they committed for that cauſe.

Verſe 1. Womens needleſſe going abroad.

COncerning the firſt, the Text ſaith, *Dinah went out to ſee the daughters of that Country.* That is, ſhe went a walking to gaze and ſee faſhions, as women were *ever* deſirous of novelties, and given to needleſſe curioſity. *Sechem* the ſonne of *Hamor* Lord of that Country, ſaw her, and preſently tooke her, lay with her, and defiled her. This was the fruit of her needleſſe jetting abroad being a yong woman. A profitable example to warne all youth, honeſtly minding and meaning, to beware, and to keepe within: for it is ſafe, it is ſure, it is credit ſo to doe. Liberty and looſeneſſe hath ſpoiled many a one, as it here did her. Which the wiſe *Syrach* well knowing, willeth all that have daughters to keep their bodies; and not to ſhew any cheerefull face to them, that is, not to be fond over them, and ready to grant them what liberty witleſſe youth may wiſh to have, but rather to marry them with all good ſpeed, and then is a weighty worke performed. *Solomon* endued with ſuch deep wiſdome, noteth it as a property of an unchaſte woman, and given to filthy delights, *That her feet cannot abide within her houſe, but now ſhe is without, now in the ſtreets, and lyeth in waite at every corner.* The Apoſtle *Paul* againe as a thing that greatly diſgraceth any woman living, layeth it downe, to be idle, and to goe about from houſe to houſe. For this will make them alſo pratlers and buſie-bodies, ſpeaking things which are not comely. *David* compareth a good woman to a Vine upon the wals of the houſe, becauſe ſhe cleaveth to her houſe, and keepeth within, even loath to be gotten out, except the occaſion be good and juſt. Others have compared her to the Snaile, that hath even her houſe upon her backe.

Syrach. 7. 24.

Prov. 7. 11. &c. 1 Tim. 5. 13.

Verſe 4. Conſent of Parents.

2. Obſerve the conſent of Parents regarded here even by the Heathens. For *Sechem* beggeth of his father that he would get him this maide to wife, that is, that he would procure *Iacob* her fathers conſent, and give his owne alſo. Of which having ſpoken elſewhere at large I ſtand not now. But ſhame it is for us to be worſe than Heathens.

Verſ. 5. Opportunity to be expected, and griefe bridled.

3. This evill newes is brought to the old man, even to *Iacob* I meane, that his daughter *Dinah* was thus taken up and defiled. Whoſe woe what it was for ſo great a wrong, let Parents judge that know Parents hearts. Nevertheleſſe his ſonnes being with his cattell in the field, *Iacob*, ſaith the Text, held his peace till they were come. Thereby declaring that a wiſe man ruſheth not by and by into actions according to his griefe, or when his affections are hot, but ſtayeth himſelfe, moderateth his heat, and over-ruleth his paſſions till a quieter minde may better deliberate of a due courſe. This is gravity, this is wiſdome, and this is ſtrength that greatly adorneth any which hath it. The want of this hath cauſed great repentance when it is too late, and daunted the credit of very many for ſtaid government of themſelves. *Iacob* I ſay held his peace.

Verſe 7. Whoredome of good ones ever abhorred.

4. When his ſonnes came home they alſo heare the matter, and it grieved the men, ſaith the Text, and they were very angry, becauſe hee had wrought villany in Iſrael, and lyen with *Iacobs* daughter, which thing ought not to be done. See how we ought to be affected to

this kinde of ſinne, which filthy fleſh ſo joyeth in. *Iacobs* ſonnes abhorre it, deteſt it, and loath the very thought of it: ſo ſhould we. They conſider circumſtances that increaſe the foulneſſe of it, as that it was in Iſrael, that is, amongſt a people profeſſing God, that it was with *Iacobs* daughter, that is, ſuch a noted mans daughter for piety and religion, &c. ſo ſhould wee, and ever knowing ſinne to be ſinne, yet to know that circumſtances make ſinnes greater and greater. This argueth love of God, love of vertue, and feeling of ſinne, which ever are arguments of Gods holy Spirit in us. Compare this deteſtation and religious anger in *Iacobs* ſons againſt this ſinne, with the jeſts and gibes that fleſhly worldlings make of it, and with the pretty excuſes that our holy Fathers in Rome doe uſe: *Si non caſtè, tamen cautè:* If not chaſtly, yet charily, &c.

Verſ. 8, *&c.* A fond father over his childe.

5. From the 8. verſe to the 13. you have *Hamor* his Oration or perſwaſion uſed to *Iacob* and his ſonnes, to obtaine their good will that *Dinah* might be maryed to *Sechem*. Reade it and marke it, and you ſhall ſee nothing but a fond ſpeech of a fond father, who as he was the Governour and Magiſtrate of that Country, ſhould ſharply have puniſhed ſuch behaviour in his childe. But peradventure it was Cat after kinde. Howſoever, ſurely the truth is tryed, that *blanda patrum ſegnes facit indulgentia natos*: A mally Father maketh a wicked Childe. Reade the two and twenty of *Deuteronomy*.

Religion made a cloake.

6. From the thirteenth verſe to the 18. you ſee the ſubtill courſe which the ſonnes of *Iacob* deviſed to be revenged for the villany done to their ſiſter, and in her to their whole houſe: their making religion and the ordinance of God a cloake to cover their craft, and a meanes to compaſſe their deſire by. No new practiſe you ſee, neither yet for age worne out either of memory or practiſe in our dayes: who would have thought ſuch deadly wrath had lodged under ſo reaſonable words, or ſuch bloody murther under the ſhew of a mariage? Deepe is the heart of man we ſee, and godly ſhewes have dreadfull treaſons, and cruell maſſacres often under them. Even alliances therefore and offered knots of great good will beware betimes.

Verſe 21. Private reſpects covered with cloake of publike good.

7. The conditions agreed upon betwixt *Hamor* and *Iacobs* ſonnes, the conſent of the reſidue of the people wanted, which *Hamor* their Governour to obtaine, aſſembled them together at the gate accuſtomed, and there by a ſet Oration, ſheweth them what good ſhould grow to the whole Country in generall, and to every one in ſpeciall, if they would hearken unto the condition of being circumciſed, that thereby there might grow alliances with theſe Strangers, in mariages with them croſſe either with others. Pretending cunningly (which is the thing I marke) the publike good, when wholly it was a private reſpect that he had, and a particular pleaſure that he ſhot at. Here is the policy then, or rather ſubtilty, which now in our dayes wee ſee ſo rife. If malice poſſeſſe us, and wiſh a revenge, if covetouſneſſe have caught us, and would have a benefit, or whatſoever it is we would effect, ſtill the pretence is a publike good, thus and ſo ſhall the Church be profited, and thus and ſo ſhall the Land be inriched, if our deviſes may have place, when indeed they tend to as much good to either, as this perſwaſion did to the Sechemites, being the meanes whereby cruelty tooke place, malice and wrath had opportunity, and the fearefull deſtruction of them all was brought to paſſe and compaſſed. Truſt not therefore over haſtily ſuch goodly promiſes and painted ſhews of publike good, to bring in an innovation, which as this, may have danger under it and yet not doubted.

Innovation dangerous often.

Verſ. 24. Profit perſwadeth mightily.

8. The ſilly people conſent unto *Hamor* his ſpeech, whereby we may learne how dangerous a temptation the promiſe of gaine and profit is to the ignorant multitude. This winneth and bewitcheth them, this gaineth and getteth them to doe any thing, yea, with this both eyes bee dimmed and eares ſo ſtopped, that ſubtile men may worke their wils, and had I wiſt comes ever too late.

Verſe 24. Great mens perſwaſions.

9. Marke againe what power to effect either good or ill, is in the perſwaſions of great men to their inferiors. They carry them headlong to deſtruction if ſo they will, and they carry them comfortably unto good if ſo they will. Happy be the Governours that perſwade but well, and ſo anſwer not with their owne for the blood of many. Againe, marke here what often elſe may bee ſeene, that when the Lord determineth to puniſh, men have no power to foreſee the perill. In Juſtice hee taketh the wiſedome from the wiſe, and counſell from the prudent.

Both Father and ſonne are ſlain, that filthy luſt may have worthy recompence, and ſweet meate ſower ſawce.

10. Thus the Inhabitants being enticed to admit of circumciſion for an earthly commodity and reſpect, the third day when they were ſore, *Simeon* and *Levi* the ſons of *Iacob*, with ſwords drawne come upon them and kill every male amongſt them. A bloody fact and a great murther, in mans eyes worthy of great blame, that for one mans fault ſo many ſhould die, offering them recompence by admitting their condition, and ſo deeply deluded by ſo holy a ſhew. But altogether we may not eſteeme it by this, but ſomewhat conſider the revenging hand of a juſt God in it, who will never ſuffer the wrongs violently offered to his choſen people to eſcape unpuniſhed, if they cleave to him. The mighty worldlings may imagine they ſhall doe what they liſt with us, and proudly wrong us, emboldned by their might and our weakneſſe, but they ſhall be deceived, as is ſeene to their terrour and our comfort in this example. That

Simeon

Simeon and *Levi* were ſo forwardſome in nature we may juſtly thinke of. For *Dinah* to them was full Siſter both by Father and Mother, where unto ſome others ſhee was but onely by Father, *Leah* was her Mother, and the mother of *Simeon* and *Levi* alſo. Againe, wee may ſee in this example that ſaying verified, *Quicquid delirant Reges plectuntur Achivi:* For the ſinnes of Governours the people often ſmart: and therefore happy people that have a good Governour; it is a treaſure that of many is little conſidered, and a bleſſing that God is never worthily thanked for.

11. *Then came the other ſonnes of Iacob upon the dead, and ſpoiled the City.* See therein anger how it rageth and increaſeth, being once incenſed and ſtirred up. One man by example kindleth another, and violence upon violence will encreaſe ſtill, if wee ſtay not quickly. If you marke now the ſtate of this City, how the Children be fatherleſſe, the women comfortleſſe, no houſe without bloodſhed, murther and death, their goods ſpoiled in City and field, their bodies captivated which remaine alive. O heavy woe! would not the heart of any man or woman tremble to offend the Lord, to feed the fleſh that ſinfully luſteth with ſuch deadly delight, and careleſſe to ſcorne what ſo fearefully puniſhed we ſee of God? How happy *Hamor*, if his ſinning ſonne had never beene borne, how happy the ſonne, if he had turned his eyes from evill, and bridled his luſting heart with vertue and honour. How happy all both old and young, both great and little, men and women, with babes and ſucklings, if God had beene feared, and ſinne abhorred? This is ſinne in the eyes of the higheſt, a cryer continually for his wrath, till at laſt it come. The Lord give a feeling, that we may truly hate what hurteth and harmeth in this ſort.

Verſ. 27. &c. The rage of an offended mind.

Stand in awe and ſin not.

12. Then ſaid *Iacob* to his ſonnes, *ye have troubled me, &c.* Pitifully bemoning the danger which this deſperateneſſe caryed with it, both to him and his, had not God been good, whoſe mercy indeed onely effected, that the Countries about did not riſe up in armes againſt him and deſtroy him quite. The Lord knew how *Iacob* abhorred this courſe, and yet how perfectly he hated the ſinne of his daughter, wherefore in mercy hee provided for him, ſtayed all evill that might be againſt him, and kept both him, and for his ſake, his, that might elſe have periſhed well enough. I note it to my comfort, and the comfort of many, that may in their houſes and ſeverall families, either by children, or ſervants, or friends, have that committed which their ſoules abhorre, and they little know of. God is gracious to regard the innocent, and to turne from his faithfull ſervants that which evill committed might procure unto them, as hee here did from *Iacob*. Then marke againe in theſe ſonnes of *Iacob*, whether for their merits God ſo increaſed them, and made them his people, or it onely was mercy and no merit. And remember withall, what by *Ezechiel* God ſaith unto them, I meane to the people deſcended of them, and of like merit with them for this that we ſpeak of: *Son of man, cauſe Ieruſalem to know her abominations, and ſay, Thus ſaith the Lord God unto thee, Thine habitation and thy kindred, is of the land of Canaan, thy father was an Amorite, and thy mother an Hittite. And in thy nativity when thou waſt borne, thy navell was not cut, thou waſt not waſhed in water to ſoften thee, thou waſt not ſalted with ſalt, nor ſwadled in clouts. No eye pittied thee to do any of theſe unto thee, for to have compaſſion upon thee, but thou waſt caſt out in the open field, to the contempt of thy perſon in the day that thou waſt borne. And when I paſſed by thee, I ſaw thee polluted in thine owne blood, and I ſaid unto thee when thou waſt in thy blood, Thou ſhalt live: even when thou waſt in thy blood, I ſaid unto thee, Thou ſhalt live.* Mark you this repetition, *Even when thou waſt in thy blood, I ſaid unto thee, Thou ſhalt live.* That is, even when thou wert ſinfull, wretched and ugly to be looked on in thy ſelfe, yet in mercy I regarded thee, turned my face from thy due deſerts, and ſaid, *Thou ſhalt live.* Now if there were no merit in this firſt people, why the Lord ſhould chooſe them before all others, but that meere mercy regarded them in their blood, what merit might be in us Gentiles, wilde Olives, and behinde them far in circumſtances ſundry of great importance, that we ſhould ſwell and be puffed up? Reade the whole Chapter in *Ezechiel*, and think in your ſoul how much rather the Lord might complaine of us generally or particularly as there he doth of them. And what ſhould have humbled them, let it humble us, what ſhould have made them ten thouſand times thankfull, let it make us not only that way, but every way dutifull to our lives end. *Moſes* was a Levite, and yet he writeth this of his father *Levi*, an argument evident, that fleſh and blood did not rule in the writing of the Scriptures, which hardly is drawne to lay downe any ſhame or blame of their anceſtors, but that Gods Spirit, the God of truth and verity, guided and governed the pen of the writer, as beſt was ſeeming to his wiſdome.

Verſ. 30. &c.

Faults committed in families, ſore againſt the will of the rulers.

The Iewes not choſen for merits.

Ezech. 16. 2. &c.

The Scripture written by inſpiration, and not by fleſh and blood.

13. *Shall he abuſe our Siſter as a whore?* ſay they: No, yet may not thereon be concluded, that againſt a fault any manner of proceeding is allowed. The fact was wicked, yet the puniſhment ſhould have beene orderly, and with their fathers advice, who chiefly was wronged, and whoſe wiſdome and diſcretion would better have guided his ſonnes, then they any way could direct him. But this is youth, hot and fiery, raſh and unbridled, never forecaſting what may enſue, but eagerly harping upon a revenge. They never thinke of their Fathers eſtate, and their owne in that Country, that they were but ſtrangers there, that they were but few, and that extreame danger might ariſe both to their Father and them by this rage: No, no, the

Verſe 31. Youth hot and raſh.

heat of youth doth firſt performe, and then repent when it is too late. Whither did *Cain* his outragious anger carry him? Surely his brothers blood was nothing, when fury and anger had taken place. *Saul* againſt *Ionathan*, *Achab* againſt *Naboth*, *Aſa* againſt the Prophet, with many moe, declare well the effects of anger, when once it is kindled and incenſed.

2 Chro.16. 10.

Theodoſius, after his ſlaughter of ſeven thouſand at Theſſalonica in his anger, by the perſwaſion of *Ambroſe*, laid downe a law, that whoſoever after ſhould be condemned to death, ſhould have execution thereof deferred for thirty dayes, to the end, that if anger had any way made the judgement too ſharpe, this reſpite and time might againe moderate it according unto Juſtice. For, *ut fragilis glacies, interit ira mora:*

Theodoret. lib. 5. cap. 16, & 17.

Ovid.

As Ice in time doth melt away,
So time makes anger to decay.

Naked excuſes.

Laſtly, if you marke this anſwer of *Iacobs* ſonnes, it may ſhew what naked excuſes we content our ſelves withall, rather than wee will acknowledge that we have done evill. Againe, how unprofitable ſpeech is to an angry man till the moode bee paſt. Anger ſo darkneth the minde, that reaſon can have no place. No, reaſon to a minde incenſed with anger, is like a Key to a locke that is jumbled, that is, it can doe no good. And as a Theefe chooſeth often the darkeſt night, and the Fiſher the water that is troubled: So Satan to worke many miſchiefes in, chooſeth a heart when it is troubled with anger. But let thus much ſuffice of this Chapter.

CHAP. XXXV.

The chiefe matters of this Chapter are theſe two.

The remove of Jacob *away from Shechem.*
The death of certaine of his deareſt friends.

Verſe 1. The care of the Lord for his.

COncerning his remove the Text ſaith, that then God ſaid to *Iacob*, that is to ſay then, even when his heart was troubled and full of feare, for the bloody fact of his ſons in Shechem. Where ſee the vigilant care of the Lord over his in all their diſtreſſes, doth he ever forſake them that faithfully and heartily cleave unto him? No, no, he is at hand and ready even before the trouble happen to be comfortable to us, becauſe this is eſſentiall in him, and not acceſſary.

Verſe 1. Gen.28.

2. Marke how he biddeth him goe to Bethel, and there build an Altar unto God, that appeared unto him when he fled from his Brother *Eſau*. Why? If you remember or looke the place, *Iacob* there promiſed, that if God would be with him in the journey and keepe him, and give him bread to eate, and cloathes to put on, ſo that he might come againe unto his Fathers houſe in ſafety, then ſhould the Lord be his God, and that ſtone which hee there ſet up, as a pillar, ſhould be Gods houſe, &c. And hath *Iacob* beene all this while in the Country, and not beene yet there to performe his vow, and to give the Lord thankes, who ſo graciouſly had granted his deſire? O great ſlowneſſe in ſo good a man, and very worthy blame exceedingly. See then and marke it well, how ſlack the beſt of us are to pay in proſperity, what we promiſe in adverſity, even with great zeale. We ſay in ſickneſſe if we may recover, we will doe this both to God and man, and in other perils, we promiſe much: but alas, where is all, when once wee are well and out of danger? Hath *Iacob* dulneſſe, and have we none? Thinke of it, and by his fault in this place that muſt be called upon, and ſpurred up by God himſelfe, let us amend what is amiſſe. Then marke againe in this remembrance made by God, the manner of it. *Goe up to Bethel Iacob*, ſaith he, *and make there an Altar, &c.* This is not, why haſt thou not done it, and becauſe thou haſt forgotten me, I will forſake thee, or any ſuch like ſharpe rebuke. Sweet againe is this, if we conſider it. For *Iacob* was now in ſorrow, his heart being wounded both for his daughter that was defiled, and for the cruelty of his ſonnes, with the perill alſo that his whole family was in. In which griefe of his, the God of mercy would not adde griefe unto griefe: but ſparing him kindly, admoniſheth him graciouſly with ſweet words, not ſo much as once quipping him for his fault, with but halfe a ſharpe word. A patterne ever to be followed of us, one towards another, that we bruiſe not the heart already broken, but too much, that we inſult not one over another for ſlips and wants, but kindly quicken up, when a hard ſpeech would cruſh too much. O ſweet God, how ſweet art thou to ſluggiſh ſinners when they doe fall, and ſhall wee not labour to be like them! &c.

Proſperity forgetteth what adverſity promiſed.

A ſweet example.

Good men oft have affections too much.

2. When *Iacob* had received this word of the Lord, hee willeth his houſhold to put away their ſtrange gods, plainely noting that there were ſuch amongſt them. And knew *Iacob* this, and reformed it not? Surely the beſt men then have their affections, and even good *Iacob* is not here without them. *Rachel* his wife is moſt deare unto him, and for her ſake either he ſeeth not,

or

or he feeleth not with that heate, or both ſeeing and feeling he lingreth reformation over-long. She had ſtolne her fathers Idols as you heard before, and what others they had gotten in the ſpoile of the City it is uncertaine. Prone is our nature by naturall corruption to ſuch abuſe, and if *Iacobs* people ſo well inſtructed will yet be halting, O what are we ? This cleaveth to our bones, and the very marrow, to be ſuperſtitious and delighted with evill. The gods that be ſeen beſt like our humours, and what hands have made we repoſe truſt in, but fie of this folly if wee be alive, and not dead in heart to God and grace.

3. What then, did God abhorre the houſhold of *Iacob*, and refuſe it to be a Church ? No, howbeit that family was thus blemiſhed, and the Wife of his love that ſlept in his boſome thus all to ſpotted : yet ever were *Iacobs* ſacrifices acceptable unto God, and his family cared for as his Church. Note we thereby, not to love Idolatry, or to mingle the Wheate with the Chaffe, ne yet to extenuate *Iacobs* fault, nor to follow him our ſelves in not reforming. But note wee this, and note it againe, that particular blemiſhes in ſome of a Church not yet amended, deprive not the whole either of name or nature of a Church, neither make the good things therein done according to the word (as were *Iacobs* ſacrifices) of no effect : much leſſe doe they reach out danger of death and damnation to all that hold fellowſhip with that Church, either not knowing, or no way approving what is evill. I could urge the place harder if I would.

Note this well.

4. In bidding them cleanſe themſelves and change their Garments, let us note how outward ceremonies help inward duties, uſe them as helpes, and not make them our reſts, thinking all is done, when the outward thing is done, but know, that cleane Garments call for cleane hearts much more, and cleanſed bodies bid cleanſe our ſoules much rather : elſe are we like the Maſſing Prieſts that waſhed their fingers ſo ſolemnly, and neglected their conſciences altogether, or like the hypocriticall Phariſies, that ſcoured ſo carefully the outſide, and forgot ſo negligently the inſide.

The uſe of cleane clothes on holidayes.

5. Then they gave unto *Iacob* all the ſtrange gods which were in their hands, &c. where ſee a very notable example of prompt and ready obedience to the word. Bleſſed therefore he that bade them, and bleſſed they that ſo willingly hearken unto him. Such *Iacobs* to bid, and ſuch people to obey, would long and long continue theſe happy dayes of peace and freedome unto us, with a gracious Governour and Soveraigne over us, in whoſe dayes we may truly ſay, mercy and truth have met together, righteouſneſſe and peace have kiſſed each other. But why are they ſo zealous and ready now, having beene ſo dull hitherto ? Surely the danger they ſaw themſelves in, by that outrage committed, was a great meanes of it. And therefore well may we marke how profitable for us ſometimes are feares and dangers, troubles and perplexities in this world. Then are we awaked and quickned that before were heavy, and then wee both heare the word, and obey it with alacrity and readineſſe. Take then the croſſe away, and take our great good away, as we plainly ſee.

Verſe 4. Obedience to doctrine, &c.

Perplexities profitable.

But the Text ſaith, *Iacob bid them under an Oke that was in Shechem* : when as we reade that *Moſes* tooke the golden calfe that *Aaron* made, and burnt it in the fire, ground it to powder, and ſtrawed it upon the waters, and made the children of Iſrael drinke of it. A zeale indeed againſt Idolatry and ſuperſtition. For anſwer whereunto it may bee ſaid, that good men have their wants, and *Iacob* himſelfe in this was not ſo provident as he might have beene. Yet with comfort we ſee that even this meaſure of vertue and piety in *Iacob* was accepted of GOD, the want pardoned and caſt out of ſight. With comfort (I ſay) wee ſee it, being thereby juſtly incouraged to doe good, and to hate evill, ſeeing there is mercy with GOD in ſweet kindneſſe to accept what is well, and to turne his face from what is wanting. Away therefore with all diſcouraging thoughts, and very ſowre conceits, of no acceptance with GOD, where any blemiſh or imperfection is. For even in this example if wee had no more, it is proved falſe.

Exod. 32. 26.

6. When *Iacob* thus had reformed his houſe, hee tooke his journey from *Shechem* towards *Bethel* : and the Text ſaith, *The feare of God was upon the Cities that were round about them, ſo that they did not follow after the ſonnes of Iacob*. It is the Lord then that cooleth and quencheth the rage of men againſt his children, yea it is the Lord that is able to muzzell the mouthes of the Lions of this world, when they briſtle themſelves beſide his liking, to commit any violence or fury upon the godly. Let him ſay nay, and they cannot ſtirre : let him ſay yea, and they runne apace.

Verſe 5.

It is the Lord that ſtayeth intents againſt his.

The devils themſelves cannot touch the Swine till they have leave of him : and are *porcorum ſeta* numbred, ſaith the ancient Father, and his choſen children forgotten ? No, no, there is no power againſt the leaſt of them, except it bee given from above. Therefore care away, comfortably ſing wee and ſay wee, *Si Deus nobiſcum, quis contra nos* : If the Lord bee with us, who can bee againſt us. No doubt theſe inhabitants had burning hearts againſt *Iacob* and his family for the murder committed, but both hearts and hands are bridled by him, that brideleth the very devils, and ſuch a feare is ſtriken into them by the Lord, that *Iacob* goeth ſafely

ſafely on his journey, and not one dare looke out of the doores after him, to attempt an evill againſt him. O ſweet God, O deare God, direct us aright to be thine truly, and we ſee here our ſafety! Thou wilt defend, and thou wilt protect, and mightier far than our ſelves are, thou wilt make to feare us for our good. Bleſſed, bleſſed be thy name for ever, and let our hearts till death be ſecure in thee, *Amen, Amen.*

Verſe 19. Worldly comforts ſubject to change.

7. The next thing I note, is the death of *Rachel*, the wife of *Iacob*, deare and deare, and twenty times deare againe unto his heart. Who can expreſſe the woe of this day, and the bitterneſſe of this loſſe to the man of God: *Rachel* is dead: and is ſhe dead? O death voide of mercy, or reſpect of perſons! She dyeth upon childe, an increaſe of griefe: ſhe calleth the childe the Sonne of her ſorow, a heavy word. But be comforted *Iacob*, and leave all to God, who giveth and taketh at his pleaſure. And learne we by thee whileſt the world endureth, to know worldly comforts whatſoever they be, to be ſubject to change. Love with unfainedneſſe what may be ſo loved, but love never too much for feare of a check.

Verſ. 22.

So love, that we think of loſſe if the Lord ſo will: yet ſo love, that wee wiſh no loſſe if the Lord ſo will. Let his liking moderate our affections ever, and ſo happily ſhall we enjoy the thing liked a great deale longer. But if thou exceed, wert thou as juſt as *Iacob*, God will ſchoole thee as he here did *Iacob*. Thy deareſt wife, thy deareſt childe, thy deareſt friend, ſhall feele then mortality, that the heart may bee taught, and wiſh for eternity, crying heavily, ſighing with mournfull voice: Vanity of vanity, and all is but vanity.

The uſe of bitter accidents to the patriarkes.

8. Grievous it is alſo that we reade in the 22. verſe, *Ruben* the ſon of *Iacob* to lye with *Bilhah* his fathers Concubine. But ſuch bitter accidents have in the wonderfull wiſdome of God befallen to theſe great men, that we poore ſouls might not be oppreſſed with grief, when the like befall us. Fathers and Mothers can doe no more than they can doe, that is, inſtruct, exhort, admoniſh, and teach their children and charge, and if that will not ſerve, but contrary to it they will wilfully and wickedly offend the Lord, lewdly and looſely behave themſelves, their burden is upon their owne backs, and the God that ever was holy and pure, will pay home, accepting the induſtry of the parents in good worth.

Moſes expreſſeth not how *Iacob* grieved, when he heard this, but only ſaith, *it came to Iſraels eares*, that it was done. Surely the reaſon was this, that we might thereby conceive that the grief was greater than could be expreſſed, to have his bed defiled by his owne Son. So reade wee, the Painter that portrayed the intended ſacrifice of *Iphigenia*, painted her father *Agamemnons* face covered, becauſe it was not poſſible to expreſſe well the countenance of a man ſo plunged in woe. Thinke we then earneſtly of *Iacobs* ſorrow, but know that wee cannot thinke how it was. And what croſſing griefes the Lord ſends us, let us ſtrive to patience by theſe examples. Yea let us grow by theſe examples to a Chriſtian ſtrength againſt worldly ſcandals and offences, not moved by them to waver up and downe as ſome doe, condemning truth, and judging perſons by faults and offences that doe happen. As if one ſhould ſay, See the religion of theſe men, can it be true, can it be good, when the profeſſors of it have ſuch ſpots? *Simeon* and *Levi* cruell bloodſhedders, *Dinah* wanton and wantonly defiled, and now *Ruben* an inceſtuous perſon defiling his owne fathers bed. How ſhould the religion of theſe men be good? Surely the Idolatrous ignorance, and ignorant Idolatry of the Gentiles, of the Cananites, Periſites, Jebuſites, or ſuch like, was the good religion, and not the way that *Iacob* ſerved God by. Were this to reaſon well, or rather for the falls and faults of men to condemne the truth of God, and to cenſure men by their imperfections not to be what they are in deed and truth, though thus defiled? Yet this is the common reaſoning of the world, and thus daily ſome ſtumble at mens offences. But let us be wiſe, and learne by this to take a ſurer courſe to judge both of men and of religion. *Iacob* and his family had the true religion, though thus ſinfull fleſh offended ſometimes. All were not evill in ſuch degrees, though ſome offended too much. Bewaile the falls we may of thoſe that profeſſe the truth, nay bewaile them we ought with a ſighing heart, but forſake truth for them, or condemne truth to bee no truth, wee may not, wee dare not, wee ought not. Let God be true, and all men lyars. Let truth be truth, and all men ſinfull, yea ſuch great Patriarkes as theſe were not ever free. Though his judgement ſhall bee great that giveth the offence, yet they ſhall not bee excuſed that ſo farre take the offence, as for it to forſake the way that is right. Then having thus profited, let us marke againe in this example of *Ruben* the ſafety of ſinners, notwithſtanding ſinne, that truely repent and forſake their ſinne. *Ruben* was not a caſtaway for ever from God having thus offended, but ſorrowing and ſighing (as no doubt he did) for this ugly tranſgreſſion, the blood of Chriſt Jeſus beleeved of him then in time to be ſhed, as we beleeve now that it hath beene ſhed, waſhed him cleane, and procured pardon with God, that all ſorrowfull ſinners might have faith, and not dolefully die in deſpairing woe, if haply they fall at any time through ſtrength of fleſh, of world, or devill. Thus therefore againe let us profit by him, and deny to none that hath fallen, comfort; if ſight cauſe ſorrow from an heart not faining.

Strength againſt offences.

9. The death of *Iſaac*, the father of *Iacob*, is another thing mentioned in this Chapter, who

who enjoyed the presence of his sonne *Iacob*, to his great comfort before his death. And *Iacob* to all his griefes had this also added, the death of his father. So that if you thinke of the course of *Iacobs* life but even hitherto, surely his griefes were many, and his crosses great, such as we do not endure with that patience that both we ought, and he did; neither yet with that comfort, as by this example, and others of Gods deare ones, we are justly incouraged unto. God gives friends, and God takes friends, fathers and mothers, sisters and brothers, or whatsoever, and he spares not any when he will, though he love them dearely. *Abraham* loseth *Terah* his father, and *Sarah* his wife: *Isaac* loseth *Abraham*, and *Iacob* now *Isaac*, beside other friends, whom each of them lost in their times. This is our estate, we hold these things during pleasure, and are Tenants at will, not otherwise. That the Text saith, *Isaac* dyed full of dayes, it may well teach us that there ought to be a contentment in us even with yeares, which indeed is not in too many. But we covet to live, and still to live, and ever to live if it were possible. This world so pleaseth us, as if we dreamed of no other, these earthly pleasures seem the joyes we wish; and death, death, O how bitter is the remembrance of thee, even in very old age! Surely old *Isaac* was not thus, and I trust we will note it to our good. And thus much now of this Chapter.

Great faith exercised with great crosses.

CHAP. XXXVI.

THe principall matter of this Chapter, is the progeny and off-spring of *Esau*, in the observation whereof divers good things may bee noted, respected no doubt of the Spirit of God, when hee caused it to be written. As first it sheweth the truth of Gods promise made concerning *Esau*, Chapter 25. verse 23. and elsewhere, and yeeldeth us this sweet comfort, that if the Lord bee so sure to them that are not of his houshold and family, but hated as *Esau* was, how assured may wee bee, that hee will never faile us in any thing promised, except hee faile to bee GOD.

The truth of Gods promise ever.

2 When it is said, that *Esau* removed his dwelling, and gave *Iacob* roome, were it of favour, or were it for other profitable respects in the world to him, we will note the over-ruling power and providence of the Almighty for his ever. Had they lived together, being both so great, as the 7. verse noteth, in all likelihood quarrels would have growne, and perilous contentions. *Esau* was mighty, fierce and irreligious, and what conscience such men make to wrong and wring a good man, the world yet sheweth too much. All this God preventeth in mercy to his *Iacob*, and maketh *Esau* give place. Cast we our care then upon God, and labour to be his, woe shall ever bee cared for.

Verse 6.

God his sweet care for his.

3 *Their riches were so great, that they could not dwell together*, (saith the Text) that they could not dwell together, and *the land wherin they were strangers could not receive their flockes*. Let never then filthy feare to want in this world; what may be good for us, wound our soules with distrust in God. The beasts of the field, the fowles of the ayre, and the fishes of the Sea, bee all his, yea the whole earth, and all that is therein is his, as the Psalme saith. If to *Iacob* and *Esau* he be able to give such wealth, when went his powerfull might from him, that he cannot doe it againe to you, to me, to whom soever his good pleasure is and shall be. If in a strange Countrey their flockes be so many, let my soule never despaire for place, but dwell where the Lord appointeth, and with beleeving heart remember such examples as this. Yea let it goe to bed with you, let it rise with you, write it upon your hands, and print it in the very veines of your heart, what the Psalmist saith: *The Lord God is the sunne, and shield unto us, the Lord will give grace and glory*, and no *good* thing will hee withold from them that walke uprightly. *Hee that honour me, him will I honour*, saith the Lord, and he will not breake a promise to very *Esau*, of any good or comfort, as you see in this whole Chapter. Be not we faithlesse then, but faithfull.

Verse 7.

Gods powerfull providence for his in all places.

Psal. 84. 11.

1 Sam. 2. 30.

4 A sweet comfort againe I see here in this, that if a man and woman feare the Lord themselves, if religion be setled in the furrowes of their hearts, as it was in *Isaac* and *Rebekah*, surely even unto their wicked children, if they have any, yet for the parents sake, God granteth often worldly favours, as here to *Esau*: who would not then with a faithfull heart love such a God? Hee loved *Iacob* and hated *Esau*, yet *Esau* being the sonne of a good father, and of a vertuous and religious mother, the fountaine of mercy, and God of all goodnesse to his true servants, even the GOD of Heaven, will shew mercy to this *Esau*, thus farre, as in the world to make him a great one, and to give him riches. Againe, I see worldly state, no good cause why men should forget themselves, and waxe proud: but ever looke at the inward heart what piety is there, lest painted port, and glistering glory of this fading world be united in my person with the hatred of God concerning future state, as it was in *Esau*. I have hated *Esau*, saith the Lord, and yet his pompe thus great: were this thought of, peradventure our hearts would change, and with lesse regard of earthly shew, make earnest search for the favour of God, how indeed wee may bee assured of it towards us ever.

God is often mercifull even to the evill children of good parents.

Worldly glory, no sure witnes of Gods love.

5 God

The godly ſtill under faith and hope. Dukes be his ſonnes,&c. Verſe 15.&c. Read the chap.

5 God promiſed *Iacob* that Kings ſhould come out of him, but behold as yet all the glory in *Eſau*. How then, hath God forgotten, or will hee faile in faithfulneſſe towards his ſervant? No, no: you know what glorious Princes came of *Iacob* in time, and the Prince of Princes that ſitteth upon his Throne for ever, Chriſt Jeſus. But as yet *Iacobs* ſhew is leſſe, and *Eſau* his ruffe hath the eyes of men. Thereby we learning, that Gods uſuall manner is to keepe his children under faith and hope in this world ever. What pleaſeth him hee performeth in *Iacobs* life, and the reſt his faith is exerciſed with in hope aſſured of it in time, ſo with another and another after him, and ſtill there is uſe of faith and hope in this world with the godly. Bee content then with what God granteth, and beleeve the reſt if it be promiſed.

6 The invention of Mules ſpecified in this Chapter, ſheweth the buſie curioſity of ſome mens natures given to newes, and ſtrange inventions, not contented with ſimplicity and plainneſſe, nay diſcontented with the courſe of Gods nature many times. If wee praiſe this invention, take heed wee touch not Gods former diſtinction of their kindes and ſexes, which hee had created. Therefore rather blame I, than praiſe ſuch needleſſe newes as this was.

Mans buſie braine.

7 You ſee in this Chapter, as I ſaid before, all the glory in *Eſau*, and *Iacob* hath little, but hereafter theſe Edomites fall, and the Iſraelites riſe. Therefore thus let us profit by it, as never with the luſty bloods of this ſinfull world, to deſpiſe the ſlow going forward of the children of God, or the cauſe that they maintaine. *Sat ſitò ſi ſat bene.* Soone enough, if well enough, that is, faſt enough, if with Gods favor, and better a ſtable eſtate that is in longer time attained, than a fickle fading eſtate got in haſte. Not unlike the graſſe on the wall top, that is ſoone up, but as ſoone withered and gone againe.

Laſtly, for Genealogies in this Chapter laid downe, I referre them to each mans diligence that liſt to ſearch them, wiſhing the Apoſtles counſell followed in this matter ever, 1 *Tim.* 1. *verſe* 4. and *Tit.* 3. 9. For our Pedigrees in theſe dayes, as they have an uſe modeſtly and moderately looked into, ſo ſhew they mens vanities otherwiſe uſed, who yet would not like to bee called vaine. *Maximilian* the Emperor forgot himſelfe in it, as I ſhewed before, and of his very Cook he was reproved. *Let not the wiſe man glory in his wiſdome, nor the ſtrong man in his ſtrength,* (much leſſe in joyned pedigrees) but hee that gloryeth, let him glory in the Lord, and that his name is written in the booke of life, and he reckoned in the rowle of the righteous. He that is over-buſie in laying downe his Anceſtors, whileſt hee ſeeketh to be eſteemed, as deſcended of them, is often juſtly deſpiſed as degenerated from them, and not in any meaſure ſeeking to expreſſe the vertues in them. But let thus much ſerve both of this matter, and of the Chapter.

CHAP. XXXVII.

The heads of this Chapter are chiefly three.

The hatred of the brethren towards Ioſeph.
Their treachery againſt him.
The lamentation of Iacob his Father for him.

THe cauſes of their hatred are ſpecified in the Chapter to be theſe: His complaining of them to his father, verſe 2. His fathers great love to him above them, verſe 3. And the dreames which he had, ſeeming to note a ſuperiority over them like to enſue in him, verſe 5. &c. The greatneſſe of their malice is alſo mentioned when it is ſaid, they hated him and could not ſpeake peaceably unto him, verſe 4. For particulars, to begin with the firſt cauſe of their malice towards him, becauſe he brought their evill, as the Text ſaith, to his Father, it may well teach us, that although brethren in nature and duty ſhould moſt kindly love one another, yet not ſo far, as they that boulſter up one another in ſinne and evill. For true brotherly love admitteth an orderly complaint of evill, yea and even requireth it. Not onely they that doe ſuch things, ſaith the Apoſtle, but they that favour them, &c. Noting it a moſt grievous fault to winke at ſinne and wickedneſſe, and to beare with it. *Veritas odium parit, fratrum quoque gratia rara eſt.* Truth gets hatred, and even brethren to love together (if truth be told) is a hard thing. The ſecond cauſe of the brethrens malice was their fathers love to *Ioſeph* above them all, and an unjuſt cauſe againe. For it is lawfull for a parent to love one childe more than another, as for a man to love one man more than another. Our Saviour Chriſt loved *Iohn* more than the reſt, yet might not the reſt therefore have hated him. Nevertheleſſe *Ambroſe* his counſell is good in this matter, to wit, that parents ſhould beware, *Ne quos natura conjunxit, paterna gratia dividat,* leſt whom nature hath joyned, they by their partiall love doe ſeparate and disjoyne. There is a cauſe laid downe why *Iacob* loved him more than the reſt, becauſe hee begot him in his

Rom. 1. 31. Winking at evill.

Note it.

his age, old men either not looking for any moe in ſuch yeares, or receiving ſuch as they have beſides expectation, both which are cauſes of entire love towards ſuch as in old age are borne to them: ſo was *Iacob* towards *Ioſeph*. An effect alſo of this love in *Iacob* is laid downe, that he made his ſonne a party coloured coate. A thing likewiſe lawfull, that parents may attire one childe better than another, yet ſtill wiſdome and diſcretion muſt moderate affection, for feare of ſuch heart-burning amongſt children, as here we ſee.

Children begotten in age, loved for two cauſes.

2. Yet this childe ſo beloved, went to the field and kept cattell as his brethren did ſometimes, not finding his fathers affection unto idleneſſe in him, which is a thing that may greatly profit us in theſe dayes: wherein if in any thing we will make a difference betwixt our children, ſurely it is in labour and travell, and matter of fruitfull induſtry for the time to come. Some ſhall be put to all hardneſſe, yea to all drudgery, and others whom we favour more, not ſuffred to do even good things, whereby hereafter they might be bettered a great deale: not to learn leſt they catch cold: not to ſtudy, leſt their wits be dulled: not to doe any thing, leſt we want them to make wantons of. So did not *Iacob* though he loved *Ioſeph*, but to the field hee went as well as the reſt, and did what he could in that courſe. *Iacob* ruled his love to his childes profit, and ſo ſhould we: *Iacob* wanted his company for his good, and ſo ſhould we: *Iacob* hated idleneſſe in his children, and ſo doe not we.

Parents love ſhould not be to childrens loſſe.

3. The third cauſe of the brethrens wrath, were the dreames that *Ioſeph* had: The firſt of Sheaves: the ſecond of the Sunne, and Moone, and Stars, doing reverence to him. Of dreames hereafter ſomething ſhall be ſaid: Now concerning his firſt dreame, *Ioſephus* ſaith they were ſheaves without corne, and therefore the dreame ſhewed, that not only he ſhould come to honor, but that honor ſhould be by forrein meanes, not by helpe of any goods or poſſeſſions of his fathers. Surely, howſoever the ſheaves did pretend that, ſo it was, and therefore comfortably teacheth us, that God is able without parents help (if it pleaſe him) to preferre their children even to the greateſt places: no cauſe to make parents careleſſe, but a very juſt cauſe to make them not over-carefull: And a ſweet comfort to all that either have no parents of ability to enrich them, or if they have, yet unjuſtly are throwne off, and by ſiniſter practiſes deprived of their portion, which in nature and equity is to be given them of their parents. God is in heaven as mighty as ever he was, and as good as ever he was. Let him be my Father and Mother, and remember *Ioſeph*, &c.

God, without parents helpe, exalteth often their children.

4. What ſay the brethren, *Shalt thou raigne over us, and rule us? or ſhalt thou have altogether dominion over us? And they hated him ſo much the more.* And why ſo, was he not their brother? Is it ſo tickle to have a brother rule over his brethren? yea ſurely. So cankred is the nature of many men, that they can better endure to be ſubject to a Turk, than to their own fleſh and blood; and as our Saviour ſaid, *No Prophet is eſteemed in his own Country*; ſo may it truely bee ſaid many times, A kinſmans government over his kinſmen is envyed and ſpited: But it is no vertue, let them uſe it that liſt. They bewray more corruption than all the water in the river will waſh off, and of wiſe men they are eſteemed accordingly. Not much unlike to theſe brethren of *Ioſeph* be they, that had rather any man ſhould have a peny-worth in what they part withall, than their friend, yea a friend may not have it for any thing, when a meere ſtranger ſhall have it almoſt for nothing. The nature is naught, if there be not very juſt cauſe of ſuch refuſall, and as dogged as here were *Iacobs* ſons.

We rather obey ſtrangers than our brethren.

5. How readly they interpreted his dreames, yea and how rightly? yet they abhorred to yeeld to them. So doe many with the word of God, they perceive what he meaneth, God I ſay in his word, and what he requireth, yet no yeelding, no ſubmiſſion, no contentment, but grudge and grieve as much to be ſubject thereunto, and to ſubmit their necks to the ſcepter, therefore, as *Ioſephs* brethren did here to their brother, albeit, they gueſſed, and that truly, what was intended. A fearefull ſtubbornneſſe, and a ſtiffeneſſe, ſtarting aſide with aſſured danger, if it be not reformed. Not to ſee the Lords will is a plague, but to ſee it, and to refuſe to obey it, is death and damnation juſt for evermore, withou repentance.

Knowledge not obeyed.

6. As the fathers favour here towards his ſonne *Ioſeph*, was the cauſe why the reſt hated him, ſo is the gracious favour that God Almighty ſheweth to his children often, the cauſe of hatred in others towards them. If God be extraordinary to *Moſes*, even *Aaron* his brother, and *Miriam* his ſiſter will be offended: if *David* be loved, *Saul* will envy him, and ſeeke his deſtruction: So in moe, and ſo in too many, if men were not wicked. The Lord may not doe with his own as he will, but our eye is ſtraight evill, if hee be good. This is not well in them; but to us let it be no diſcomfort: for their envy, malice, and hatred ſhall hurt us as theſe mens did *Ioſeph*, that is, God ſhall turne all to his owne glory, and our further way unto ſuch good, as in his good pleaſure is determined for us. Beleeve this example of *Ioſeph*, exalted notwithſtanding all their ſpite.

Gods favour to his children, cauſe alſo why they are hated in the world of ſome.

The

The second part of this Chapter.

Verse 18.

HAving heard before the hatred growne in the brethren against *Ioseph*, in this second part of the Chapter we may see their execution and practise of the same against him, when they had opportunity. The opportunity was this: Their father sendeth *Ioseph* into the fields to them where they kept their cattell, to see how they did: whom when they saw in this sort come into their hands, straight they conspired against him. Now that the father would send him, and that *Ioseph* would go, having had such notice of their disliking of his Dreames, it plainly sheweth the simplicity of the godly, and such as have honest mindes, that they are far, and often but too far from suspecting and forecasting such perils as indeed are towards them, and such evill nature in others, as in time sheweth it selfe and bursteth out. It is an old saying, and even here we see it true, *Vt quisq; est vir bonus, &c. A man that meaneth truly and honestly himselfe, thinketh all others to meane so likewise.* But it was so: Though old *Iacob* meane no hurt, neither yet *Ioseph*, the other brethren doe, and conspire his death, when in love sent, in love hee commeth to see how they did. Though simple then it is good to be, yet over-simple beware to be; *Inter spinas calceatus; Amongst thornes have on thy shooes*, saith another proverbe, and it is worthy practise.

Verse 16, 17. Many seek one thing, and find another.

2. Out goeth *Ioseph*, and thinketh no harme, then as I said, and he seeketh his brethren from place to place, but he findeth bloody enemies, rather than brethren, at the last. So fareth it daily with many a man: We seek life, but we finde death at the Physitians hands: We seek justice, we finde oppression: We seek truth, we finde falsehood: and in a word, as *Ioseph* here, we seeke for brethren, but finde far otherwise in the end: So doth secret sinne cover it selfe even in the Church militant to this day. But who so reputed a brother, becommeth a foe, let him thinke what credit *Iosephs* brethren had with God or man for such hypocrisie: and who so is halted withall, and deceived, as *Ioseph* was, meaning no worse than *Ioseph* did, let him turne his face from man, and clap hold of God, saying with the Prophet, *It is good for mee to hold mee fast by God, to put my trust in him*: and what protection and safegard poore *Ioseph* found, when hee was here alone in the middest of his, no brethren, but bloody foes: that comfortably hope at the same Gods hand, who is one to day, then, and for ever, to all that truly cleave to him.

Gods writings and mans writings. 18.

3. But why saith *Moses* so broadly that they conspired to slay him. This was much to bee laid in writing against such men. No not a jot: For it being so indeed, the holy Spirit of God hath taught us notably by it, what difference is betwixt man and God: Man in his writings flattereth and smootheth, and dissembleth faults, yea often for vice putteth in vertue, and where indeed a dispraise was due, yet there extolleth to the skie. But Gods holy Spirit in his writings doth not so: He speaketh plainly and ever truly of all degrees whatsoever. Againe, it sheweth that *Moses* was not directed by flesh and blood; for if he had, he would have covered the blemishes, especially these great blemishes of his Ancestors. Thirdly, it is a rule to direct them to doe it, and it is a warrant to them, if they doe it, that write stories, and commit to writing facts of present or former times. Truth was ever without shame, what blame soever it getteth unworthily. But filthy flattery maketh them live with shame, that use it, during life, and shamefully spoken of even after death.

Scoffers and mockers.

4. *Behold* (said they) *this Dreamer, or master of dreames commeth.* A scoffe, and a lewd scoffe, the dreames of *Ioseph*, being of God, to a speciall revelation of his great mercy in time intended to that house. But we may well see in it the fashions of the wicked, and the lot of the godly in this world often. How differ these speeches? *Behold the Dreamer*; and *Behold the holy man, the holy woman, the hot Gospeller, &c.* Surely both are scoffes alike from a prophane heart, which God will visit with a whipping rod in his good time. Thus scoffed the Captaines and their fifties, when they called the Prophet in mockery, *Man of God*, but with fire from heaven the Lord consumed such mockers: If the like fire from heaven consume not our mockers, let them yet bee sure that fire in hell shall never faile them.

2 King. 1. 11.

Verse 20. Hatred brings forth murther.

5. *Come therefore* (say they) *and let us slay him, and cast him into some pit, &c.* See what it is to harbour in our bosomes a dislike and hatred of a man, in time it leadeth us even to bloody murther of the party so disliked, or at the least to a willingnesse to doe it, if we bee by meanes kept from the act. For if a brother breathe death against his brother, because he hateth him: surely men in further degrees from us, will never stand in our hands. Then stop betimes, if wee feare God, and abandon hatred out of our hearts: Let it never lie boyling within us, and gather strength. Such Patriarches overcome by hatred against their brother, may teach us whilest wee live what hatred is.

Strivers against Gods appointment.

6. *Then shall we see what will become of his dreames.* As if they should say, so shall we prove his dreams false. O blinded men! the determined counsell of God they will overthrow, and by their power and practise, they will prevent what he will have come to passe. So thought the blinde Pharisies, Priests, and Elders, if they could compasse once the death of our Saviour, all should bee well,

well, they ſhould ſtill deceive the world, the Scriptures ſhould bee falſe, and whatſoever by Chriſt was effected, ſhould be prevented. But was it ſo? or rather did not all their malice work to the effecting of Gods purpoſe? *Herod* by policie, or open cruelty, will kill the Babe Jeſus, and then all ſhall be well, yea even to this day fooles will contend againſt God, and prove him untrue. But away betimes with ſuch dreadfull impiety. God will bee true, and his purpoſes ſhall bee performed, when all earthly creatures ſhall bee confounded that ſtand againſt him: *Ioſephs* dreames ſhall come to paſſe in deſpite of all ſcorners, or unnaturall practiſers to the contrary. So let us thinke, ſo let us know, ſo let us live till life take her leave, and all be effected. Our faith, our cauſe, our profeſſion, and religion ſhall ſtand, being the Lords, though thouſands of our bodies be deſtroyed by raging cruelty, and all is not ſure on our adverſaries ſide, as they ſuppoſe, when once they have prevailed againſt ſome of us. Bleſſed be God.

7 *But when Ruben heard that, he delivered him out of their hands, &c.* What *Ruben* was this? Surely evē he that lay with *Bilhah* his fathers Concubine, as we heard in the 35. Chapter. Learne then, ſaith *Calvin* upon the place, *Non eſſe à peccato uno quantumvis atroci, æſtimandos homines ut nobis deſperata ſit eorum ſalus; Not to judge men peremptorily upon one ſinne, though a very great one, and their eſtate to us ſeeme very deſperate.* For here we ſee more vertue, more piety and feare of God, though before he had ſo grievouſly fallen, than in all the reſt. See againe how God will ever have one *Ruben* or another, that is, one meanes or another to deliver his out of perils and dangers, as ever ſhall ſtand with his bleſſed pleaſure. Let wicked men deviſe and determine what they will, the Lord hath a hand over all their purpoſes, and they ſhall not prevaile, but as he will. Killed to bee, God will not have his ſervant, and they cannot effect it, but ſold into Ægypt hee will have him, and therein they prevaile. So it is his will, not theirs; his counſell, not theirs, that indeed ruleth. The device that *Ruben* had to ſave his life, may ever bee a warrant to us, to uſe good meanes, and lawfull policies, to the good of our brethren the children of God, either in delivering them from bloody rages of cruell adverſaries, or otherwiſe. This was *pia fallacia*, ſaith a learned man, a holy deceit, to a good purpoſe, and we may obſerve it.

Verſ. 21. Never give ſentence upon any for one fault.

8 *They ſtrippe him, &c.* Greatly they ſpited his particoloured coate, as wee ſaw before, and what moſt men are ſpited to have, they are firſt robbed of, if their envying foes prevaile over them. What they ſaid to *Ioſeph* when they thus ſtripped him, or what hee to them when they thus uſed him, is not laid downe. But well wee may thinke this was doleſull entertainment to his harmleſſe heart, that came in ſuch ſort both readily and kindly, to ſee how they did, and to beare to his father what they wanted. Yea queſtionleſſe with weeping eyes, and a kinde heart, hee cryed for pitie, calling them brethren, a name of love, mercy and nature, remembring them of God, of nature, of their aged father at home, who had ſent him to them, and of whatſoever might move compaſſion, but it would not ſerve. O Lambe amongſt Wolves, if ever were any! O *Iacob* at home, thou ſeeſt not this! Little dreameſt thou thy darling is in this perplexity amongſt his brethren: To thee hee ſhall come no more, but his coate for him. Thy ſorrow is neare, and even at the doore, by ſuch cruell children. No God, no Brother, no Father, no Friend is regarded of them. Stony-hearts, and Iron bowels, are now where Nature ſhould have dwelt. See wee then man, if the Lord touch not; and prepare to endure what God ſhall ſend. Pitie or none, favour or none, feeling or none, his will be done.

What we are grudged to have, wee are ſooneſt robbed of.

See chap. 42. verſe 21. the anguiſh of his ſoule.

9 *Then they ſate them downe to eate bread* (ſaith the text.) Alas they ſhould rather have ſate downe to weepe for their moſt wicked behaviour towards their innocent brother, than to eate and drinke, but they felt not the as ſinne yet; and thus are mens conſciences too often lulled a ſleepe through Satans ſubtilty; an eſtate moſt dangerous, and abhorred of God. Such a lethargie was in *David*, in *Ezechias* and others, to their great hurt. Wherefore bleſſed is the man that eſteemed of *Salomon* that feareth alway, that is, that hath a feeling ſtill of ſinne, to avoid it, and hate it, to ſigh and ſorrow for it, as becommeth a man or woman that feareth God. But whileſt thus they were eating, behold a meanes to deliver *Ioſeph* out of the pit, and to ſame his life. They lift up their eyes and ſaw Merchants comming, ſtraight they concluded by the motion of one to ſell *Ioſeph* to them, and ſo to be rid of him. So fit can God make meanes fall out to ſerve his providence evermore. So came *Rebekah*, ſo came *Rachel* fit in their times: ſo can a thouſand knowne experiences full well declare if they bee remembred. God hath his times, and his opportunities of times, to fit aſſuredly, and let it be our comfort. *Ioſeph* then is ſold, and away hee goeth: but God had a purpoſe unknowne to *Ioſeph*, to his great comfort: had he knowne it, his ſorrow, nothing would have beene ſo great. Let it comfort us when adverſe things happen, little know we what may enſue.

The finall ſecurity of a dead conſcience.

10 Finally, the ſorrow of *Iacob*, ſo great and ſo grievous, ſo long and ſo laſting, refuſing to be comforted whoſoever came to him: moſt plainly and effectually expreſſeth a fathers heart towards a childe beloved. *Iacob* had endured many great afflictions in his time, yet never ranne out as he did in this. Here hee is even overcome with griefe, and his paſſions vehement ſhew themſelves in a dolefull meaſure. Thus neare lie children to their parents hearts: Touch our goods, or touch our owne bodies, we endure it often with great patience, but touch our children and

The entire affection of Parents towards their Children.

and we are gone: *Iob* can witneſſe it, if our daily knowledge wanted proofe. The comming of friends to comfort him in his woe, full well commendeth unto us a kindneſſe and duty that is moſt commendable. But that his ſons would ſuffer him thus to ſorrow for their brother that lived, O barbarous hardneſſe! Their confeſſion of the truth, though it might very juſtly have wrought them blame, yet moſt ſweetly it would have refreſhed the mourning heart of their aged father. But ſee our nature how it abhorreth truth, if it may ought hurt us, and how obſtinate nature ſtandeth in a ſinne to face it out, and keepe it cloſe. Such is our mould, and ſuch is our great corruption. They comfort their father, and yet cauſe his woe, much like our Uſurers that ſpeake ſo kinde, and cut ſo deep into a mans eſtate till he be undone. O miſerable comforters! and ſo I end.

Chap. XXXVIII.

The generall heads are theſe chiefly.

The mariage of Judah: *to the twelfth verſe.*
The Inceſt: to the foure and twentieth verſe.
The manifeſtation of the ſame: from thence to the end.

God plagueth ungodly mariages.

TOuching particulars, it is to be obſerved, firſt, how *Iudah* tooke to wife the daughter of a Canaanite, which affinity by God was utterly condemned: And the children that hee had by ſuch mariage proſpered not. Even therefore, as it ſhould ſeeme, the mariage of the father being mentioned, that we might know how juſt cauſe there was, why God ſhould detract his mercy and grace from the iſſue. Let men then look upon this example, and call to remembrance with it their owne experiences. Hath not God ever hated ungodly matches? Hath not God ſundry wayes plagued them even in our dayes? by deniall of iſſue either to ſuch as ſo marry, or to the next children of ſuch mariage; or by withdrawing his grace from them, that they become wicked and vicious as theſe were here, *Er* and *Onan*; or by ſome meanes or other beſt pleaſing his juſtice, that ſtriketh in time the unreformed perſon, though he ſpare long. Let never then either luſting fleſh, or covetous heart, or any reſpect under heaven, draw us to the match that is not in the Lord. If ſhe be a Canaanite, or the favourer of Cananites unlawfully, let her never be ours. And ſo on the womans part.

Verſe 6. Conſent of parents.

2. It is ſaid, *Iudah tooke a wife to Er, his firſt borne ſon:* and why ſhould this be mentioned in this ſort, but of purpoſe to ſhew the regard that was had of parents in thoſe dayes, touching the mariages of their children. A thing that I have often noted before, and can never note too often, ſo bold is youth in theſe dayes to take themſelves, and not to let parents take for them.

Verſ. 7. The end of the wicked to be ſlaine.

3. *But Er, this firſt borne of Iudah, was a wicked man, &c. therefore the Lord ſlew him.* Wicked, I ſay, becauſe it pleaſed not the Lord to give his bleſſing to the fruit of a wicked match, and ſlaine of the Lord in juſtice for his wickedneſſe, that all like diſpoſed perſons might ſee in experience what firſt or laſt ſhall befall them for ſuch behaviour.

Verſe 8. An envious minde hated of the Lord.

4. *Then the father willed his ſecond ſon Onan to take his brothers wife, and to raiſe up ſeede to his brother.* A thing that after was made a law, as we reade *Deut.* 25. 5. But what did the wicked man (for even the ſame alſo was a wicked man, that an unlawfull mariage of the father might fully be puniſhed) I ſay what did he? Curſedly and ſinfully he ſpilled his ſeed upon the ground. Wherefore the Lord alſo ſlew him. Behold in this man the malicious, ſpitefull and envious nature of many a man and woman in the world, who rather make choiſe to hurt themſelves, than to pleaſure another. They cry as the woman did to *Solomon*, *Neither to me nor to her, but divide it.* But let theſe natures beware, leſt God deale with them as he did here with *Onan*, whom in his fierce wrath he ſlew for ſuch envying. And concerning the fact of *Onan*, thinke no better of it, than you doe that a woman ſhould deſtroy her fruitfulneſſe, for this in man is even that ſinne: an ugly, foule, and filthy wickedneſſe. Many men are not of *Onans* minde, who are too ſoone entreated to raiſe up ſeede to other men: yet I know the difference, but thus much by the way.

Verſe 11. We blame readily the unworthy of blame.

5. *Iudah had yet a third ſonne, but he was yong, and ſeeing both his other ſonnes thus dead, he was afraid to give him to Thamar his daughter in law, leſt he ſhould alſo die as his brethren did.* Wholly imputing the cauſe of his ſonnes death, not to their owne ſinfull wickedneſſe, as indeed hee ſhould, but to his daughter in law, nothing guilty of the ſame. Therein teaching us two things: Firſt, how ready it is with partiall man to blame others not blame-worthy, rather than to lay the fault where indeed it ought. Secondly, that when any croſſe befalleth our family, we ſhould ever enter into conſideration of ſinne, and ſearch carefully what hath beene committed to provoke the Lord in ſuch ſort againſt us. The former hee teacheth us here by his doing, the latter by his not doing. *Iudah*, I meane the father of theſe children. The father

Seeke ſinne in our ſelves.

father in mariage with a Canaanite, and the children otherwiſe grievouſly ſinned, and yet poſt it over to the poore woman, as though ſhe were cauſe of all. *David* ſaid well, and hath left us a good preſident when he cryed in unfainedneſſe, *It is I Lord, it is I that have ſinned, and done evill, theſe ſilly ſheep have done nothing: let thy rod be againſt me, &c.* to the like effect. Thus did not *Iudah* here. 2 Sam. 24.

6. *Then ſhe put off her widowes apparell* (ſaith the Text.) Thereby inſtructing us that even in thoſe dayes widowes did uſe ſome grave, ſad and ſober apparell, whereby they were knowne to be widowes, and to carry in minde the loſſe and lack of their husbands. What it was wee know not certainly, neither if we did, is it neceſſary that all countries and perſons in ſuch outward and indifferent things ſhould be alike. Let it thus farre profit us, that wee may uſe ſome grave forme according to the manner of the place where we live, and wee ought not to judge thoſe that doe it. *Verſe* 14. A kinde of mourning apparell.

7. *She covered her ſelfe with a vaile*, a thing that in my opinion maketh nothing againſt the uſe of women in ſome places after child-birth: for honeſtly it may of an honeſt woman be uſed, that immodeſtly of naughty ones is abuſed: And ſo in men. Much more might the vaile that *Rebekah* caſt over her, be uſed to approve that faſhion, then this any way be urged to improve it. But moſt plainly this fact of *Thamar* teacheth, that wicked women in thoſe dayes were not altogether ſo paſt ſhame, either had the devill taken ſuch full poſſeſſion of them, as now in ours he hath of ſuch like. For then they ſinned with covered faces, as having ſome ſhame; but now with open faces, as paſt all ſhame. Then ſuch behaviour ſhewed ſome feeling of it, that it was not well, but now bold and bare faces, nothing bluſhing to commit ſuch ſin, ſhew plainly to all men, we have no more feeling than we have vailes, no more conſcience than we have ſhame, and that is juſt of neither any jot at all. O fearefull boldneſſe in ſo bad a cauſe! whither will it carry us if we take not heed? Womens vailes.

8. The reaſon is alledged, why *Thamar* thus wickedly proſtituted her ſelfe to her father in law: to wit, becauſe ſhe ſaw that *Shelah* the third ſonne of *Iudah* was growne up, and yet ſhe not given to him to wife, according to promiſe. Alas! and ſhall another mans fault make me offend? If *Iudah* breake promiſe, will *Thamar* forgoe piety? Surely this is even the poyſon of diſcontent: It boyleth, it breweth with man and woman ſore, and never ceaſeth urging to ſome revenge: Yea here it prevaileth with her even to ſhame her ſelfe, and to ſinne damnably, rather then not to be revenged upon her father in law. Diſcontent made *Iudas* to betray his Maſter: Diſcontent made *Haman* ſet up the gallowes that by Gods juſtice ſerved himſelf: Diſcontent made *Demas* forſake *Paul*, and imbrace the world. And what deadly ſinne hath not Diſcontent made ſeeme as reaſonable, equall and juſt? O treaſons and treacheries againſt Chriſtian Kings and Governours! O butcherly bloodineſſe and bloody maſſacres that Diſcontent hath greedily drawne upon men, otherwiſe qualified with many gifts! Beware we then ever of Diſcontent, and ſnub it betimes leſt it overthrow us, as it hath done many, and here did *Thamar*. And if we have any cauſe of juſt offence, let it never draw us to unjuſt revenge. If *Iudah* breake promiſe with us, let not us offend, God ſeeth our wrong, and God will puniſh our wrong, if we commit it to him in godly patience. But if to puniſh ſinne, we alſo will ſinne, as we loſe the benefit of Gods regard of the wrong done us: ſo ſhall we ſurely taſte of his rod our ſelves for ſo offending. The poyſon of Diſcontent. *Verſe* 14.

9. The Text ſaith againe that he knew her not. Yet he talked with her, and ſhee with him largely; how then might it be that he knew her not, ſhe having beene the wife of his ſons, and long in his company? Verily God, angry with his lewde diſpoſition, had blinded him ſo that he knew her not. And ſhall it not ſhew us the wrath of the Lord againſt filthy conceits. If thou loveſt ſin, and wilt ſtaine thy conſcience to drinke of that cup, take heed leſt in judgement the Lord take knowledge and feeling from thee, that thou no more diſcerneſt ſin to be ſin, as it is, then *Iudah* knew *Thamar* to be his daughter in law, as ſhe was. *Verſe* 16. Sinners blinded in Gods juſtice.

10. The match being made for her ſinfull hire, and the ſin committed by her ſinfull father, the Text ſaith, *He ſent her his promiſe by his neighbour the Adullamite:* Such Cole-cariers the world is too full of, and I would their occupation were writ in their foreheads, then would there be leſſe wickedneſſe wrought than is by much. The vertue of man or woman hath no ſuch enemy under heaven, as theſe cariers be: They bring and they ſpeake, yea they ſweare, and foully forſweare to worke a ſhame. What ſender cannot, theſe cariers can have time and place to diſcourſe at full: They lie, they cogge, they face and flatter, till harmeleſſe heart receive their venome. O brokers of Satan for ſin and wickedneſſe! what will be your end? If the ſinner ſinning by your procurement, be damned and die, what meaſure of confuſion is due to you that have brought it about? Spit we then ever with defiance upon ſuch *Adullamites* as this was. *Verſe* 20. Cole-cariers betwixt offenders. Such neighbours as this be good to ſcoure an hot oven withall. True friendſhip is *uſq; ad aras*, and no further.

11. When this carier came, *Thamar* was gone, and finding her not, hee returned his cariage unto *Iudah*, and told him of it: To whom *Iudah* anſwerd, *Let her take it to her* (to wit, his pledge) *leſt we bee ſhamed.* So ſhewing plainly what we finde too true, more in our eyes to be the ſhame of the world, than the feare of God. But it is a wrong courſe if God gave eyes: *Verſe* 23.

for he above all is to be feared and regarded, that is able not to ſhame only, but to kill both body and ſoule, and to caſt into hell fire.

Verſe 24. 12. In time this whoredome draweth to light: for *Thamar* being with childe, after three moneths made open ſhew, and the newes of it is brought to her father in law, who by and by ſtoutly, as if he had been the honeſteſt man alive, giveth juſtly ſentence that ſhe ſhould be burnt: Shewing, as it is thought, that even by the law of Nature, written in mans heart, whoredome ſhould be puniſhed by death, before ever the Law written was given. When ſhe was brought forth to the end to ſuffer, ſhe ſent unto her father in law his tokens left with her, when ſhe offended: Which by and by knowing, he changed his ſentence, abſolved her, and condemned himſelfe, ſaying; *She is more righteous than I, for ſhe hath done this becauſe I gave her not to Shelah my ſon.* So haſty ſentence was ſoone repealed, and the caſe being altered, hee is not ſo haſty as he was. Such Judges and judgements have been ſeene, but the leſſe the better. Sin will be ſin whatſoever we doe, and God will aſſuredly puniſh ſin whatſoever wee doe. Circumſtances may alter ſin from more to leſſe, or back againe, but circumſtances never can make ſin no ſinne, and unworthy blame. She had cauſe to complaine of wrong done her by her father in law, not giving her a wife to his ſon, but that therefore with her father in law ſhe ſhould commit inceſt, it cannot be juſtified: but enough before of this matter. That it followeth ſtraight, *He lay with her no more*, it was ſome grace and token of repentance. Such as if offenders would ever ſhew, no doubt but mercy might be found for paſſed frailty. Regard this therefore, and obſerve well, *Iudah* ſinned, but he ſinned no more, &c.

A comfort to women with childe in their travell.

Laſt of all, when the time of deliverance came, her travell was hard, yea ſo hard, as it is not convenient fully to utter, yet all was well in the end, both mother and twinnes too were in ſafety. The uſe of it, to women to truſt in God who is mighty, and almighty, good, and all goodneſſe, to regard his faithfull ſervants ever in this buſineſſe. Let them not feare, but cleave faſt to his gracious favour, the rather if before they have proved his mercy: For though it bee a fault for any to doubt, yet it is a double fault for one that hath tryed, to doe it. Neither Gods mercy nor might waxeth weaker with time, but he is for ever, what ever he was, and if you beleeve it, as here did *Thamar* receive a good end, ſo ſhall you. Firſt one, then another, and if there had been moe, the Lord is ſtill one according to his pleaſure. And this of this Chapter.

Chap. XXXIX.

In this Chapter theſe three things, as generals, eſpecially are to be noted.

{ Ioſephs *faithfull and true ſervice.*
{ *His holy and unviolated chaſtity.*
{ *His wrongfull and unjuſt impriſonment.*

Verſe 1. Concerning the firſt, it is ſaid, *That he ſerved Potiphar, an Eunuch of Pharaohs, and his chiefe Steward, who bought him at the hands of the Iſhmalites.* Where we ſee the Lord hath a reſting place for his, ever in his good time, howſoever they be toſſed and caryed up and downe, even from pillar to poſt, for a while. Reade *Eſay* 39. the 7. verſe, and confer it with this verſe of this Chapter.

Verſe 2. 2. *The Lord was with Ioſeph* (ſaith the Text) *and he was a man that proſpered.* Giving us to learne therein very notably, that the favour of God is the true fountaine of all proſperity. Hee riſeth, whom God loveth, if ſo it be good, and without him no man riſeth, though they burſt their hearts. Yet is not proſperity a token ever of Gods love, though no proſperity come but from Gods will. But here we are told in this particular, that *Ioſeph* proſpered, becauſe God was with him. Which when his maſter ſaw, he alſo favoured him, and made him Ruler of his Houſe, putting all that he had under his hand, making by that meanes good *Ioſephs* piety ſerve for his profit, but not caring for the ſame to learne it himſelfe. A daily trick of earthly minded men. Yet God is good to his ſervant ſtill, and bleſſeth even the Ægyptians houſe for his ſake. So gainfull is godlineſſe but in ſervants. What ſhould it be in our ſelves, if wee alſo were right hearted with them: Should God forget to be good to ſuch a Family? No, no, he would bleſſe it certainly very graciouſly.

Verſe 3, 4.

Verſ. 5.

Verſe 6. 3. Then did his Maſter much more truſt him, taking no account of any thing that was in his houſe. A vertue in ſome ſort, and a teſtimony of good nature in his Maſter. For there be ſome that are ſo partially wedded to their owne Country-folke, and ſo doggedly hearted towards any ſtrangers, that rather they had endure the doltiſhneſſe of the former, than uſe the dexterity of the latter. So was not *Potiphar*: But ſeeing Gods graces in a ſtranger, even there alſo hee yeeldeth favour, and uſeth him fully according to the ſame.

Verſe 6. Partiall affection to our own Country-men.

4. His perſon is commended, that he was faire and well favoured: a grace, if God give it, not

not to be despised, for it maketh lightly whatsoever we doe to be better liked, according to the old saying: *Gratior est pulchro veniens è corpore virtus; Vertue in a comely personage is more esteemed.* But see the malice of Satan; though he could not make *Ioseph* abuse this beauty, either to pride or otherwise, yet he tempteth *Potiphars* wife by it, and with it; for it is said shee cast her eyes upon him, and said, *Lie with me.* So that wee see our very senses sucke in our bane, if the Lord assist not, and the eyes especially. In this booke before it was said, that the Sonnes of God saw the Daughters of men that they were faire, and tooke them wives. *David* saw from the top of his Palace *Beersheba*, and by sight sinned in measure straight, and soone after more. *Peter* speaketh of eyes full of adultery: *Iob* made a covenant with his eyes, that they should not offend in this respect. All these places teaching what windowes for wickednesse to enter in at our senses bee, if God give not grace. Well prayed *David* therefore, that the Lord would turne away his eyes, lest they should behold vanity. A carefull conscience preventeth much, and a careless person is soone deceived. Beware we by this wanton Mistresse of *Iosephs*, if we feare God.

Beauty a snare, and our eyes windowes to sinne. *Verse 7.* Gen.6.2. 2 Pet.2. Iob 31.

5. *Ioseph* abhorred such impiety, and with most good and godly arguments repelleth the temptation. The first drawne from ingratitude and unfaithfulnesse, in these words, *Behold my Master knoweth not what he hath in the house with me, but hath committed all that he hath to my hand. There is no man greater in this House than I, neither hath he kept any thing from me, but only thee, &c.* As if he should have said, being trusted as I am, and preferred in my Masters house as I am, it were the greatest unfaithfulnesse, and the foulest ingratitude that might be, in this sort to requite my Masters favours, and so great favours towards me: Therefore I may not doe it; for I abhorre to be unfaithfull where I am trusted, or unthankfull where I am regarded and done for. Here then is a servant of servants, if we thinke of our dayes, here is a jewel more worth than gold, and a pearle of price for a mans house: faithfull and thankfull, what wish we more. By these two vertues, as it were by two bands upon his soule, kept for such villany towards his Master, as is contrary quite to them both. Live *Ioseph*, live, though long thou art dead, for this thy grace, and live not with God alone in his shining light, but in the mouthes of men till the world have end, to thy praise and honour most justly deserved: who taste of grace will follow thee, and who offered thus, preferre their lust, in the judging day shall bee condemned by thee.

Verse 7. An honest nature, the more trusted, the more faithfull. *Verse 8.*

His second argument is drawne from that mariage knot that ought to hold till death doth part. *Thou art* (saith hee) *his wife*, as if hee should have said, such truth should bee in thee towards thy wedded Husband, even because thou art his wife, that if I would thou shouldest defie me: and againe, such stop to me is made by this estate in thee, that if we both would, yet we ought not. A maried woman must have a maried minde, that as her body by orderly course is appropriated unto one, so her minde must be also to the same, and to none other. Being then his wife, and so proper unto him, I may not consent to abuse this knot, that God and grace would be inviolate.

The second argument.

His third Argument is drawne from the nature of the sinne, it is *a great wickednesse* to touch another mans wife; and as all wickednesse should be abhorred: *So great wickednesse* greatly abhorred. A true judgement in *Ioseph*, and would God wee might ever retaine it in our selves. The world maketh but a jest of it, and at it, being herein behinde the very Infidels and Heathens, of whom many have confessed and hated as *Ioseph* doth. But with these mockers and fleshly Wretches, the Lord shall not mocke in his due time, when that shall be fulfilled in the thirteenth to the *Hebrewes*, *Mariage is honourable amongst all men, but Whore-mongers and Adulterers the Lord shall judge.*

The third argument. Gen.20.9. Heb.13.8.

His last Argument is drawne from the love of God: *Thus should I sin* (saith he) *against God, which how may I doe?* As if he should have said, I love God who hath ever loved me, and my love admitteth no such requitall. Many, and many are the sweet mercies that I have found at his hand, if I should tell all, and how then should I sinne against him? Therefore since trusted I am, and may not be unfaithfull; since regarded I am above all in the house, and may not bee unthankfull; since thou art a mans wife, and by that knot bound to abhorre all others in such respects; since the sinne is great, and therefore with great care to be avoided; and since I love the Lord for his love to me, which abhorreth such requitall; I must say nay, and thou must not say yea, God must be feared, and these reasons regarded; sin must be hated, and vertue preserved in us both. O vertue bright in a holy childe of God! to speake of it, were to say lesse than the thing deserveth, and therefore honoring both it and him that had it, God give us grace ever to follow it.

The fourth argument.

6. It followeth in the Text, that *she spake to Ioseph day by day*, and yet he refused. Where not only marke her most ugly unshamefastnesse, that having received such answer, would yet solicite: but see also plainely, and observe it carefully, how Satan ceaseth not to assay us againe and againe with the same temptation, hoping in time to winne our consent unto the same, and to give us the foyle at the second or third assault, though stiffely wee stand and resist the

Verse 10. Satan tempteth againe and againe to the same thing.

first. Therefore once or twice having well fought againſt filthy aſſaults, yet bee not ſecure by and by, but even reckon of your enemy yet againe, and prepare like anſwer to the end. *Ioſeph* as heartily and zealouſly as ever any did, repelled the baite that Satan laid for him in his miſtreſſe, yet he giveth not over, but ſtill worketh in his Inſtrument to attempt him againe, yet doe what both hee and his inſtrument could, *Ioſeph* ſtood faſt in his holy purpoſe, and ſaid her nay. Had *Sampſon* done ſo to *Dalilah*, it had ſaved his life, *Iudg.* 16. Yea marke it with mee and forget it never, what the text ſaith, that when hee ſaw her wickedneſſe, hee not onely avoided her filthy deſire, but even her dangerous and uncleane company. Thereby moſt notably inſtructing all men, that if they will not burne, they may not put their fingers in the flame; that is, if they will not be evill, they may not ſtill and daily bee in evill company: For company cauſeth in continuance, what is not clawed off in any continuance. Let *Solomon* teach us, and many moe. *Peter* in bad company denyed his Lord, the skarre whereof in remembrance liveth yet. *Lot* in the company of his luſting Daughters is over-reached, and committeth inceſt. Beware the woman that is unſhamefac'd, if ſhee ſtill may have place to continue her aſſaults. Reade the ſeventh of the *Proverbs*, and marke it well, at laſt ſhee prevailed, and led him home, as an Oxe that goeth to the ſlaughter, and as a foole to the ſtockes for correction.

Company to be avoided.

Prov. 13. Syrac. 13. Pſal. 18.

Prov. 7. from the ſixt verſe, to the end.

Verſe 11, 12. Impudency.

7. *Then on a time Ioſeph entred into the houſe to do his buſineſſe, and there was no man in the houſe. Therefore ſhee caught him by the garment, &c.* O ſtrange impudency, and more foule and filthy then that I can ſpeake of it: Marke it and hate it, loth it and deteſt it with a perfect hatred, for ſo it deſerveth. And let it teach us this, even to daſh the bones of filthy conceits at the firſt whileſt they be yong; for if we harbour and hatch them up ſtill in our boſomes, their ſtrength will be ſuch in ſhort time, that we ſhall even with impudent faces, as here did ſhee, endeavour the accompliſhing of them to our ſhame. *Qui ſemel verecundiæ limites, &c. Who once hath paſſed the bounds of modeſty* (could the Heathen man ſay) *he will even ſtraight and in very ſhort ſpace become paſſing impudent, if he take not heed.* Againe, obſerve it diligently, how when *Ioſeph* is about his worke, and thinketh not any thing of ſuch matters, Satan aſſaulteth him, and would overthrow him. Beware therefore ever, and be armed ever; even in thy worke Satan will be buſie, and not let thee alone; in thy ſtudy, in thy houſe, in the field, and at thy plough make ready for Satan, and thinke it not ſtrange, if even here alſo you feele his temptations: Hee goeth about continually ſeeking whom he may devoure. Laſt of all, in the Woman obſerve it alſo, that there was none in the houſe, and then ſhe is boldeſt of all, and bolder than ever ſhee was. So is Satan helped, and wickedneſſe ſtrengthened by ſolitarineſſe and want of company. Therefore, though evill company be ever dangerous, yet ſome company with us, or neere us, is much profitable. We ſee this example, and we remember alſo when Satan tempted our Saviour himſelfe, even when in the wilderneſſe hee was alone; thinking ſolitarineſſe an advantage even againſt Chriſt, much more againſt us, and therefore to be avoided as we may. Evident it is alſo here, how readily wicked ones take their opportunity to doe evill, and of *Iudas* it is ſaid, that he ſought opportunity to betray him; happy we, if we ſo watched to worke the will of God. But *Ioſeph* fled, and left his garments behinde him, a dangerous token not onely againſt his credit, but even againſt his life, if God had not beene. Yet innocency is innocency, and to God hee rather chooſeth to commit both life and credit, then to offend. An example for all men to follow in like diſtreſſes. God ſeeth, and God is good to his evermore to cauſe their vertue, truth, and innocency to breake out, as the Sun out of a cloud at noone-day. Truſt to him therefore, and ſtand ſtable in vertue.

Fulgent. epiſt. 4. ad Prob. pag. 532. de orat. et compunct.

Solitarineſſe to be avoided.

Verſe 13. to the end.

8. This filthy woman having received a foile then in this her ſo impudent an aſſault alſo, (for *Ioſeph* ſtood vertuous ſtill to the end) ſee her device: She having his garment, which in his zealous indignation againſt her monſtrous behaviour flinging away from her, hee left behinde him, ſhe maketh that a meanes to colour her filthineſſe, and to accuſe *Ioſeph*, as you ſee in the Text: Thereby teaching us, that where incontinency is, there are many vices: impudency, ſubtilty, ſlander and treachery, and what not? Againe, teaching us that filthy love denyed, her luſt turneth to hatred, and deadly hatred, not caring to worke the deſtruction of the denyer: So did ſhee. Since ſhe cannot have *Ioſeph* as ſhe deſired, ſhee will deſtroy him if ſhe can, as hee deſerved not: who would thinke ſhe could finde in her heart ſo to injure him, whom even now ſhe ſo affected? But thus it is, and therefore thinke we of *Mantuans* verſe if we liſt, *Aut te ardenter amat, aut te capitaliter odit*: *Either ſhe loveth thee heartily, or hateth thee deadly*: the mean is not found of many women.

Where incontinency is, many vices are.

Mirabilis malitiæ artifex fœmina.

Credulity a great fault.

9. Not onely ſhee accuſeth him to her Servants, which was too much, but to her Husband when he commeth home, which farre was more: ſo malice worketh in mad mindes, from worſe to worſe. Her fooliſh Husband having heard his Wife, beleeveth all, and condemneth *Ioſeph*, never rewarding his faithfull ſervice with due examination of the truth. A fault too c mmon with greateſt perſons, yet a blot too black for ſuch eſtates. *Ioſephs* whole courſe had g^o^en occaſion of better conſcience, and ſhall all be forgotten? Shall the truſty Servant and faiv fulleſt

ithheart

heart in all that houſe lie preſently as open to the dart of ſlander, as hee that was never ſuch? What wiſdome is this? what honour is this? what conſcience is this? *David* ſo credulous, or rather injurious to true *Mephiboſheth*, whom flattering *Siba* falſely accuſed, is chaulked out in no worſe Chronicle than Gods booke for an unwiſe man, to ſay no more. So ever were they that would meaſure true hearts no better meaſure than this. *Scite & ſapienter (Epicharmus,) Memento diffidere, Sharply therefore and wiſely ſaid Epicharmus, Remember to be ſlow of beleefe.* And another againe: *Nervus eſt ſapientiæ non temerè credere, It is the very ſinew of wiſdome, not haſtily or raſhly to give credit.* But this is not obſerved or remembred here. All is beleeved againſt good *Ioſeph*, and as a man moſt guilty to priſon he goeth. Behold yee ſervants, and be of good comfort. Not ever to be eſteemed and dealt withall according to deſert, is but the lot of a childe of God, and one that is worthy of love and good liking, though yet not given him. Then paſſe it over as you may the wrong that ſo wringeth, God is in heaven, and in time *Ioſeph* ſhall out of priſon with honour againe. Such ſnubs as theſe be little clouds, that when God hath exerciſed us, with his ſunne of righteouſneſſe he will diſperſe and cauſe to vaniſh. But whither goeth *Ioſeph* to priſon in this diſpleaſure? Surely ſaith the Text: *To the place where the Kings priſoners lay bound.* O mighty providence of Almighty God, and ſweet, ſweet to bee obſerved! You know what after this ſtory fell out, when *Ioſeph* expounded the Baker and Butlers dreams, and how by that meanes after *Ioſeph* was remembred as able to interpret the Kings dreames, and ſo delivered. This could not have been, if he had been in any priſon elſe, and therefore here God would have him, as having determined both his delivery, and the meanes. Care away then with the Lords elect. For if they goe to priſon, there God governes, and even the place; their end is appointed in his wiſdome, and it ſhall not faile.

Cicero.

A comfort to ſervants.

Verſe 20.

10. *And the Lord was with Joſeph, ſhewing him mercy, and getting him favour with the maſter of the priſon, &c.* To priſon he goeth, but yet to that priſon that God appointeth as a place fitteſt to his Servants future and intended good, and there, even there the Lord is with him, not ceaſing to worke his comfort as might be good. In his former maſters houſe hee wrought his favour whilſt it pleaſed him, and now in this mans houſe when that is gone hee doth the like. So ſafe is he ever that feareth the Lord. And ſhall hee not want favour with men neceſſary that cleaveth to God, and defieth ſin? Locked doores cannot lock God from us, and that is comfort. Looke in *Joſeph* in this Story againe and againe, and the more you meditate of him, the more is the Lord able to make his example profitable unto you. His life is as the Skie, and his vertues as the Starres, appearing therein above our ability to number them. Towards God you ſee in him wholy feare and piety, towards his maſter faithfulneſſe, gratitude, and integrity; towards his Miſtreſſe, modeſty, ſhamefaſtneſſe, and chaſtity; towards himſelfe, ſpirituall wiſedome, and ſound reſolution. You ſee in him ſtrength invincible againſt the ſugred baites of deceiving ſinne, patience and courage to abide for innocency ſuch unjuſt adverſity as ſlander and credulity caſt him into. *Philo* writing of this impriſonment of *Joſeph*, ſaith *Joſeph* in priſon ſhewed ſo many vertues, that unto the very malefactors he was a very miracle, they joying and rejoycing that God had ſent a man amongſt them for their comfort. And now that priſon was not ſo much a priſon, as a ſchoole of vertues and grace, *Joſeph* both by precept and practiſe teaching ſo notably all that were there. His life before them was a beautifull table painted and garniſhed with all goodly things. Thoſe that were before judged incurable ſpots and blots with grievous ſinnes that had even eaten, as a canker into their ſoules, hee converted, and ſo converted, that deteſting and abhorring their former courſe, they cry out; O where hath this good ſo long beene hid, from which we have erred as ſinfull men, and now by this ſhining light that is come unto us we ſee it, wee loath it, wee abhorre it, and are aſhamed of it. Thus farre *Philo*.

Verſe 21. and to the end.

Even the priſon is directed by God.

Others have written of him in this ſort: *Joſeph ſervus eſt, ſed pravis dominæ ſuæ cupiditatibus ſervire neſcit; venditur hero, ſed mancipium Satanæ non vult eſſe; decorus facie, ſed pulchrior mente; corporis formam oculi heræ contemplabantur, ſed ad caſtum cor non penetrabant; ferrum in carcere tranſiit animam ejus, ſed peccatum non ſauciavit conſcientiam ejus, &c.* *Joſeph* is a ſervant, but he cannot abide the ſinfull deſires of his luſting miſtreſſe; ſold hee is to his maſter, but ſold hee will not be unto Satan; beautifull in his face, but farre more beautifull in minde; his bodily beauty his miſtreſſe ſeeth, but her eyes pierce not his chaſt heart; the iron in priſon entred into his ſoule, as the Pſalme ſaith, but ſinne could not wound his conſcience, though his miſtreſſe ſought it as experience ſhewed, &c. O ſweet example then of a deare childe of God! *Neceſſe eſt ut veniant tentationes: Quis enim coronabitur, niſi legitime certaverit? Aut quomodo tentabit, ſi deſit qui impugnet? Tu ergo accedens ad ſervitutem Dei, ſta in timore & prepara animam tuam ad tentationem.* Neceſſary it is, ſaith Saint *Bernard*, that temptations ſhould come: for how ſhall a man be crowned except he have ſtriven lawfully? or how ſhall he ſtrive lawfully if none do oppugne? Therefore whoſoever thou art that commeſt to the ſervice of God, ſtand faſt in righteouſneſſe and feare, and prepare thy ſoule to temptation. Look at this one example of *Joſeph* from the beginning to the end, and you need no more proofe. Soone and in his tender yeares did

Pſal. 105.

Eccleſ. 2. 1.

Satan begin to practiſe againſt him, and ſo continued his curſed malice, but God (to the comfort of all that behold it) gave him victory. Reade the Pſalme named before 105. ver. 17. and ſo on. He ſent a man before them, *Ioſeph* was ſold to be a bond ſervant, &c. Reade the booke of Wiſdome, where it is ſaid of Wiſdome, that when the righteous was ſold ſhe forſooke him not, but delivered him from ſinne, ſhe went downe with him into the dungeon, and failed him not in the bands, till ſhe had brought him the Scepter of the Realme, and power againſt thoſe that oppoſed him; and them that had accuſed him, ſhe declared to be lyars, and gave him perpetuall glory; meaning all this of *Ioſeph*. But what ſhould we ſay? Many things moe might here be noted if I would be long. Firſt, as that ſo long a man ſtandeth liked and regarded in place of ſervice as God thinketh good, who hath further to uſe and diſpoſe of that man. Secondly, that diſgrace and diſlike by God are directed not to hurt, but even further to prefer his faithfull ſervants that ever ſo lived as they well deſerved favour ſtill, though they had it not. Thirdly, that before a riſing goeth an humbling, as here in *Ioſeph*, that thankfulneſſe may be more, and experience of affliction in others, with many ſuch, but I will not ſtand any longer now: only this let us note, and end, that the higheſt ſervices be not the ſafeſt ſervices for an honeſt minde. More temptations to doe evill, more diſgrace when there is no evill, than meaner places can afford. Yet every man would be climbing, and pitch we doe too often our deſires there, from whence we ſhall ſuck the ſowreſt ſorrow that ever we taſted of in our lives. If *Ioſephs* eſtate bee thus tickle, having ſuch vertue, and ſuch gifts: *Mediocria firma*, meane things be beſt things, and ſureſt to continue, ſing we ever, and think we ever. Some have noted in the ſale of *Ioſeph*, how the Church ſtandeth in more danger of falſe brethren and hollow hypocrites, than of outward enemies. A mans enemies are they of his owne houſe: but I end.

Note theſe.

A Courtiers life.

CHAP. XL.

The Heads in this Chapter are chiefly theſe.

The impriſonment of the Kings chiefe Butler and Baker.
Their dreames which they had in priſon.
The interpretation of the ſame by Ioſeph.
The effect and truth according to his interpretation.

Verſe 2. Great mens anger. Prov. 19. 12. Chap. 16. 14.

TOuching the firſt it is ſaid: *Pharaoh was angry with his officers, &c.* Greater men are ſooner angry, and with more danger far by reaſon of their power: but Princes angers above all others, are eſpecially dangerous, and to be avoided. *For the Kings wrath* (ſaith the wiſe *Solomon*) *is like the roaring of a Lion, and his favour againe like the dew dropping upon the graſſe. Yea, the wrath of a King is as Meſſengers of death, but a wiſe man will pacifie it,* in another place. This anger of his caſt them into priſon: and their impriſonment againe teacheth what I ended the former Chapter withall, to wit, how dangerous high ſervices be in compariſon of meaner places, even to men of all conditions. The meaneſt places are often meaneſt to worke great extremities unto men. Theſe priſoners are put in the place where *Ioſeph* was, and how this doth work a deliverance with honour to *Ioſeph* the ſequell ſheweth. So guideth Gods goodneſſe his childrens affaires to their good. *Ioſeph* alſo hath the over-ſight of them, that ſtill we might ſee how God was with him and got him favour, though his wicked miſtreſſe, and too credulous maſter did ſeeke his woe.

Of dreames.

2. *Theſe two priſoners dreamed* (ſaith the Text) *either of them a dreame in one night.* And it might occaſion us to thinke of the cauſes of dreames, and matter belonging thereunto, if I would be long. As that dreames flow from over-ruling humors in mans body, whereby it falleth out that ſanguine conſtitutions dreame of merry and comfortable matter, of love and lightneſſe alſo, with ſuch like: cholerick, of wars, brawles and contentions, and of fire and ſuch like: Flegmatick, of water, winde, and ſuch like: Melancholick, of heavy, dolefull and ſad matters, of death, and dead folkes, with ſuch like. So that Phyſitians obſerve our dreames very uſually, as no ſmall help to diſcerne what humour ruleth and troubleth us moſt. *Galen* and *Boetius* write much of it, and uſed it ſtill to their Patients. *Galen* in his booke of dreames, telleth a tale of one that dreamed one of his thighes became ſtone, and ſhortly after a dead palſie tooke it, another dreamed that he ſtood in a veſſell of blood, and the Phyſitian ſtreight conceived hee abounded with blood, and had need to have a veine opened, &c. *Hypocrates* giveth it for a rule: *Quæ per ſomnum accidunt, necnon ipſa inſomnia conſideranda: A Phyſitian ought to obſerve both the ſleepe and the dreames of his patient.* Sometimes of actions and deeds done by us the day before, according to the ſaying:

Galen de inſomniis.

Aphoriſ. 16.

Omnia

Omnia quæ ſenſu volvuntur vota diurno,
Pectore ſopito reddit amica quies.
Iudicibus lites, aurigæ ſomnia currus.

Sometimes of feare, according to the alſo:

Somnia fallaci ludunt temeraria nocte,
Et pavidas mentes falſa timere jubent.

Theſe are naturall dreames, and proceed commonly from their cauſes therein. Beſide which, there are dreames ſpirituall, and dreames diabolicall. Dreames ſpirituall have ever ſome certaine notes whereby they are knowne and diſcerned, and either of the party or of ſome others, have their true and certaine interpretations. Dreames diabolicall, are illuſions wherewith Satan vexeth his owne eſpecially, as Witches, Sorcerers, and ſuch like. Theſe dreames of the Butler and the Baker, might well be naturall, being ſo touching their proper functions; and yet ſpirituall in this reſpect, that God uſing proper cauſes, had a ſpeciall drift in cauſing them, that *Ioſeph* might have paſſage to the Kings knowledge, and ſo ſuch honour as after followed. Thinke of them as you will, ſure and certaine the Lords finger was in them, and with *Ioſeph* to interpret them to them. So all things worke as the Lord hath appointed, and by one meanes or other his mercy to his children ſhall be effected.

3 Having dreamed theſe dreames, in the morning when *Ioſeph* came in to them, they both were ſad, and looked heavily. *Ioſeph* ſpied it by and by, and ſaid unto them, *Why looke yee ſo ſadly to day?* Thereby declaring the goodneſſe of his nature, and the fruit of affliction in himſelfe: *Vincula qui ſenſit didicit ſuccurrere vinctis; He that hath beene bound himſelfe, knoweth the better what belongeth to bands.* Neither had hee an eye more to ſee, than a heart to pitie, and to inquire what might be the cauſe, ready no doubt to doe them the good that any way he was able. Such vertue is commendable with God and man, when ſowre and ſterne diſpoſitions get no ſuch praiſe. A comfortable word to a heavy heart, God knoweth, is ſweet, and too much we thinke wee can never doe for ſo good a nature. They told him readily their griefe what it was, not thinking (as it ſeemeth) that hee could expound them. But *Ioſeph* a man inſtructed aright, anſwered againe; *Are not interpretations of God?* As if he ſhould ſay, Cannot God ſtirre up in this your content; therefore be not ſad, but tell your dreames unto mee. Which ſtraight they did, and received a true and certaine interpretation of them at his hands. But if here-hence we conclude, that with us alſo our common dreames are to be expounded, wee ſhall foully erre, and who ſo have done, have made themſelves ſpectacles of folly to many, and ſhewed no little impiety in themſelves, both in ſpeaking and printing: for there is no rule that can hold as certaine in things ſo variable as dreames be. As for example, that ever when we dreame of ſuch a beaſt, of ſuch a matter, or in ſuch a manner, it ſhould ſignifie the ſame thing at all times, whereof unwiſely ſome have written too much. But of dreames elſe-where I have ſaid more.

Verſ. 7. A good nature ſoone ſpyeth others griefe, and comforteth them.

No certaine rules of expounding dreames. *Somnia ne cures, nam mens humana quod optat,* &c. Read Syrac. 24. Eccl. 5. Ier. 23. 27. and 27. 9. *Cic. de divinat.* Confuteth, &c.

4 *Ioſeph* having told the chiefe Butler his dreame, which ſhewed his deliverance very ſhortly, and reſtitution to his Office againe with credit, beggeth of him but this requitall, that hee would ſhew mercy to a priſoner alſo, as himſelfe then was, and to make mention of him to the King, that he might be delivered. Teaching us therein not to neglect meanes whenſoever wee neede, but to uſe them carefully, referring all effect to God. The Baker ſeeing his fellowes dreame ſo good, telleth unto *Ioſeph* his alſo. But alas the difference. Yet *Ioſeph* is true, and telleth him truely what it was, though it were ſo bitter. Teaching us well that truth is to be preſerved, howſoever the matter is, and even hard and ſowre truths to be told, if we be required. Conferre herewithall for proofe and practice but theſe Scriptures, 2 *Sam.* 12. 7. 1 *King.* 22. 17. 2 *King.* 20. 1. and 17. *Mich.* 2. 11. *Mat.* 3. 7. and *Chap.* 14. 7. *Gal.* 1. 19. with ſuch like. Beware we then Miniſters how we conceale what the Lord revealeth to us.

Sharpe truths muſt be told.

5 What is ſpoken here of *Pharaohs* birth-day, and in *Matth.* 14. of *Herods* birth-day, ſheweth us the antiquity and lawfulneſſe alſo of this obſervance, if it be in meaſure. Birth-dayes and mariage-dayes, may bee obſerved, if we keepe a courſe free from vanity and ſuperſtition. That *Pharaoh* delivereth them both out of priſon, one to life, and the other to death, ſome have made it a figure of Gods laſt judgement, when the like ſhall be done. But I ſtand not of it. This only I will note, and now end. How the Butler releaſed forgot *Ioſeph*, a note of diſgrace to him juſtly, and to all others that in proſperity forget their comforters in adverſity. Too many, too many hath this world daily, that exalted to honour, to riches and comforts, forget *Ioſeph*, that is, ſuch perſons as are godly and faithfull, worthy of comfort, and yet oppreſſed by ſome ſtrange *Putiphars*, who earſt have beene of their great acquaintance. *Iſocrates* maketh it a difference betwixt the friendſhip of bad and good men, that the one remember their friends onely preſent, the other be they never ſo farre diſtant from them. How much more ſhould Chriſtian love doe that which is fit. But I ſtay my ſelfe.

Birth-dayes.

Vnthankfulnes

Iſocr. ad Demonicum.

CHAP.

Chap. XLI.

In this Chapter we have theſe things eſpeciall to be obſerved as chiefe heads.

The dreames of Pharaoh the King.
The deliverance of Ioſeph out of priſon.
His government in the Land when he was preferred.

The company of the godly profitable to the wicked.

TOuching the firſt, we ſee *Pharaoh* here by dreame admoniſhed of a great dearth that ſhould inſue in his land, and was this thinke you, for *Pharaohs* ſake? No indeed, not principally and eſpecially, but it was for *Ioſephs* ſake, that he might be releaſed and preferred, and for *Iacob* his old fathers ſake, with all his family, who were by this providence comforted and provided for, and brought into Ægypt, there to remaine an appointed time, according as was ſaid to *Abraham*. See therefore againe and againe, what profit ſtill comes to the wicked by the godly. For their ſakes they have mercy, and manifold mercies, as here had *Pharaoh* and all his Land, when otherwiſe the famine had devoured moſt of them, as well we may ſee, if it had not beene told to *Ioſeph* by God, and he directed with wiſedome to provide for it. The King hath two dreames, but all to one end, the doubling being onely for more certainty and more plainneſſe. Whereby the Miniſters of the Word may learne of the Lord in matters of weight that ought to be knowne, even twice to ſpeake the ſame thing, and oftner alſo if it be needfull. For this is ſure, this is plaine, and this is even the practice of the Lord himſelfe. Fooliſh curioſity avoideth this, and vaine-glory ſuffereth us not to ſubmit our ſelves; but who followeth the Lord, he followeth the wiſeſt guide, and let others be no rule againſt him.

Preachers to repeate the ſame thing good.

Verſe 8.

2 When the morning came, his ſpirit was troubled, which feare was enough to teach him that theſe viſions were ſent of God; but none could interpret them unto *Pharaoh*, that we might thereby learne, how the wiſe in the world underſtand not Gods ſecrets, but to his ſervants his will is revealed. Then ſpake his chiefe Butler, and told him of *Ioſeph*. Better late than never, but fie of ſuch an heart that ſo long could forget ſo good a man, and one that ſo friendly had dealt with him. Two yeares (ſaith the firſt verſe) ere this was done, after *Ioſeph* ſpake unto him. Delayes in Court then, and ſome Courtiers even in honeſt ſuites, and very reaſonable, are too old we ſee. But the beſt men abhorre them ever, and thankfull mindes defie forgetfulneſſe of their friends: twice is it done that quickly is done, and a ready diſpatch doubleth the benefit to the receiver, and conſequently duty to the giver.

Verſe 9. Worldly wiſe underſtand not God. Delayes in Court, old.

Verſ. 14. The wicked ſeeke to the godly in their need.

3 Then ſent *Pharaoh* and called *Ioſeph*. Not much unlike to many others, that ever in their need doe ſeek to the godly & well diſpoſed, to receive that comfort, or reape that benefit which other cannot yeeld them. But in proſperity they contemne them, and little either regard them or their vertues. That *Ioſeph* ſhaved himſelf, and changed his raiment to come unto *Pharaoh*, it may well teach us with reverence to regard the Lord much more. Before whom yet wee come not with thus much regard: the more is our fault, and the leſſe is our feeling aſſuredly. The Lord weigheth not outward geſture, but inward heart, yet in reſpect of our ſelves, outward geſture doth helpe our inward heart, and ſtirre us up rather unto reverence, as changing of garments, kneeling and bowing, with eyes and hands lift up, and ſuch like, therefore to be uſed.

Outward reverence before God.

Verſe 16. Glory to bee given to God.

4 *Without me* (ſaith *Ioſeph*) *God ſhall anſwer for the wealth of Pharaoh*. As if hee ſhould ſay, though I expound thy dreame which turneth to thy good, it is yet God, and not I that anſwereth for thy wealth. A dutifull ſpeech in a childe of God, to give God the honour that is due to him, fit for us, and for all beleevers evermore. For what have we that wee have not received? Doth not every gift and every thing in nature good, proceed from God? Why then ſhould wee rob him of his owne? God forbid. *Herod* for taking to himſelfe moſt vainly the praiſe of his well ſpeaking, fearfully periſhed, to make us beware. Yea *Ioſeph* is carefull even before the unbeleevers to commit this ſinne: and let us marke it. Therefore in the 28. verſe he repeateth it againe, *This is the thing which I have ſaid unto Pharaoh, that God hath ſhewed unto Pharaoh, what he is about to doe*; carefully preſerving unto the Lord his due.

1 Cor. 4. 7. Iam. 1. 17. Act. 12. *Verſe 28.*

Verſ. 35.

5 That *Ioſeph* giveth counſell to *Pharaoh to lay up, &c.* beſide that it ſheweth the duty of Gods Prophets and Miniſters, not onely to ſhew the evils to come, but alſo the remedies for the ſame; it doth alſo further warrant as lawfull and good, ſuch laying up in one yeare as may ſerve for another, either of father for his childe, man for his family, or governour for his place committed unto him. Onely moderation and order that it be kept is to be cared for. Which moderation muſt regard circumſtances of perſon, calling, place, time, &c. Therefore ſaid *Ioſeph*, let there be choſen a man of underſtanding and wiſedome to doe this, meaning no doubt which ſhould doe with diſcretion that which was fit. No warrant therefore this gathering thus limited, and for ſuch end, for thoſe ſcrapings that greedy cormorants uſe amongſt us, neither with meaſure, nor for good end, or any care of any godly circumſtance.

Storing lawfull

6 *Then ſaid Pharaoh, can we finde ſuch a man as this, in whom is the Spirit of God? Thou ſhalt bee over my houſe, &c.* Making this Argument, that becauſe *Ioſeph* had ſuch gifts, therefore he was fit for ſuch a place; and implying the contrary, that places ought not to goe where want of gifts is fit for them. A thing that will accuſe many a giver in the latter day, when the Lord ſhall reckon: That they have not beene ſo holy as *Pharaoh* of Ægypt, to regard gifts in ſuch men upon whom they have beſtowed places of charge, and moſt great charge. But what did I ſay? Not regard gifts, doe not givers of places in our dayes regard their gifts who muſt enjoy them? How have I erred, ſince gifts, and gifts, and nothing but gifts, and all for gifts, wee doe what wee doe. *Si nihil attuleris ibis Homere foras*; *If you have no gifts the doore is open, and the way before you, pack you hence.* But ô curſed gifts, and curſed they that regard ſo much ſuch kinde of gifts! My meaning is plaine, and this Text is plaine. *Pharaoh* of Ægypt, even *Pharaoh* of Ægypt, I ſay, regardeth what was within *Ioſeph*, and not what was without, and ſhall wee be all for the gifts without, and nothing for grace within? For gaine to our ſelves by ſinfull bribes, not for gaine to the Church or Common-wealth by ſtrength to diſcharge? Thou and thy gifts periſh, (ſaid the Apoſtle once) and thou and thy gifts periſh, ſhall God ſay one day, when it ſhall ſmart. Yea thou with thy gifts that thus giveſt for ſuch gifts to an unworthy one; and he for want of gifts that yet giveth thee theſe gifts to ſupply his want of gifts inward in mind, and required of God if he will have ſuch a place as requireth ſuch gifts to the diſcharge of it. The Heathens to ſhew that honour ought ever and onely accompany Vertue, built a Temple to Honour, and ſo adjoyned thereunto another Temple to Vertue, that by no meanes a man could get into the Temple of Honour, but onely though the Temple of Vertue: and alas, ſhall we that profeſſe more knowledge, be worſe in our practice than all Heathens? God worke with us for his mercie ſake in this reſpect.

Verſe 38. Gifts fit for places to bee regarded.

Gifts too much regarded.

Panormitan. lib. 1. de geſtis Alphonſi.

7 Then ſaid *Pharaoh* to *Ioſeph*, *Behold, I have ſet thee over all the Land of Ægypt. He took his Ring and put it upon Ioſephs hand, arrayed him in garments of fine linnen, and put a chaine of gold about his necke. He ſet him upon the beſt Chariot that he had ſaving one, and they cryed before him Abrech, &c.* O God of comfort, how art thou one and the ſame for ever to thy children, ſweet and mercifull, kinde and gracious, bountifull and liberall in thy good time. Is *Ioſeph* now thus highly exalted? And ſhall all Ægypt be ruled by him? O what are the afflictions of Gods children then? are they any thing but ſuch humblings and ſchoolings as the Lord their God, and moſt gracious Father fitteth them by, and with, and under, to ſuch places, honours and comforts as he hath appointed for them either here in this life, or in that come? No, no, they are no matters of anger any way, but traynings and leadings to other purpoſes of our ſweeteſt God. Foule dayes have faire dayes we ſee it here, and lowring nights to bring bright mornings, wee ſhall ever finde as ſhall be good for us. Farewell *Putiphar* with thy filthy unkindneſſe to a true and gainfull ſervant; farewell Miſtreſſe of miſchiefe with thy ſinfull ſlander, thou haſt done thy worſt, and *Ioſeph* liveth and is out of priſon, honoured with honour above they ſelfe, and God taking his part, thy malice hath failed of ſtrength to hurt him, bleſſed bee God. And bleſſed God bleſſe us alſo, that ſinfull unkindneſſe towards true meaning, or helliſh malice againſt holy life may be endured with patience of us, and viſited in mercy by thee; towards us in thy good times, our righteouſneſſe made open by thy favours, as here it was: yea, all thy children enabled by view of this experience to continue carefull, to bee upright, and to cleave unto thee before all the world, in love, in feare, in thankfull feeling and comfortable taſte of thy ſweet nature towards thine for ever and ever. Amen, Amen. If you liſt here you may remember what one ſaith; to wit, that Princes may make noblemen, but not wiſe men, and therefore *Maximilian* uſed to preferre wiſe men before Noble.

Verſe 41, 42, 43.

After a foule day commeth a faire.

Sweet comfort indeed in all afflictions. O note and feele.

8 That *Ioſeph* ſuffered all this honour to bee done unto him, and received it, held it, and uſed it, doth it not ſhew that the children of God may enjoy worldly places of high regard, and yet be faithfull? is piety ſuch a ſimplicity, that cannot abide honor in this, or like order amongſt men? No, neither yet is ſuch peeviſhneſſe piety that condemneth Gods bleſſings, as things unlawfull for his children, and grindeth the teeth at the comforts of *Ioſeph* without a cauſe. What Anabaptiſts thinke and have put in writing we know more, than wee need to regard. Their kindes were divers, and their ſentences differing accordingly. Princes and Potentates in this world here on earth have received honours, and given honour to their inferiours againe without diſlike of God, ever from the beginning, ſo that an order be kept. And to ſay that Princes may not uſe any of their ſubjects ſervices according to their gifts, and honor them for their ſervices accordingly, when they have done, is moſt derogatory, not onely to the Princes owne honour, but alſo to his government and liberty. How did *Darius* honour *Mordecai*, and how did *Mordecai* (a faithfull man) accept the ſame? How did *Nabuchadnezzar* honor *Daniel*, and *Daniel* take it, uſe it, and enjoy it with thankfulneſſe to God, faithfulneſſe to the King that gave it, and great good to many one. *Daniel* was made a great man, ſaith the Text, by the King, who gave him many and great gifts, and made him governour over the whole Province of *Babel*, and chiefe of the Rulers above all the wiſe men of *Babel*: *Sidrach*, *Miſack*, and *Abednego*, were

The godly may accept honours in this world by places, titles, *&c.*

Dan. 2. 48.

2 King. 18. 7.

were alſo honoured, and accepted of it. *Obadiah* a good man, met the Prophet *Elia*, and fell on his face and ſaid: *Art not thou my Lord Eliab?* And the Prophet refuſed not this honour. The like ſaid the *Sunamite* to *Eliſha*, with divers others. *Let not my Lord be angry*, ſaith *Aaron* to *Moſes*: and here dwelleth in this towne a Seer, an honourable man, ſaith *Sauls* ſervant of the Prophet *Samuel*. The Jayler in the *Acts* to *Paul* and *Silas*: *My Lord, what ſhall I doe to be ſaved?* And they ſtartled not at this title, who yet rent their cloathes, &c. when unlawfull honour was given to them. To be called Princes of Prieſts, in that eſtate was moſt honourable, and no title greater. *Eleazar* the ſonne of *Aaron* was called Prince of Princes: *Eliaſaph*, *Elizaphat*, *Suriel*, are called Princes and heads. But of this I have ſpoken elſe-where, and therefore now goe no further, hoping that thereby we ſee it plaine, that titles and honours are accepted of Gods children, as here of *Ioſeph*, and no ſignes of ambition; nor forbidden as unlawfull, ſo the minde bee humble and meeke, and a meaſure kept. And immoderate it cannot truely bee ſaid, which of a Chriſtian Prince, for juſt cauſe is vouchſafed to the faithfull ſubject according to the cuſtome and manner of the Countrey. No, rather it is to the Common-wealth and Church both Ornament and adjument. The contrary being ſought at this day in Miniſters out of all queſtion, by the deepe malice of Satan, to the end that all they being brought into contempt, Religion with them might alſo fall, he having his libertie to ſpit out his venome and blaſphemies againſt it at large, not one being of authority and countenance to oppoſe himſelfe againſt him, and ſuch his dealings againſt the Miniſters. Who ſo would have the foundation of an houſe and building out, may not immediately begin to ſtrike at that, for feare all the building fall upon his head, but he muſt begin at the top, and firſt untile it, then untimber it, and ſo by little and little come to the foundation, which after this ſort he may take away with eaſe: Even ſo in this, which wee now have ſpeech of, if Satan directly ſhould ſtrike at the foundatiō, Chriſt and his Word, with Religion iſſuing from the ſame, then all men ſpying his malicious drift, would oppoſe themſelves againſt him, and ſo his drift be hindred by many ſtones in the building, falling as it were upon his head. But when he beginneth to untile it, and untimber it, as I have ſaid, that is, to debaſe and diſgrace the Minſters already in it, and to hinder by their diſgraces others of any gifts to come unto it, with ſuch like proceedings many and wicked, in time hee will have the foundation with eaſe, that is, Chriſt and his Word out of the ſame, with all holy worſhip according to the ſame, placing for learning, barbariſme and blindneſſe, and for religion, ſuperſtition, with all the blackneſſe and darkneſſe of Ægypt againe. Wherefore if ever the comforts of learning and learned men have nouriſhed to Church and Common-wealth ſufficient helpes, and the contrary in all ages rooted them out by little and little, till all were gone: let us never grieve at the meanes that ſo happy a good followeth after, but bleſſe God heartily if the place we live in afford them to us, and labour to our powers ever to maintaine them. Knowing by *Ioſeph*, *Daniel*, and all theſe examples now recited, that in men of all conditions and callings in the Church and Common-wealth, outward things, as wealth and riches, honors, and dignities, with titles of incouragement, and gracious favour in religious Princes may bee allowed. The true Children of God having daily learned to abound and to want, that is, in proſperity to uſe what the time affordeth to Gods glory, and in adverſity to embrace what the Lord then alſo ſendeth without repining. If Iſrael offend, let not alſo Judah ſinne herein: that is, if ſome offend, who ſhould not doe ſo, let not us thus hearing, and thus ſeeing, follow their example, and offend likewiſe. But defie we Satan and his attempts, to our laſt day.

Numb. 12. 11.

1 Sam. 9. 6. Acts 16. 30. Acts 14. Ezra 8.

Num. 3. 32.

Sermon at *Pauls* Croſſe.

A ſimilitude.

CHAP. XLII.

In this Chapter conſider theſe heads eſpecially and chiefe.

{ Jacobs *ſending of his ſonnes into Ægypt for food.*
{ *Their entertainment there with* Joſeph *when they came.*
{ *Their returne againe to their Father.*

The godly afflicted as the wicked, yet to other end.

TOuching the firſt, in that *Iacob* ſendeth for food, wee ſee that even he alſo was ſubject to this famine; where we may note, that the godly oftentimes endure the ſame afflictions that the wicked doe, but farre yet differing from them in the end. For unto the wicked ſuch afflictions are the whips and ſcourges of God for their ſinnes and deſerts; unto the godly they are trials of faith and patience, that God may be further glorified by them. *Jeremy*, *Ezechiel*, *Daniel*, with thouſands mo may be examples unto us, & proofes hereof. That *Jacob* ſent we ſee he tempted not God, but uſed means, and we muſt do the like. The Ægyptians ſold, and we keep, never contented with the price, that our judgment may be juſt in the day of the Lord, when we ſhal ſmart for this greedineſſe and want of love. To have trafficke alſo with ſtrangers and forreners, and with ſuch as differ from us in Religion, this Story warranteth with many moe. But that *Jacob* would

would not let *Benjamin* goe with them, we ſee his love, he loved the mother, and he loveth the Childe. *Benjamin* is his joy now that *Ioſeph* is gone, and hee may not be from him. The reaſon that is alledged, leſt he ſhould die, is common to the others alſo, if hee had regarded them ſo much. But indeed he did not, though all were his children. *Benjamin* hee loved, and for him he feareth, love being ever given to feare, according to the ſaying: *Res eſt ſolliciti plena timoris amor.*

Verſe 6.

2. *Ioſeph was Governour of the Land, &c.* And why did not *Ioſeph* ſignifie ſo much unto his Father all this while by letter and meſſenger ſent of purpoſe both for his Fathers comfort and his owne by mutuall hearing one from another? Saint *Auſten* moveth this queſtion, and anſwereth it by another. Why (ſaith he) did not God reveale unto *Iacob* his beloved ſervant, what was become of his ſonne, and that he was living, &c? Sure (ſaith *Auſten*) becauſe his good pleaſure was otherwiſe, and that things might come to paſſe, not only which God had decreed, but as God had decreed concerning the manner. The ſelfe-ſame thing it was which governed and ruled *Ioſeph*, that he could not like to ſignifie unto his Father his eſtate, but even follow the Lords determined way, and let all fall out as he would. That the Text ſaith alſo, *Ioſephs brethren came and bowed their faces to the ground before him*; it ſheweth us plainly, how the purpoſes of God doe come to paſſe, we little knowing, either to good, or to evill. For was not this the dreame of Joſeph, that all their ſheaves ſhould doe reverence to his ſheafe? and ſee now if it be not truly fulfilled, though they little think of it. *They bow, and they bow to the ground before* Joſeph, little thinking that it was Joſeph. So did the Jewes fulfill the Scriptures concerning their dealings with Chriſt, when he ſhould come, and yet they did not thinke ſo. So doth the Church of Rome fulfill the propheſie of the Apoſtle concerning a departure from the faith, a forbidding to marry, and commanding to abſtaine from meats which God hath ordained to be received with thankſgiving of them which beleeve and know the truth. Doe you remember a little before, how theſe brethren of Joſeph ſcoffed at his dreames, and ſaid: then ſhall we ſee what ſhall become of his dreames. Now let them ſee what is become of them, they being now with their faces downe to the ground before him, doing reverence unto him, as the Ruler of all Ægypt. So ſhall all mockers ſee come to paſſe what God hath ſpoken to their juſt confuſion, if they repent not for ſuch diſdaine and unbeliefe. Let thoſe mockers, of whom S. *Peter* ſpeaketh, conſider this: They ſay in their jollity, Where is the promiſe of his comming? tuſh the day of doom will never bee, &c. Behold, behold, yee prophane hearts what is come to paſſe in *Joſeph*, and what yet ſhall further follow in his time, and take up your ſcoffes in trembling feare to provoke his wrath, whoſe truth did never faile, nor ever ſhall. But ſome may marvell all this time that *Joſeph* did not ſend unto his Father, to advertiſe him that he lived, and in what eſtate, knowing ſo well that he being deare to his Father, the ſuppoſed death of him was moſt bitter, and the better tydings would have been a thouſand times welcome. But Saint *Auſten* by another queſtion ſatisfieth this matter. For, ſaith hee, tell me againe you that marvell at this, why the Spirit of God, who at other times often did inſpire Jacob, did not by his revelation make Jacob to know this? Surely, you can alledge no other cauſe, but that it ſeemed not good to make him to doe ſo. Which anſwer I alſo make to the former; to wit, that by the ſame Spirit Joſeph was kept from doing, as you ſaid, till Gods time was come that he ſhould in this ſort make knowne the matter.

A queſtion.

Gods purpoſes come to paſſe when we think not. Chap. 37. 5.

Acts 4.

1 Tim. 4. 1.

Serm. Quadrageſ.

Verſ. 7.

3 Joſeph *knew his bretbren, and made himſelfe ſtrange unto them, ſpeaking roughly, &c.* Some condemne him for diſſembling, and ſay, we may not follow him. But others excuſe it by our Saviours dealings with the woman of *Canaan*, to whom he meant in the end nothing but good, what ſhew ſoever he made a while that her faith might appeare. Howſoever ſurely the truth is knowne, that we may conceale a truth for a time, and not by and by utter all that in time wee will. Therefore hard it is to interpret all the doings of the godly, according to outward ſhew and ſeeming for a time. But that Joſeph knew them, and they knew not him, ſome have made it a figure of our Saviour Chriſt, knowing, but not knowne at divers times. *Mary* knew him not being riſen, till he called her by her name, yet he knew her. So againe the Diſciples going to *Emaus*, and many moe. But the day ſhall come, that he ſhall be knowne to thoſe that ſold him, and unto all, as *Ioſeph* in time was to his brethren.

Verſ. 8. A type of Chriſt.

4. Joſeph *telleth them, they are ſpies, and are come to ſee the weakneſſe of the Land.* Thereby ſhewing us how carefull all good Subjects ought to be of the ſafety of their Countrey, and how jealous that any ſhould ſpie the weakneſſe or nakedneſſe of the ſame to the hurt of it ever. Farre and farre unlike to ſuch unnaturall Runnagates, as are borne amongſt us, which daily and continually are diſcovering to the enemy our Ports and Creekes, our men and Munition, our ſtrength and weakneſſe, and whatſoever we have or may have that may hurt our ſelves, or profit our foes. But the reward of ſuch is with a juſt God that ever hated it ſince he made man. And for this preſent time me think we might thus profit by this place: that if Rulers and Governors be ſo carefull to keep covered the weakneſſe of the Land, leſt any advantage ſhould bee taken by the enemy, ſurely with like wiſedome and very godly diſcretion ſhould all particular men bee carefull

Love to your Countrey.

Popiſh love.

carefull of their private wants and weakneſſe, their imperfections and infirmities, either to fortifie againſt them that they may ceaſe to be ſuch, or to keep them covered & warily hidden from advantage ſought, and to be taken by the adverſary. For this is fit, if we care for any thing, and no little good it would cauſe in time to the common truth. Many are too weake and wide open, if Satan ſailing and ſeeke a port, will enter there. And being thus weake and full of advantage, there is not that care that ought to be to prevent the ſame. Whereby we fall, and with us the cauſe that wee ſhould more tender than our ſelves. Be warned by this, and apply we the care of Governours in the land to our ſelves, and our amendment in this reſpect. We ſee it, good, and let a word ſuffice us.

Our owne wants to be covered.

Verſe 13. Truth preſent and yet not ſeene.

5. They ſay to *Ioſephs* face that *Ioſeph* is dead. The yongeſt (ſay they) is with our Father, and one is not. What a blindneſſe is this? Face to face to ſpeake with a man, and yet not to know him. Marvell we not then if God ſo will that ſome ſee not the truth, that is yet preſent with them, and even under their eyes: For their darkneſſe is deepe whoſe eyes are blinded in the Lords judgement. When Chriſt ſpake to *Mary*, ſhe knew him ſtraight, but not before. So if Chriſt touch, we ſee full bright, but not before. That *Ioſeph* ſweareth by the life of *Pharaoh*, wee ſee the experience of pitch pitching the touchers of it. That he ſweareth againe the ſecond time, we ſee how eaſily ſinne entreth twice, where it hath entred once. And therefore learne to beware betimes, not giving entrance at all to that which is evill, if we can.

Verſe 14.

Verſe 16.

Verſ. 21. The force of affliction and trouble.

6 Then they acknowledged their tranſgreſſion when time was, againſt their brother *Ioſeph*, and ſaid one to another; We have verily ſinned againſt our brother, in that we ſaw the anguiſh of his ſoule, when he beſought us, and we would not heare him, therefore is this trouble come upon us. Shewing in themſelves by ſuch ſpeech, that force and fruit of trouble and affliction, even to make men acknowledge their faults, which otherwiſe ſlily they would diſſemble. Guiltineſſe in the heart and conſcience is fitly compared to a body laid in the grave, for as that ſleepeth and lyeth ſtill, but at laſt awaketh and riſeth againe: ſo doth guiltineſſe and ſinne, it awaketh, it awaketh, and biteth full ſore, that earſt lay ſtill, and was cleane forgotten. Proſperity lulleth and lappeth it up, but affliction rouſeth it, and unfoldeth it all. *Ruben*, as one that is alſo wounded, perfectly remembreth them of that which paſſed againſt their brother. Did not I warne you (ſaith he) not to ſinne againſt the childe, and ye would not heare; charging them in words as worſe than himſelfe, and yet touching himſelfe alſo very deep, who both conſented in the end, and kept counſell with them all this while. So uſe fellowes in ſinne to fall out amongſt themſelves, when filthy wickedneſſe hath touched them all. But why did hee wiſh them not to hurt the childe? The reaſon in him is very well knowne unto all, becauſe nature moved him, and the doing was bad. But the reaſon that I thinke of, might have beene this, and as yet may be in like caſe, becauſe children in time may be men, when wee may be reckoned withall for our doings. Then *Ioſeph* a child, was too weake for ten, but now *Ioſeph* a man is too ſtrong for ten. Therefore to uſe children whileſt they be young as well may bee anſwered when they bee men. There is a remembrance of the anguiſh that poore *Ioſeph* was in when hee beſought them. A circumſtance ſure that moveth a good heart very much, and moſt hard is the heart that yeeldeth nothing to teares and anguiſh of a troubled minde. Would God the ſighs and grievous groanes of our perplexed brethren moved us more. Wee ſhou'd more reſemble the God of pitie, and leſſe expreſſe the manners of theſe ſtony brethren. We know the truth of the ſaying moſt ſure, that hee wich wanteth mercy, of mercy ſhall miſſe, and hee ſhall have mercy that mercifull is. Yet grieve we the ſoules and wring the bodies both full hard and ſore of our Chriſtian brethren and neighbours by us. But marke theſe brethren of *Ioſeph* here, how now it pincheth their very inwards, that ever they were ſo cruell to their brother, eſpecially that they regarded him not, when in anguiſh and woe he beſought them of favour and better dealings. Verily ſo ſhall it us, if wee doe the like, cruſhing our brethren, and grinding their faces whom wee can overcome. And who knoweth the end of Gods wrath to ſuch bloody hardneſſe of heart? Againe, marke in theſe brethren the nature of a guilty conſcience, how it ſtill accuſeth, ſtill ſtirreth and ſtartleth within a man, and is alwayes galling his minde with bitter remembrance of the deed done. Eſpecially when any things doe chance or fall out croſſe, as here it did. Then it tormenteth it more within, then the affliction we doe ſuffer doth without, ſtill ſuggeſting in our mindes, that this befalleth us for ſuch a thing. So you ſee were theſe brethren now tormented, and beware wee by them. Laſt of all, that *Ruben* exhorted, and warned them when they did offend, and now juſtifyeth his warning given to their faces: may it not well remember us of the warnings given unto our ſelves by Preachers, and by Parents, by friends and well-willers of ſundry degrees? Is not Gods finger in it, that wee are thus warned? And ſhall not they alſo one day accuſe us certainly, as here *Ruben* doth, and witneſſe unto our faces, that they did admoniſh us, and we would not heare? Surely they ſhall: and wee cannot bee ignorant of it any way. Happy is the man then that hearkeneth willingly to all good admonitions, and yeeldeth to them. *Ioſeph* heareth this woefull Dialogue of his Brethren, but little knew they that either he was *Ioſeph*, or yet underſtood them: And hee turned (ſaith the Text) from them,

Verſ. 22. Fellowes in ſin fall out.

Children will bee men, therefore abuſe not.

The petition of a minde in anguiſh ſhould move much.

A guilty conſcience.

Verſ. 24. Pitty.

them, that he might weepe. Shewing thereby (what I wiſh well noted) that a man poſſeſſed with Gods Spirit, hath pitty and mercy ever within, what face or faſhion ſoever he be forced to ſhew without. He ſpeaketh roughly like no brother for a time, but his affection is brotherly and moſt tender at all times. His words bee rough, but his meaning ſmooth; our words bee ſmooth and ſofter than oyle, when our mindes and meanings are rough and cruell. O contrary courſe, and therefore contrary end if we take not heed from *Ioſeph* here!

7. *Ioſeph* then taking *Simeon* a pledge that they ſhould returne, commandeth their ſackes to be filled with wheate, and every mans money to be put againe into their ſackes, with victuall given them for their journey. And why muſt the money be ſecretly put in their ſackes, and not openly given them to their hands? The reaſon was here that they might ſuſpect nothing, his time being not yet to reveale himſelfe. But we may truly learne by it this good leſſon, even to ſteale a benefit upon our brethren, doing them good without any trumpet blowne before us. Time ſhall ſerve to reveale what God will have knowne, and till then it is knowne to God, which is enough. We covet too much many of us the knowledge of men, when we doe them good, and if they ſee it not we will tell it, yea againe and againe, rather then it ſhould be ſecret and unknowne. But this marreth all, and thus loſe we love with men of skill, and all reward with God Almighty that hateth vain glory: Wherefore he ſaid it well that ſaid it: *Si tanto ſtudio vitia noſtra abſcondimus, ne humanam gloriam amittamus: quanto majori cura diſſimulandæ vertutes cœleſtem gloriam amittamus:* If ſo carefully we hide our faults leſt we ſhould loſe the praiſe of men: how much rather ſhould we cover and keepe ſecret our vertues leſt wee loſe the praiſe of God. For as well God is loſt with vaine publiſhing of our good deeds, as man by revealing of our evill deeds. A treaſure hidden is ſafer from theeves, and vertue covered is ſafer from Satan. The fruit that hangeth by the way ſide ſeldome ſtandeth till it be ripe, and vertue publiſhed before men for vain-glory ſake loſeth her beauty and deſerved praiſe, which kept more cloſe he had beene ſure of. To conclude, the Hen becauſe ſhee cackleth loſeth her egge, and cackling boaſters loſe their praiſe with God and man, which *Ioſeph* did not, being thus ſecret in his good.

Verſe 25.

Benefits done would be ſecret oftentimes.

Vain-glory.

Bernard.

Similitudes.

8. Having all things ready, theſe brethren ſet forward to returne to their father, and being in their firſt Inne, one of them opening his ſacke to give his Aſſe provender eſpyed his money in his ſackes mouth, whereupon a great feare aroſe in them, and they were all aſtoniſhed, &c. Their Innes then differed much from ours, yeelding them no ſuch proviſion for their Cattell as ours doe, but faine every traveller was to carry for himſelfe: would God this benefit (the leaſt of ten thouſand that our Land affordeth us) might ſtir us up to be thankfull to God and to preſerve the peace and proſperity of the ſame to our beſt powers. They that have their buſineſſe in forren Countries know by experience the bleſſing that we have, and many times utter it in our eares, if our hearts had feeling of any good. If the word ſhould be urged, peradventure our bleſſing would greatly be amplified: for it forceth not that they were in any Inne at all, but onely abode in a place for the night ſeaſon, and there provendred their beaſts and refreſhed themſelves, having proviſion given for both. How *Iacob* lodged you remember before, and what a ſoft pillow he had of a hard ſtone under his head. Therefore look we more at the good of our Country, where every village almoſt yeeldeth comfortable reſt to a weary traveller. Their aſtoniſhment and feare, ſtill, ſtill declareth the gall of a wounded conſcience, which being in theſe brethren great and grievous, and accuſing them ſtill without any reſt, made them thinke that God would have brought them to ſome trouble by this money. Not to have therefore thy conſcience againſt thee, is to have a thouſand comforts with thee. Againe, it ſheweth how little good a multitude doth in diſtreſſe except God give counſell, and direct to comfort. For here are many, and yet all amazed at a matter not great, had they conſidered. Pray wee therefore in all perplexities to the Lord of counſell and wiſdome, and he will direct us aſſuredly, but truſt we nothing in numbers of men, for they cannot helpe. They feare againe where was cauſe of comfort had they knowne all: even ſo doe others to this day ſtill, and yet all is well in the end, when God openeth matters fully. Even in feares therefore comfort we our ſelves hereafter, and truſt in God, hoping the beſt in the end: their eye caſt upon God in this their perplexity, ſaying one another, What is this that God hath done to us, muſt make us avoid all drouſie dreames of Luck and Fortune, and ſee the Lords finger even in our adverſity: So did *Iob*, and ſo have all godly done from the beginning. The Lord it is that taketh as well as that giveth, and bleſſed muſt be his name of us in them both. The greatneſſe of their aſtoniſhment appeareth in this, that the reſt did not looke whether their money alſo were in their ſackes, but as all amazed are void of conſideration what to doe: when being come home their monies alſo were found likewiſe. The drift of good *Ioſeph* was not to feare either father or brethren, but to comfort them, and to provide for their comming againe, if haply money ſhould bee ſcarce. But what a good man doth to a good end, often by mens weakneſſe or waywardneſſe turneth otherwiſe.

Verſe 27, 28.

The commodity of our country here above others.

Gen. 28.

A galled conſcience.

Counſell in perplexity.

No fortune or lucke.

9. *Yee have robbed me of my children* (ſaith old *Iacob*.) When they had told him the whole

Verſe 36.

ſtory of their travell, how roughly they were uſed and accounted ſpies, how *Simeon* was taken and bound behinde them, how *Benjamin* the youngeſt muſt goe to cleare them, and to releaſe *Simeon* of his indurance. Then *Iacob* cryed (and no doubt he cryed) yee have robbed, robbed me of my children, *Ioſeph* is not, *Simeon* is not, and *Benjamin* now ye will have alſo from me: all theſe things are againſt me. Alas good *Iacob*, thou knoweſt not yet how God will comfort thy heart ere long, and ſhew how all theſe things are for thee, but as yet the time is not. Therefore now doeſt thou ſhew, and let us learne the pangs and paſſions of naturall parents. Their children ſticke neare to the hearts of them, and with their adverſities they cannot jeſt, would God their children requited them ever. Some feare to have, and grieve little to loſe children, but it is not ſo with *Iacob*, nor with any good ones.

The hearts of parents to their children.

Verſe 37.

10. *Ruben* ſteps in to appeaſe his father, and bids him ſlay his two ſonnes if he bring not *Benjamin* ſafe againe unto him. Why, the matter concerned no more *Ruben* than all the reſt. Wherefore then will he offer ſuch a pledge, not knowing how able he ſhould bee to performe? Surely *Ruben* regarded his fathers griefe, *Simeons* impriſonment in a ſtrange Countrey, and their credit to be cracked, with *Simeons* danger for ought he knoweth, if *Benjamin* goe not. Therefore learne by *Rubens* in our parents feares to be comfortable and hearty to bring them out, in our brethrens diſtreſſes not to be forgetfull, or yet formally mindfull, as ſpeaking and doing nothing earneſt and to effect in deed. But as *Ruben*, be earneſt, and impawne even thy credit to deliver effectually a brother and friend in a cauſe that is good: againe remember it tenderly, and approve it carefully by this example. Spies they were called, and more than once, ſent to eſpie the weakneſs of the land, for ſome evill purpoſe: nothing they knew, but it was in earneſt, and being not ſuch, *Ruben* is carefull to make it appeare by the courſe agreed upon, to wit, by returning with their youngeſt brother that they were no ſuch. So earneſt is hee in a manner of ſuppoſed trechery againſt a forren Countrey. O faithleſſe wretches then, that feare neither fame nor truth of treaſon, and trechery againſt their owne Country, but wiſh it, and will it, hunt it and ſeek for it, and being not able to become traitors ranke enough at home, runne over Sea to the Schoole-houſes and nurſeries of this damnable ſinne, that there they may receive as deepe a dye in this helliſh colour, as the Blackamoore hath of his naturall hue, whom all the water in the Sea cannot waſh white.

To be comfortable and ſtout in our friends feares.

Verſ. 38.

11. But ſay *Ruben* what he could, *Iacob* endureth not to part with his *Benjamin*, and therefore ſaith flatly, My ſonne ſhall not goe downe with you: for his brother is dead, and he is left alone, if death come to him by the way which ye goe, then yee ſhall bring my gray head with ſorrow to the grave. Perplexity ſeeth not by and by what is to bee done, and therefore *Iacob* yet denyeth, what after he yeeldeth unto. But why is *Iacob* ſo fond over *Benjamin* more than all the reſt, that if he die his gray head will follow after? Surely the affection that hee bare to the mother now dead maketh him love above all the reſt, the childe that he had by her. So love to the living ſheweth love to the dead, what it was when they lived. And would God it alwayes ſhewed as it ſhould. *David* loved *Ionathan* whileſt hee lived, and for his ſake he loved others, making open inquiry for any of his ſtocke, that hee might doe good unto for *Jonathans* ſake. I could ſay ſomething, if your thoughts themſelves could not reach farre enough in this matter. If want of love to the living, how want of love to the dead of whom theſe living came, judge in your hearts, without further ſpeech, what lives bē written in ſome foreheads, to their endleſſe ſhame, that they never loved whom God a duty bound them unto whilſt they lived. *Iacob* is not ſo, *David* was not ſo, never will any good one be ſo, and therefore beware. That *Iacob* mentioned his gray head, is greatly patheticall, and telleth us truly, that all parents are duely to be regarded, that they be not grieved, but the aged father or mother with lockes like Snow is moſt tenderly and dearly to be regarded. Whoſe heart then melteth not to ſee this old man thus making his moane, and if *Benjamin* die, he will die, and his gray head with griefe and woe ſhould follow his childe to the grave that he ſo loved. God give children ſome of this love.

Perplexity blind a while.

2 Sam. 9.

Love to the living ſheweth love to the dead.

CHAP. XLIII.

This Chapter containeth theſe heads eſpecially.

- Jacob *is content to let* Benjamin *goe.*
- *Their ſecond comming to* Joſeph.
- *Their entertainment.*

Verſe 1. Tryals of faith.

Touching the firſt, it is ſaid, the famine grew great, and what they brought from Ægypt was ſpent, whereupon old *Jacob* wiſhed them to returne, &c. Where wee ſtill muſt mark (what we noted before) how this godly Patriarke with all his houſhold, is alſo ſubjeſt to the famine,

famine, yea to this great famine, wherein no doubt, notwithstanding this wheat from Ægypt, they were glad to eate hearbs, and roots, and berries, with many an hungry meale: yea even in that land are they thus distressed, wherin God hath promised to blesse both *Iacob* and his posterity: and was this thinke you no temptation to *Iacob*? Learne we then profitably by this example to stand stedfast in faith whatsoever fall out, and preparing our selves for the worst events, comfortably wait for an end joyfull, as here it was.

2. *Could wee know certainly that hee would say, Bring your brother with you, &c.* As if hee should have said, Wee answered but his questions of our kindred and brethren, not able to guesse before-hand what thereupon hee would inferre. Therefore speaking no more than wee were urged unto, wee are not to bee blamed for his illations. Truth it is, and may teach us daily to spare undeserved blame, that we use many times to bestow upon men. For so it is, that a man speaking as occasion justly moveth him, something is inferred that he never dreamed of, against his will. Wee may not lay this to the speakers charge, but leave it as a thing besides thought falling out, and excuse the guiltlesse. *Verse 7.* Inferences upon our speeches more than we thought of.

3. Then *Iudah*, another sonne of *Iacobs*, moveth his father to consent to the request of *Ruben* his brother made before, *Benjamin* to goe with them, and useth to this end some arguments, as first of necessity: That wee may live and not die, both wee, and thou, and our children. Secondly, from security, I will be surety for him, of my hand thou shalt require him, if I bring him not thee, and set him before thee, then let me bear the blame for ever. Lastly, *à damno*, of hinderance that commeth by stay: Except we had made this tarrying, doubtlesse by this wee had returned the second time. Then the father yeelded and said, If it must needs bee so, doe thus, &c. Where see and marke in *Iacob* a most godly course in extremity and danger, namely, to use all honest meanes to relieve our feare, and yet onely to trust in the God of heaven. *Iacob* sendeth the best fruits of the land, &c. But as his hold above all holds hee speaketh thus: God Almighty give you mercy in the sight of the man, &c. Then againe observe it in *Iacob* here, that in time he yeeldeth, and cannot resist, when God hath decreed it should bee so. Surely, so doe wee, and so must we, doe what we can. Startle we may and strive a while, as *Iacob* did here, utterly refusing, and utterly disliking to doe this or that, but if GOD have appointed it to be so, a time will come, that wee shall strive no longer, but say as *Iacob* said in this place: If so it must be, then so be it. Happy are they that yeeld soonest and strive least against that good which God hath appointed. Obstinacy was never constancy, nor wilfulnesse wit, as I have noted before. To change from evill to good, from errour to truth, from darknesse to light, was ever piety, when contrary course was sinfull obstinacy and the rod of God upon the ungodly. But O how hardly is this perswaded! So love we the thing we have loved long, that needs wee must cleave to our damnation, and thinke it holy. So have wee done, and our fathers long: O constant course! but you shall not doe as your fathers have done, saith the Lord. *Verse 8.* *Verse 9.* *Vers. 10.* *Verse 11.* The godly have ever a yeelding time to every good thing. Obstinacy is not constancy. Ezech. 18.

4. The truth of *Iacob* would also be observed, who willeth them to take double mony with them, lest haply the former was an error. This conscience want not onely theeves and robbers, and open offenders, but some that seeme honest, and are not the worst. Who can bee content to make an advantage of the error of over-sight, or mistaking of their neighbours, according to the common saying: See, spie, sport, &c. But if you spy not, good earnest, and swallowed up without any remorse at all. Thus did not *Jacob*, no, this hated *Jacob*, and all good men ever. God seeth, and God must judge me one day justly according to my workes. What profiteth then if my neighbour seeth not. Beware we therefore, and keepe cleane hands with a good conscience, that shall never be ashamed. Truth in all dealings.

5. Thus all things made ready, these brethren set on and come into Ægypt before *Ioseph*, who when he saw *Benjamin* was not a little glad: yet kept his owne counsell, and commanded his Steward to make ready for dinner, that they might dine with him. The Steward did so, and now when it was time he brought the men all to *Iosephs* house, who straight were afraid, and said to themselves, Because of the money that came in our sackes wee are brought hither that hee may picke a quarrell against us, &c. O filthy suspition! how blottest thou, and spottest thou even good men? Thus apt to misdeeme are these men. So was even *Abraham* in his time, when hee said, I thought the feare of God was not in this place, and that they would kill mee for my wife. So was old *Heli*, and misjudged *Anna*, that shee was drunke. Wherefore well said the Father, and full true, *Quanti non dederunt locum errori, & dederunt suspitioni?* What men have understood error, and given place to suspition? *Suspitio calumniam parit:* Suspition breedeth slaunder, and is the mother of it in time. *Suspitio amicitiæ venenum:* Suspition is the cut-throat of friendship and ever was. As hardly doth a good man suspect one to bee evill, so hardly doth an evill man imagine one to bee good. Againe, see how *Joseph* in a meaning so good is misjudged and ill thought of by those men. Then who can avoid this damnable suspition, or what can a man so well intend, which some will not construe quite awry? The man so good, the meaning so good, yet all suspected. Then God give grace Suspition. Gen. 20. 1 Sam. 1. *Ambros. offic.* *Chrysost. in Matth.*

to doe but well, and God give comfort againſt curſed miſdeemers, for they cannot be avoided, but will be doing.

Verſ. 26. A glaſſe for Children.

6. When *Ioſeph* came home they brought their preſents to him, and bowed downe to the ground before him, where ſee the dreame againe fully accompliſhed. Now is the yongeſt alſo with them, and all bowe. Then asked *Ioſeph* of their welfare, and by and by whether their father the old man was in health. Not forgetting I warrant you for any honour his old Father. This was a childe that had God in him, and this is a glaſſe for all children to behold themſelves in, who now adayes quickly forget their parents, if never ſo little wealth grow. But if honour alſo happen to come, O what ſhould we doe with our old Parents then? our high places may not thinke of ſuch meane people. But proud peacoke remember thy ſelfe, and behold here a man ſecond in the Kingdome to the King, a man honoured with all the honour that a mighty kingdome could afford, and yet his ſecond word is for his father, his old father, his deare father, and never is he well till he have him with him. Let Courtiers like or diſlike, his friends be his friends, and he will not deny them. God give children ſuch hearts.

Gods mercy maketh a mans heart to melt.

7. Then *Ioſeph* turned to his yongeſt brother *Benjamin*, his brother wholly by father and mother, (for *Rachel* bare both *Ioſeph* and *Benjamin*) and *Ioſeph* bleſſed him, with that, not able to goe any further his heart ſo melted upon his brother, but turned aſide to weepe awhile. See teares by Gods mercies. Himſelfe delivered from danger and priſon, exalted highly to great honour, his father alive and in good health, his brethren before him, and *Benjamin* with him, what mercies are theſe? No marvell then if a good man ſeeing ſo ſweet a God bee moved to teares in a ſweet feeling. And thinke of your ſelfe, If never wet eye hath ſhewed any feeling heart, have you not been dull? Certainly mercy in a gracious God wringeth out teares from a feeling Childe, when neither fire nor ſword can get them out. The one we overcome by faith aſſiſted, but the other quite overcommeth us being ſweet and comfortable above all deſert. Then Lord give feeling.

Want no affections but yet cover them ſometimes.

A ſtate may be maintained lawfully.

8. When *Ioſeph* had eaſed his heart by his tender weeping, forth he came to dine with them. But they prepared for him by himſelfe, and for them by themſelves, ſaith the Text: which being done to ſhew his dignity, it teacheth us our liberty in this reſpect. What God vouchſafeth may be uſed without pride or blame, or any offence. And as great a fault is an abject minde to go too low, as an ignorant and haughty to goe too high. *Dauid* exalted, maintained his ſtate though a poore mans childe. *Daniel* preferred, knoweth his liberty and doth the like. *Eſter* again, with many moe. So God be honoured as the giver, and meaſure obſerved in his feare, have honour and uſe honour, have ſtate and uſe ſtate, according to the place you live in lawfully, behold *Ioſeph* here and all the reſt.

Verſe 32. Hypocrites be better ever in their owne eies then others.

9. The Ægyptians might not eate bread with the Ebrewes, for that was an abomination unto the Ægyptians: by what law? Surely by the law of conceited Hypocrites, imagining themſelves to be better than other, that indeed are farre and farre better than themſelves. Such law ruleth ſtill where in law it ought not, to their ſhame be it ſpoken that are ſo lawleſſe: and who now is defiled with Church meetings, with prayers and Sacraments celebrated duly, but he or ſhe that indeed is more vile, if all were knowne, than any or many that are yet deſpiſed as unworthy ones. To eate or drinke with us poore Ebrewes not at *Ioſephs* table, but at the Lords table were no abomination to theſe Ægyptians of whom I ſpeake, when living without a vocation by other mens labours, and at other mens tables, when hard and extreame dealing in buying and ſelling, when keeping commodities for a greater price, as Barley or Mault, or the like, till they be caſt away, when cenſuring Magiſtrates and Miniſters with *Corah* his countenance, yea (ſhall I ſay) when filthineſſe and ſinne ſundry wayes, is ſwallowed and accounted not ſo great an offence as to come to Church. But let theſe Ægyptians know the Lord ruleth, who hath choſen theſe deſpiſed Ebrewes to be his people, when they and theirs ſhall periſh in the red ſea of everlaſting fire. Abhorre we then heartily ſuch damnable hypocriſie. Say we to no man in this proud ſpirit, Stand apart, I am holyer than thou, touch not, handle not, &c. but modeſtly thinke we every man better than our ſelves, and of all ſinners, with the Apoſtle *Paul*, let us thinke our ſelves the greateſt. So ſhall God exalt who humble themſelves unfainedly, and proud Phariſees ſhall be caſt downe. But why did not *Ioſeph* reforme this faſhion ſo foule in the Ægyptians, and ſo greatly in diſgrace not only of others, but of theſe his owne brethren and friends? Surely becauſe he could not. And ſee here his wiſdome, what hee could not reforme, he endureth without contention, being nothing prejudiciall to the piety of him or his brethren, though to their worldly diſgrace. Such wiſdome, ſuch ſpirit, ſuch patience and diſcretion, O how ſhould it ſchoole us, and teach us to abhorre the contrary? We ſeek not peace, neither enſure after it, when wilfully we wrangle about every trifle, and place life and death in every ceremony. Fathers of the Church have done farre otherwiſe, if we remember them, and even the Apoſtle himſelf denyeth ſuch cuſtome in a Church of God. But I have elſewhere touched this more at large.

Eſay 65.

1 Tim. 1. 15.

10. *Then*

10. *Then they tooke messes from before Ioseph, and sent unto them.* See not only kindnesse in *Ioseph* to his brethren, but a figure and type of Christ Jesus to his brethren, who bountifully and mercifully set messes before them, being unknowne unto them, of life and salvation. How then may he never forget them that know him and love him, feare him, and serve him with a perfect heart and a willing minde? Never, never shall he faile them, but as here is said of *Benjamin*, five times greater shall he make their messes than any others. That is, where any mercy is vouchsafed unto those that know him not, many shall they have that duely serve him as their God. But was *Benjamins* messe thus increased more than the rest? O how hardly then may love bee smoothered altogether? It cannot, doe what you can, but one way or other it will peepe out, much like a candle that inclosed fast in some house or prison, shineth through the chinkes of the doore or walls, and will not be hid. Love will creep where it cannot goe, (saith the olde Proverbe) and amongst others it may have even this sense, that wholly and fully it will not bee hidden, but if it may not appeare in full strength for some purposes, yet glimmering it will bee through one chink or another, that it may be spyed. How then may we thinke of Christian love and charity, when naturall love is of this kinde? Verily what nature may worke in a naturall man, Gods holy Spirit much more effecteth in the spirituall man. Then no fruits of love, no love, and small fruits, small love. Examine we our selves by this rule, our charity to our Christian brethren were it any thing in us, by one way or other it will appeare as here did *Iosephs*. Yet his brethren observed it not, as little thinking he was *Ioseph*: and if our love tokens be not ever seene of those that thinke not of us as we are, it is but like this, and it may not grieve us. *Ioseph* will be knowne ere it be long, and then all these tokens will be remembred, So we againe: But I goe no further, let this suffice.

Verse 34. Love cannot be hid. A Type of Christ.

A servants comfort amongst others.

CHAP. XLIV.

Two things especially hath this Chapter, and they are these.

{ *Iosephs tryall of his brethren.*
{ *Iudah his oration for Benjamin.*

TOuching the first, we are to understand that *Ioseph* was desirous to make tryall of his brethrens affection towards *Benjamin*, thinking peradventure they envyed him as they had done himselfe before: where we may see and learne, how even good men are hardly induced to thinke well of those whose behaviour before they have knowne to be bad. Therefore stand we stedfast in a good course, lest haply our fall make all our whole life after halfe suspected. Credit, and honour, and honesty is soone lost, but not soone gained againe when once it is lost. The meanes that *Ioseph* used, was a commandement to his steward to put his owne cup in *Benjamins* sack, &c. which may not be a warrant to us to use any unlawfull practises, seeing God hath commanded us to walke in simplicity: of like in *Joseph* this was some particular motion for which he might have warrant. It seemeth by the Text the cup was silver, and then how that might be, his honour being so great, may be a question. Whereunto we may answer that peradventure that age was more temperate in plate and pompe than this of ours: againe, though it were but silver, yet might the ingraving and workmanship be very costly. What also if *Joseph* but newly exalted, wisely and discreetly moderated his course, lest spite and envy (a weede in Court growing very much) might worke him woe being but a stranger. Increase one may with credit well, but to strike saile with worldly mindes can never want scorne and scoffing taunt.

Credit once cracked is hardly recovered.

A moderation in pompe and port of plate, &c.

2. That *Joseph* taketh upon him to be a Diviner, it sheweth the little spots that are in the fairest faces, and may not bee followed: but let us rather stand now and see the poore mens plea when *Josephs* steward overtooke them, and laid the cup to their charge. Alas say they, why doth my Lord say so, GOD forbid that thy servants should doe so, &c. But how doe they prove themselves honest and true? First, *à detestatione peccati*: God forbid we should be such, as if they had said, it were not right, it were not good, and thy servants (though poore men) have a care of right, and what may become them. Secondly, *à repugnantibus*, of things contrary in some sort one to another. Behold (say they) wee brought our money againe, how then should wee steale? &c. these things being crosse and contrary one to another in some sort. Lastly, *ab incommodo*, by the detriment they are content to endure. With whomsoever of thy servants it is found, let him die the death, and wee also will bee my Lords servants. So stiffely stood they upon their truth, and so bold is truth before all men ever. But yet see a defect, though bold they might bee being true men, yet wise and not rash must innocency make men. They rashly said, with whom it is found let him die: but they should have added, being stollen

Verse 7. The best men have imperfections.

Be bold, but wary in justifying your selfe.

by the party, and of knowledge taken. For want of which warineſſe we ſee their danger, had not things beene as they were. Therefore thus much let us learne, and not ſtand upon it, that in the middeſt of our beſt integrity and upright courſe, yet wee uſe no unadviſed ſpeeches, neither give any needleſſe advantage, but warily ſpeaking avow our truth, and ſo abide the triall.

A patterne of the fading comfort of this world.

3. This offer of theirs was thus far taken of the Steward, that he with whom the cup ſhould be found ſhould become ſervant, and the reſt ſhould be blameleſſe. Then fell they to ſearching, beginning at the eldeſt, and behold, in *Benjamins* ſacke the youngeſt of all, is the cup found. Then they were abaſhed, they rent their clothes, they laded their aſſes, and backe againe gat they to the City to *Ioſeph* for mercy. Who ſeeth not here as it were a patterne of this brittle worlds comfort? Yeſterday theſe men were bidden to dinner, feaſted and much made of at the Governours table, yea the ſame day in the morning with comfort and gladneſſe they laded away and all was well: but behold now another hue, all is changed and changed greatly, their clothes rent, their hearts heavy, and nothing but danger and death before their faces. Such is this world, and the fickle fading comforts of it. To day we laugh, to morrow we weepe; to day we flouriſh, to morrow we fall; nay even in the turning of a hand our eſtate is turned as theſe mens was; *Poſt imbres fluctus, poſt maxima gaudia luctus*, Raine brings floods, and joy brings woe, ſorrow followes comfort, too oft we ſee it ſo. Being come to the preſence of *Ioſeph* againe, they fell before him with heavy hearts, wee may well thinke, and the rather may wee thinke it becauſe there is no mention of any words uſed by and by, by them, but that they only fell before him upon the ground. Surely their feare and ſorrow within bereaved them of ſpeech for a while, and ſo doth it uſe. Remember *Anna* whoſe heart oppreſſed, as it were with anguiſh and griefe, tooke ſpeech from tongue, and ſpake by ſignes. Remember the Shunamite againe falling at the Prophets feet, and not able to ſpeake. Such was the caſe of theſe men, by humble geſture, and falling downe they ſue for mercy not able to ſpeake: yet at laſt they ſpake, God knowes with paſſions, with teares and lamentation, with ſobbings and ſighings to ſee their caſe (as *Luther* noteth.) They ſay, they can ſay nothing, the thing is found with them, and what ſhould they ſay? His ſervants they muſt be, and abide his pleaſure. But *Ioſeph* would not ſo, having his affection but upon *Benjamin* only. Then *Iudah* drew neere and told him the whole ſtory that here you ſee, how hardly their father parted with *Benjamin*, what promiſe was made to returne him ſafe, and how lamentable would be their olde fathers caſe if they ſhould faile. Therefore whoſoever tarrieth, he muſt goe or his father die: For his life depended upon the childe. Where I marke againe the reverence of age in thoſe blinde dayes, if their light be compared with ours: Before there was mention of his gray head, and now here is mention againe of the ſame to move pity and regard in *Ioſeph* towards him. Let it ever be honourable then as it ought, old age, and let hoary head worke all regard in the beſt minde ſtill and ever. But then againe let old men be alſo admoniſhed to remember well the old verſes concerning this.

Verſ.14.

1 Sam.1.13.
1 King.4.27.

Sæpè nigrum cor eſt, caput album, ſed quibus album
Et caput & cor eſt, ſint in honore ſenes.

To confeſſe is better than to excuſe.

White heads ſhould have white hearts.

Often is the heart black, and the head white, but who ſo have both white hearts and white heads, thoſe old men are honourable indeed and to be regarded. The vehement affection of old *Iacob* to his ſon *Benjamin* hath often beene noted, and yet here againe is laid downe in large manner, *Iudah* refuſeth to ſee his face any more, rather than to go without the childe: yea to redeeme the childe that he might returne to his father, he offereth himſelfe a ſervant for ever in a ſtrange country, which never would he have done, but that he knew his fathers life depended upon the childe. Unſpeakable therefore is a Parents affection ſometimes where it is ſetled. Doe we thinke *Ioſephs* heart was not turned up and downe in his body, whileſt he heard and ſaw theſe things? Yes, yes, the next Chapter will ſhew he could hold no longer. Such ſorow, ſuch weeping, ſuch ſighing and ſobbing in all his brethren, ſuch feare in their hearts to loſe *Benjamin*, ſuch mentioning of his fathers love to the Childe of his mother that was now dead, and the rather becauſe he the other brother by that woman was accounted dead. Theſe things I ſay were darts and daggers to pierce *Ioſephs* heart, and he could no longer hold but confeſſe his name.

Ioſeph not able to hold any longer.

CHAP. XLV.

The heads of this Chapter are these.

{ Joseph's *manifestation of himselfe to his brethren.*
Pharaohs *Princely clemency when he heard of it.*
Jacobs *dancing heart when they came home, and told him that* Joseph *lived.*

NOw are wee come to that which wee long have looked for, *Ioseph* to bee knowne unto his Brethren. Wherein first it is said, *Ioseph* could not refraine himselfe before all that stood by him, but cryed, Have forth every man from mee, not that hee was ashamed of his kindred, but that hee would cover his brethrens fault: then wept he and cryed so aboundantly, that the Ægyptians heard, and the house of *Pharaoh* also heard. Bridled then may bee affection a while, but when the banke breaketh, the streame is strong, and who can then stop the course againe a while? Yet see a care of his brethrens name, even in the middest of his pang, and till all were gone he would not touch them. Such wisedome, such government, and such discretion is most gracious whersoever it is: and would GOD wee might ever bee beautified with it. Let love bee seene, and let sorrow shew, but remember ever time and place. Then cryed *Ioseph*, I am *Ioseph*, I am *Ioseph*, doth my father live? As if he should have said, feare no longer my deare brethren, neither bee dismayed, it is *Ioseph* your brother that hath thus dallied with you, *Ioseph* your brother, your owne flesh and blood, and no other. I am *Ioseph* I tell you, even *Ioseph* your brother, and cast feare away. *Doth my Father live?* But his brethren amazed, could not answer a word, they were starke dumbe. O mighty GOD! what a change is here? Such ends to sorrowes can GOD give when it pleaseth him, and let all flesh give glory to him. Againe, see a type of the Lord our GOD, which may bee comfortable. Hee checketh us, and snubbeth us, hee bindeth and imprisoneth us, that is, hee imposeth upon us sundry afflictions, as *Ioseph* did upon these his brethren, and when hee hath tryed us to his good pleasure, wee thinking of this man and that man, of this malice, and that malice against us, fearing, and dismayed almost altogether, in the end hee can hold no longer, but that bottomlesse mercy of his breaketh out, and with bowels of love hee cryeth unto us, It is I, it is I, I am *Ioseph* your brother, that is, CHRIST your Saviour, your GOD and your LORD, that have not spared mine owne life, but have given it for you: be not afraid, be not afraid, but plucke up your hearts and rejoyce, your sorrow is ended, and your tryall finished, I will bee a brother to you, and no worse for ever. It is I, it is I: so sweet is the end in time of the troubles and tryals of Gods children. Even as upon the sea, when hee walked, and his Disciples feared, hee cryed, It is I, bee not afraid, bee of good comfort. Come neare unto mee saith *Ioseph*, and come neare unto me saith CHRIST: yea, Come unto mee all yee that travell and are heavy laden, and I will refresh you. So againe in his day of judgement, Come yee blessed of my Father, come, come, I am *Ioseph* your brother, &c. which kindnesse in him both heaven and earth shall heare then, as *Pharaoh* his house heard now of *Ioseph*. So fitteth the figure to our Saviour.

Verse 1. Affection restrained if it breake out is violent.

Isay 40.2.

Mat. 14.27. Iohn 14. I will manifest my selfe unto him.

2. *Now therefore be not sad, neither grieve with your selves, that ye sold mee, for God sent mee before you for your preservation, &c.* This comfortable speaking of *Joseph* to his brethren must teach us by all meanes to comfort them which are truely humbled and wounded for their sinnes. Reade *Bernards* Sermon of *Mary Magdalen*, and see how good men deale with offenders that bee sorry. The ascribing of his comming into Ægypt to God, teacheth us to distinguish betwixt Gods finger and mans malice in the selfe-same action, for they differ greatly, the one being sinfull to an evill end, the other being gracious and mercifull ever for good. In *Iobs* affliction God had his finger, and Satan but his wish, but Satan maliciously, God most mercifully directed to his glory, and to *Iobs* good. So the crucifying of our Saviour, and the afflictions of his children evermore. Therefore it followeth not, that if wee say, such things be of God, by and by it should be concluded, that he is Author of evill. You see the difference, and remember S. *Austin*, God would never suffer evill to be done, except he were able out of evill to draw good. The Land of Ægypt yeelded this comfort, that the posterity of *Iacob*, according to Gods purpose, might bee preserved in the same. Therefore the godly are not burdensome to a countrey, but a countrey is blessed that it may relieve them, and the inhabitants enjoy for them such mercy, as peradventure without them they should never have. So happily even this Land wherein wee live for the poore exiles of Gods flocke, and we may doe well to thinke of it, to stay all grudging.

Verse 5. Comfortable to the grieved.

Tom. 3. Enchyridion. c. 100.

3. That *Ioseph* calleth this deliverance *a great deliverance*, being but from famine and bodily death

Vers. 7.

Great deliverances.

death, it may fitly move us to thinke of our deliverance from hell, death and devill, by Jesus Christ, in the bottomlesse love of our most gracious Father: and from ignorance, superstition and Popery, from fire and faggot with most bloody cruelty, by a dread and deare, a milde and mercifull Soveraigne of GOD, for this purpose given unto us, and placed over us. O what deliverances bee these! and how should wee feele them within, and publish them without day and night, to the praise of GOD the fountaine of all, and the honour of all his annointed, and appointed meanes for ever? The Grecians delivered but from bodily servitude, called their deliverer a Saviour to them, and rang it out, Saviour, Saviour, that the fowles in the ayre fell dead downe with the cry. Much more, much more then tenne thousand times, may wee call the Lords annoynted a Saviour unto us. GOD give feeling, which I feare we want.

Plutarch in the life of Flam.

Verse 9.
Friends to bee near a comfort Psal.75.
Vers. 10.

4 Then biddeth hee his brethren, goe tell his Father what honour God had given him in the Land of Ægypt, making God the fountaine of his preferment, like a thankfull man, and not worldly meanes, like the graceless hearts of these times. Promotion commeth neither from East nor West, from North nor South, but God raiseth up and setteth with Princes, even with the Princes of his people. That *Ioseph* would have his father neare him, it noteth the comfort that is comfort indeed if God vouchsafe it, friends to bee neare one to another. And that he promiseth to nourish both him and his may not be forgotten, but for ever teach us, that if the Lord vouchsafe us any thing in this world, our parents portion should be therein, with offer of us, before demand of theirs, and all comfortable countenance unto the end. Yea see, if *Ioseph* bee not even earnest and greedy to have this comfort derived to his father from him, and verily there is no more pleasure or sweet comfort to a good vertuous child than to doe good unto his parents according to the power that God hath given. Fie of all filthy natures then too visible daily before our faces in this accursed and dangerous time, that being both rich and wealthy, warme and well furnished with all comforts, suffer not onely other friends in kindred neare them (to say nothing of the naked members of Christ) but even their parents that bred and bare them, to suffer both hunger and cold, need and misery, to their utter shame. Thus did not *Ioseph*, and let us marke it.

Verse 11.
Parents to bee nourished, if the childe bee a *Joseph.*

The godly bee full of kindnes and grace.

5 *Then fell hee upon his brother Bejamins necke and wept, and Benjamin upon his necke. Moreover he kissed all his brethren and wept upon them, &c.* See the bowels of men indued with Gods Spirit, they are full of love, full of affection, full of grace, and full of goodnesse, when clubby churles have iron hearts and brasen bowels as farre from sweetnesse outward towards any friends, as from holy feeling inward towards God. O where are these natures become now a dayes that was in *Ioseph*? Wee, when our friends come to us have a formall shew, but for this heate and heartinesse, this life and power of love that was in *Ioseph*, alas it is gone, and that makes us strangers one to another: but I say no more. You see here by *Ioseph* the godly to be no Stoicks, nor they bee not flinty *Nabals* towards any, but full of affection to their friends. Yea, though their friends have wronged them as these had *Ioseph*, yet all is forgotten and blotted out when once they meete. Now the GOD of love, worke more of this love amongst us daily.

Verse 16.
Gods power over mens hearts.

Prov. 21.

Theese Courtiers despise not a worthy man for his poore friends, &c.

6 The tydings of this meeting came unto *Pharaohs* eare, and the Text saith, it pleased *Pharaoh* well and his servants: where wee see the power of God still for his servants, to give them favour in the hearts, and eares, and eyes of any mortall men whatsoever, whose ministery it shall please him to use to the relieve, comfort, or countenance of any of them. Hee ruleth poore and rich, meane and mighty to his childrens comfort when he will, yea even the Princes have their hearts in his hand, and hee turneth them as the rivers of water at his will. Wee heard in the former Chapter, that for the Ægyptians to eate bread with the Hebrewes was an abomination to the Ægyptians, yet see now even the King and his Courtiers most favourably bent to these despised Hebrewes. So powerfull I say is God over all hearts when hee will, and who may not be comforted with it? Nay, see more, not onely the King is favourably inclined to them, but most extraordinarily regardeth them, calling for *Ioseph*, and giving him commandement to dispatch his brethren away with their lading, and to give them in charge to bring their father and families wholly unto him, and he would give them, not some waste part of the Land, but the very best of the Land, and they should eate of the fat of it. Hee furthermore willeth, that Charets be taken out of Ægypt for their children and wives, and that they should not passe for their stuffe, for he would provide for them. See therefore the power of God, not to provide small things for his children, but even thus farre to move the King, that he thinketh of the very best of the land for them. And see in the King a most Princely minde, being (where hee is good) most bountifully good. A vertue ever worth great commendation. In farre meaner personages it may have his effect in a measure. They also doing good for their degrees liberally, heartily and throughly, not sparingly and pinchingly. Againe, wee may see the use of charets in those dayes, for necessity, not for pompe and pride, where the journey is small, the way easie, and the body strong. That use then warranted them, and such use now condemneth them, if it bee

be ſo. Let therefore neceſſity have her lawfull helps, but let not pride and vanity bee cheriſhed and maintained. Laſtly, in the King it was moſt honorable ſo to love his true ſervant, that for his ſake he loved all his friends; yea not onely loved them, but thus loved them, that he would be a father to them and theirs in this meaſure, and in this extremity of famine and dearth. Happy *Ioſeph*, whoſe faithfull ſervice found ſo gracious regard, and worthy *Pharaoh* of a faithfull ſervant, as ever was any Prince that we may reade of.

7. Then did *Ioſeph* carefully diſpatch them according to the Kings commandement, and ſent unto his Father alſo great comforts elſe, as you ſee in the Text; with all which proviſion they come to their father home ſafe, and well every one of them, and as all afire with the comfort of their tydings, they tell their father, *Ioſeph* is yet alive, ſpeaking, as it ſhould ſeeme, even all together, leſt any ſhould prevent another in ſo ſweet newes. Abruptly alſo and haſtily their ſpeech ſeemeth to have beene made, which argueth the heate of their hearts, and their affections all troubled with theſe ſtrange events. *Iacob*, a good man, on the other ſide hearing theſe words, betwixt hope and feare, is all daunted and amazed, ſo that his heart failed (ſaith the Text) God knew his heart, when he heard of *Ioſeph* to live, and yet afraid he is, leſt ſo ſweet a tyding ſhould not be true. Even as uſually ſtill we ſee it fall out, that happy newes are hardly credited, or feare of the proverbe, *Too good to be true*. But when he ſaw the Charrets that *Ioſeph* had ſent to carry him, then the ſpirit of *Iacob* revived. Such aſſurance have deeds above words alwayes. The phraſe of his ſpirit reviving, may put us in minde of the effect of ſorrow, even killing as it were the hearts and mindes, and ſpirits of men, as alſo of the nature of comfort and joy, to revive againe what ſorrow ſo had daunted and even overcome.

Tarda ſolet magnis rebus ineſſe fides.

8. Then *Iacob* ſaid, I have enough that *Ioſeph* my ſonne is yet alive, never making any mention of his honour, where a man would have thought he ſhould have gloried in that. No, no, the life of his childe is that, which cheareth him above the whole world, and therefore of that he ſpeaketh. Teaching us, that naturall parents doe greatly joy to have their children living, though they have no honour nor dignity in the world: Yet not unthankfull to God, if that alſo be added, as *Iacob* aſſuredly was not here. Would God children were in like ſort affected to them againe, joying in their lives and healthes more than in honours, or worldly poſſeſſions that they are endued withall, bee they never ſo great. Surely both duty and nature would it, if God were in us. Then ſaid *Iacob*, I will goe downe and ſee him yet ere I die. Teaching us the nature of faithfull love, it coveteth ſight, and comfortable ſociety in the preſence of thoſe, whom in heart and minde we doe both love and affect, and contenteth not it ſelfe wholly with hearing that they are alive. Such long and liking abſence then of Parents from children and children from parents, and one friend from another, ſheweth frozen affection, if not all dryed up and quite decayed. *Iacob* was now about a hundred and thirty yeares old, and yet hee will take this long journey to ſee his Childe, cutting the throate by this his example, of all ſuch ſilly excuſes as wee uſe to keepe our ſelves out of anothers company. Surely love will creepe, if it cannot goe, and tender affection by one meanes or other will ſhew it ſelfe. If ſo great an age, ſo long a journey, ſo many difficulties, as might have beene objected in this remove, cannot hinder *Iacob*, what can hinder the heart that loveth, from ſometimes viſiting his affected friends, and bleſſing God even together for his given comforts? Here is then a ſweet alteration of *Iacobs* eſtate, and even ſuddenly. So ſweet is God.

Friends ſhould meet together.

CHAP. XLVI.

Then followeth this Chapter, wherein wee have laid downe:

The preparation of this old man, with all his to his journey.
The manner of their going.
The number of perſons that went.
And how they were all received in Ægypt.

THen Iſrael *tooke his journey* (ſaith the Story) *with all that he had, and came to Beerſheba, and offered ſacrifice unto the God of his father* Iſaac. Whereby he ſignified, that with moſt thankfull heart he ſaw the great goodneſſe of God towards both him and his, and that he kept in his breaſt the poſſeſſions of that land from whence preſent neceſſity drove him. Yea by this example hee moſt effectually taught, that both journeyes, and all other buſineſſe whatſoever, ſhould be undertaken with prayer and ſervice of God. Since a good beginning hath a good end following in Gods gracious bleſſing. *Verſe* 1.

2. *Then God ſpake unto him in a viſion by night, &c.* Where we ſee and learne that never commeth

meth man or woman to the Lord in true duty, but he is ready to give eare, and to anſwer in unſpeakable mercy. *Iacob* in all likelihood had beſought God to proſper his journey, and to be his protection againſt all dangers, and the Lord is ready to aſſure him of his deſire with moſt ſweet comfort. Follow we then *Iacobs* practice, and expect in faith, not wavering, *Iacobs* bleſſing.

Gods children are ready to heare when their father ſpeaketh. Thinke of this

3. No ſooner had God ſaid, *Iacob, Iacob*, but hee anſwered and ſaid, I am here, being preſt and ready with all reverent attention, to heare what his God ſhould ſay unto him, and to follow the ſame with all faithfull obedience. Such readineſſe becommeth Gods children well, even at this day in the Church where God ſpeaketh; and with that heart, to come and to ſit downe, is a holy obedience to the Lord, thinking with my ſelfe in this ſort: O Lord, this is thine ordinance, by thy Word preached to inſtruct thy people of thy will. Here Lord then am I in all humble feare to heare thy bleſſed pleaſure, what this day it ſhall pleaſe thee to put in the mouth of thy ſervant, the Miniſter by whom thou ſpeakeſt to us, to deliver: Lord guide him, and Lord frame mee to all profit and good in this thing: Here I am, therefore ſpeake on Lord, thy ſervant heareth. This cannot they ſay, that dull and dead in their inward feeling, eſteeme of the Miniſtery of the Word, as of a matter of courſe and humane policy, to keepe people in obedience, and no otherwiſe: therefore abſenting themſelves from it, and ſeldome or never ſetting themſelves in this holy manner, to heare the Lord ſpeake his good pleaſure to them. But let us be wiſe and learne of *Jacob*, if they will be wilfull and witleſſe both, what remedy? I am here Lord, is a ſpeech for a childe of God, When I am in the fields with my cattell, in my houſe with my coffer, or in the Taverne with my like, is a ſpeech of a wicked worldling, that ſavoureth not the things which are of God, as one day they ſhall know, when it may bee too late to repent their folly, and to call againe yeſterday. That God that is able, rent our hearts and give us feeling, I beſeech him.

Abſence from Church.

Verſe 3. The ſweet care of God for his children.

4. Then ſaid the Lord, *I am God, the God of thy Father, feare not to goe downe into Ægypt, for I will there make of thee a great Nation. I will goe downe with thee into Ægypt, and will alſo bring thee backe againe, &c.* Here is the mercy of a ſweet God, here is the ſtaffe and ſtay of all godly hearts. Mercy, that thus ſweetly he would comfort his old ſervant now worne and wearied with a wicked world, aſſuring him of his hand, favour, and helpe in all this journey, then the which what could the heart of a man wiſh more? The ſtay of all men in their buſineſſe whatſoever, even the Lord, the Lord, and none but the Lord. For marke, I pray you, how God draweth *Jacobs* eyes from looking upon *Iosephs* honor and credit in the Land whither now hee was going, or yet upon the King, that ſo graciouſly had commanded to ſend for them; and his heart from truſting in theſe things, unto himſelfe and his protection, providence and power, ſaying, *I will goe with thee, and I will bring thee thither, and backe againe*, in thy poſterity: as if he ſhould have ſaid, This is thy ſafety, this is thy ſtay and ſtaffe that will hold, my preſence with thee, and my providence for thee, not thy ſonnes great honor, though indeed it be great, nor yet the Kings favour, though indeed very gracious. If we have eares to heare, then let us heare, and whatſoever comforts God granteth us in this world, of friends or children, yea of Princes themſelves, yet let our anker-hold be the Lord, and none but he, knowing that with him theſe comforts ſhall profit us, and without him faile us, as moſt fickle and uncertaine things, even haply then when we would be moſt glad to enjoy and have them: *I, I will be with thee*, is a word of truſt, and let it ever be looked to of us.

The true ſtay of a man ever.

To cloſe the eyes of our dead friends.

5. Further goeth the Lord with *Jacob*, and telleth him that *Joſeph* ſhould put his hand upon his eyes: that is, cloſe up his eyes when he dyed. Where we learne the cuſtome of thoſe times to have commited this matter to the chiefe of the kindred, or to one that was moſt deare to the party dying: whereas wee now adayes referre it over to ſome old woman, and hard-hearted keepers, void of love, void of affection, and oftentimes void of honeſty and good dealing; either in this or other things concerning the keeping of ſicke folkes, we our ſelves being ſo tender, ſo weake, or rather indeed wanton and forgetfull of true love and duty, that wee cannot abide to be preſent to the end with thoſe that have beene preſent with us in our comfort, but give them over, and forſake them unkindly, when we ſhould ſhew them our laſt love and office with a faithfull heart, taking ſuch Chriſtian courage to us in that reſpect, as is needfull. We may amend this fault by this example, and remember it ever, that God maketh it a matter of account here, that *Jacob* ſhould receive this comfort alſo, even to have *Joſeph* his ſonne to cloſe his eyes. Then what God reckoneth of, we may not thinke lightly of, neither wilfully nor careleſly withdraw that from them, whom we ought to comfort with all due and good duties, which God himſelfe accounteth a comfort to the father, and a duty to the childe. It is expreſly ſaid of young *Tobias*, that he buried his father and mother very decently, and comely, and orderly, when they were dead, that even by him alſo we might thinke of theſe laſt duties, and not careleſly commit them over to others, whileſt wee greedily and beaſtly regard their worldly goods they leave behinde them, as too many doe.

Tobit. ult.

Verſ. 5.

6. In this Chapter followeth the manner of their going, and the perſons that went, whereof I need not to ſtand, only we muſt know, that the perſons are numbred, and the number noted, that the

the accompliſhing of Gods promiſe might appeare but even now noted, that in Ægypt hee would make of him a great Nation. The perſons that went here, were in all but threeſcore and ten: the perſons that returned when God delivered them out of Ægypt, were ſixe hundred thouſand men of foote, beſide children. Great therefore was the bleſſing of increaſe in this people, and true was the Lord in his word to *Iacob*. As true was he ever, and ever will be in all his promiſes to his ſervants. I come to the laſt point, which was their entertainment in the land of Ægypt when they came. *Ioſeph* (ſaith the Text) *having intelligence of his fathers comming by Iudah his brother, ſent unto him for that purpoſe made ready, his Charet, and went up to Goſhen to meet Iſrael his father, and preſented himſelfe unto him.* No honour then nor preferment ever ſo high can make *Ioſeph* forget his duty to his aged father, but honour him hee will unto his end as a dutifull childe, that by him to the worlds end all children might learne to doe the like. What was that that *Salomon* did to his mother, when he roſe to meet her, bowed himſelfe unto her, called for a ſtoole, and placed her on his right hand, but even a patterne of like grace and dutie in a vertuous childe. When *Ioſeph* was come unto his father, ô the fountaines of affection! how were they broken up both in father and ſonne? There was a craſping and cleaving one to another, weeping and wringing for joy and comfort, that hardly with dry eyes any preſent could behold them. *Ioſeph* fell upon his fathers necke, and wept upon the ſame a good while, not able to ſpeake, till his heart was eaſed by a ſtreame of teares. And doe you thinke the father not wept to behold his ſon? The ſonne of his love, the ſonne of his deſires, whom ſo darely he had bewailed, as one rent in peeces with ſome wilde beaſt, and now ſaw with his eyes to be alive, and not onely ſo, but in ſuch honour as to him and his he might bee a father? GOD knew his heart full of affection, and what *Rachel* his mothers heart would have beene if ſhe had lived to ſee this day. Well, both of them weepe out of all queſtion abundantly, yet *Jacob* the father getteth the victory over his paſſions firſt, and ſpeaketh to *Ioſeph*: but how ſpeaketh he? I warrant you, his words, both for forme and matter, ſavour of affection alſo. *Now* (ſaith he) *let mee die, ſince I have ſeene thy face, and that thou art yet alive.* What is this but heate, and moſt fervent love in a kinde father? Hee now cares not for his life, having once beheld *Ioſeph* before his death. Such ſpeech uſed *Simeon*, or not much unlike, when hee had ſeene Chriſt, *Now Lord* (ſaith hee) *let me depart in peace, ſince mine eyes have ſeene, &c.* Who can then tell the hearts of Parents? O that children may more and more thinke of them, and requite them no worſe than *Ioſeph* did!

Verſe 27.

Exod. 12. 27.

Verſe 29.

1 King. 2. 19.

Verſ. 30.

7. Then *Joſeph* having done his duty to his father, he remembreth himſelfe alſo towards the King, and telleth them that preſently hee will to the King, to give him intelligence of their comming. Where we are to marke the titles wherewith *Joſeph* will adorne his kindred withall when hee commeth to the King: ſurely hee will tell him that they are ſhepheards: what, plaine ſhepheards? Yea verily no more painting and colouring will *Joſeph* uſe, but confeſſe that they are ſhepheard: and which is much more, hee inſtructeth his brethren, if the King ſhould call them, that they ſhould ſay, that not onely they are ſo, but that their fathers before them lived alſo ſo. Where is this ſimplicity now become in theſe proud and ſcornfull dayes of ours, when every man almoſt, if he come to any place, is aſhamed of his Parents and kindred if their condition bee but meane, when we tumble, and toſſe, and rake up old Records day and night to fetch it about, that wee may bee Gentlemen? Surely it is gone, and our pride before wiſe men as ridiculous, as before a juſt God it is ſinfull and odious. What if our parents be but meane, with others of our kindred, the more is Gods mercy and goodneſſe ſeene towards us if wee be exalted. And ſhall wee grudge to the Lord the praiſe of his owne mercy in ſuch meaſure to us, by dawbing and painting our friends out with ſuch antiquity of blood, ſuch deſcent and alliances, and I know not what, as may darken in ſome ſort the Lords doings. Fie on this ingratitude, and fie againe upon this filthy pride. It is farre from *Joſephs* ſpirit, in whom this was vertue, neither to adorne his kindred with vaine colours, neither once to bee aſhamed of them as they were. If we follow *Joſeph* we follow him whom God loved, and even for this his vertue in this place noteth and commendeth ſecretly: If wee follow the world, and vanity of haughty mindes, wee take a courſe that hath no ſuch comfort either with God or good men. If a man ſee a peece of clay, know it to be clay, and eſteeme it but as clay, doth hee not well? But if he take it to be gold, and eſteeme it as gold, when indeed it is but clay, is hee not madde? So are theſe vanities that men ſo glory in, of ſmall value, who ſo thinketh ſo of them, and ſo reputeth them, he is wiſe, when others follies feeding but themſelves, are laught at of others very juſtly.

Joſephs humble minde not aſhamed of his kindreds mean eſtate.

8. The more yet appeareth *Ioſephs* vertue. *For every ſheep-keeper* (ſaith the Text) *was an abhomination to the Ægyptians.* And yet was not *Ioſeph* daunted with it, nor once goeth about to cover the matter. But his friends are to him ſtill as they ought to be, and the pride o the Ægyptian hurteth himſelf. What if the queſtion were asked, which of theſe two ſorts of people were the better in reſpect of God approbation, the Hebrewes that were deſpiſed, or the Ægyptians that did deſpiſe, would you not ſay the Hebrewes? Then wee ſee they are not alwayes unholy with

Verſe 34. Proud hypocrites deſpiſe as unholy, who in Gods acceptance are holier than themſelves.

with God, whom proud ſpirits eſteeme to be ſo, neither yet they ſo holy, as they take themſelves, who in reſpect of themſelves eſteeme others to be abominable. This is but an old tricke of a tempting devill, to make ſome people thinke both of themſelves better, and of others worſe than they ought, to eſteeme of others as abominable unto them, when indeed rather they themſelves ſhould be ſo to the other. This practice of Satan, and power of his venome is too too manifeſt even in our dayes, in ſuch as condemne our Church-meetings, our exerciſes of the Word and Sacraments, and whatſoever wee doe in compariſon of their owne ſuppoſed purity. Of whom it may juſtly be ſpoken, that *Auguſtine* ſaid, *Finxerunt ſe nimis juſtos, cum totum vellent perturbare. They have fained themſelves over-holy, when in this ſort they would trouble all.* For us who are ſo abominable to them, let us comfort our ſelves with the truth of our cauſe, and with this example of Gods people, whom yet God ſuffered thus to be judged of by filthy Ægyptians, knowing that in the end theſe proud cenſures ſhall hurt us as much as this contempt of the Ægyptians did the Hebrewes, when it cauſed them to be placed in the land of Goſhen, which was the very beſt of the land of Ægypt. Let this ſuffice of this Chapter.

CHAP. XLVII.

The chiefe points of this Chapter are two.

{ *The ſpeech of the King with* Joſephs *brethren, and his father.*
{ *The extremity of the famine.*

Verſe 1. *Joſephs* modeſty and wiſdome.

TOuching the firſt, it is ſaid that *Ioſeph* went to the King to tell him of his friends comming, and withall tooke with him five of his brethren, whom he preſented to the King, as well that the King might be aſſured that they were come, as alſo ſee what manner of people they were. Wherein appeareth both the modeſty and the wiſdome of *Ioſeph*, that without the Kings knowledge and expreſſe direction he would doe nothing in this matter, though his favour were great with the King, and very extraordinary, well knowing, what meaner places then Princes Courts give tryall of, that many are the whiſperers, flatterers, and maligners of them, who with any ſpeciall favour uſe to be regarded of the chiefe. Soone might they, and peradventure ſoone would they have incenſed the King, both againſt *Ioſeph* and his friends, if this courſe had not warily beene taken. And what though the King before had given commandement touching this matter, yet ſafe it was to have direction againe in a matter of his owne, and of this nature, to bring ſtrangers into a Princes Land, to inhabite the very beſt place of the ſame. Who know the variety of great mens mindes, and what mountaines privie whiſperers can move ſometime, when a man is not admitted to his anſwer, but condemned unheard, will approve *Ioſephs* wiſedome, and ſay it was neceſſary. The King when he ſaw them, asked what trade they were of, taking it as certaine that they had ſome trade: So unuſuall was it then for men to be idle. But had he asked many a man in our dayes, their anſwer peradventure would have beene to ſeeke, unleſſe they ſhould have anſwered, that they uſed to walke from Taverne to Taverne, with a white rod in their hands to top Daſies withall. Theſe mens anſwer was not to ſeeke, but readily they told the King they were ſhepheards, both they and their fathers, that is, men that lived by keeping and breeding of cattell, a moſt profitable and good trade for the wealth and comfort of the Land. Would God this example might worke with us, to cauſe us to abhorre this ſinfull idleneſſe, the mother of infinite evils amongſt us, and to buckle our ſelves to ſome profitable ſervice in the Common-wealth. Surely it is for the dead to reſt from their labours, and not for the living altogether. But many times I have touched this matter, and therefore now no more.

Court-flatterers.

Verſ. 3.

Verſe 6. Moſt conſtant comfort to a true ſervant.

2 *Then ſaid Pharaoh to* Joſeph, *the Land of Ægypt is before thee, in the beſt place of the Land make thy father and brethren dwell, &c.* Wee ſaw the Kings gracious favour to his faithfull and true *Ioſeph* before, and now we ſee his conſtancy in the ſame. A moſt Princely vertue in him, and a moſt ſweet encouragement to the heart of *Joſeph*, as they know that wiſh and want. Bound was *Ioſeph*, if he had had a thouſand bodies and minds, to have ſerved ſuch a Maſter with them all. Farewell *Pharaoh*, thou King of Ægypt, and live being dead, in the pens of men, whileſt the world endureth for this clemency. Be thou to all men a mirror of ſweetneſſe to faithfull ſervants, and teach even them that know more than thou didſt of Gods truth in this behalfe. *Ioſeph* praiſe thy lot alſo, and ſay thou hadſt mercy not alwayes found to ſerve ſuch a Maſter, ſo kinde, and ſo conſtant in favour to the end, not onely to thy ſelfe, but even to all thy friends: O marvellous comfort!

Peeviſh denying to ſalute our brethren.

3. Not long after Joſeph brought his old father alſo to the King, that he might ſee him: Who being come into preſence, ſaluted *Pharaoh*, or bleſſed him. Teaching us thereby how peeviſh, not how zealous they be, that amongſt us meeting them who profeſſe the ſame truth, and relie upon

upon the ſame God that themſelves ſeeme to doe, yet will not ſpeake to them a word, leſt they ſhould be defiled with ſaluting thoſe that are not ſo factious (to ſay no worſe) as themſelves be. O learned skill! *Iacob* may ſalute *Pharaoh* of Ægypt, and wee may not ſay good morrow to a true profeſſor of the Goſpell: But ſuch ſtraining at a gnat, and ſwallowing of a Camell will one day have his Judge, to whom I referre it with this little remembrance by the way.

4 *The King alſo ſpake unto Iacob, and asked him of his age; to whom he anſwered, that the whole time of his pilgrimage was an hundred and thirty yeares, few and evill have the dayes of my life beene, and I have not attained unto the yeares of my Fathers, &c.* Where we have a comfort both againſt ſhorter life, and more affliction than our Fathers have had, if the Lord ſo pleaſe to have it. He dealing no otherwiſe in that with us, than with *Iacob* his ſervant. That he alſo calleth this life a pilgrimage, hath his profit ever to admoniſh us of another place, and to plucke our affections from this ſinfull world. We have not here an abiding Citie, but muſt looke for one from above, ſetling our ſelves and our buſineſſe no otherwiſe in this world, than becommeth Pilgrimes that muſt along to another place. This doe not many, whoſe buildings and purchaſings, and unceſſant cares, give ſhrewd ſhew their hearts are, not as pilgrimes hearts, but rather as men that dreame of little good when this life is ended. Reade 49 *Pſalme*, the 2 *Corinth.* 5. and meditate of them.

Verſ. 9. *Iacobs* life, how our comfort.

Hebr. 13.

Buildings and purchaſings.

5 *Then Ioſeph placed his father as Pharaoh had willed, and Ioſeph nouriſhed his father and his brethren, and all his fathers houſhold with bread, even to the young children.* See the duty of a godly childe to his deare father, not to ſee him want the comfort of his abilitie any wayes during life. And ſee how cruelly *Ioſeph* now revengeth his brethrens wrong done unto him when he was young. Hee nouriſheth them and theirs with comfortable food during all the famine. Such remembrances of injuries, and ſuch revenges, are in the godly ſtill: and therefore let them weigh their eſtate, that take ſuch bitter courſes as we daily ſee, whether that ſpirit bee in them that was in *Ioſeph* or no. Nay, are they like unto farre worſe men than *Ioſeph* was, for knowledge in the truth that moderateth revenges? As unto *Antigonus*, who hearing with his owne eares certaine of the ſouldiers ſpeake evill of him, never revenged the matter, but patiently enduit, and bad them either goe further, or ſpeake ſofter, leſt the King ſhould heare them: unto *Auguſtus Cæſar*, who ſuffered one *Timagenes*, a writer of Hiſtory, abuſing notoriouſly both him, his wife, and his whole family, to live nevertheleſſe, and to live in good eſtate even in Rome under him. If ſuch men as theſe thus governed their affections when they had wrong, may wee carry the credit of Chriſtian profeſſors, boyling in malice, hunting for revenge, and even breathing out ſlaughter againſt whom we diſlike, as we ſee at this day? What the Lord hath ſaid againſt ſuch heats, ſundry times in theſe Notes I have obſerved, and our ſelves full well know his diſlike of ſuch dealing. Now doe but thinke of him, that in wiſedome ſaid it: *Parciùs utendum poteſtate, quò ſemper ea uti poſſis: Sparingly ſhouldeſt thou uſe thy power, that ever thou maiſt uſe it:* That is, revenge little, and live long, &c.

Verſe 12.

6 The greatneſſe of the famine is laid downe, and noted by the effects of it: when it conſumed all the money in the Land, and brought it to *Pharaohs* coffers; then all their cattell, being glad to give them for food, when their money was gone: thirdly, all their land, and even their bodies alſo, if hee would ſo have taken what they offered. VVhat a ſpectacle is this of Gods power, what eaſily hee can doe, and of his gracious favour what yet he doth not! *Durum telum neceſſitas; A ſharpe dart, is need and want:* And therfore a great mercy is plenty and ſtore. VVhere be our hearts to feele it, and to bleſſe God for it, uſing it well to his glory? But what when both money and cattell with land alſo were gone, and all become *Pharaohs?* See then a wiſdome, and a fatherly mercy in *Ioſeph*. Then gave hee them ſeed to ſow their land, yeelding the King but the fift part, and themſelves keeping foure to their maintenance: wiſedome, I ſay, becauſe elſe the land ſhould have beene waſte, and the food as yet holding out, would have decayed: mercy, for that if ſome had had them at ſuch a lift, they would have rather taken foure parts, and have left them one, than quite contrary, as *Ioſeph* did. Mercy againe, in that he regardeth their wives and children, &c. That is, their charges, and according thereunto dealeth with them, and alloweth them. VVhich is a thing they little thinke of that ſhave the bones, and grinde even the faces of their tenants now adayes. VVhat bleſſing alſo this kinde dealing had in the hearts of the people, the ſtory noteth, when they thankfully attributed the ſaving of their lives unto him. Gracious dealing will ever have a gracious report with thankfull men, when ſighing groanes of whole families beggered and undone, will cry for ſpeedy vengeance from a juſt Judge;

Verſ. 13, *&c.* This famine ſhewveth our bleſſing.

Mercifull dealing in *Ioſeph*, when he had the vantage, and could have nipped.

A bleſſing upon him for it.

Verſe 25. Note,

7 *Except the land of the Prieſts onely, &c:* This with that before in the 22 verſe, where it is ſaid, *that Pharaoh nouriſhed the Prieſts with an ordinary*, ſheweth what care ſhould be had of Miniſters, and what proviſion ſhould ever bee made for them. This *Pharaoh* of Ægypt had a care of his Prieſts, *Iezabel*, a wicked woman, maintained her Prophets of the groves, foure hundred at her table: *Micah*, in the *Iudges*, maintained his Prieſt: And may onely the profeſſors of the Goſpell neglect their Teachers? Let the Lord judge, who ſaid the labourer was worthy of his hire. Let the Apoſtle judge, who ſaith they are worthy of double honor, and the Oxe may not be

Maintenance of Miniſters.

1 Kings 18. *Verſe* 19. Iudg. 17.

Matth. 10. 1 Tim 5. 17.

1 Cor. 9. from the 5. verse to the 15.

Galath. 6.

Nehem. 13. 14.

Vers. 10.

Church robbers.

Gal. 6.

Vers. 28.

Mat. 8.
Iohn 16.
Esay 54. 8.

Iob last.

musled that treadeth out the corne: Nay, who hath many similitudes and arguments proving the contrary; as first, That no man goeth to warfare on his owne charges: Secondly, that husbandmen eate of the fruit of such vineyards as themselves plant: Thirdly, that shepheards eate of the milke of their owne flocks, and cloath themselves with the wooll: Fourthly, that sowing spirituall things, which are the greater, we are well worthy to reape carnall things, being the lesser: Fifdly, that the ordinance of God was to have them live by the Altar, that served at the Altar, with other like reasons in that place, and to the *Galathians*, if you consider them, and gather them out. Had the Priests of the Law the tenth part, and shall the Ministers, of a better Testament have never a part? Such maintenance will have such Ministers in time, out of question, to the utter decay of learning, piety and religion, and to the bringing of all barbarisme and error, as Satan wisheth. Worthy is the vertue of *Nehemiah*, touching this matter, everlasting remembrance and imitation of them that have like authority and feare God. He finding that the Priest *Eliashib*, who had the oversight of that which belonged to the maintenance of the Priests, being joyned in affinity with *Tobiah* the *Ammonite*, an enemy of the Jewes, the portions of the Levites were not given them, but every man was fled to shift for himselfe amongst his friends: most zealously reformed it, as there you may see, threw out *Tobias* vessels, thrust out *Eliashib*, and placed them that were accounted faithfull, and brought the tithes of corne, and wine, and oyle into the house of the Lord againe. Marke the state of our times, and see if such *Tobia's* be not yet amongst us, and such *Eliashibs*, who dealing together in all unrighteousnesse, convey the portions of the Levites by little and little from the Church, that all may come to ruine and utter confusion in time. They must have the tithe corne, and the gleabe land, peradventure the house also for a dairy, and their cousin *Eliashib* the Minister there shall have the tythe geese, and the egges at Easter. But shall not God visite this great impietie? O Lord, O Lord, in mercy forgive the sinnes of the Land, and the iniquity of thy people, deserving justly the losse of thy word, and sweet liberty of their consciences, and yet, yet shew favour! For these mercies raise up workmen that are able to feed thy people as they ought, and either convert or confound these Church-robbers, that savour nothing but their owne gaine, that taking thus daily away the rewards of knowledge, endeavour the death of thousands thousands of soules, which thou hast created. Stirre up *Nehemiah* thy faithfull servant to redresse this sinne, and to settle things carnall as shall be fit to them that sow spirituall, that God be not mocked. So we that be thy people and sheepe of thy pasture, shall give thee praise for ever, for so great a mercy. Amen, Amen.

8 So *Iacob* dwelt in Ægypt in the best of the Land, grew and multiplied exceedingly, and had possessions, he lived in that land seventeene yeares, and saw his childrens children, hee enjoyed his sonne *Ioseph* in great honour, with *Beniamin* also whom hee loved, yea, hee enjoyed them all placed about him, and living in unity, peace and plenty. See then the comforts of God to his true servant after many afflictions. God is not changed. Cleave we therefore to him, and he ever shall dispose unto us for the best. If we now weep, he is able to make us laugh; if we now groane under any burden, he is able to ease our shoulders from it in good time, and to comfort our latter yeares with a sweeter measure, as he here did *Iacob*. Remember the great calme that followed after their great danger in the ship. Remember the words: you now are sad, but your sorrow shall be turned into joy. Remember the Prophet: for a moment in mine anger I hid my face from thee for a little season: but with everlasting mercy will I have compassion on thee, saith the Lord. *Tobiah* had his sight againe, and ended in comfort: *Iob* had all well againe in the end, and the Lord blessed the last dayes of *Iob* more than the first: *David* after many troubles hath a crowne of honor, and *Iacob* hath his *Ioseph* againe, that his spirit reviveth: *Ionas* commeth up againe all in safety from the bottome of the Sea. Feare not affliction therefore, but referre all to God: hee is not the God of these men alone, but of us also. All shall bee well in the Lords good time, all teares wiped away from our eyes; and what he hath promised any way, so true is hee, so good is he, so himselfe is he, and ever shall bee. Here then might I end, if it were not also worthy observing, how reverently *Iacob* speaketh to his sonne being in authority. *If I now have found grace in thy sight, deale mercifully with me, &c.* Teaching hereby all parents to regard also their childrens places, as their children ought to regard them. So such giving other what honor is due, God shall be honoured of them both, and in them both. Of this buriall here craved by *Iacob* in the Land of *Canaan*, we shall have occasion to speak hereafter. It respected Gods promise of that Land in time to be given to his posterity, which hee stedfastly beleeved; and for shew of the same his unwavering faith, and the confirmation of others, wished and sought that his body might thither be carried to take possession, till that time came. Such faith in other of Gods promises concerning us, becommeth it us ever to have, and God in mercy give it.

CHAP. XLVIII.

In this Chapter two things especially are laid downe:

{*The adoption of the sonnes of* Joseph *to be* Jacobs *sonnes.*
{*The blessing that* Jacob *giveth them.*

TIdings are brought unto *Ioseph* that his father was sicke. Sicke then are the godly, when it pleaseth God, as well as others, and worne and wasted with diseases and griefes, they passe away as other men: The Lord could doe otherwise, if it pleased him: But this course is best in his eyes, that being as others appointed to die, they also as others should have these common messengers and fore-runners of their death: that hereby receiving, as it were, a watch-word that the time is neare, they might renounce the world with all the flattering and fading glory thereof, they might lift up their eyes to the God of heaven, and consider the comfort of that company. They might dispose of their goods and affaires of this world, to the quiet peace of them that shall have them. And lastly, with more ease depart and make an end, the body being weakned and worne away by sickneese, that it cannot so stiffely startle against that separation. *Ioseph* visiteth his father in this sickneese, and taketh his two sonnes with him, *Manasses* and *Ephraim*, still shewing himselfe in all things a comfortable, carefull and obedient man towards his father, confuting all by his example that most sinfull softneese of some in our dayes, who cannot abide to come at any sick persons, as though themselves either never should be sick, or being sick, could rest contented to lie by the wals, not comforted nor visited of any body. That with him he tooke his two sons, he shewed that more highly he esteemed to have his children received into *Iacobs* family, which was the Church of God, than to enjoy all the treasures of Ægypt.

Verse 1. The godly are sicke.

The use of sickneese.

Visiting the sicke.

2 *Then one told Iacob that his sonne Ioseph was come, and Israel tooke his strength unto him, and sate upon the bed, &c.* See how the presence of deare friends comforteth the sicke and grieved in their beds: It even maketh their spirits revive, and their strength to come againe, that they are able to speake and deliver matters as whole men. How may a friend then answer it to God or man, to deny such comfort to the sicke?

Verse 2. The joy of friends.

3 Then *Iacob* called for *Iosephs* children, kissed them and embraced them, and breaketh into these words: *I had not thought to have seene thy face, and behold God hath shewed me also thy seed.* Shewing thereby what a full feeling he had in his heart of Gods infinite mercies unto him, receiving more than ever he could hope or looke for. Such, such feeling should we also have in our estates every one of us, weighing our case past, weighing our case present, weighing what once was likely, and what yet now we have, what once we could not dreame of, and yet now by God is done, and rising up upon it into all fervent feeling of a sweet and gracious God, which hath so done for us. This did *Iacob* here, and blessed he; this doe not some of us, as may be feared, and therefore sinfull we. But now let us amend, and write this saying of *Iacob* upon our hands, that we may ever see it. *Ioseph* then tooke away his children from his fathers knees, and did reverence downe to the ground. O dutifull childe! a very patterne of all vertue and true affection to parents whilst the world endureth. So great and so mighty, so honourable and so high, yet to his father he boweth, and doth reverence even to the ground, his father being but a shepheard, (as you heard before) that is, a man that lived by breeding and keeping of cattell.

Verse 11. A most full feeling of Gods mercies to be wished.

Verse 12. Reverence to Parents, be we never so high.

4 *Then Ioseph tooke his two sons, Ephraim in his right hand towards Israels left hand, and Manasses in his left hand towards Israels right hand, so he brought them unto him. But Israel stretched out his right hand* (crossing his hands) *and laid it on Ephraims head, which was the younger, and his left hand upon Manasses head, directing his hands of purpose, for Manasses was the elder.* Then hee blessed them, giving such title to his Father *Abraham*, as I wish us to mark, namely that he walked with God. To teach us not to delight so much either in honour, or powers, or policie, or any thing in our Ancestors, as that they were religious and feared God. *But this manner of his fathers hands displeased Ioseph, & he sought to remove them, telling his father that Manasses was the elder, &c.* Where we see a weakneese in good *Ioseph*, that he would goe about to tie God to seniority and naturall order, when as before that it had appeared how God disposeth of his blessing to the younger before the elder: as *Ismael* being elder, yet *Isaac* was blessed; *Esau* being elder, yet *Iacob* was blessed; *Ruben* being elder, yet of *Iudah* came Christ, &c. Now could *Ioseph* a good man thus erre, and thinke that amisse which his father did rightly and even of purpose; and may we no way be deceived? I wish them then to consider this, who are so wise in their owne eyes, that they never like of their Ministers course, but would gladly have their own devices followed as ever the better. Surely it may teach them modesty, and humble their spirits, if God will, to thinke more reverently of others, that for their places and divers circumstances are more like to see what is the best.

Verse 13. The best praise of Ancestors.

God not tyed to naturall order.

A good man deceived.

Verſe 19. Good men diverſly minded in a matter of Ceremony. We oppoſe our ſelves even to God.

5 *But his father refuſed, &c.* Then father and ſonne divided in a matter of ceremony, the father one way, the ſonne another, yet both godly. Let it ſchoole us ever to know what may be without breach of unity and common peace, if men themſelves be lovers of peace. Yet remember alſo that old *Iacob* had the right, and young *Ioſeph* was deceived. If father and ſonne then may differ, brethren alſo may doe the like. But yet goe further. We learne not onely by this example the difference often that is betwixt men of neare conjunction, but wee may take occaſion alſo by it, to think how we differ often even from God, ſetting our ſelves as it were againſt him, and eſteeming that better, that indeed is not. As when we are governed in matters of ſalvation, by the judgement rather of fleſh and blood, than by the Spirit that ſeeth truth. If hee lay the right hand, we wiſh the left hand; and if he lay the left hand, we like the right: what hee thinkes good, we judge evill; and what hee makes evill we make good. Know this corruption which is too true, and then begging ſtrength, let us ſeeke to amend it. The Lord gave *Iacob* a prophecying ſpirit, to declare to them what was to come. And no little account in thoſe dayes made godly children to be bleſſed of their fathers. What *Iacob* told alſo came all to paſſe, *Ephraim* was the greater, and yet both great. His name was likewiſe named upon them, that is, they were taken and reputed as his children, and not to be prayed unto, when hee was dead, by his poſteritie, as moſt fooliſhly Papiſts would reaſon here-hence. His aſſurance that hee giveth them of the Land of Canaan, was grounded upon the ſundry immutable promiſes of God, which he beleeved. That God ſhould be with them when he was dead, reſpected the promiſe that is alſo our comfort: *I will be thy God, and the God of thy ſeed after thee.* The portion that he giveth him above his brethren, giveth teſtimony how ancient it is to make a teſtament concerning worldly goods, when die we muſt. Finally, that he ſpeaketh of his dying ſo comfortably, and without any feare, it teacheth us the effect of a lively faith, how mightily it expelleth all feare of death. Thus ended this conference of ſicke *Iacob* with his ſonne *Ioſeph*: and thus end wee alſo for this time.

Num. 1. 33. 39. Eſay 4. 1.

How ancient to make a teſtament.

CHAP. XLIX.

Two eſpeciall heads there are of this Chapter:

{Jacobs *laſt Propheticall bleſſing of his ſonnes.*
{*His death.*

Sweet ſpeeches of divers at their deaths.

THen Iacob called his ſonnes, and ſaid: Gather your ſelves together, that I may tell you what ſhall come to you in the laſt dayes. Written it is of the Swan, that before his death he ſingeth moſt ſweetly, and ſo did this holy Patriarke in this place. Never more ſweet ſongs have paſſed from the godly then toward their latter ends. *Moſes* in the 31. of *Deut.* and in the two Chapters following, *Ioſhua* in his laſt chapter, and even our Saviour himſelfe in the 14. chapter of *Iohn*, in the 15, 16, 17. and at his laſt Supper. The Apoſtle *Paul*, when the time of his offering was at hand, 2 *Tim.* 4. verſ. 7, 8. &c. The Apoſtle *Peter*, when hee told them he thought it meete while he was in this tabernacle to ſtirre them up, knowing that the time was at hand, that he muſt lay downe his tabernacle, &c. This *Cygnea cantio*, this laſt ſweet ſong of *Iacob*, becauſe Interpreters have ſeene to bee a moſt ſingular propheſie of things to come, they have thought that they did not adorne and ſet it out ſufficiently, unleſſe they deviſed ſome hidden myſteries and darke mater to be drawne out of it, ſwarving for this purpoſe from the true and naturall ſenſe of it in divers things. I will omit theſe dreams of theirs, and keep to the text, with ſuch matter as it properly and truly yeeldeth: Praying it firſt to be obſerved, how by their father *Iacob* it pleaſed Almighty God to informe theſe men, of whom thouſands after were to come, concerning their future eſtate, that they might hereby know and be moſt aſſured, that God cared for them, and not onely ſo, but that moſt extraordinarily he cared for them, governing them as his owne peculiar people, choſen from the whole world, and made his owne. If you aske or thinke, how could *Moſes* that wrote theſe books, know of this ſpeech of *Iacob* to his ſons, being made in a private houſe, in a place but obſcure, and about two hundred yeares before hee wrote. Anſwer your ſelfe with another queſtion againe, and aske how could hee ſo cunningly and ſo particularly deſcribe the Land of *Canaan*, bordering it, and diſtributing it unto ſome as hee did, himſelfe dying, and never entring into it: and if you muſt ſay, by Gods Spirit illuminating, guiding and directing him, he did this (as indeed you muſt ſay,) why not then did the ſame Spirit reveale unto him, being a choſen inſtrument to commit theſe matters to writing, what *Iacob* ſaid at his later end to his children? Yet probable alſo it is, that ſo famous a Propheſie as this, and at that time made when mens words are eſpecially marked, to wit, at their deaths, and before ſo many witneſſes, was right carefully remembred, and by tradition carried from man to man, and from time to time, even unto *Moſes*. It containeth in it the whole time from their going out of Ægypt unto the comming of Chriſt, as by diligent obſervance may appeare, I meane not every par-

2 Pet. 1. verſ. 13. 14.

The end of this propheſie.

Numb. 34.

particular accident in that time, but the fixed and set order of the course of the Church till that time. Let us come then to the word, and observe how hee doubleth the word of hearing, saying first *heare*, and then *hearken*, all to note unto them that they must not with an ordinary care hearken unto him, but with very great attention, with very speciall care and regard, since the matter by him now to bee uttered was of weight, and concerned them most nearely. So noteth this repetition usually in the Scripture, as in the Psalme when he saith: *Hearken O daughter and consider, incline thine eare, forget also thine owne people, and thy fathers house.* Againe *Heare this all ye people, give eare all ye that dwell in the world.* In the Proverbs: *Heare O yee children the instruction of a father, & give eare to learne understanding*, with many such. Again, he giveth himselfe two names, *Iacob* and *Israel*, saying: Heare ye sonnes of *Iacob*, and hearken unto *Israel* your father: drawing from these names two good arguments to stir up in them this attention which he requireth, the one of nature, the other of religion: of nature, because he was *Iacob* their father; of religion, because fearing God truly & serving him ever, he found favor with God, even so far, as to receive from him his name of *Israel*, whereof you have heard before the full circumstance.

Verse 2.

Psal. 45. 10.
Psal. 49. 1.
Pro. 4. 1.

2 *Ruben mine eldest sonne, thou art my might, and the beginning of my strength, the excellency of dignity, and the excellency of power. Thou wast light as water, thou shalt not be excellent, because thou wentest up to thy fathers bed, then diast thou defile my bed, thy dignity is gone.* Comming now to particulars he beginneth with his eldest sonne, and as you see often repeateth his excellency, making great mention of it, that he was his might, the beginning of his strength, the excellency of dignity, and the excellency of power, in the end throweth him out of all, saying hee should not be excellent, his dignity was gone. And why thus? because hee had sinned against nature, and defiled his fathers bed. Then all these repetitions of his dignity tended but to this: to exaggerate his fault, and to make it appeare to his conscience and to posterity ever after, how great it was, & foule before God, as for which all his dignity was lost and taken away: Nothing more shaketh the heart of any one, not quite dead to God and grace, than this course. Therefore often God useth it in his Word; *Heare O heavens* (saith he by the Prophet) *and hearken O earth, I have nourished & brought up children, but they have rebelled against me. The Oxe knoweth his owner, and the Asse his masters crib, but Israel hath not knowne me, my people hath not understood*, amplifying their sin by this, that they had received this dignity to be nourished of him, and brought up as his children. In the 5. Chapter againe, My beloveds vineyard was in a fruitfull ground, hedged about, the stones gathered out, planted with the best plants, a tower built and a winepresse made, yet it brought forth wilde grapes. To *David* likewise, *I annointed thee King over Israel, and delivered thee out of the hand of Saul, gave thy Lords house, and thy Lords wives into thy bosome, gave thee the house of Israel and Iudah, and would moreover, if that had beene too little, have given thee such and such things: wherefore then hast thou despised, &c.* Still proving the greatnesse of sinne by grace and favour vouchsafed before. So here *Ruben* being vouchsafed of God to bee his fathers first borne, his might, the beginning of his strength, the excellency of his dignity, and the excellency of power, and yet sinning in this sort, his fault by these favours was made most great and therefore his dignity and the sequels of his dignity most justly translated otherwise. As the birth-right to *Ioseph*, the Priesthood to *Levi*, and the Kingdome to *Iudah*. Read *Deut.* 33. verse 6. *Iudg.* 5. 15. & 16. Take wee heed then of sinning ever, but especially when our consciences tell us God hath beene gracious, gracious unto body, and gracious to soule, gracious to our selves, and gracious to our friends. For this is as the dignity of *Ruben*, which shall increase our offence, and justly plucke downe from the hand of God a very sure and certaine punishment upon us, and haply even also upon our posterity, as here in *Ruben*, whose whole off-spring was deprived of honour. There is not one of us but hath received mercy from heaven in very great measure, if we be alive within to feele it. Therefore not one of us, but even in this respect bound with a carefull heart to avoid the thing that offendeth God. And happy wee if wee will doe it, remembring *Ruben* here and his fearefull losse, his dignity being gone, as his Father saith.

Verse 3, 4. Mercy received maketh sinne more grievous.

Gen. 49. 16. Note.

3 *Simeon and Levi brethren in evill, the instruments of cruelty are in their habitations. Into their secrets let not my soule come, my glory be not thou joyned with their assembly, for in their wrath they slew a man, and in their selfe-will they digged downe a wall. Cursed be their wrath, for it was fierce; & their rage, for it was cruell. I will divide them in Iacob, and scatter them in Israel.* To the self-same end tendeth this punishment inflicted upon these two brethren that the former did, even to humble themselves in themselves, and to teach posterity how God hateth evill. The Papists prattle of *pœna* and *culpa*, that the punishment satisfieth for the offence, &c. But farre otherwise doth the Word instruct, telling us ever that punishment is not imposed to make satisfaction (for that onely doth Jesus Christ and his stripes) but to purge the heart from all hypocrisie, humbling it faithfully and unfainedly, and to stirre up to repentance for the time passed, as also to carefulnesse for the time to come, keeping both body and soule in a godly feare as it were with a bridle. Therefore saith the father as you have heard before; *Quod patimur unde plangimus, medicina est non pœna; castigatio, non damnatio.* That we suffer punishment, it is a medicine,

Verse 5, 6.

The use of Gods punishments to the godly. Esay 53.

not a punishment; a correction, not a damnation: *Non enim de peccatis sumit supplicium, sed in futurum nos corrigit.* For God doth not take punishment of our sinnes (forgiven,) but chastiseth us fatherly for the time to come. Marke also in this place how fully, how plainly, how faithfully *Moses* layeth downe to the world in writing the shame and reproach of the tribe he came of, of his father *Levi*: which certainly declareth the power of Gods Spirit ruling and over-ruling in these writings, and that of him and from him, not from flesh and blood they are proceeded: for flesh and nature would have covered these blemishes in his ancestors.

An argument of the Scripture to be given by inspiration.

Vers. 8. 9 10 11 12

3 *Thou Iudah, thy brethren shall praise thee, thy hand shall be in the neck of thine enemies, thy fathers sonnes shall bow down unto thee Iudah, as a Lyons whelpe shalt thou come up from the spoile, my sonne. He shall lie downe and couch as a Lyon and as a Lyoneſſe, who shall stirre him up. The scepter shall not depart from Iudah, nor a Lawgiver from betwixt his feet, untill Shiloh come, and the people shall be gathered unto him. He shall binde his Asse fole unto the Vine, and his Asses colt unto the best Vine. He shall wash his garment in wine, and his cloake in the blood of grapes. His eyes shall bee red with wine, and his teeth white with milke.* Great is the blessing of *Iudah* then, and many favours are vouchsafed to him. Mighty in battell, and prosperous in warre shall he be. Of him shall come Kings, one after one, and many in number, till at last the Lord Jesus come, who is King of kings, and Lord of lords. Earthly blessings he shall also enjoy, as wine and milke, that is a country most abundant in Vines and pastures and all commodities. His brethren shall bow to him, and his enemies shall feare him, as men doe to stirre up a Lyoneſſe that is asleepe. What greater blessings? But I pray you let us remember, was not *Iudah* also faulty when he lay with *Thamar* his daughter in law, as we heard before? How happeneth it then that *Iacob* so sharply reproving *Ruben*, *Simeon* and *Levi*, passeth over in silence thus *Iudah* his fault, and speaketh of nothing but blessings unto him? Surely this thing was of God, that we might thereby learne, that sometimes he even passeth over and covereth the faults of his chosen in sweet mercy, as at other times hee openly toucheth them in unblamable justice. That in *Iacob* also we might take a lesson not ever to publish whatsoever we know. The discretion of a man passeth by an offence, and the same againe at other times doth it not: there are times to speake, and times to be silent, which this guider of *Iacob* here will also direct his servants unto as shall be fit, and heartily in prayer and for his glory beg the same.

Vers. 13. Zabulon.

4 *Zabulon shall dwell by the Sea side, and he shall be an haven for ships, his border shall be unto Sidon.* Here *Iacob* in the spirit disposeth to *Zabulon* what 200. yeares after by lot fell so out, as we see in *Ioshua* chap. 29. 10. &c. whereof came a double comfort. First, to incourage them very cheerefully when time should serve, to go into that land wherein their portion and inheritance was assured already. Secondly, to be content with it, when by lot it should fall unto them, knowing, that though thus the casting of lots was used: yet this was altogether the same which their father *Iacob* in the Spirit had foretold, and therefore no fortune or chance, but the very finger and providence of God.

Vers. 14. 15. Issachar.

5 *Issachar shall be a strong Asse, couching downe betwixt two burdens. And he shall see that rest is good, and that the land is pleasant, and he shall bow his shoulder to beare, and shall be subject unto tribute.* This is, as if *Iacob* should have said, *Issachar* or the tribe of *Issachar* shall bee for strength able to doe much, being like a strong Asse, or an Asse of great bones, as the Hebrew is, but to his strength hee shall not have courage to resist his enemies, and therefore shall couch downe betwixt two burdens, and bow his shoulder to beare, &c. A nature which we daily see in too many, to be content for their owne ease and earthly profit to carry sackes and coles too in them not a few, rather than they will intermeddle in any thing. In some men this is too bad, namely in Magistrates and men of place in their countries. Whose couching downe, and bowing to these burdens, because they see rest is good, will one day bee laid as hotly to their charge, as now it doth greatly disgrace them in the world with good men. In the meane time they are but like Asses, as *Issachar* was, fit to beare.

Thinke of this

Vers. 16. 17.

6. *Dan shall judge his people as one of the tribes of Israel, Dan shall be a serpent by the way, an adder by the path, biting the horses heeles, so that his rider shall fall backward.* The sense is this: *Dan* also shall have the honour of a Tribe, and shall in subtilty and craft abound, being that way like a serpent, also that way he shall pinch his enemies, and give them overthrowes, biting as it were the horse heeles, so that his rider shall fall backward, though openly and by hand-stripes (as we say) hee is not able to encounter or to doe any great matter. Subtill secret biters then and workers of their will by policy, craft, and cunning are hereby noted and resembled. Outwardly and openly they doe little, but covertly and craftily they are like serpents by the path, so biting the heeles (not the head) of the horse, that in the end the rider is overthrowne and falleth backwards, as well as if he had beene encountred, and peradventure rather. So over-reacheth hidden guile when a man thinketh not of it.

Craft and secret cunning.

Verse 18.

7 *O Lord I have waited for thy salvation.* An abrupt breaking from the matter in hand to a meditation, as if he should say; O Lord, whilest I thus speake of the estate of these my children, and the posterity that of them shall come, I see unto how many troubles and afflictions they shall

ſhall be ſubject, and with what croſſes they ſhall bee exerciſed, but in this my faith ever was, and ſtill is, that thy gracious hand and helpe ſhall never be wanting to them, but what thou haſt promiſed to my forefathers, thou wilt performe moſt faithfully in the poſterity of them and mee, when thy good time ſhall bee. For this is thy ſalvation, O Lord, which I have ever waited for. A ſtedfaſt faith ſeeth a good end of all afflions.

8 *Gad an hoaſt of men ſhall overcome him, but he ſhall overcome at the laſt.* A prediction of them not unlike to that of our Saviour Chriſt, concerning his children: In the world you ſhall have tribulation, but be of good comfort, I have overcome the world. To that in the Apoſtle: *For thy ſake are we killed all the day long, and appointed as ſheepe to the ſlaughter.* Nevertheleſſe in all theſe things we are more than conquerours, through him that loved us. To that againe in his Epiſtle to the Corinthians: We are afflicted on every ſide, yet not in diſtreſſe, we are in doubt, yet deſpaire not, we are perſecuted, yet not forſaken, caſt downe, but yet wee periſh not, &c. Finally, to that of *Iohn*: All that is borne of God overcommeth this world, and this is that victory that hath overcome the world, even our faith. Who is it that overcommeth this world, but hee which beleeveth that Jeſus is that Sonne of God. Not therefore uncomfortable to *Gad* in the end: no more than this eſtate and lot of all Gods children, though for the time grievous and bitter. *Verſe* 19. Iohn 16. 33. Rom. 8. 36, 37.

9 *Concerning Aſher his bread ſhall be fat, and he ſhall give pleaſure for a King.* The meaning is this, a fruitfull part of the land ſhall fall to him, with aboundance, with corne and all good fruits ſhall make his bread fat, and his pleaſures many, even fit and convenient for a King in that kinde. A comfortable bleſſing in this world, and granted to mo than I feare mee feele Gods goodneſſe in it, and ſend from a feeling heart thankes to Almighty God for it. A bleſſing that this our native countrey hath had long, and many a particular member in it, if all were thought upon. Pleaſures upon pleaſures fit for a King, yea that many a King wants, in joy private perſons, if their ſpirits be not dead from all feeling. Pſal. 20;

10 *Nepthali ſhall be a hinde let goe, giving goodly words.* That is, this tribe ſhall be given to humanity, to ſweet ſpeech, and by peaceable meanes, rather than by force of armes, to defend themſelves, and to have their being and ſtay in the world. A courſe certainly not without great power, though it ſeeme outwardly to bee weake. What more pierceth than a ſmooth tongue? and what anger yeeldeth not in the end to a ſoft anſwer? *Salomons* teſtimony of this is knowne, that a ſoft anſwer putteth away wrath, and grievous words ſtirre up anger. In his 25. Chapter againe: A ſoft tongue breaketh the bones; Meaning the heart that is bent unto anger. As for example, how pacified *Gideon* the raging Ephramites, how ſtayed *Abigail* the fury of *David* comming with death in his heart to *Nabal* her husband and all his houſhold? What the towne-clarke did in the uproare of *Epheſus*, wee ſee in the Acts of the Apoſtles. Other examples wee may remember many. The ſaying is old and true, If a man will catch Birds, hee may not come towards them with a ſtaffe: But *Fiſtula dulcè canit volucres dum decipit auceps*: The Pipe goeth ſweetly, whileſt they are deceived: what daily experience ſheweth I need not tell. But thinke you whether the ſmiling Sunne, or the bluſtring winde, will cauſe you to lay downe your cloake firſt, ſurely with his kinde beames hee will take both cloak, and your coate from you, when the others puffes doth make you hold all harder. Great therefore is the power of a ſweet tongue. It comforteth the afflicted, it healeth the ſicke, it cheereth the poore, it ruleth the rich, it winneth the ſubject, it appeaſeth the King, and whatſoever it will have, it getteth in the end, neither anger nor ſtrength can reſiſt the force of it. Marke therefore well the bleſſing of *Nepthali* here in this place, and know it to be a bleſſing being uſed well, that he ſhall bee a Hinde let goe, giving goodly words. *Verſe* 21. Pro 15. 1. Verſ. 5. Iudg. 8. 1 Sam 25. 32. Acts 19. Note.

11 *Ioſeph ſhall be a fruitfull bough, even a fruitfull bough by the well ſide, the ſmall boughs ſhall run upon the wall, &c.* Great & comfortable is the bleſſing of *Ioſeph* in many verſes, which being ſufficiently lightned with the marginall notes in the Bible, I referre you to them, and pray you to marke them. *Beniamin* is the laſt, and of him ſaith his father, *He ſhall ravine as a Woolfe, in the morning he ſhall devoure the prey, and at night he ſhall divide the ſpoile.* Meaning that of him ſhould come a ſeed which ſhould be given to ſpoile, and to live thereby. So goeth not this bleſſing by affection and favour, but *Iacob* by the ſpirit ſpeaketh what he muſt, be he never ſo deare. So were theſe twelve tribes bleſſed of their father, with ſeverall bleſſings: Whereof if ſome ſeeme hard bleſſings unto us, we muſt remember, that for as much as they hindred nothing the covenant, but notwithſtanding them, they were all Patriarks, even them that were ſharpleſt ſpoken unto, as *Ruben, Simeon, and Levi*, &c. Therefore in deed and truth they were bleſſed, as daily yet it may be ſaid, that for as much as the croſſes, puniſhments and afflictions of Gods children be ſo farre from hindring their felicity in heaven, as that uſually they be helpes and furtherances thereunto, therefore even in the midſt of them, and in the thickeſt of them, they may bee ſaid to be bleſſed, yea with them and for them, I meane for that God thus vouchſafeth to chaſten them in the world, to the end they may not be condemned with the world. Blood-letting making for health, is not an evill but a good, and ſo worldly croſſes leading to God, change their nature and *Verſ.* 22, 23, 24, 25, 26. *Ioſeph.* *Beniamin.* Croſſings be bleſſings.

and become no curſes, but bleſſings to the godly. What a faith had *Iacob* here ſo farre to ſee, and ſo cheerfully to hope? Let it teach us to ſee and expect with comfort what God hath promiſed, and will truly performe.

Verſe 29.30, 31,32.33.

12 The bleſſing thus ended, the ſecond part of the Chapter followeth, concerning the death of *Iacob*, which here was with great quietneſſe, and in great comfort, cheerefully charging them what to doe with him, and ſo taking his leave. Let it teach us the bleſſing of a ſtayed heart to the laſt end, with good memory and good comfort to preſcribe unto all what is our will, and ſo to bid the world without feare, farewell. Let it teach us the duty of all the children of a man to be this, joyntly to care for the honeſt buriall of their Parents, ſince here they are charged all together to ſee this done, and not ſome one or two of them. Let us learne, that faith makes death no worſe than a gathering of us to our fathers, though fraile fleſh oft ſtartle at it. And finally be ſure, that hee appointeth not his buriall in the Land of *Canaan*, for any holineſſe of ground, or ſuperſtitious conceit of one place to be better than another of it ſelfe, as blind Popery doth make a difference of the Church from the Church-yard, and of places in either of them before others, as nearer the croſſe, and nearer the altar, but onely for the promiſe ſake, as hath been ſaid before, that his faith might appeare how ſo conſtantly he beleved God, that that land ſhould be given in time to his ſeed, as that dead hee would take poſſeſſion of it with his fathers, and thereby incourage his poſterity unto like hope, patiently paſſing on towards the time, as became their knowledge. *Iacob* then dyeth a ſweet death: he plucked up his feet, having thus ſpoken, and gave up the Ghoſt. Many were his croſſes whileſt he lived, as you well know, yet thus he endeth and endeth them. Our time muſt come, and who knoweth how ſoone? The God of might and mercy, be unto us in that houre as here to *Iacob*, that end we may, and yet never end; die, and yet not dying live with him for ever in his kingdome. Amen.

Iacob dyeth a quiet death. Note.

Popiſh conceits of places to bury in.

CHAP. L.

The chiefe heads of this Chapter may be theſe.

The honour done unto Iacob before his buriall.
The honour done at his buriall.
Ioſephs ſweet placability towards his brethren.
Ioſephs death.

Verſe 1. Love to the dead.

THen *Ioſeph fell upon his fathers face, and wept upon him and kiſſed him.* Where we ſee the force of love loathed not his dead face, his pale lips, his earthly hue at all, but breaketh and burſteth through all impediments, and ſheweth it ſelfe by true tokens. So love where it was would never be hidden, and as yet it continueth the ſame nature.

Embalming.

2 The embalming of *Iacob* and others in thoſe dayes, ſheweth us the lawfull uſe of this honour then. It was unto them in thoſe dayes ſome ſigne of future corruption, their faith being then uſually helped with outward ſymbols. To us at this day it hath no ſuch need (though it may be lawfull in other reſpects) ſince the reſurrection of our Saviour and head, giveth full aſſurance he ſhall likewiſe change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby hee is able even to ſubdue all things unto himſelfe.

Phil. 3.21.

Verſe 3. Dayes of mourning.

3 *Forty dayes were accompliſhed, &c.* The dayes differed as people and places differed. The Jewes here mourned forty dayes in this ſort. The Ægyptians ſeventy, others nine, and ſome one way, ſome another. A time ſet we cannot appoint, but ever remember that our griefe be moderate, and without hypocriſie.

Verſe 6.

4 When *Ioſeph* asked leave to goe bury his father, *Pharaoh* moſt willingly conſented unto it, and ſaid, *Goe up and bury thy father, as he made thee ſweare.* Thereby giving againe very great teſtimony of his Princely favour towards his good ſervant, and even therein alſo ſhewing ſome religion, that hee would not have a lawfull oath broken, to the juſt reproofe of thoſe now that have not ſo much in them. But mee thinke I heare you object againſt this, the example of our Saviour in the Goſpell: who ſaid to his Diſciple ſeeking leave to goe firſt and bury his father: Follow me, and let the dead bury their dead. But remember there the office that then that Diſciple was choſen unto, the preaching of the Goſpell, a worke of weight, and alſo of ſpeed. Remember that as yet that father of his was not dead but till that time hee would have beene reſpited. And laſtly, remember that his father was not yet of the family of the faithfull, and therefore the caſe with this nothing like.

Objection.

Mat. 8.21.

Anſwer.

1 2 3

5 There went with *Ioſeph* to the buriall, all the ſervants of *Pharaoh*, both the Elders of his houſe, and all the Elders of the land of Ægypt. Theſe for honour. Likewiſe all the houſe of *Ioſeph* and his brethren and his fathers houſe. Theſe for nature and alliance. Laſtly, Charets and horſe-

Horſemen not a few, and theſe for ſecurity. So the company in all was exceeding great. And as their company ſo was their mourning alſo paſſing great, ſo that both the inhabitants of the Land wondred at it, and the place received the name therof, The lamentation of the Ægyptians. *So his Sonnes did unto him according as he had commanded them.* Which right well may admoniſh us ever to bee faithfull in dead mens wils when they are honeſt and lawfull. A vertue ſurely worth very much, yet not ſo honoured as it deſerveth, which worketh to ſome both ſhame and ſinne. *Verſe 12.*

6 *When Ioſephs brethren ſaw that their father was dead, they ſaid, it may be that Ioſeph will hate us, &c.* Where ſee the ſting and the continuall biting of an evill conſcience: what they had deſerved, now they feare, and a guilty minde wanteth ever reſt. See it alſo how parents lives keep may things ſtraight, that either goe awry, or are feared as likely, when they be gone. *Eſau* will hold while his father liveth, but when once he is gone, have at *Iacob* his brother for a revenge. Small cauſe there is then why children ſo eagerly ſhould wiſh their ends, ſince their life keepeth out much contention and evill. Their meſſage to *Ioſeph* was but fained, and ſo appeared, ſince eaſily it might be thought, that if *Iacob* had feared any ſuch thing, hee would have carefully ſpoken of it to *Ioſeph* himſelfe in his life time. But let us learne by it, that an untruth will bee peering out one way or other to ſhame us if we uſe it, and therefore take heed. The argument they uſe to move him to mercy, would bee obſerved, to wit, becauſe they were ſervants to his Fathers God. It is all one as if they ſhould have ſaid, they which have one God ſhould bee joyned in moſt ſure love together. To the great confuſion of them that ſo proudly, ſo maliciouſly, and ſo contentiouſly diſturbe the peace and moſt holy unity that otherwiſe would bee, and of right ought to bee amongſt brethren, brethren I ſay of one God, one faith, and one baptiſme, &c. They likewiſe came unto him and fell downe before him, confeſſing themſelves his ſervants, and at his direction. *Verſe 17.*

7 *Then Ioſeph wept when they ſpake unto him, and ſaid unto them, Feare not, for am not I under God? When ye thought evill againſt me, God diſpoſed it to good, that he might bring to paſſe as it is this day, and ſave much people alive, &c.* See the tenderneſſe of a godly heart, *Ioſeph* could not forbeare teares when he ſaw the feares of his brethren falling thus downe before him, but even with water upon his cheekes he moſt kindly ſpeaketh to them, comforteth them, and biddeth them not feare. Yea, he maketh arguments unto them, and by proofes will have their hearts aſſured that they need not doubt. Am not I under God, ſaith he: that is: Doe not I feare God, and therefore cannot deale hardly with you being my brethren; or am not I under God, that is, can I, or may I goe about to revenge that which God remitteth and forgiveth, being under him? but by the ſucceſſe of things, it appeareth that God hath forgiven you, therefore farre be it from me to controule the doings of his Majeſty. O that I were able with a word to wiſh, with ſpeech or prayer to effect in ſome the ſequell of this argument! we know how many times offences grow amongſt us, and how many times ſome being ſorry for their faults ſeek to ſatisfie them whom they have grieved, with an unfaigned heart. But it will not be taken, Revenge, revenge cryeth the ſpirit of venome, and leave him not while he is worth a groat. VVould that man now behold here *Ioſeph*, might he not learne, that if he feare God he muſt forgive, yea hee will forgive? or if you take it in the other ſenſe, that in revenging that which God forgiveth, he profeſſeth openly that he taketh not himſelfe to be under God. Now what a man is ſorry for, and willing to make amends for, God forgiveth; if therefore man will not, that man proudly exalteth himſelfe above God, in controuling his doings, and in puniſhing that which hee remitteth: which if it be horrible in duſt and aſhes, let that perſon know that the Lord will awake though hee ſeeme to ſleepe, and beate that bitter ſtomake even with iron rods, till hee have taught it to ſtoope to both him and his. O looke we therefore upon *Ioſeph* ever, and when the ſight of miſdoing moveth the grieved neighbour or friend to ſay forgive, then anſwer with *Ioſeph* in holy words, Am not I under God? That is, my brother, my friend, I ſee by this ſorrow that God hath forgiven, and if I ſhould keep, I ſhould make my ſelfe above and not under God, which farre be from me. Therefore feare not, I forgive and forget, and all is well. The very bones of *Ioſephs* brethren rejoyced at his clemency and kinde nature, no doubt bleſſed him, and bleſſed God for him: and ſo for you if you doe the like. Am not I under God? O ſpeech of a gracious heart, I cannot make an end to thinke of it. But I muſt be ruled. Let mee remember you therefore of this ſecond argument. VVhy, ſaith he, ſhould I be angry with you, ſince what you did evill, the Lord hath turned to good, and to the ſaving of many lives? No, no, I will looke upon him and not upon you, and his mercy ſhall blot out your offence. Therefore whilſt that is in mine eye which I truſt ſhall never from mine eye, whileſt I have an eye, feare not: I may not, I cannot, I will not hurt you. *No I will nouriſh you and your children.* And this ſhall be an argument unto you without all doubt, that I am your brother ſtill in all love & nature of a kind brother. Thus did he cheere them, and even make them to live, who were like dead men before him for feare. This laſt argument is worthy marking, namely, that by his deeds of love to them, he would ſhew that he had forgiven them. Should our forgiveneſſe be meaſured by this rule, *Verſe 17, 18, 19, 20.* *Verſe 21.*

rule, would it ſhew well? God knoweth all, and the world ſeeth this, that the tongue ſaying we have forgiven, yet our hand holdeth in the leaſt courteſie which may paſſe from us. This was not *Ioſephs* forgiveneſſe, but in token that all was faithfull, I will nouriſh you and your children ſaith he, that is, I will doe you all the good that I can. Sweet *Ioſeph* then ſweet are thy words, and ſweet are thy deeds, true is thy love, and thy favour faithfull, therefore tokens follow it, as the heate the fire, live thou in this to our example ever, and thy honor for ſuch arguments be never forgotten.

Love we muſt not in lips or in tongue onely, but in deed and in truth.

8 *So Ioſeph dwelt in Ægypt, he and his fathers houſe, and Ioſeph lived an hundred and ten yeares.* The Lord being merciſull to his people, continued the life of a good magiſtrate long unto them. The like mercy is with him ſtill to preſerve unto us our comfort and our head Governour, his faithfull ſervant our gracious Soveraigne, if wee intreat him by fervent prayer, framing our lives to his liking more and more, and thanking him truely for ſo great a good. If not, as mercy keepeth, ſo juſtice taketh, that the cries may ring when it is too late.

Verſe 22. Good Magiſtrates in mercy continued long.

9 *Ioſeph ſaw Ephraims children, even unto the third generation,* which was a great bleſſing, alſo *Manaſſes childrens children.* So dealeth God with his choſen when he will, and he will when to them it may be good. Be it therefore with us as he pleaſeth, and that is the beſt for us. If we live yet we muſt bleſſe, and if we die, yet neither he nor that power in him dieth to be favourable to our ſeed, and to bleſſe them in mercy when we are gone. His promiſe alſo is paſt already, I will be thy God, and the God of thy ſeed after thee: and what would we more, if our conſciences tell us we are in this covenant?

Laſtly, *Ioſeph dyeth alſo,* and taketh an oath of his brethren, to remove his bones when God ſhould viſite them by delivering them out of Ægypt, to carry them to the Land of Promiſe. Wherein his faith as his fathers before him did appeare, as the Apoſtle witneſſeth in the Hebrewes. Their faithfulneſſe in ſo doing, when they removed, wee ſee in *Exodus*. Thus ended *Ioſeph* the renowned ſervant of God, the faithfull ſervant of his Lord and maſter, and the nurſing father of all his kindred, with him ends this Booke, and with it my labour, which to the Lord of mercy I moſt humbly now commend, that it may finde a bleſſing with him, to the glory of his name, to the comfort of his people, and to the moving of others: whoſe leaſure is greater, and whoſe gifts be better, to conſider what wanteth to a multitude in this land, and to relieve them according to their reaches. Praying thee alſo good Chriſtian Reader, to whom there may be any uſe of this my poore labour, to goe forward with the holy exerciſe of reading the Scriptures, to take thy Bible into thy hands anew, and ever when thou haſt read a Chapter, to read theſe Notes over upon the ſame, and to conferre them with the Text.

And if thus both thy feeling and comfort encreaſe, to bleſſe God the Author of all mercies, and namely of this, and to pray for him truely who loveth thee heartily, and ſhall ſo continue.

Ioſeph dyeth.

Heb. 11. 22, Exod. 13.

FINIS.

A NECESSARY TABLE OF THE PRINCIPALL MATTERS contained in theſe Notes upon GENESIS.

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COMFORTABLE NOTES VPON EVERY CHAPTER OF THE BOOKE *OF EXODVS.*

WITH AN ALPHABETICALL TABLE OF THE PRINCIPALL MATTERS CONTAINED IN THE SAME.

BY
THE RIGHT REVEREND FATHER
IN GOD, GERVASE BABINGTON, LATE
BISHOP OF WORCESTER.

'PSAL. 119. 97.
O how love I thy law! it is my meditation continually.

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COMFORTABLE

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OF ZYZOSOS

WITH AN ALPHABETICAL

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UPON EVERY CHAPTER OF
THE BOOKE OF Exodus.

TOuching this Booke of *Exodus* in generall, wee may note two things in it. Firſt, the authority of it, and ſecondly, the profit wee may take by it. The authority of it very well appeareth by ſuch allegations, as are made out of it in the new Teſtament, for the confirmation of moſt weighty points of our Chriſtian faith, as the reſurrection of the dead, our free election by grace, not by merit, with other ſuch like. The profit of it is double, hiſtoricall and myſticall. Hiſtoricall, by notable examples of Gods wrath and mercy; Wrath, towards the Ægyptians, Malechites, and ſuch like: Mercy towards the Iſraelites, and thoſe that ſhew mercy unto them, as *Rahab*, the Midwives, and others. The former may teach the wicked to beware, becauſe God certainely payeth home at the laſt. The latter may confirme all true beleevers in Gods promiſes, which ever were and ſhall be performed in their time. Alſo, make us patient to endure the Lords good pleaſure ever, ſeeing he both ſo gratiouſly regardeth, and ſo mercifully moderateth the afflictions of his children. Both the points together may teach us, that Kingdomes and Governments are diſpoſed by God, even as ſhall pleaſe his holy will. For he ſetteth up, and he taketh downe, he eſtabliſheth and changeth, according as he is ſerved and obeyed by Princes and people, governing, and governed. Able to ſhiver in peeces the greateſt that ever was, and as able againe to ſupport the weakeſt when he pleaſeth. The myſticall profit of this Booke, is a declaration of our Saviour Chriſt and the merits of his Paſſion, which is moſt notably made herein by types and figures, and lively reſemblances, as will appeare in their places.

Marke 12.26. Rom 9.17.

Hiſtoricall profit.

Myſticall profit.

The whole Booke may be divided into theſe two parts: The birth, as it were, and the beginning of the Church, in the firſt fifteene Chapters: Then, the education and bringing up of the ſame, in the reſt of the Booke.

Diviſion of the Booke.

Chap. I.

The firſt Chapter hath theſe chiefe heads in it:

The multiplication of the Iſraelites.
The cruelty of the Ægyptians.
The vertue of the Midwives.

COncerning the firſt point, you ſee in the fift verſe, that all the ſoule ſ which came out of the loynes of *Iacob* into Ægypt with him, were but ſeventy ſoules: of which little flock God made ſuch an encreaſe, as the Ægyptians grew afraid of it: For they brought forth fruit, and encreaſed in abundance, ſaith the ſeventh verſe, and were multiplyed, and were exceeding mighty, ſo that the Land was full of them. Some make the Hebrew word ſignifie an encreaſe like corne, where one graine bringeth forth thirty, ſixty, or an hundred. Some, as fiſhes, which multiply in greater number than any creature. R. *Salomon* ſaith, the women had oft foure and ſixe at a burden, God ſo providing to fulfill his promiſe touching their encreaſe, *Gen.* 22. 17. In the Booke of Numbers, you may more particularly ſee what came of every one.

one. For *Ruben*, the eldeſt ſonne of *Iacob*, ſo increaſed, that his branches there are ſaid to bee ſix and forty thouſand and five hundred: *Simeon*, his ſecond ſonne, encreaſed to nine and fiftie thouſand, three hundred and fifty; *Gad*, his third ſonne, to five and forty thouſand, ſix hundred and fifty, and ſo for the reſt, reade their increaſe in that place. Whereof to make ſome good uſe in our ſelves, wee may note and marke firſt, the truth of Gods promiſe made to *Abraham* in the 15. of *Geneſ.* when he bade him looke up to the Starres of heaven, and number them, if he could, aſſuring him then, that even ſo he would make his poſterity and off-ſpring of a mighty people, and a great kindred, which wee all ſee here was fulfilled. So aſſuredly true are all other of Gods promiſes, and therefore thinke of what you will, your faith and comfort ſhall not faile you. That ſweet promiſe, that, *at what houre ſoever a ſinner repenteth truly of his ſins, God in mercy wil forgive him*, it ſhal never faile. He may as ſoone ceaſe to be God, as ceaſe to be true in any thing which he hath ſpoken. And for this particular he hath not onely ſpoken it, but ſworne it, that, *as he liveth he will not the death of any true penitent and ſorrowfull ſinner.* We may not therfore do him wrong, and doubt of it. It is no pride to take faſt hold of this word, but it is duty due from us to confeſſe his truth, and to be thankfull. Another promiſe he hath made to us, that, *if wee ſeeke the kingdome and the righteouſneſſe thereof, theſe worldly wants of ours ſhall be ſupplied*, as ſhall bee fit and good for us. This alſo will he as aſſuredly keepe, as he is God, to the great quietneſſe of our harts, if we wil beleeve him. In a word, that promiſe of al promiſes, that, *if we beleeve in his Son, we ſhall never periſh, but have eternall life*, hee will performe. So, both for this life, and that to come, we have his word: and, no more than he failed *Abraham* in multiplying his ſeed, will he faile us in any promiſe: Onely his time we muſt tarry, and haſty mindes learne humble patience: He knoweth when is beſt both for him and us: Tarry he may, but come he will: Never untruth paſſed from him, never any that beleeved in him was diſappointed of his hope. Secondly, wee may obſerve here the riſing of houſes and families, whence it is, even from the Lord, who bleſſeth where hee pleaſeth with increaſe of children, and maketh a name ſpread, as likewiſe drieth up, and cutteth off, as hee pleaſeth, others. It muſt make us ceaſe from envy, where wee ſee encreaſe, and ſtay raſh judgement, where we ſee decreaſe: For it is the Lords worke; in whoſe matters we muſt well beware how we meddle. A third uſe ariſeth from the time of this encreaſe, which was chiefly and eſpecially after *Ioſephs* death, whereupon S. *Auguſtine* giveth this obſervation: *Ioſeph* is dead, and the children of Iſrael encreaſe; what is this my brethren? As long as *Ioſeph* lived they are not ſaid to encreaſe, but after his death. Surely, brethren, theſe things figured in that *Ioſeph* were fulfilled in our *Ioſeph*: for before our *Ioſeph* dyed, few beleeved in him, but after his death and reſurrection, throughout all the world the Iſraelites encreaſed and multiplied, that is, the Chriſtians. So ſaid the Lord himſelfe in the Goſpell, Except the corne die that falleth into the ground, it remaineth but it ſelf alone, but if it die it bringeth forth much fruit. Now, not in *Iudea* onely is Chriſt knowne, but from the riſing of the Sunne, to the going downe of the ſame, &c. Thus may we profit by their multiplication.

Non eſt hæc ſuperbia elati, ſed confeſſio non ingrati.

The ſecond uſe

The third uſe.

The affliction of the Iſraelites

2 The ſecond head in this Chapter, is the cruelty of the Ægyptians; by meanes whereof a very bitter and heavy affliction followed this great and glorious multiplication. The uſe to our ſelves may bee this, that even ſo doth adverſity follow proſperity, and therefore proſperity ſhould ever prepare for adverſity. A wiſe man in his good day thinketh of his evill, and daily beholding the Sunne overſhadowed at times with a darke cloud, maketh uſe of it to his good. Sorrow and joy will not dwell together, but by compoſition they were thus agreed, as the Poets faine, that as ſoone as the one hath had a time, the other ſhall enter and have his time alſo, the former paſſing away and giving place. Let no wiſe man therefore ſay as *David* ſaid, tuſh, tuſh, this eſtate ſhall never decay; for the Lord turned his face, and *David* was ſoone troubled. *Iob* on a day could not thinke of ſuch a change as after happened to him, and yet all to the glory of God and his good. No earthly father loving his childe doth forbeare to chaſtiſe him; much leſſe doth the Father of Spirits leave his children without fit correction, ſince both hee loveth more, and knoweth how better to correct for their good. The path to heaven is beaten out through many tribulations, and up muſt every man and woman take their croſſe, that will bee his in eternall comfort.

Let us note againe in this place, the cauſes of this their affliction and oppreſſion, as the Spirit of wiſedome, for our good, hath here laid them downe. The firſt is, their very encreaſing and multiplying. For the King ſaid, *Behold, the people of the children of Iſrael are greater and mightier than wee: Come, let us worke wiſely with them, leſt they multiplie.* Where wee ſee, that Gods favour beſtowed in mercy, where he liketh, is ſtill an eye-ſore to evill men, matter enough for them to grinde and grate their teeth at, and to cauſe them to enter into plots and conſpiracies againſt them. The eye of envy looketh ever upward; who is above, who riſeth, who proſpereth, who is well ſpoken of, well thought of, or any way favoured by the Lord? and as much grieved is a ſpightfull ſpirit at the good of another, as at the harme of himſelfe. Which *Diogenes* noted, when he ſaw a knowne envious man looke ſad: No man, ſaith he, can now tell, whether harme hath happened to this fellow, or good to his neighbour, for both alike vexe him. It

was

was the blot of *Athens*, that renowned City, to have few of any excellent vertue eſcape the rage of envy in it, but that either they were diſgraced, or baniſhed, or put to death in the end. Thoſe whom no ſword of hating foe could daunt in the field, envy vanquiſhed at home in the City, depraving their ſervices, blotting their names, and breaking at laſt their guiltleſſe hearts: Which made the Philoſopher preſcribe this remedy againſt envy, when one asked him how he might avoid it: Even, neither to doe, nor ſay any good thing. Thus did envy rage againſt their multiplying here. And if Gods actions eſcape not mans malice, ſhall yours? ſhall mine? ſhall any mans? no, no: *præmoniti, præmuniti*, forewarned, forearmed, the ſtreame ranne ever ſo, and God make us ever patient and ſtrong to goe on in our duties.

A ſecond cauſe of this affliction is, a ſuſpitious feare which entreth into theſe Ægyptians, that if there ſhould be warre, the Iſraelites would joyne themſelves to the enemy, fight againſt them, and ſo get themſelves out of the Land. Such fruit groweth upon ſuch trees, miſdeeming thoughts, cauſeleſſe jealouſie, vaine feares, and all unjuſt opinions. Why? ſurely becauſe it is the curſe that God hath in his word threatned to wicked perſons, which feare not him as they ought to doe. Aſtoniſhment of heart, a trembling heart, feare both night and day, &c. reade the Scriptures, and you ſhall finde much proofe of what I ſay. Suſpect bewrayes our thoughts, betraves our words, ſuſpitious eyes are meſſengers of woe. Well fares that man, howſoever his meate doth taſte, that tables not with foule ſuſpition: better to die, than to be ſuſpitious: Truſt not too ſoone, nor yet too ſoone miſtruſt; for miſtruſt will treaſon in the truſtieſt raiſe. The heart being once infect with jealouſie, the night is griefe, the day is miſery. Jealouſie is the torment of the minde, for which no wit or counſell helpe can finde. Suſpition wounds, and jealouſie ſtriketh dead. Cauſeleſſe and undeſerved ſuſpition ſendeth many a one too ſwiftly to their end. Theſe ſayings of wiſe and true experience ſhould much move every wiſe perſon. We ſee what we nurſe, when we nouriſh this vice. And if all this ſhould not move us, yet let our owne credit move us, which by this meanes is ſhrewdly drawne in queſtion, the known verſes ſaying thus:

Too much ſuſpition of another is
A flat condemning of thine owne amiſſe.

Cauſeleſſe ſuſpition.

Deut. 28. verſ. 28. verſ. 65, 66. Pſal. 14 verſ. 5.

A third cauſe of their affliction was a new King, the former being dead, under whom they felt no ſuch miſery. Which may juſtly occaſion us to note carefully what danger often is in change of Governours, if the Lord be not mercifull. *Salomon* may have his wants, but when his ſonne commeth in his place he thundreth, and telleth the people that his little finger ſhall be heavier upon them than all his Fathers hand. This might we as deeply have taſted of, as ever did theſe Iſraelites, if Almighty God had not thought upon mercy in ſtead of judgement. The great neglect of thoſe gracious dayes, which under the bleſſed government of Queene *Elizabeth*, our late renowned Soveraigne, we comfortably enjoyed, deſerved puniſhment in a high degree, wee muſt needs confeſſe, if we will ſay truth; yet in ſtead thereof, our moſt ſweet God, whoſe goodneſſe knoweth neither bottome nor meaſure, hath raiſed up over us ſuch a King againe, as both ſo firmely is faſtned to the love of the Goſpell, and ſo enriched with all other princely vertues, either of nature or grace, as not onely we with bowed knees may ever praiſe the name of God, but all forrain Nations ſpeake and write of ſo admirable a mercy vouchſafed unto us; God for his Chriſts ſake make us thankfull. That the King knew not *Ioſeph*, Divines ſay, it was either for want of reading the Hiſtories, or becauſe hee unthankfully contemned the good that was done in other times, and to other men. S. *Auſten* here giveth a note, how men may know what King ruleth within them, to whoſe words I referre the Reader.

Change of Prince.

Aug. Serm. 34. de Tempore.

And let this forgetting of *Ioſeph*, that is, of the ſervice and good that *Ioſeph* did to all that Land of Ægypt, in the great famine mentioned in *Geneſis*, bee the fourth and laſt cauſe of this affliction. And this indeed, if you marke it, is a mother of great miſchiefe whereſoever it is, even this forgetting of ſuch benefits as wee ought never to forget. This maketh the childe undutifull to his parents, becauſe hee forgetteth what they have done for him: which made the old Father *Tobiah* call upon his ſonne earneſtly to remember what his mother ſuffered for him when hee was in her body, what care after when hee was brought into the world, to make much of her as long as ſhee lived, and when ſhe ſhould die, to bury her by him. The good father doubted not but due remembrance would worke gratitude, as hee well knew unkinde forgetfulneſſe would doe the contrary. This is the ſinne of ſervants to their Maſters, and of Maſters often to their ſervants: Of one neighbour towards another, and of all the world almoſt this day. But could ſuch ſervice, may you thinke, as *Ioſeph* did to Ægypt, be ever forgotten? Yea, yea, wee ſee it here noted by God himſelfe; and therefore we muſt know it for truth, that ingratitude will make no bones to ſwallow up any vertue, any merit, and goodneſſe whatſoever. Which cauſeth a ſaying to be moſt true, *Si ingratum dixeris, omnia dixeris:* if thou canſt truely ſay hee is unthankfull, in that one word thou haſt ſaid all the evill of him that may bee ſpoken. Honourable therefore was it, and thrice honourable in King *Henry* the third, King of this Land,

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ſo to remember the ſervices of his oppreſſed ſervant *Hubert*, Lord chiefe Juſtice of England, and thereupon to free him from the malice of his enemies, and to ſave his life.

I ſee no reaſon (ſaith he) why we ſhould deale ſo hardly with *Hubert* (when his enemies urged his execution, and expected the Kings commandement for the ſame,) for firſt, from the time of his youth he ſerved my Uncle, King *Richard*, and then my father King *Iohn*: in whoſe ſervice, as I heard ſay, beyond the ſeas, he was driven to eate his horſe, and in my time hee hath ſtood conſtantly in defence of the Realme againſt forren Nations, kept the Caſtle of Dover againſt King *Lewis*, and vanquiſhed the French-men upon the Seas; alſo at Bedford and Lincolne he hath done great ſervice: If he ſhould be guilty of any thing done untruly againſt me, which is not evidently proved, yet by me he ſhall never be put to ſuch a villanous death. For I had rather be accounted a King fooliſh and ſimple, than to be judged a tyrant and ſeeker of blood, eſpecially of ſuch, as have ſerved mee and my Anceſtors in many perils ſo dangerouſly, weighing more the few evils which yet be not proved, than ſo many good deſerts both to mee and to the whole Realme, evidently knowne unto all men. As then remembrance and forgetfulneſſe of a good are contrary, ſo you ſee the effects of them are contrary; the one bringing forth all honourable actions, the other oppreſſion and cruelty, as in this place. Theſe were the foure cauſes of this great affliction of Gods people, and let us never forget them, nor their uſe.

How the wicked uſe to worke.

3 In the next place, let us note the manner in bringing their purpoſe to paſſe: firſt, they have a meeting and conſultation, then an execution of what they have deviſed. Their meeting the King cauſed, when he ſaid, *Come, let us worke wiſely, &c.* In which we ſee the guiſe of the world, the wicked have a *Come* as well as the godly, but farre and farre differing: for the godly have their *Come* as a word of encouragement to religion, and the exerciſes thereof, as when they ſay: O come and let us ſing unto the Lord, let us heartily rejoyce in the ſtrength of his ſalvation. But the wickeds *Come*, is to conſpiracy and practiſe; in which they are more diligent than the children of light are in their good: for their bodies meete, their heads meete, their hearts meete, and both outward and inward they are earneſt in evill. Such a *Come* wee reade of againſt holy *Ieremy*: *Come*, ſaid the wicked, *and let us imagine a device againſt Ieremie, let us ſmite him with the tongue, and not give credit to any of his words.* Such another have Ruffians and Theeves and ſwaggering fellowes in the Proverbs: *Come and caſt in thy lot with ours, for wee will have all but one purſe, &c.* Such another hath the Harlot to the young man, *Come, my huſband is not at home, &c.* But againſt ſuch curſed *Comes*, let us ever remember what the Pſalme ſaith, *Bleſſed is the man that hath not walked in the counſell of the ungodly, nor ſtand in the way of ſinners, and hath not ſit in the ſeate of the ſcornfull.* And that *Arnobius*, an old Writer, well noteth upon theſe words, *Primus Pſalmus unde ſcit beatitudinem periiſſe, inde recuperat. In conſilio impiorum abiit Adam, id eſt in ſerpentis & mulieris. Et nunc Adam noſter, id eſt, conſenſus noſter, beatus erit, ſi non abierit in conſilio ſerpentis & mulieris, id eſt, in conſilio carnis & diaboli, aut ſi abierit, non ibi ſtet, aut ſi ſteterit, non ſedeat, &c.* The firſt Pſalme, ſaith he, where it knew happineſſe was loſt, there beginneth to recover it againe: for *Adam* walked in the counſell of the wicked, namely, of the Woman, and of the Serpent. And now our *Adam*, that is, our conſent, ſhall be bleſſed, if it doe not walke in the counſell of the Woman and of the Serpent, that is, of fleſh and the Devill; or if it happen to walke, yet ſtandeth not ſtill; or if it ſtand ſtill, yet ſitteth not downe in the ſame, that is, abideth not and tarrieth in it, but remembring the law of the Lord, taketh his delight therein, and in the ſame doth exerciſe himſelfe both day and night. This curſed conventicle and malicious meeting, albeit wholly it ſavoureth of cruelty and blood, yet, if you marke it, it is covered and ſmeared over with a vizzard and die of wiſedome: for *Come*, ſaith the King, *let us wiſely worke*. So ſtill is the Devill like himſelfe, if you marke it, and ever in his colours: His followers learne of him, and they alſo delight in colours. The proud man is cleanly, the covetous man is provident, the drunkard a good fellow, and ſuch like. But the day will come wherein all ſuch colours will be waſhed away: and the cleare ſunne breaking out, and diſperſing all clouds, ſinne will be diſcerned to be ſinne, and eternally puniſhed. Thus of their meeting and their counſell.

Ier. 18.

Pro. 1.

Pro. 7.

Pſal. 1. verſ. 1.

The wicked lay bruthens on the godly.

4 The concluſion and reſolution of their counſell, if you marke the Text, is to lay burthens upon this people, and to keepe them downe. Burthens of labours, as appeareth, and burthens of payments, as ſome write. So that by this way their ſtrength ſhould bee ſhaken, and their lives made wearieſome unto them, that thereby leſſe increaſing might bee amongſt them, and leſſe feare had of them. Where marke if you doe not ſee the devices of ſome in our dayes, wiſe, as they think, but herin wicked, as wee know, ſeeking by ſuch practices to breake both backes and hearts of thoſe that deſerve better than themſelves, as if they had beene Ægyptians borne, and not Chriſtians acquainted with the Booke of God: whom I make no doubt (if they hold on their way) but the Red ſea will devoure, as it did theſe, that is, the Juſtice of God will deſtroy them for their ſinne. Till then patience, and a continuall comfortable remembrance that God ſitteth at the ſterne, which ſurely is enough to any that knoweth how ſweet hee is to all that faſt and faithfully cleave unto him.

5 What is the event? to keepe them under is the plot, but will it hold? O comfort! O comfort I say againe! No, no, their device will not hold, for the Lord sitting in the heavens, laughed all their counsels to scorne: *And the more they vexed them, the more they multiplied and grew*, saith the text. A thing never to be thought of enough. So hath it beene, so shall it bee to the worlds end, with all faithfull servants of God as shall be fit. In those bloody persecutions after Christs death by the Romane Emperours, what strange torments were devised to keepe downe Religion and religious Professors, men and women? They plucked off their skinnes quick, they boared out their eyes with wimbles, they broyled them alive on Grid-yrons, they scaulded them in boyling liquors, they enclosed them in barrels, and driving great nailes thorow, tumbled them downe mountaines, till their owne blood so cruelly drawne out, stifeled and choaked them in the barrell; womens brests were seared off with burning yrons, their bodies rent, and their joynts racked with many, and many grievous paines. But would all this serve? No, no, even as here, so then the more they were vexed, the more they multiplied through the mercy and power of him that gave them strength to endure the paine, and scorne the malice. So that Saint *Augustine* saith of those times, *Ligabantur, urebantur, cædebantur, & tamen multiplicabantur*; They were bound, they were burned, they were beaten, &c. and yet they multiplied. The blood of Martyrs is the seed of the Church, and bringeth forth fruit as seed doth, some thirty, some sixty, and some an hundred fold, as God pleaseth. His arme shortneth not at any time, wee all know, and therefore what hee will suffer the Devill and his instruments to doe, that they can, and no more. They have worne the crownes of Kingdomes at last, to the joy of thousand thousands, in despite of all malice, who were thrust sore at, that they might fall, and from an honourable rising could not the malice of all *Iosephs* brethren keepe him. Therefore saith the Text, they were the more grieved against the Children of Israel. And so usually falleth out to those that seeke their security by wicked wayes: God crosseth, and their devices turne to theire owne further woe and discontentment, according to the common proverbe, *Malum consilium consultori pessimum*, evill counsell is alway worst to him that giveth it.

Wicked devices against the godly, faile of effect when God will.

Verse 12.

6 Will they then give over their wicked wayes, and suffer them to encrease, whom God will have to encrease? No, but they adde unto their cruelty more and more; in such sort as the Israelites are weary of their lives, by sore labour in clay and bricke, and in all worke in the field, with all manner of bondage, which they laid upon them most cruelly, and that their iniquity might be full, they devise a cruelty never heard of before, to send for the Mid-wives, and to deale with them to destroy the male-children of the Israelites at the birth. VVhich may rightly teach us to beware ever how we begin to doe evill, for feare one evill pull on another, as here it did; and in *David* againe, when adultery drew on murder of an innocent man, and a faithfull subject. But did the Mid-wives obey his commandement? No, they feared God saith the Text, and did not as the King commanded them, but preserved alive the men-children; justly commended for that they rather obeyed God than man. They considered what stood with the Law of God, which to them was knowne, and not what pleased the mis-led mind of a Governour: Kings are to be obeyed and pleased, but in the Lord. And if further they will force us, our bodies are theirs to sustaine undeserved paine; but both body and soule shall die, if we sinne against God. This did those happy men know and follow, when they were threatned, and at last thrust into that fiery furnace by great cruelty, saying, as you reade there; Our God is able to deliver us, if it please him, but if not, yet know, O King, that wee will not doe this thing, being wicked Idolatrie, to worship the moulten Image. The reason of the Mid-wives refusall is alleaged, the feare of God. And surely wheresoever this banke is, the waters of ungodlines are held out from over-flowing, as where the banke is not, they doe. VVhen *Abraham* once entertained the thought, that in the King of *Gerar* his Court, the feare of God was not, straight hee doubted violence both to himselfe, and to his wife; and so offended in saying she was his sister. This feare made *Ioseph* that he durst not sinne against his Master, or against his brethren, when his father was dead. This feare is the beginning of wisedome, and a good understanding have all they that doe thereafter, the praise of it endureth for ever. Still then labour to keepe this feare in your heart, and you shall reape a comfortable reward of it at the last.

The wicked are obstinate in evill.

Verse 14.

Verse 15.

Acts 5.

7 VVhat then became of the Mid-wives? How escaped they the Kings wrath, disobeying his commandement? Surely, the text saith, the King sent for them, and they by an untruth excused themselves, saying: The Hebrew women were so strong, that they were delivered before any Mid-wife came. VVhere, in the King we may learne this good, not to condemne any before we heare them: for, if so wicked a man as the King was, had yet that Justice, to send for them, and to heare their defence, much more should wee that know more, doe the like. Many swelling tales and strange reports have feeble proofe when hearing is granted. Secondly, in the Mid-wives wee may see the weakneese of our natures, for they should not have lyed for any feare: and therefore though a good deed bee done, yet it is ill defended. VVee may not lie, saith the Scripture, to justifie God, much lesse for any other cause. This weakneese then in

How the Mid-wives escaped the Kings wrath.

theſe good women, was like a ſpot in a faire face: as S. *Auguſtine* ſaith of them, *Vivos conſervare natos fuit miſericordiæ, at pro vita ſua mentitas eſſe, opus fuit infirmitatis, quam Deus gratia condonat, Homines vero non niſi ingrati & protervi poſſunt ad exemplum imitationis ſibi proponere.* To preſerve alive the children, was a worke of mercy, but to lye for the ſafetie of their lives, was a worke of infirmitie, which yet God pardoned by grace: and none ſaving unthankfull and crooked perſons, will ever propoſe it to themſelves to be imitated.

How God built houſes for the Midwives.

8 But the text ſaith, *God proſpered the Midwives, and built them houſes:* What is that? *Domus nomine in ſcripturis, non ſolum habitationis locus, ſed & filij, quibus, tanquam lapidibus, domus ſeu familia conſtruitur & creſcit, & res etiam familiares intelligi poſſunt: unde quidam copioſam ſobolem eis dediſſe affirmant, ut Euſeb. & Hugo de Sto. victore. Hieron: innuit ædificaſſe eis ſpirituales domus. Thom. quod converſæ fuerunt ad cultum veri Dei. Euſeb. Caſarien: ædificaſſe domus non manufactas, ſed in cœlis ſitas, &c.* The meaning uſually received is, he bleſſed their families, that they became of great reputation, which were deſcended of them. And he ſtirred up the hearts of the Iſraelites to build houſes which deſcended to their families, and were fit for them. By the phraſe then of ſpeech, let us learne thus much, ever to lift up our eyes to God for any thing that happeneth to us, albeit man be the meanes which he uſeth, for ever it is the Lords worke. Such a phraſe was that in *Geneſis*, God made them aprons or coates of skinnes, when themſelves were the workers, and God the Author of the device. Did wee thus ſee God in all we enjoy, it could not be, but thankfull thoughts would ariſe in our hearts, and more care to pleaſe him, then appeareth now in many a one. Proſecute this meditation, with your ſelfe, and thinke of your owne particular, what God hath done for you, and what you render to him againe, &c.

Note this well.

I will caſt my heart upon another thing, mee thinke here moſt comfortable, namely, how God rejected not the good that was in theſe women for the imperfection that was mingled with it, but pardoning what was weak, graciouſly rewardeth what was well. Feare not you then, though all be not in you as you wiſh, but pray as you can, reade as you can, heare as you can, and all other Chriſtian duties doe them as you can, according to that meaſure of grace which you have received: and if any infirmity thruſt it ſelfe in and trouble you, when you are moſt deſirous to be free from it, feare not; the Lord ſheweth in theſe women what his nature is. He knoweth our mould whereof we bee made, and hee turneth away his face from beholding our frailties, caſting a gracious countenance upon our good. Frailty is ours, our well-doing is his: and his owne grace he will reward. You are not greater than the Apoſtle was, who yet groaned (you know) under this burden, that he could not doe the good which he would, but ſtill ſlipt into the evill which he would not. Tyrannize not then over your ſelfe, but know it for a truth, that want to doe all, diſgraceth not a will to doe ſomething, with a ſweet God. Often remember that place in the Kings, ſo full of comfort: *He onely* (ſaith the Lord) *ſhall goe to the grave in peace, becauſe in him there is ſome goodneſſe: ſome goodneſſe*, I ſay againe, and ever have you it in your remembrance: for not, *ſome goodneſſe*, ſhall loſe his reward with God, though all be not there. Your will would doe better, and that he ſeeth, but you faile as a childe of *Adam*, and that he ſeeth alſo, yet will not ſee it, to ſtop any mercy from your *ſome goodneſſe*. If hee then bee ſo ſweet, be not you ſower againſt your ſelfe, but cheerfully doing what you can; ſay for your wants, with him in the Goſpell, which felt infirmity as you doe; *Lord, helpe my unbeliefe:* Lord, helpe my weakneſſe every way, for thy mercies ſake.

Rom. 7.

1 King. 14. 13.

When craft cannot, fury and force muſt.

9 Laſtly, when the King ſaw he could not have his will that way, then he commanded that every man-childe ſhould be caſt into the River, as ſoone as it was borne, and of like appointed bloody ſearchers for that purpoſe. So, when craft cannot, rage muſt, encreaſing their malice againſt the Lord and his poore members, never thinking how hard it is to kicke againſt the pricke. Such a like bloody attempt made *Herod*, when he ſlew the Children, but yet miſſed of his purpoſe, as did here this King. Let his power to prevent his foes, be the comfort of all his true ſervants ever. Thus may we profit by this Chapter.

CHAP. II.

In this Chapter conſider chiefely theſe three heads:

The birth of Moſes *and his bringing up.*
His flying away from Ægypt.
His mariage.

It is a ſtrange Kindred that hath none evill of it.

TOuching the birth of *Moſes*, it is noted, that both by father and mother he was of the Tribe of *Levi*: And what *Levi* the ſon of *Iacob* did, we reade in *Gen.* 34. 25. the blemiſh whereof clave unto his poſterity after: yet now you ſee, God honoreth it with this great honor, that of that Tribe ſhould come this famous Deliverer of the whole Nation from ſuch cruell bondage, as

as now they endured. An honour ſurely very great, and we may well note in it the ſweet goodneſſe of Almighty God, who, though ſome of a Tribe have offended him, and left cleaving to their name, that blackneſſe and blot, which the reſt of their name never occaſioned, yet is not for ever alienated thereby from the whole blood, but extendeth mercy and favour, yea very high honour to ſome of them as he ſhall thinke good, wiping out by degrees what foule ſin had wiped on too wickedly. How many men pray then in comfort ever? O Lord, O Lord, remember not the offences of them that have gone before us, but let mercy reach, notwithſtanding their evill, to thoſe that heartily defied their evill. This example of God, both good Princes, and all good Chriſtians carefully follow, not hurting one for another, when like deſerving maketh them not in like ſort puniſhable. Nevertheleſſe, ſome there be, that, forgetting it, maintaine an evill name of deadly fewd, as they call it, a damnable revenge upon many, and for many yeares, againſt which is the forme of prayer taught us by Chriſt, Forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us; with many Scriptures more.

2 It is ſaid, his mother hid him three moneths, and *Origen* maketh this uſe of it, that men bee carefull not to doe all things to bee ſeene of men, but as the Scripture teacheth, to ſhut the doore, and to pray in ſecret, not to let the left hand know what the right hand doth: for feare, leſt if theſe male-children bee expoſed to be the view of men, with a longing deſire to winne praiſe, the Ægyptians catch them and caſt them into the river. But rather thinke you by theſe words, of the woefull eſtate wherein this people of God then lived. What fulneſſe of fury was this, ſo bloodily to tyrannize over new-borne infants, were they never ſo ſweet and well-favoured, that their parents muſt hide them, if they would enjoy them but a day? O bitter times! O wofull mothers, when they ſaw themſelves once conceived with childe! For if it were a manchilde, their eyes muſt ſee the murderers take it, and though it wept upon father and mother, and lift up both little hands and eyes in the pitifulleſt manner that it could, thereby deſiring to be ſaved from the deſtroyer, yet could they not helpe, it muſt away to the River, to the River, it muſt be drowned without all remorſe and pitie. Let it worke in our hard hearts ſome true feeling of our happy freedome from ſuch miſery, and earneſt prayer to the God of mercy, that ever he would continue freedome unto us.

A moſt wofull eſtate of the Church.

3 It is ſaid alſo the child was faire. What God had appointed him for, you know: and now ſee, how the Lord gave, what with men might give him more grace. Vertue in a faire body is more acceptable: and often in children appeareth ſome ſigne of future vertue, wherewith God purpoſeth to endue them when they are men. Beautie or comelineſſe either in men or women is the gift of God, but a greater gift it is to have grace withall to live vertuouſly. *Sarah*, *Rebekah*, *Rachel*, among women were very faire, and moſt vertuous withall. *Salomon* ſpeaketh of others beautifull alſo, but not good, *Prov.* 6.27. *Prov.* 11.21. *Ioſeph*, *Saul*, *Abſolon*, among men were goodly perſonages, but *Ioſephs* pietie was more glorious, than all his beauty. Thanke God for his mercy in your ſelfe and your children; and, to ſupply all defects, beſeech him in your prayer; you ſhall finde the comfort and the benefit of it. If favour be but hard, remember S. *Bernard*, It is a happy blackneſſe in body, which is accompanied with a whiteneſſe in minde. Many have beene hard favoured, and yet endued with excellent parts. *Philopæmen*, a Grecian Captaine, very deformed, excelled moſt men in Military matters. *Æſope*, very hard favoured, yet moſt witty. *Socrates*, full of imperfections in ſhape, and yet who more famous for wiſedome? *Apollo* his Oracle gave him preheminence. Thus might I tell you many ſtories, but you ſee the meditation ſufficiently, follow it further, as you ſee cauſe. Bleſſed be God, that every way giveth us comfort. *Xerxes*, that had that huge Army, yet is ſaid to have beene the godlieſt man of them all. *Plutarch* in the life of *Demetrius*, ſaith he was ſo paſſing in face and in countenance, that no Painter or Picture-maker was able to draw him. Of *Scipio Africanus* he ſaith, that the Barbarians in Spaine ſtood amazed at their comelineſſe. *Suetonius* writeth of the goodly Eye of *Auguſtus Cæſar*. VVhat an excellent perſonage *Charles* the Great had, *Paulus Æmilius* ſheweth in his third Booke.

Valer. Max. lib. 3. cap. 1.

Fœlix nigredo quæ mentis candorem habet.

Do pœnas deformitatis meæ. Plutarch in vita.

Herod. lib. 7.

Maximilian the firſt, had ſuch a Preſence and Majeſtie, that a ſtranger is ſaid, among thirty great Princes to have noted him out, having never ſeene him before. But I forget my ſelfe, out of a deſire to give you occaſion to thinke of more.

4 But was it onely the fairneſſe of the Child that made the mother hide him? No, every Creature thinketh his owne faire. This therefore is ſomewhat, but not all, Nature had a ſway; and yet, above all, Gods Spirit telleth us of another thing, which wee muſt marke; namely, of Faith: For, by Faith, ſaith he, by the Apoſtle to the Hebrewes, *Moſes* when hee was borne, was hid three moneths by his Parents, becauſe they ſaw he was a proper Childe, neither feared they the Kings commandement. Faith beleeved that God would one day releaſe them, and not any longer ſuffer them ſo cruelly to be oppreſſed. In hope therefore of the ſame, they uſed meanes, hiding him, as they could, and leaving the ſucceſſe to God. Their eyes could not ſee any way of ſafety, much leſſe that way, which after fell out: but their hearts hoped, their ſoules prayed, and upon him they fixed both heart and ſoule, who is Almighty, All-

Heb. 11.23.

mercifull, All-ſweet and kinde: to his diſtreſſed Servants then neareſt, when hee ſeemeth furtheſt; then ſtrongeſt, when he ſeemeth weakeſt; then ſweeteſt, when he ſeemeth ſowreſt; and then up in wrath to revenge our wrongs, when the world doth thinke hee hath forgotten us. Such faith then let us marke, and pray for, in the evill day: doubt not the Lord, diſtruſt not his helpe, ſhift along in his holy feare with ſuch lawfull means, as you poſſibly can: commend the bleſſing of them to him, and let him ever doe his owne will.

An excellent Woman.

5 But (alas) ſhee could not long keepe him thus. Three moneths ſhee did it by ſecret hiding: but then ſaith the ſtory, *Shee could no longer:* ſo cruell were their hearts, and ſo narrow was the ſearch, that he muſt away, a caſe more than bitter, as hath beene ſaid. But what helpe now for this guiltleſſe Babe? See an excellent Woman, full of faith in her God: when ſhee could no longer hide him, ſhee deviſed for him a little arke made of reede, and dawbed it with ſlime and pitch, putting the childe in it, and ſetting it among the Bull-ruſhes by the River ſide, appointing her Daughter (the childes ſiſter) to watch the ſame: ſo committing that thing to her mighty God, which her ſelfe could not keepe from a bloody Tyrant, never yeelding, but in hope ſtill, even as it were paſt hope, depended faithfully and conſtantly upon her God, for the ſafety of her childe.

Womens wits have often great effects in extremitie.

6 And what did the father all this while, that the Scripture ſtill mentioneth the mother, ſaying; ſhee did, and ſhee did? Truely of like all vexed, amazed, and tormented with the woe of it, ſtood as a man ſhiftleſſe, not ſeeing what to doe. The VVoman enabled by God, is the better man, quicker and prompter for device in ſo touching an extremity: ſhe deviſeth what hee liketh, and ſhe performeth what God bleſſeth. In the weaker veſſell Gods ſtrength was more ſeene, and he doth enable them now and then for that purpoſe. The knowledge of it muſt yeeld them a fit regard, and men may not ever diſdaine to follow them, by whom they ſee God ſometimes doth worke. Many men have beene well adviſed by their wives, and the womans counſell not followed, you reade in Scripture, hath turned to the mans woe. You remember the particular, *Have not thou to doe with that juſt man*, with divers others.

7 The Childe thus placed by the Water-ſide, and his ſiſter watching a farre off, as though ſhee knew not of it, to ſee what would become of her little brother: VVhat falleth out? O depth of Gods mercy and goodneſſe! Downe commeth that way, to waſh her ſelfe in the River, *Pharaohs* Daughter, even this cruell *Pharaohs* Daughter, called of ſome *Thermutis*, and walking by the River ſide with her Maides, ſpies the Arke among the Bull-ruſhes, and ſent her Mayd to fetch it: when ſhee opened it, behold little *Moſes* in it, and the poore Babe wept upon her, begging by teares (as well as it could) ſome mercy and pity againſt the bloody law of her father. Shee had compaſſion, and conceived rightly, that it was one of the Hebrewes children. By all which, what may we learne, but firſt, that there is no Rocke more ſure, nor refuge more comfortable (when mans power faileth) then Gods gracious providence? For there is no temptation ſo great, whereunto that cannot give an iſſue. Secondly, how able God is, to diſpoſe of men and womens courſes, otherwiſe then at the beginning they intended? (For this Lady purpoſed onely to walke and waſh her, but God had a worke of mercy to doe by her; her purpoſe was one thing, and the Lords was another.) Often thus it falleth out in this world: God being ever able to worke us to his will. Yea, ſee more here, how, even by their hands that would deſtroy, the Lord is able to preſerve; which is a great comfort. Laſtly, where are they that talke of Fortune? VVhat more caſuall in mans eyes, than this Ladies walking that way? Yet you ſee, it was no Fortune, but diſpoſed wholly by the providence of God, for the life of the Childe, the joy of his Parents, and the deliverance of the whole Nation in time, from ſo bitter a bondage. Fortune therefore fitteth the mouth of a Heathen, and Faith in Gods providence, the heart of a Chriſtian.

8 But let us goe forward. VVhen thus ſhe had found a Childe, by the Lords appointment, and pitied the poore creature that wept upon her: out ſteps the Siſter, who watched there by, and asked her if ſhe ſhould fetch a Nurſe of the Hebrew women? The Childe utterly refuſing (as Stories ſay) to ſucke an Ægyptian woman then preſent; ſhe willingly conſented: and ſtraight commeth the mother to receive againe her own childe, and to nurſe it up for *Pharaohs* Daughter. O powerfull God, what a change is here? The mothers heart, when ſhee ſent her childe to the waters ſide, not knowing what ſhould befall it; and now, when ſhe received it againe, with authority to nurſe it up in ſafety, whoſoever ſaid nay; how differ they? VVhat woe in that? VVhat joy in this? VVhat weeping then? VVhat claſping now? Then farewell, and this meeting, Lord, Lord, how differ they? Stay your ſelfe here, a Lyon that reade it: and if you have affections, thinke of it; make the caſe your owne; and tell mee what you feele? Doe wee not ſee a powerfull God? And doe we not ſee a ſweet God? Is not his mercy as his power? And is not his power to deliver his Children out of all their feares? Cannot hee ſend comfort and bid ſorrow give place? Cannot hee turne Tragedies into Comedies, and croſſe the crueltie of all tyrants? Truely, that thing is not under heaven ſo heavie upon your heart, but he can remove it, and put joy in the place before the day be light. Still

there

therefore put your truſt in him, and ſay with holy *Iob*; *If the Lord ſhould kill me, yet would I hope in him.* Iob 13.15.

9 You may marke againe here, how boldly this poore maide ſpeaketh to a Kings Daughter in thoſe dayes. Such was their ſimplicity then, from our hatefull pride now. Let her now adayes be as farre from the degree of a Kings Daughter, as ſhe is from the conditions of a vertuous woman (which is often farre enough;) yet up is the eye ſo high, that few may bee good enough to ſpeake with her much. And if any doe, his Coate (not his Cauſe) muſt get him acceſſe, But very *Pharaohs* daughter ſhall condemne theſe Peacocks one day. Humility raiſeth, and pride caſteth downe before God and man. Happy are they, whom holy advice maketh religious.

10 *She called his name Moſes*, that is, drawne up, *becauſe, ſaid ſhe, I drew him up out of the water.* Thereby giving him occaſion whileſt he lived, by his very name to remember Gods mercies when he ſhould have periſhed. Wee have ſtill our names given us at this day upon divers occaſions: ſometimes of events, as this was here: ſometimes for kindred that bee ſo called; ſometimes for affection to have us like our names, and ſo forth. What way ſo ever they begin, they are uſually given us at Baptiſme, and therefore rightly may remember us, both of the mercy of God in vouchſafing us Baptiſme, and of the holy promiſe, which we then made him by our ſureties: that we would forſake the devill and all his workes, the vaine pompe and glory of the World, with all covetous deſires of the ſame: the carnall deſires of the fleſh, ſo that we would not follow; nor be led by them: that we would beleeve in God, the Father Almighty, maker of Heaven and Earth, &c. which being remembred religiouſly with feeling, would cut off a number of foule ſinnes, which not onely clog our conſciences before God, but diſgrace us greatly before men: As ſwearing, lying, whoring, ſtealing, and ſuch like. Truely ſo often as any man or woman heare their owne name, they are accuſed of theſe things, if they be guilty. A promiſe ſo broken, being made to God in the face of the Congregation, will trouble the ſoule ſore at the houre of death.

11 Finally, wee ſee plainly by this whole diſcourſe, how mans counſell cannot hinder that which God hath determined ſhall come to paſſe. For there is no counſell, no wiſedome, no ſtrength againſt the Lord. *Moſes* muſt live, and become a deliverer to that people, doe *Pharaoh* what he can. And though many poore infants were caſt away to prevent this feare, yet that infant which muſt effect what he ſo feared, is preſerved alive in deſpight of him; yea, nouriſhed up by his owne Daughter, in his owne boſome, to the wonder of all that reade it, to the worlds end. The like you may remember of *Herod* and thoſe infants; but this is enough of the firſt part of this Chapter.

The ſecond part.

1 NOw followeth the ſecond part; namely, of his departure both from Court and countrey, which happened when he was forty yeares old, as *Stephen* witneſſeth. And, if any marvell why it was ſo long; Of all the reaſons that are alleaged, it ſeemeth beſt, that, till that time he had not his calling from God to begin that worke. Hee might conſider his owne birth and parentage, his great preſervation and education, his nations miſery and bondage, and heartily pitty them; but, that he was of God appointed to them a deliverer, he knew not till God revealed it, and God revealed it not, till now, as it ſhould ſeeme; for *Stephen* ſaith, *It came into his minde, when he was thus old to viſite his brethren*; as if he ſhould ſay, he now felt his calling, and not before. Acts 7.21.

2 When hee did feele it, and that once the Spirit of God ſmote his heart, then marke wee, how no honours, no pleaſures, no riches could keepe him in the Court any longer, but hee rather choſe to ſuffer adverſity with the people of God, than to enjoy the pleaſures of ſinne for a ſeaſon, eſteeming the rebukes of Chriſt greater riches, than the treaſures of Ægypt. For hee had reſpect unto the recompence of the reward. A notable example for all Courtiers & men of high place, that they ſuffer themſelves not to bee ſnared with any thing incident to their places ſo, that they may not ſerve the living God as they ought. For ſurely, if either pleaſure or profit draw from him, it is too dearly bought, and will lie heavy upon their ſoules one day. Their diſſembling there, can never profit Gods people, as their owne profeſſion would doe. But in ſtead of profiting, it draweth many thouſands to death with them, who obſerve their ſteps, and depend upon them: which will be laid to their charge in that great day of the Lord, when *Moſes* ſhall live, and they dye: not all this glory they poſſeſſed in the world being able to procure them one drop of water to coole their tongues. Heb.11.25. Courtiers and great perſonages.

3 VVhen he came to his brethren, hee ſaw their bitter ſervitude, burdens, and ſlavery out of meaſure: he ſaw many great abuſes offered unto them, wherewith hee was ſo farre moved, that he laid his hands upon one of the Ægyptians, and ſlew him. Not ſo teaching private men

men to doe without authority, what hee did warranted by a calling: but rightly teaching Magiſtrates, which have calling, to uſe their places to the reliefe of the oppreſſed,& inſtructing all men, as their places will warrant them, to helpe their brethren from unjuſt oppreſſors.

But his looking about him on every ſide, when hee did it, and hiding him that was ſlaine, argue, as you may thinke, an evill conſcience, and prove in him an unlawfull act. No indeed, no more than it doth in other Magiſtrates, that they execute Juſtice upon ſome early, or late, or privately, to avoid ſedition and tumult. This was in *Moſes*, and in them a godly wiſedome, providing warily, that whiles they indeavour a good, by ſome indiſcreet handling, there grow not an evill. Some feare, if you will, I deny not to have beene in *Moſes*, when he did it: and it may truly teach us the weakneſſe that ſometimes is in the beſt ſervants of God, in the very warranted workes of their lawfull calling, to our comfort, if wee feele the like. And, which is ſweet alſo, that God doth not caſt away obedience performed to him with ſome feare more than it ſhould. Wee are not greater than *Moſes*: and therefore (praying for ſtrength, and doing our beſt, if ſome unwiſhed weakneſſe ſhew it ſelfe) let this example be remembred.

5 It is ſaid in the Text, that *Moſes came forth againe the ſecond day*: and thereby all Magiſtrates may learne conſtancy and continuance in their care for their people. For it is not enough one day to come and ſee how all goeth, as at their firſt entrance upon their office, or otherwiſe, but even the ſecond day they ſhould do the ſame, and ſo day by day, as occaſion ſerveth, during the time of their Charge. The want whereof maketh many a one wring, that by more diligence would be righted and releeved.

6 But how was hee requited? Surely finding two ſtriving together, and admoniſhing them to ceaſe from ſuch unbrotherly ſtrife, ſtreight hee was reproched by one of them, in this ſort: *Who made thee a Man of authority, and a Iudge over us? Thinkeſt thou to kill me as thou killedſt the Ægyptian?* A cleare glaſſe for all eyes to ſee in the reward often given to good men, when they have performed ſome good duties to their brethren. But it may be no diſcouragement: for God is in Heaven, and will reward all obedience to him, paying home heavily ſuch unthankfull receivers of it.

Solent reges abundare auribus. Xenophon.

7 Was this all? No, marke more in theſe unkinde Iſraelites. The death of the Ægyptian is brought to *Pharaohs* eare: ſo that now *Moſes*, for his zeale and heart to relieve his Countryman that was abuſed, muſt either himſelfe fall into danger, or flie the country to his diſgrace. Not onely therefore the unthankfulneſſe, but the meaſure of it is to bee obſerved, for our good. For many times we can diſgeſt ſome ingratitude, but ſuch a meaſure, and ſuch a manner, as is haply offered unto us, wee cannot. This example will helpe us: for ſure the meaſure here was great, and the manner odious. Againe, for whiblers and pratling pick-thankes, tatlers, and tale-tellers, there may bee a Note of them. You ſee what an ancient weede in the world they bee: they were never wanting, nor will be, while the world endureth: neither Princes, nor meaner than Princes can avoid them: there is no newes ſtirring, but they are carriers of it, and they can greatly increaſe it in the carriage. No circumſtances can make them ſilent. Many good men have ſmarted by them: and now *Moſes*, you ſee, taſteth of them. Who is he or ſhe, that have not ſome way by theſe walking tongues beene wounded? I leave you to your owne experience of this venome.

8 Whither flyeth *Moſes* from this raging ſtorme of *Pharaohs* diſpleaſure, raiſed up againſt him by theſe pratlers? *Into the land of Midian*, ſaith the Text, where the Lord provided for him. Then marke with your ſelfe, how alwayes one place or other the Lord hath for his Servants. If *Iudæa* be dangerous for the childe *Ieſus*, in Ægypt he ſhall finde ſafety, till the time appointed, and ſo forth, reade 2 *Cor.* 4.8.

9 VVhen he was come thither, *He ſate him downe by a Well*: a place moſt like to bring ſome to him, of whom hee might inquire how hee might beſtow himſelfe. But God knoweth what thoughts the circumſtances of his caſe procured unto him. His calling hee ſaw not acknowledged of his Countrey-men: but in ſtead thereof his life brought in queſtion, and therefore might fall into ſome doubt of it himſelfe. All his worldly comforts were now departed from him, and hee a poore exile in a ſtrange countrey, not knowing which way to turne him. A great change from ſo high a place, as *Moſes* had in Ægypt, being eſteemed the Sonne of *Pharaohs* Daughter: and leſſer alterations, than this, we well know, have given good men ſhrewd plucks: yet reade we of no diſcomfort in *Moſes*, which we muſt obſerve, and be bettered by it. God humbleth him in his worldly eſtate, and bringeth him to this low ebb: yet forſaketh him not, but dearly loveth him, and hath great honours in ſtore for him againe, when time commeth. VVe are likewiſe the Lords, and we muſt be content, that hee doe with us his owne good pleaſure ever.

The third part.

1 THE third part of the Chapter followeth: concerning his marriage in that Land, the manner whereof you may reade in your Chapter, verſe 16. &c. Some blame him as matching with the unbelieving; others excuſe him, ſaying; they were not unbeleevers. The Scripture is ſilent, and therefore we neede not to be curious. To excuſe the godly Fathers ever, is more than can bee. To make *Iethro* and his houſhold ſuch beleevers as they ought to bee, with whom we joyne in mariage (howbeit happily he was better than thouſands there) is more than hath ſound proofe. *Theodoret* ſaith, *Typus erat Chriſti Domini, qui, cum ex Iudeis ſecundum carnem natus eſſet, eccleſiam Gentium appellavit ſponſam ſuam.* *Moſes* herein was a type of Chriſt, who, being borne of the Jewes according to the fleſh, maried himſelfe to the Gentiles, and called them his Spouſe. But leave we it as not profitable to us to ſcan what God hath pleaſed to conceale. And marke the heart of *Iethro*, when hee underſtood how *Moſes* had helped his Daughters at the Well, very kindly he conceived of that favour, and chid them for ſo leaving him, and not bringing him home to eate bread. Surely the Spirit of God doth not ſo ſtill in every place note this kindneſſe of heart in requiting of love, but that he exceedingly liketh it, and would have all his ever to follow it. *Theod. in Ex. cap. 2.*

2 Of his wife the Lord gave him a Sonne, whoſe name he called *Gerſhon*, adding the reaſon, becauſe, ſaith he, I have beene a ſtranger in a ſtrange Land. So then, that which many object oftentimes to Gods children by way of reproach, that they are ſtrangers, exiles, and ſo forth, that, *Moſes* taketh to be no reproach, and therfore giveth the title of it to his Sonne for his name. An example to teach us never to be aſhamed either of baniſhment, or any hard eſtate wherwith God ſhall exerciſe us for his glory, but rather to rejoyce in it, and comfortably to thinke of it, as *Moſes* doth here. The ſhame is theirs that reproach us, the glory is ours, if we rightly endure it.

3 *In proceſſe of time this bloody Pharaoh dyeth*, ſaith the ſtory, and this is a comfort to the godly, as likewiſe it ſhould be a warning to all oppreſſors of them, they ſhall die and be packing, and ſhall not continue to deale cruelly. Then ſhall they receive the wages of their wickedneſſe, and they whom they have wronged ſhall be comforted. The rod of the ungodly lighteth upon the faithfull, as God ſhall pleaſe: but the Lord hath ſaid, it ſhall not tarry upon them; and what ſweeter comfort? but the rod of Gods Iuſtice ſhall both light and lie unremoveable upon the ungodly that repent not of their evill; and what greater woe? Let them beware then whiles there is time.

4 But when was it that hee dyed? Surely, forty yeeres after *Moſes* fled thence. *Moſes* was forty when he fled, and eighty when he came as their Deliverer: Let it thus profit us. You remember before, how *Moſes* began to exerciſe that Office towards their reliefe, which hee was certified God had appointed him unto, and thought, that they would have acknowledged it with thankes to God for him. But they moſt unkindly requited him, and ſo endangered him, that hee was faine to flie to ſave his life. VVhen he ſo began, God offered them mercy: when they ſo rewarded him, what followed? Surely, forty yeares more the continuance of their bondage and miſery. A ſingular warning to all feeling hearts, to beware the rejection of Gods mercy when it is offered. For it ever hath a ſure puniſhment, and well worthy. Conſider you particularly Gods dealing with your ſelfe, what hath hee offered? VVhat doth hee yet offer you? VVhat have you done? Or, what yet doe you? Be wiſe and ponder. Surely God is kind to offer, but hee is juſt to revenge any wilfull contempt of his Offers, with continuance of bitter woe here, or for ever.

5 VVhen he was dead, *The people cryed to the Lord, and ſighed*, ſaith the Text. Such ſobbes in ſorrow were due to them that rejected and would not ſee what God offered them of eaſe. But O comfort! Yet what ſee wee againe? Surely ſaith the Text, *God heard them, remembred his covenant, looked unto them, and reſpected them.* Sweet father, ſo is it ever with thee, juſt to correct, but gracious to give over: not ever offended, but in due time entreated: pitifull, loving, and of endleſſe mercy. Many things more might this Chapter yeeld us, moſt worthy noting: but I remember for whom I write, and would not make the volume great, that I wiſh bought and uſed of poore ones: the abler perſons may have many better helpes. A taſte of the comfort of Gods word, and the uſe thereof, (to incourage to the buying of Bibles and reading of them) is the thing I deſire to give: and that is done, by ſomething upon every Chapter, though it bee not much, fitted, as God enableth me, for the feeling and comfort of them, for whom I labour. Let this much therefore ſuffice upon this Chapter.

CHAP.

CHAP. III.

The chiefe heads of this Chapter be theſe.

The calling of Moſes.
His ſpeech with God.

Moſes kept the ſheepe of Iethro: and is not this a great change, from an adopted Sonne of a Kings Daughter, to become a ſhepheard to a meane man? From the raviſhing pleaſures of a Kings Court, to come to lie under a buſh, and behold but ſheepe? to talke with his flocke, and ſport with his dogge, in ſtead of all hee enjoyed before? To ruffle in his ruſſet, fit for that office, with adieu to garments of former honour? O ſweet experience, if need require, of the eſtate of one moſt deare to God! Sinke not (my heart) ſo low in my body for feare of a change. Feare not that fall, that hurteth not with God. Theſe earthly ſhewes, as the ſhining Sunne, flaſh their beames abroad, and flie upon the ſodaine into the Cloud, as if they had never beene: But thy God is all one with them, and without them: nay, oftentimes more neare thee, the further thou art from them, as this very example may aſſure thee, if thou marke it. For in all the glory of his earthly honour, *Moſes* had not ſuch a conference with his God, as now, that he is a poore Shepheard, guiding & leading another mans flock. *David* by cutting away a peece of *Sauls* garment, made him remember himſelfe a little better: and God many times, by cutting away ſome part of our former eſtate, maketh us profitably feele, what we felt not before, of ſweet conſolation in him, and his heavenly favour, that leadeth into eternall joy, when this life is ended. *Lot* lingred too long before hee would out of *Sodome*, and therefore the Angell caught him by the hand and plucked him away. So ſurely doth the Lord, for the good of his choſen, even catch them and pull them by ſome change of eſtate, when honours continued deceive and draw backe. Then feare not ſuch change (my ſhrinking heart) I ſay againe. For it is no harme, it is but Gods hand that catcheth thy hand, and draweth thee to him. VVe joy in the claſpe of a mortall creatures hand, and how much more in Gods? The King of *Macedon* his Sonne becommeth a Smith, and the rich King of *Sicilie*, *Dionyſius* the younger, becommeth a Schoolemaſter. So, many moe have felt a change, who might be named if need were. This taſte ſufficeth at this time, and I end with this:

Truſt not too much, if proſperous times doe ſmile,
Ne yet deſpaire of riſing, if thou fall:
The fatall Lady mingleth one with th'other,
And lets not Fortune ſtay, but round turnes all.

If the ayre be hot, our heate is leſſe within: if the ayre be cold, it doubleth inward heate. So ſurely worketh adverſity often zeale, when gladſome pleaſures have made us too too cold.

2 *He driveth his flocke to the back-ſide of the Deſert, and came to the Mount of God, Horeb*, as is thought, there to pray and powre out his heart to God in a remote place, begging mercy to his afflicted countrey-men in Ægypt, though never ſo unthankfull and unkinde to him: begging alſo Gods ſweet and comforting Spirit to himſelfe, that by the ſame his heart might bee ſtayed and ſtrengthened in all the changes and chances of this wretched life, ever to be content, ever to be thankfull for good and bad, and ever to ſpend his dayes in the feare and favour of his Majeſty; whoſe ſervice is perfect freedome, and whoſe love is life, joy and felicity for evermore. And ſurely this ſhould we all do both in wealth and woe, thinking no time ſo ſpent, as that which in conference and ſpeech with God we beſtow. But (alas) we doe not. No, in proſperity we are puffed up, and forget to pray; and in adverſity we are too weakly and wretchedly throwne downe, and we cannot pray. Remember *Moſes*, and if thy ſtate ſhould change from Court to Countrey, from glory to obſcurity, and from high to low, never ſo much; draw to the mount *Horeb*, the mount of God, that is, to ſome ſecret, private, and convenient place for that purpoſe: and comfortably, cheerefully, and like a ſtout Souldier of Chriſt, lift up to heaven both heart and hands, eyes and minde, and all thine affections, and ſhake the Throne of thy mercifull God with this or ſuch like prayer; O deareſt and ſweeteſt comfort of my ſoule, my rocke, my refuge, my ſtrength, and my ſtay, I bleſſe thee and praiſe thee, I thanke thee and honour thee, as well for this preſent eſtate of mine, as for any glory that ever thou vouchſafedſt me in this world. And I beſeech thee, deare Lord, that this ſinfull nature of mine may bee ever ſtrengthened to joy in thy good pleaſure, and ſo during the courſe of my dayes to cleave unto thee in love, duty, and all obedience of a true childe of thine, that I may bee made partaker of that true glory, which in the world to come, with thy owne ſelfe, is aſſured in heaven for evermore to all thine.

Amen,

Amen, Amen, my King and my God, bleſſed for ever and ever with ten thouſand ſoules, if I had them:

3 *Then the Angell of the Lord appeared, &c.* To this Angell is given the eſſentiall name of God, *Iehovah*. Therefore certaine it is, that he alſo was God, even our Saviour Chriſt, by whom and through whom the Lord communicateth himſelfe unto men, who otherwiſe could never have any acceſſe unto ſuch Majeſty. And hee is called an Angell, becauſe hee was to bee ſent to be our Deliverer, whereof this deliverance of the Jewes out of Ægypt was ſome ſhadow and figure. *Theodoret* is of the ſame minde, whoſe words are theſe, *Vniverſus locus demonſtrat Deum eſſe qui apparuit. Dicitur Angelus, ut cognoſcamus, quòd is, qui viſus eſt, non eſt Deus Pater: (cujus enim Angelus eſſet Pater?) ſed unigenitus Filius, qui magni conſilii eſt Angelus, qui ſacris diſcipulis dixit; Omnia quæcunque audivi à Patre meo, nota feci vobis. Quemadmodum autem Angeli nomen poſuit, non quidem volens miniſtrorum quempiam innuere, ſed perſonam unigeniti demonſtrare: ſic iterum ipſius tum naturam, tum potentiam prædicat, inquiens ipſum dixiſſe: Ego ſum qui ſum, & Ego Deus Abraham, Deus Iſaac, Deus Iacob, &c.* The whole place, ſaith hee, ſheweth it was God; but hee is called an Angell, that wee might know, that he which was ſeene, was not God the Father: (for whoſe Angell ſhould the Father be?) but the onely begotten Sonne of God, which is the Angell of the great counſell, which ſaid to his holy Apoſtles, *All things which I have heard of my Father, I have declared unto you.* And even as hee gave him the name of an Angell, not meaning therby to note any other Miniſter or Meſſenger, but to ſhew the perſon of the onely begotten Sonne: ſo againe, he ſetteth forth both his nature and power, ſaying, he ſaid, *I am that I am, and I the God of Abraham, the God of Iſaac, the God of Iacob, &c.* *Hillary* alſo ſpeaketh to this effect in his booke of the Trinity. *Gregory* thought it was an Angel in the perſon of God. *Auguſtine* varieth in his opinion, &c. Touching this manner of appearing, it may occaſion us to remember how God uſeth to apply himſelfe unto the purpoſe and intent of his appearing, whenſoever it pleaſeth him to manifeſt himſelfe unto men. For in the Prophet *Eſay*, he is ſaid to have appeared like a Iudge, ſitting upon a high Throne: becauſe as then, the judgement of Iſrael approached and drew neare. At the baptiſme of Chriſt it pleaſeth the holy Ghoſt to appeare like a Dove, becauſe that forme might ſhew the innocency and milde nature of our Saviour. In the Acts of the Apoſtles, like Tongues, becauſe now the tongues of the Apoſtles were to be framed as it were anew: like cloven tongues, becauſe the benefit was to be divided unto all Nations: like fiery tongues, becauſe their ſpeech, by the gracious working of Gods holy Spirit, ſhould hereafter kindle in the hearts of men, as it were a fire, that is, an hot and burning hatred of ſinne, and a love of righteouſneſſe, and all holy obedience acceptable to God. And now here, like a buſh burning, but not conſumed, that it might declare the ſtate preſent of his people of Ægypt, and the condition of his Church unto the end of the world. His people in Ægypt even burning in the furnace of *Pharaohs* cruelty and oppreſſion, and yet not conſumed for all that, through the mighty power and gracious goodneſſe of his ſweet favour that uphold them, yea, multiplied and increaſed them in the very flame of it. His Church militant in like ſort to expect trouble after trouble, and one woe to another, but not to bee overwhelmed and utterly deſtroyed by all the malice of Hell working in wicked inſtruments to the uttermoſt. *Quid ſibi vult ardere rubum, & non exuri? Nempe, Iſraelem Ægyptiorum inſidiis appetitum non eſſe ſubjugandum, ſed adverſariis ſuperiorem futurum:* What meaneth this ſaith *Theodoret* upon this place, that the buſh burned, and was not conſumed? Surely that the Iſraelites beſet with the wrongs of the Ægytians, ſhould yet not bee overthrowne, but even overcome their Adverſaries. *Philo* the Jew in the life of *Moſes* ſaith, there appeared in the middle of the flame a glorious Image, as a manifeſt teſtimony of the preſence of God, &c.

Greg. in præfat. moral. cap. 2. Aug. quæſt. 3. in Exod. & 2. de Trin. cap. 13.

Eſay 6. 1.

Mat. 3. 16.

Acts 2. 3.

Acts 2. 3.

4 When *Moſes* ſaw this ſtrange ſight, he ſaid, *I will turne aſide now, and ſee why the buſh burneth not.* Where we may ſee the good diſpoſition of men and minds governed with Gods feare. They doe not contemne and lightly paſſe over ſuch things as they ſee, but they obſerve and marke, ſearch and ſeeke, what good they may poſſibly draw from them. They are of a docile and apt nature to be inſtructed, when as others, like deafe and dead people, are not profited by any thing, but finally periſh, whatſoever hath beene ſhewed to them by God or man. Learne we by *Moſes*, to doe as he did; and by the other to beware of their dulneſſe.

5 *And when the Lord ſaw that he turned aſide to ſee, He called him unto Him, &c.* No ſooner then can we ſhew willingneſſe to learne, but God is moſt ready to inſtruct and teach. If wee will, hee will ſpeake; and if we will know, he will declare. A ſweet encouragement, ever to be willing to be enformed. And now he is called Lord and God. as you ſee, who before is ſaid to be an *Angell*, as before alſo you remember I noted. *Moſes, Moſes*, ſaith he familiarly and kindly: for it was ever a favour to be called by our names of ſuperiour men, much more of God. *Nathaniel* marvelleth how Chriſt knew him when he ſpake of him, as you reade in *Iohn*: but Chriſt told him, that *before Philip called him, he ſaw him under the Figg-tree*: Our God, to our comfort, knoweth us all, and calleth his ſheepe by their names. Happy are wee, if as *Moſes* here, we may ever be ready to anſwer and ſay, *I am here, Lord*: or as another ſaith, *Speake on Lord*

Iohn 1. 47.

1 Sam. 3. 9. Pſal. 108.

Lord, for thy ſervant heareth: or, as *David* the Prophet ſaith, *My heart is ready, my heart is ready, &c.*

6 Then he ſaid, Come not hither: put thy ſhooes off thy feet: for the place where thou ſtandeſt is holy ground. First, the Lord hath a care of mans infirmity, and is willing to reveale himſelfe as that may endure to behold, not further, leſt man, by his Majeſty, ſhould be oppreſſed, when in his mercy he wiſheth him profited. Therefore, *Come not hither*, ſaith he, reſpecting his weakneſſe. Secondly, he endeavoureth to worke in *Moſes* that reverence and feare which beſeemeth Gods Children, when they approach unto God: which, although no doubt it was in *Moſes* much, yet more & more it is ever neceſſary for all men if they will indeed be touched effectually with that which is ſpoken and done, and be truly humbled to attend and remember. To the ſame purpoſe is that of putting off his ſhooes: for, *Quare juſtus eſt Moſes calceamenta ſolvere? Certe, ut religioſiorem hac ratione illum redderet:* Why was hee bidden to put off his ſhooes (ſaith *Theodoret?*) Even that he might make him thereby more religiouſly affected. It is alſo noted, how needfull it is (if ever we will performe unto God that reverence that is due) to put off that corruption and ſinne wherewith in this life wee are clogged. Which, as the duſt to the ſhooe, and the ſhooe to the foot, cleaveth to us. *For the place where thou ſtandeſt* (ſaith he) *is holy ground.* Not that the place of it ſelfe was better than others, but that reverence and a holy feare was due unto God in that place; both in regard of his incomprehenſible glory, and of *Moſes* owne naturall infirmitie. *Holy*, I ſay, in reſpect of Gods preſence, not otherwiſe: and therefore, nothing here favoureth any Popiſh ſuperſtition falſly aſcribing to places what is not in them. The like you read in *Ioſhua* and *Ruth*, which by this may bee underſtood, even to put away all hindring affections; and to reſigne our ſelves wholly up unto God, to heare and doe his will. This is *to put off our ſhooes.*

Ioſua 5. 15. Ruth 4. 7.

7 Then Moſes hid his face, for he was afraid to looke upon God. At the firſt he was bold, and went towards the buſh to behold this matter: but now hearing that God is there, hee covereth his face, and is afraid: plainly ſhewing, that the more God openeth himſelfe unto man, and the nearer man draweth unto God, the more hee feareth in a holy reverence, as more feeling and finding his owne wants and unworthineſſe to behold ſuch glory. For whilſt wee are farre from God, we can ſay and thinke with thoſe Laodiceans, *I am rich, and increaſed with goods, and have need of nothing*; but if the Lord anoint our eyes with his eye ſalve, then wee change our copy, and ſee, as there is ſaid, that we are *wretched, and poore, and blinde, and naked*: then we pray, that we may have of Gods gold to make us rich, and white raiment, that we may be cloathed, and that our filthy nakedneſſe doe not appeare. Then we cover our face, as *Moſes* did here, and we humbly and modeſtly come to heare him, trembling at his words with a contrite ſpirit: well underſtanding that they are juſtly overthrowne in their owne pride, who raſhly preſume they conceive Gods myſteries with their owne wits.

Apoc. 3. 17.

Eſay 66. 2.

8 Having then thus prepared his ſervant to humble attention, the Lord beginneth his tale, and ſaith, *I have ſurely ſeene the trouble of my people, &c.* Where every word hath vehemency and matter worthy noting. He ſaith, he hath ſeene, he hath heard, and he knoweth: And how hath he ſeene? *Videndo vidi*, ſeeing I have ſeene; that is, *vidi certò & ſeriò*, I have ſeene certainly and ſeriouſly: *verborum enim geminatione, vehementia, certitudo & celeritas ſignificatur*, by the doubling of the word, vehemency, certainty and celerity is ſignified, ſaith a Divine. I have ſeene, and ſo ſeene as that I can no longer hold my peace: yea, I have ſo ſeene, as that I will helpe, and endure no longer. *Vidiſſe enim dicitur cõpaſſionis oculo & miſerationis aſpectu:* For he is ſaid to have ſeene with the eye of compaſſion, & with a mercifull beholding, ſaith *Beda*. And what haſt thou ſeene, Lord? *Even the trouble of my people which are in Ægypt.* Firſt then, trouble and anguiſh is knowne to thee, and there is no ſorrow hid from thine eyes, be it never ſo ſecret and hidden in the heart, incloſed in the breaſt and bowels of man or woman, not daring to peepe out for feare of ſome circumſtance that might increaſe our paine: but yet thou ſeeſt it not ſo that thou wilt redreſſe it, except they be thy people. For ſo thou ſpeakeſt in this place, that *Thou haſt ſeene the trouble of thy people.* If then we would have griefe ſeene and helped, we muſt endevour with all godly care to be thine. Which if we doe, then ſighing and groaning in our ſeverall occaſions, as theſe did, we may be ſure in due time to finde our comfort, as they found. Affliction alſo, we may here learne, doth not ſhew that the party is diſliked of God (as Sathan often will ſuggeſt to men and women that are in trouble:) for God calleth theſe Iſraelites his people, which yet in moſt extraordinary affliction were plunged. He is not as the proud Peacockes of this world, that know a man in a gay coate and an high office, but in poverty and baſeneſſe know him not, though he be moſt neare, yea, almoſt their owne father or mother, ſiſter or brother. But in the pooreſt plight, when the backe is bare, or want of cloathing; the face leane with woe of heart, and quite altered with briniſh teares that guſhed along it, and hath worne furrowes in it, in ſtead of former hue; when the head hangeth for bitter cares, and all the bones are in a manner out of joynt, with racking tortures of bloody tyrants; Then, even then doth the Lord know his, and as ſweetly acknowledgeth them for his owne, as ever in any proſperity that they enjoyed, or the chiefeſt comforts they ever poſſeſſed.

9 From

9 From ſeeing then the Lord commeth to hearing, and ſaith, *He hath heard their cry becauſe of their taskmakers*; telling us, what the prayers of his children are in his eares, even loud cries, and cries that are heard to their good, in Gods due time, and to their adverſaries woe that ſo ſpitefully and wickedly have oppreſſed them. Which if thou wouldeſt in due time conſider, that wrongeſt any man, it would be good for thee, and God is mercifull: if not, conſider the vehemency of his moane that thou ſo dealeſt withall, how God calleth it a *cry*, a cry that awaketh him up unto judgement againſt thee, and thou ſhalt be deſtroyed. Thou art an oppreſſing, vexing Task-maſter, like theſe Ægyptians, and thou ſhalt be deſtroyed, as God is God, without amendment, in the Red ſea, or Black ſea of helliſh deepes: where the torment is intolerable, and from whence no man or meanes can ever deliver thee. Thy will in this world to be gained and gotten with ſuch a price; thinke of it.

10 The Lord is not ſatisfied to have ſaid, *He ſeeth* and *Heareth*, but he addeth the third, *He knoweth. For I know their ſorrowes*, ſaith he. It is our comfort that *he knoweth*, and it may be the wickeds terrour that *he knoweth*. Enough being ſaid of it, I adde but this, he that then ſaw, heard, and knew, is the ſame ſtill: No changeling in love to his deare choſen, no changeling in juſtice to the ſtubborne ſinner: and be inſtructed by it. *Our heavenly Father knoweth what wee have need of*. Here they had need of deliverance; and hee therefore, knowing as well as they, commeth downe to give it them acording to his ſweet mercy. *Deſcendere dicitur Deus per affectum (loco enim non deſcendit) quando favet nobis & auxiliatur, &c. Vel, deſcendere dicitur, inquit* Euſebius, *quando aliquid novum, quod antea non fuerat in creatura humana operatum*: God is ſaid to come downe, by his affection or love (for touching place he deſcendeth not) when he favoureth and helpeth; or, God is ſaid to come downe, ſaith *Euſebius*, when he doth any new thing, which before was not done among men.

11 *Come now therefore and I will ſend thee unto Pharaoh*, ſaith God to *Moſes*, *&c.* God was able to have done it himſelfe, without *Moſes*, or any man: but he will uſe meanes commonly to effect his will; that his mercy and goodneſſe may be ſeene in his creatures; as likewiſe his power and wiſdome, to his great glory. He might alſo have uſed a farre more excellent meanes then *Moſes*: as, ſome King or great Prince in earth, or ſome of his glorious Angels in heaven, (for ſo he did when by *Cyrus* he wrought their deliverance out of the Captivitie, and when by an Angell hee brought *Peter* out of priſon:) but his purpoſe was in their delivery, to make knowne his incomprehenſible power to *Pharaoh* and many more, unto the worlds end. And therefore hee would chooſe no ſtronger a meanes now than *Moſes*, *Iethro* his Sheep-keeper; knowing how apt man is to obſcure Gods glory with the quality of the meanes; and to aſcribe unto the ſecond cauſe, what onely hath beene wrought by the firſt cauſe. Againe, this was a figure that from the ſpirituall thraldome and bondage of death, ſinne, and the devill, he ſhould deliver his people under the Goſpell, not by the helpe of learned Philoſophers, or any glorious worldly Potentates, but by a company of poore Fiſher-men, unlettered and unthought upon in the world.

12 *But Moſes ſaid unto God, who am I, that I ſhould goe unto Pharaoh, and bring the children of Iſrael out of Ægypt?* (Smitten with a ſenſe and feeling of his owne weakneſſe, to doe ſuch a ſervice) which indeed is the very true and right way to make us fit in Gods eyes. For then we flie to him, and by faithfull prayer beg and crave, what in our ſelves we ſee not, till hee give it. Such as are not thus touched and humbled, but ruſh into callings raſhly, preſuming on their owne ſtrength and abilities, daily experiences ſhew, how often God confoundeth them and throweth them downe to their great ſhame. *Who am I Lord*, therefore let us ever ſay, that thou ſhouldeſt thus and thus thinke of me, chooſe me, and take me to that place that I have no ſtrength to manage, and which thouſands of my brethren are fitter for, by ſuper-excellency of gifts than I am? thus ſaid the Kingly Prophet *David* you know, when he looked upon Gods favours towards him; *O what am I and my fathers houſe, that thou ſhouldeſt doe thus unto me?* Now as this is moſt commendable humility in Gods ſervant, ſo is it true and ſound wiſedome not to looke at the honour and forget the burthen, but to ſee the one as well as the other. It was a great honour to be ſent for to ſuch a ſervice: but it was a waighty charge, and a heavy care as well as an honour. What? ſhall I goe to *Pharaoh?* Shall I deliver *Iſrael?* and ſhall I have the leading and government of ſuch a mighty multitude till God hath diſpoſed of them? Why? it is a thing that requireth great ſtrength and many parts that I have not. *O Lord who am I?* may not this then a little occaſion us to thinke of ſpirituall government? for is it ſuch a matter to ſtrive with *Pharaoh* for bodies and temporall ſervitude, and is it nothing to fight with Sathan and the power of hell for ſoules and freedome from eternall bondage? Is it not fearefull, *I will require the blood at thy hand, &c.* As *Salomon* therefore in the temporall charge ſaw a waighty burthen, and thereupon craved wiſdome to be able to goe in and out as he ought before that multitude: ſo ſaw *Ieremy* and *Ionas* a great matter when the one ſaid, *Alas, I am a childe and cannot ſpeake*: and the other flatly fled, & refuſed to goe. Others have done the like, and yet ambition pricketh forward, for all this, many a man: *Simon Magus* would have beene an Apoſtle in power for reſpects, be the charge what

Ezec. 33.
1 King. 3.
Ier. 1.
Ionas 1.
Acts 8.

Mat.27. what it may be that troubleth not him. S. *Peter* jumpeth into danger, presuming of strength, but he faileth and falleth, hee lieth and denyeth and discovereth his weakenesse greatly. Once againe therefore looke we at *Moses* modesty and humility in this place, saying, *Lord who am I?*

Ero tecum. 13 Now see, what this lowly conceit worketh. It getteth him comfort and strength from God; for straight way God answered him and said, *I will be with thee:* as if he should say, look not thou at thy selfe and thy power, but looke at me and my power. And though thou art weake, yet know me to be strong & ever able to strengthen them whom I call to a service, to performe the same. And I doe not say to thee, that I will help thee now and then; but *I wil be with thee*; that is, ever and continually: I will aid thee in this worke, even I, not any Angels of mine, but I my selfe, and therefore feare not. What greater comfort might he wish? And who would not throw himselfe downe thus to bee raised up? or who would not see his owne wants thus to receive grace? Remember how in like sort he comforteth *Ieremy* and *Ezechiel*, with others of the Pro-

Ero vobiscum. phets, also his Apostles, after, in their time, saying: *Bee of good comfort, I have overcome the world; and I will be with you to the end of the world. With God all things are possible, &c.*

14 It contenteth not the Lord to make this mercifull promise of his presence with *Moses*, but hee further assisteth his weakenesse with a signe, saying: *This shall be a token unto thee, &c.* Where we may remember the signes used of God to confirme his childrens faith, sometimes goe be-

Iudges 6. Esay 31. fore, and sometimes follow after. *Gideon* had a signe going before, namely, the fleece of wool, first wet, and then dry. *Ezechias* had the like in the shadow of a dyall going ten degrees back. But in another place the same *Ezechias* had a signe that followed, to wit, when for assurance that hee

Esay 37.30. would deliver Jerusalem besieged by the Assyrians, he said: *This shall be a signe unto thee, O Ezechias, Thou shalt eate this yeare such as groweth of it selfe; and the second yeare, such things as grow without sowing; and in the third yeare, sow ye, and reape, and plant Vineyards, and eate the fruits thereof.* As if he should have said, whereas usually (and by reason) after warre commeth famine, because men cannot husband their grounds; yet it shall not be so with you: but for two yeares the ground it selfe shall feed you, and let this suffice for a signe of hope and comfort against this feare. So in this place, *Moses feare not, for I will be with thee, and for a signe, thou shalt bring them forth and serve me in this Mountaine.* This thou shalt see as truly as I tell thee, and then this will be a signe that I was with thee according to my promise. VVhat a nature now is this in our deare God thus to submit himselfe to mans weakenesse, and in stead of chiding and punish-ing man for it, to helpe it, and stay it with all comfortable tokens and signes? O who would not trust in this God, and beleeve what he promiseth? Nay, who hath not cause, that obserueth these things, to be of the Prophet *Davids* minde? *Blessed is the man that putteth his trust in him.*

15 This, as it ought, contented *Moses*, and therefore, leaving the matter of his owne infir-mity, he casteth his minde next upon the infirmitie of the Israelites, to whom hee must goe. And fearing (lest according to their former backwardnesse, whereof he had tasted) they would stand in doubt of the truth of his authority to deliver such matter from the Lord unto them, hee prayeth the Lord to instruct him what he shall say, if they aske him what his name is? which speech was allowable in *Moses*, because it had relation to others, not to himselfe. For when *Ia-*

Gen.32.29. Iudges 13.17. *cob* would know the Angels name that wrestled with him, for himself, that is, to satisfie his own curiosity, hee was answered, *Wherefore dost thou aske my name?* and it was not told him, yet *hee blessed him*. So *Manoah Sampsons* father asked the Angell the like question, and in like sort was answered, *Why askest thou thus after my name which is secret (or wonderfull,)* and told him not. The reason may appeare in the place, because *Manoah* askes that he might honour him, not with an eye to the profit of others, as *Moses* did here. Therefore the Lord answered *Moses*, and said, I AM THAT I AM: *And thus shalt thou say unto the Children of Israel,* I AM *hath sent me unto you*; That is, the God that is no changeling, but the same for ever; who as he hath done for them and their Fathers very great things, so can he againe, if they will bee obedient to his will, with like power, mercy and goodnesse, deliver them and free them from this bondage wherein they groane, as cruelly vexed and oppressed. See then a sweet comfort in all our feares, even his name I AM. Noting that as he hath beene to penitent sinners, so ever he will be without any change. If I turne unto him, call upon him, and with all faithfull trust of my inward soule depend upon him; I AM is his name, and I may not doubt of him. Have not I my selfe found him sweet, comfortable and good, ten thousand times, as well as other sinners? Have not your hearts beene touched by him sundry times of very good purposes? Hath not another man found him gracious and kind in his worldly estate and advancement to honor, when he might have passed him over, & have had choice enough? So let every man runne over his private favours. How then may ever any of us fall from him without most great reproofe, or ever faint and feare that he will forsake us. I AM, I say againe is his name, and we must be taught by it, that hee is a God without all change, towards such as stedfastly cleave unto him. The Lord then give us use in all our feares of this comfort, strengthen our weakenesse to beleeve, and ever in mercy looke upon us.

16 After

16 After this, he appointeth *Moses* his order of going, and publiſhing this meſſage: to wit, that firſt he ſhould goe to the Elders, and call them together, and make them acquainted with it, before he dealt with the common people. Where wee muſt take the name of Elder for a name of office (not of yeares) for ſo we know the Scripture ſpeaketh. Not ever the oldeſt men beare office either in Church or Commonwealth: but as God giveth gifts, and appointeth in his providence places unto them of government and charge; ſo in regard thereof they are called the Elders, that is, the Rulers and Governours, (though in yeares ſomething young) as *Timothy* and others were. Now marke wee to our good in this, firſt, that under the great tyranny of *Pharaoh*, yet ſome liberty was given theſe Iſraelites to meet for Religion and knowledg, inſtruction and underſtanding, according to the right way which the Lord had acquainted them with; albeit the ſame of theſe Ægyptians was not received nor allowed. And how doth this amplifie the bloody cruelty of Antichriſt, who yeeldeth not ſo much to his fellow-Chriſtians, I meane to people profeſſing Chriſt, (as hee pretendeth he doth) as bloudy *Pharaoh* yeelded to the Jewes, who joyned not in profeſſion with him? Secondly, obſerve the wiſedome, liked and preſcribed of God for a rule ever to guide our ſelves by, and our actions: to wit, when any new thing is to be publiſhed that concerneth any change in the Church or Commonwealth, firſt to acquaint the Magiſtrates, Rulers and Governours with it, to approve our commiſſion and matter unto them with all modeſty, humility, love and care of order and unity; and then with their conſents, approbation and ayde, unto the people and multitude. This is a right courſe, we ſee, and this ſhall have a bleſſing from the Author of it, as here it had. *Then ſhall they obey thy voice, &c. ver.* 18. *id eſt, credent & acquieſcent tibi, ut prudentes, & qui promiſſiones Abrahæ & patribus factas norunt, maximè, Gen.* 15. *Quarta generatione revertentur huc, &c.* That is, they ſhall beleeve thee, and yeeld unto thee as wiſe men, and ſuch as know the promiſes made unto *Abraham* and the Fathers, eſpecially *Gen.* 15. *In the fourth generation they ſhall return hither, &c.* Other vain-glorious, factious, and diſorderly dealings will have their confuſion, and will be ſtrangled with the halter of their owne diſobedience, even in their youth, that is, before they come to any perfection or ripeneſſe. For God is the Author of Order, Government and Rule: who appointed Elders and Superiors for the peace & quietnes of his Church, ever hindred with diviſions & tumults, will have them duly regarded and reſpected as they ought, not as far as we liſt. Think we then of it with a religious feeling, & the Lord give us underſtanding in all things.

17 *Then*, after thus thou haſt acquainted the Heads of the people of Iſrael with it, and they by my working inwardly with them, willing to obey; *both thou and they ſhalt goe to Pharaoh the King, and ſay, &c.* See againe, and ſtill, ſtill, more carefully note it, how God regardeth government. For now *Pharaoh* muſt be uſed as was fit for his place (he being the King of the land in which they were) wicked *Pharaoh*, I ſay, muſt not be diſorderly dealt with by ſuch as live under his government, and within his Territories, although ſtrangers, and not his naturall Subjects: how much leſſe then by naturall Subjects: But hee muſt be gone unto with all duty, and acquainted with all reverence, with their deſire: that neither themſelves may be judged factious, neither others by their examples moved to any diſorder. They muſt acquaint him with the Author of this deſire, not their own heads luſting after deſire of liberty or novelty, but the Lord God, that is, that Lord which is God, and that God which is the Lord and Lord of Lords, to worke ſome touch in *Pharaoh* of feare. Secondly, the Lord God of the Hebrewes, that is, that hath ever had care of them, and dealt for them as ſeemed good to his wiſedome. For as *Theodoret* writeth upon Exodus: *Cùm Deus prænôſſet contumaciam Pharaonis, cur ab initio non punivit illam? Cum Deus bonus & humanus ſit, non vult punire ex ſola præſcientia, ſed expectat operum conſummationem, & ita omnibus oſtendit quam juſtè puniat. Alioque etiam longe æquius eſt Pharaonis nequitiam patefieri, quàm Deum crudelem appellari. Nam ſi puniveſſet antequã redarguiſſet, crudelis utique viſus eſſet & iniquus. Nunc autem perſpicitur Dei longanimitas, & Pharaonis impietas atque feritas convincitur.* When God did foreknow *Pharaohs* hardneſſe of heart, why did hee not from the beginning puniſh him, but that of his goodneſſe and gentleneſſe, out of his onely præſcience he would not puniſh, but expect the end of our workes, thereby ſhewing to all how juſtly hee puniſheth. Otherwiſe it were farre more juſt to lay open the wickedneſſe of *Pharaoh*, than call God cruel. For if he had puniſhed before he had reprehended, it would have ſeemed cruell and unjuſt; but now Gods long ſuffering is perceived, and *Pharaohs* impiety and cruelty convinced. Thirdly, that their ſcope was Religion, not rebellion, nor any undutifull practice againſt the State. Shall not this move us to reverence authority, when God thus notably ſheweth his liking of it? It is enough in this place, if God be with us. Laſtly, obſerve the long ſufferance of God, who though by this *Pharaoh* very much offended, yet before he will ſmite, he will admoniſh, and doe all things ſo as his owne heart ſhall teſtifie his owne inexcuſable wickedneſſe. Certainly even thus the Lord dealeth with our ſelves, if we had eyes to ſee it, ſtill forewarning and calling to a touch, before hee determine judgement and juſt deſtruction. His Preachers and his Prophets, his rods and his croſſes, his favours and bounties be all admoniſhers of us to avoid his wrath.

18 *But I know that the King of Ægypt will not let you goe, but by ſtrong hand. Therefore will I ſtretch out my hand, and ſmite Ægypt with all my wonders which I will doe in the midſt thereof: and after that ſhall he let you goe.* How well doth the Lord ſee, what the wicked think is ſecret and hidden? to wit, their thoughts and purpoſes, their diſpoſitions and nature: yea, before themſelves know what they will doe, he knoweth, and ſhall not this move them? Their ſtubborne and ſtiffe hearts contemning admonitions, and all means of their reformation, the Lord knoweth and ſeeth before. How may this comfort the zealous Miniſter, that is wearied and waſted with longing after the life of them that wiſh his death, with praying, entreating, and crying upon men for their good, that they would hearken and conſider, that they would be reconciled to God, and ſave their ſoules? I ſay, how may this comfort him, that this blockiſhneſſe and hardneſſe, this ingratitude and unkindneſſe of theirs was knowne to the Lord ever? And therefore to content himſelfe, that he hath given warning like a faithfull Watchman, that hee hath loved like a faithfull Paſtor, and endevoured their good, as a true Miniſter: leaving the Lord, now, to his further pleaſure, even to ſtretch out his hand, and to ſmite ſuch *Pharaohs* with their *land*, that is, their poſſeſſions and goods, their friends and aſſociates, as here he did: for till *Pharaoh* feele it, he will not think of his might. The Preacher ſpeaketh in the aire, the friend privately loſeth his labour and honeſt advice: *Pharaoh* feeleth not, but thinketh himſelf wiſe, & them fools. Their love returneth therefore into their own boſome, being noted in Gods Book for a witneſſe againſt them: and that ſweet comfort ſheweth it ſelfe to bee taken hold of; We are a ſweet ſavour to the Lord in them that periſh. After this, conſider with your ſelf here again, in that it is ſaid, *Pharaoh will not let them goe, but by ſtrong hand:* How farre more eaſie is it to come into Ægypt, than to get out? So it is aſſuredly a ſmooth way to hell, by many pleaſant delights: but to returne and give over the ſinne once entred into, to forſake that pleaſant way: This is a worke, this is a labour, nay this is a grace indeed. Any man may leap into a pit at his pleaſure, but he muſt come out with more difficulty, if ever he come out. Therefore, in my conceit, the good woman dealt wiſely with the Frier that ſollicited her to ſinne, and told her he would ſing and ſay prayers for her that ſhould cleanſe her from all her offence, and deliver her preſently out of Purgatory (if ſhe ſhould happen to dye whilſt he was alive) when ſhe appointed a pit to be digged in the way where the Fryer ſhould come in the night, and to be covered with ſome graſſe that it might not appeare: into which, as ſoone as ever the Fryer came, he fell: and not able any way to get out againe. Anon when he had cooled himſelfe well, the woman came alſo, as though ſhe had come to meet him, to whom the Frier pittifully complaineth, that he was fallen into that pit, there, and could not get out; praying her to uſe ſome meanes for his deliverance. But ſhe wiſely told him, he ſhould remember what he ſaid unto her, to wit, that out of the pit of Purgatory he could ſing her or any that ſhould offend with him: and now there was a good place to try the power of his Muſick and Songs, that ſhe and others might beleeve him the better. If he would have his Porteſſe ſent for, ſhe ſaid ſhe would, but other help he ſhould get none of her: and ſo ſhe left him to ſing himſelfe out, if he could. So ſlight a matter made thoſe Hypocrites then of fearefull ſinne, eaſily purged and eaſily pardoned, were it never ſo wittingly and wilfully committed. But this figure of the hardneſſe to get out of Ægypt when once they were in, may ſhew us, as I ſay, apparently the contrary, and give us juſt and good cauſe to beware of ſin. The devill is not ſuch a fooliſh fowler, to let ſlip eaſily the bird he hath caught. Every mans owne experience telleth him how hard it is to leave a wonted wrying from the right way: and God grant we may thinke of it.

Verſe 21. 19 Laſtly, the Lord addeth, that *He would make them favoured of the Ægyptians: ſo that when they departed, they ſhould not go empty, &c.* Where to our comfort we ſee that all hearts are in the hands of God, even as the Rivers of water: and that he turneth them hither and thither at his pleaſure. He can make them love, hate they never ſo much: and they ſhall not be able to withſtand his will. Yea, he can make them ſo love, that fruits from thence ſhall flow to his people, of their love even as he beſt liketh. Be they jewels of ſilver, or jewels of gold, Raiment, or any thing needfull and wiſhed, they ſhall grant it and lend it, give it or ſend, with a favour, with a love, and with ſo willing a mind, as the party taking needeth to wiſh. This ſhall the Lord doe by a ſecret power of working grace and favour for his people to their good. This was that which he did for *Iacob*, the father of theſe Iſraelites: when *Laban* angerly purſued him, the Lord changed his heart. To *Iſaac* and *Abraham* before, the Lord gave favour in ſeverall places; To *Ioſeph* the like, to his owne comfort, and the good of many. And this is it which the Pſalmiſt affirmeth: *The Lord gives grace and worſhip, & no good thing ſhall he with-hold from them that live a godly life.* This is it which all of us have taſted of, even in our ſelves: and God make us thankfull. Thus may we profit by this Chapter.

CHAP.

CHAP. IV.

The generall heads of this Chapter are chiefly these:

Moses his power to worke miracles.
His excuses not to goe into Ægypt.
His comming to Ægypt at last.

BVt loe, *they will not beleeve me, said Moses, &c.* See first and formost the ingrafted weakneſſe of mans nature, when any great or difficult thing is to be taken in hand. It is ever fearing and doubting, ever quaking and ſhaking, ever caſting of perils, more than ſtand with that prompt readineſſe and willingneſſe which ought to be in all the ſervants of God, when he their Lord once ſpeaketh, and ſaith, *Doe this*. Such feare as this was in *Ionas*, when he was commanded to *Ninive*: in *Ieremy*, when hee was cauſed to propheſy; and in many others. Secondly, obſerve in theſe words alſo, what a powerfull pul-back even to the beſt minds, incredulity and crookedneſſe in the people is. Surely it pierceth deepe, and woundeth ſore, as you ſee in this place. For even the feare of it here daunteth *Moſes*, a man of ſuch faith, a man of ſuch grace, as we reade before this he had ſhewed himſelfe to be. What will it doe when it is not feared but found; not ſuſpected, but tryed and taſted of every day? Let that great Prophet of the Lord tell us, whom it ſo wounded, that he ſate him downe, and deſired to dye to be out of woe, ſaying, *It is enough Lord, now, it is enough; take my ſoule, for I am no better than my Fathers*. Let *Eſay* againe another famous Prophet witneſſe, whoſe words ſhewed woe, when hee ſaid and wrote, *Who will beleeve our report? and to whom is the arme of the Lord revealed?* as if he ſhould have ſaid (Alas! alas!) what comfort have we when ſo ungratiouſly our preaching is rejected, and the comfortable tidings of Jeſus Chriſt not beleeved? Let the ſighes of *Ieremy*, and the groanes of his ſoule, when he cryes *Ah Lord, &c.* witneſſe the like alſo to all readers: but moſt wonderfully, that ſpirituall battell that he tooke ſuch a fearfull fall in, as that hee ſaid, *I will not make mention of him, nor ſpeake any more in his name*: O fiery dart then, and piercing ſtroke to a tender heart of fleſh that meaneth well! an untoward and froward people, when ſo great a Prophet thus is ſhaken by it. I need to purſue this matter no further, wee ſee enough: yet could I remember you of other Prophets alſo, and many moe deare children of God, faithfull members and miniſters in the Lords buſineſſe, whom yet crookedneſſe of the people hath mightily agreeved, diſcouraged and diſmayed: yea it cauſed a ſigh in our very Saviour from the roots of his heart, that the people he ſpake unto, ſo fitly might be reſembled to children complained of for not dauncing when they were piped unto: not lamenting when they were mourned unto, &c. Conclude we therefore what we ſee here, the effect of incredulity in the people, to be bitter to the Lords Meſſengers, ſent or to be ſent unto them for their good. But ſo ſee we it, that our ſelves avoid it, and both day and night pray againſt it, remembring alwaies, as deare children, the Apoſtles words to the Hebrewes: *Obey them that have the overſight of you, and ſubmit your ſelves: for they watch for your ſoules, as they that muſt give accompts, that they may give it with joy, and not with griefe, for that is unprofitable for you, &c.* The like Scriptures there are many moe, all which may comfort us if we obey them, and juſtly judge us unto the Lake of Hell, if wee contemne them. God that biddeth will never be abuſed finally, but will repay. *Ionas* had rather commit himſelfe to the wide ſea and raging gulfs, than goe to preach to a people that he could conceive no hope of, that they would beleeve and be turned to God.

Ionas 1. Ier. 1. Heb. 11. 1 King 19. Eſay 53. 1. Ier. 20. 9. Micah 7. 1. Mat. 11. 17. Heb. 13. 17.

2 This infirmity in *Moſes* the Lord mercifully cureth, when in juſtice hee might have rejected him for it. So good and gracious is our God. He cureth it by a power given him to work miracles ſo great and fearfull, that if not to move *Pharaoh* to true repentance, yet abundantly to ſhew his authority from God to conduct that people, they ſhould ſuffice. *His rod is turned to a Serpent, and back again to his owne nature. His hand put into his boſome is become leprous, and by and by whole again. The water is turned into bloud, and other great things wrought when he came before Pharaoh.* Thus can the Lord; and thus will the Lord enable ever to the worke that hee appointeth and calleth unto. A great comfort to Magiſtrates and Miniſters, it it bee well conſidered.

3 Then flyeth he to another excuſe, and ſaith, *he is not eloquent*. But the Lord alſo provideth for that, as you ſee in the Text, and promiſeth helpe: Still ſo weake and wayward is man, and ſo good and gracious is God. The Jews have a tale amongſt them, how *Moſes* came by this infirmity of ſpeech: And ſay, that when he was a child, and brought up by *Pharaohs* daughter before her father the King: the King playing with him, and offering him his golden crowne, the child tooke it, and threw it under his feet: wherewith the King being offended, and ſome lookers on judging it fatall (as if that Child ſhould overthrow the King) the Nurſe to ſhew the

Childs want of wit, put an hot coale to his mouth, which hee ſtraight licked with his tongue, and ſo hurt his ſpeech. But the Scripture telleth us not any cauſe, and therefore ignorance is beſt. *Theodoret* upon this place writeth, *Cum omniũ Dominus Moſis miniſterio uti velit, cur tardioris linguæ fecit illum, &c. Quia hoc Potentiam Divinam magis illuſtrabat. Quemadmodum enim Piſcatores, Publicanos, & Cerdones veritatis prædicatores, & doctores pietatis creavit: ſic per vocem infirmam, & linguam tardam confudit ſapientes Ægypti.* Seeing the Lord of all other would uſe the miniſtery of *Moſes*, why did he make him ſlower of ſpeech than any other, but that it might the more illuſtrate the divine power? for as he did make Fiſhers and Publicans to be Preachers of the truth, and doctors of piety, ſo by a ſlow and weake tongue he confounded the wiſdome of the Ægyptians. This rightly we may note, that God chooſeth men in mans eyes not ſo fit, that his glory may more appeare: and therefore take we heed how we cenſure our Calling for ſome defects, ſince God could have made *Moſes* eloquent, and did not. In our owne ſtories, how Maſter *Tindal* complained for want of utterance we ſee: and yet what a notable member and Martyr in Gods Church was he?

4 Laſtly, when theſe excuſes ſerve not, *Moſes* breaketh out even to an height of weakneſſe, and *prayeth him to ſend ſome other.* A ſtrange thing that a man ſo full of Gods Spirit, after ſuch comforts, ſhould yet be ſo backward. But this is, againe I ſay, the mighty diſcomfort of incredulity, and want of the taſte of good things: when a man, before he goeth to doe his meſſage, cannot conceive that his ſervice ſhall prevaile. And I would all Gods people might marke it with feeling: for then ſhould they ſee how Preachers hearts conſume to duſt within them, by griefe conceived of backwardneſſe, and waywardneſſe, and incredulity of their hearers, to whom God hath ſent them. O! it biteth and wringeth day and night, it lyeth gnawing and grinding the whole inwards, when others comfortably feed upon joy and mirth. It maketh a great Prophet fearfully to paſſe the bounds of patience, and forget himſelfe. For, *Curſed be the day wherein I was born,* (ſaith that worthy *Ieremiah*) *and let not the day wherein my mother bare me, be bleſſed. Curſed be the man that ſhewed my Father, ſaying, A man-child is born unto thee, and comforted him. And let that man be as the Cities which the Lord hath overturned, and repented not: and let him heare the cry in the morning, and the ſhouting at noone-tide, becauſe he hath not ſlaine me, even from the womb, or that my mother might have been my grave, or her womb a perpetuall conception. How is it that I came out of the womb to ſee labour and ſorow, that my daies ſhould be conſumed with ſhame?* Ier.20.14. 15 16 17 18

And ſhall this be good for ſuch people as cauſe it, thinke you? No, no, ſaith the Lord: But *Obey them that have the overſight of your ſouls, as they that muſt give accompts; that they may give it with joy, and not with griefe; for that is unprofitable for you.* Unprofitable for you, I ſay again, and marke it. Now then mourneth the Preacher: but the day commeth when ſuch hearers ſhall mourn, yea roare and cry in the wound of their conſciences for ſuch diſcomforts given to Gods Meſſengers ſent unto them. O what are we in this age, to *Moſes* the great Servant of the Lord? And yet hee, for feare of this, is ſo out of heart, that hee prayeth God plainly to ſend ſome other. We feare it not, but feele it, finde it, and ſee it: and have not the Spirit in ſuch meaſure as *Moſes* had. Alaſſe! how can it bee, but ſometimes our weakneſſe ſhould appeare? Heb.13.17.

5 Doe we not juſtifie *Moſes* in this? No, the Lord doth not juſtifie him, and therefore we cannot. For, *Then the Lord was very angry with Moſes,* ſaith the Text: not angry onely, *but very angry.* So that we ſee moſt apparently here, that there muſt be a meaſure, at leaſt, in our paſſions and tenderneſſe: or elſe God is provoked to great anger. If the Lord appoint us, we muſt goe: if we feare or find diſcomfort we muſt beare, and continue ſtill obedient to God in our ſervice, who will give an iſſue to his pleaſure. And in the meane time, to our unſpeakable comfort, hath ſaid, *That we are a ſweet ſavour to him in them that periſh.* Yet the Lord caſteth not away his ſervant for all this: but telleth him again, that *Aaron ſhall be his Spokeſman to the people, &c.* Setting the authority in *Moſes*, and making *Aaron*, as it were, his Interpreter. Not unlike that example of *Flavianus* in the Hiſtory of *Theodoret.* Moreover, ſaith he, *Thou ſhalt take this rod in thine hand, and doe miracles.* Where we may not dreame of any vertue in the rod, but caſt both eyes and heart upon God: who is able to make his ſervant with a poore Rod, to match a Kings glorious Scepter. Verſ.14. Verſe 16. Lib.4. Cap 25. Verſe 17.

6 Then *Moſes* yeeldeth to Gods commandement, *and returning to Iethro his Father in law, prayeth him to let him goe, &c.* Yeelding us therein theſe obſervations: Firſt, that hee will give no offence to *Iethro*, by departing, otherwiſe than was fit: Servants & ſubjects may profit by it. Secondly, he concealeth as it ſeemeth the matter from him: leſt to a man not ſo fully yet taſting heavenly things, it might ſeeme unlikely, and ſo he be aſſaulted with new pulbacks. Thirdly, he delayeth not, but ſpeedily addreſſeth himſelfe to his buſineſſe. And laſtly, though outwardly he appeare but the ſame man, yet inwardly he hath thoughts concerning Gods glory, which is a very patterne for all good hearers of Gods Word. Verſe 18.

7 *Iethro* hindreth not, though no doubt it was to his great griefe (according to nature) to part with him and with his daughter, and their children. So is it every one of our duties to

to yeeld unto the will and working of God in all things. For his we are, and for his glory and ſervice wee have beene created: where, when, how, and how long, they are circumſtances knowne and directed by him ever to the beſt, if we beleeve and obey. *Moſes taketh the Rod of God in his hand*, ſaith the Text, *his wife and his ſonnes upon an Aſſe, and away he goeth.* Huſbands, ſee the heart of a good man, to have his Wife and Children with him. Wives and Children, ſee a duty due, to be followers willingly of their husbands or fathers calling, even into any country. And when I looke at his Rod, me think I ſee lively little *David*, marching cheerfully with his ſtaffe and ſcrip againſt huge *Goliah*. Good Lord! what weapons were thoſe againſt him, then, in mans eyes; or this ſtaffe now in *Moſes* hand, againſt mighty *Pharaoh* of Ægypt; But God is the ſame, both here, and then, and for ever; ſtrong in weakneſſe, and able, as I ſaid before, to match a Kings Scepter with a ſtick, or a ſtaffe, or a ſtone, or a word, in the hand or mouth of one ſent and appointed by him, unto his Glory. Bleſſed bee his Majeſty for evermore for his goodneſſe: Amen. And deare Lord, give faith to depend upon thee in all comfort, whenſoever thou calleſt to any duty, not looking to our ſelves, or ſecond meanes; but above all, and over all, at thy mighty power, that ſhalt ever give teſtimony, as in theſe examples, of thy ſtretched-out arme in the midſt of weakneſſe and contemptible ſhew, to effect thy will. *Bleſſed is that man*, ſaith the Kingly Prophet *David, whoſe ſtrength is the Lord, and in whoſe heart are thy waies. I will love thee dearely, O Lord, my ſtrength: For thou art my Rocke and my fortreſſe, and he that delivereth me, my God and my might, my ſhield and my buckler, tha horne of my ſalvation and my refuge, in thee will I truſt, &c.* Goe wee then forth, if the Lord ſo call againſt the States of this earth, armed but in ſhew, as *Moſes* was, or little *David:* and wee ſhall taſte the ſtrength of the Lord, to his glory and our comfort, as they did.

Verſ. 20.

Sed Deus eſt idem, qui fuit ante, mihi.

Pſal. 18. 1, 2.

8 *And the Lord ſaid unto Moſes, when thou art entred and come into Ægypt againe, ſee that thou doe all the wonders before Pharaoh, which I have put in thy hand: but I will harden his heart, and he ſhall not let the people goe.* This was done, that the Tyrant might ſee by theſe mighty works, how he had not to doe with man, but with God, and ſo be void and naked of all excuſe. But this, that the Lord ſaith, *He will harden his heart*, troubleth ſome: and they ſeeke to temper it according to their fancies, leſt it ſhould ſeeme injuſtice in the Lord; firſt to harden, and then deſtroy: not remembring what the Apoſtle ſaith, *God will have mercy on whom hee will have mercy, and whom he will be hardneth.* And if any object and ſay, why doth hee then complaine? for who hath reſiſted his will? His mouth is ſtopped by the ſame Apoſtle, in the ſame place with this, *O man, who art thou that pleadeſt againſt God? Shall the thing formed ſay to him that formed it, why haſt thou made me thus?* Noting, that no reaſon is to be demanded above Gods will: for who will goe farther, ſhall taſte the reward of his raſhneſſe, and the Majeſty of God ſhall over-whelme him. *Hath not the potter power over the clay, to make of the ſame lump, one veſſell to honour, and another to diſhonour?* And ſhall leſſe authority be given to God? Ask the Potter a reaſon, and it is but his will: and yet duſt and aſhes will demand more of God. Againe, if we be all of one Lumpe of corruption (as we muſt needs confeſſe we are) if it pleaſe God to exempt ſome from the death due to ſinful wretches, doth he any wrong to others that he vouchſafeth not the ſame unto, leaving them but to their owne natures? No, hee may doe with his owne as it pleaſeth him, and what he doth ſtill is juſt, holy and good. Let the wicked then accuſe themſelves, and not God: for ſtill in themſelves they ſhall find the cauſe, if rightly they look into their owne will.

Exod. 33. 19. Rom. 9. 18.

How God calleth his church.

9 It followeth in the Text: *Then thou ſhalt ſay to Pharaoh, thus ſaith the Lord; Iſrael is my Sonne, even my firſt borne. Wherefore I ſay to thee, let my Sonne goe, that he may ſerve me: if thou refuſe to let him goe, behold, I will ſlay thy Sonne, even thy firſt born.* Mark then the Title God giveth to his Church, and meditate on it earneſtly. He calleth it *his Sonne*, yea, *his firſt borne*, noting therein to all fleſh, that it is to him as a man-child to the Father, yea, as *the firſt borne*, which commonly is loved moſt tenderly, and in greateſt honour. Now then thinke with your ſelfe, what heart is in you to the fruit of your body, and to your firſt borne: think how you could endure to ſtand and looke upon the abuſe offered by any to the whole or any part: as to ſee but a leg or an arme cut off injuriouſly by bloody butchers, and then thinke of God to his Church, and every part of it: whoſe affection ſo much excelleth yours, as God excelleth man: and holineſſe and perfection, miſery, ſinne, and corruption. What a comfort is this, when the devill roareth, and Tyrants (his inſtruments) rage, breathing out bloud at their noſtrils, and nothing but death and deſtruction at their mouthes, with furious phraſes and ſpeeches of pride, as though there were none that could ſtop them, or controule them in what they will? Think on the difference of God and man in this point, that many harmes may be done to our Sonnes and our firſt borne, which we ſee not, neither know of, and therefore at the inſtant feele not any ſuch touch for it, or by it: But God ſeeth ever and every where all actions, all intendments and purpoſes, all thoughts and ſecret attempts whatſoever, and ſtill is above man in his tenderneſſe of love to his ſonnes and children, as farre as God excelleth duſt and earth and ſinne and corruption, as

I ſaid. O, what a touch give theſe raging cruelties, then, againſt his Church unto him? What a feeling hath he of them, and how doe they pierce his gracious bowels, wherein he hath wrapped up his people as his ſons and as his firſt borne? Still think of your ſelfe, what heart would be in you, and then try the difference of God and you. But, you will ſay unto mee, it is comfortable to conſider this tender love that you note indeed: but why then doth God ſuffer ſuch injuries and oppreſſions, being able to avert them, as man is not, for the moſt part. This is the love of a Father, that he neither can ſee nor ſuffer to be done to the child he loveth, any outrage and cruelty, his power being able to ſave his child from it. To which if I anſwer, I muſt pray you to continue even ſtill in your own reſemblance, and to tell me if you daily ſee not moſt tender Fathers, perceiving cauſe for a further good, to ſuffer their children to lye in priſon, to bee toſſed in law, to be ſchooled many wayes by ſuffering want, and biting upon the bridle for a time; and yet in the midſt of all theſe things have an eye to them, a love to them, and a ſetled purpoſe, (when they know themſelves and their ſtrength, the world and his practices, men and their humors, and many ſuch things, not otherwiſe of many well learned, often, but by theſe meanes,) then to ſet hand and to help them; that then a love may be knowne a love, and a good a good, with a lively taſte, in compariſon of that which would have beene, if ſooner the father or friend had ſtepped in. So, ſo is it with the Lord for our capacity, (though indeed no compariſon betwixt him and us) He knoweth his times and turnes, and our wants perfectly, fitting the one to the other moſt mercifully, that both our corruption and his goodneſſe may beſt appeare to the greateſt benefit unto us. Therefore let him alone in his owne waies, and
Pſal. 17. 14. tarry we, as the Pſalme ſaith, his bleſſed leaſure, *Be ſtrong, and he ſhall comfort our hearts, and put we our truſt ever in him.* Of the earthly father or friend the Proverb ſaith, well hee may ſee his childe or kinſman need, but he cannot endure to ſee him bleed. So our ſweet God, well hee may ſee us humbled, and ſchooled, and tamed and wained from the love of this wretched world, but undone and caſt away finally and for ever, he cannot endure it, he will not ſuffer it, hee will not ſee it. O bleſſed be his Name for ever and ever for it! Have this in your remem-
Verſe 22, 23. brance therefore as a ſweet comfort, the occaſion of this Note. *Iſrael is my ſonne, even my firſt borne.* And therefore tell *Pharaoh*, he were beſt take heed what he doth: for I will make his ſonne and firſt borne feele it, if he hinder mine, and will not let them goe to ſerve mee. The world you know contemneth and deſpiſeth us, counting us the refuſe of the people, and what may bee baſe or vile: but this love is life, and this regard with God is honour moſt high: in the comfort whereof, wee may ſup up theſe earthly ſcornes, if his Grace be with us. The Pro-
Eſay 43. 1. phet *Eſay* in his ſpirit taſted this, when ſo ſweetly he propheſyed and publiſhed (to this day to be ſeene and heard) *Thus ſaith the Lord that created thee, O Iacob, and he that formed thee, O Iſrael, feare not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou paſſeſt through the waters, I will be with thee; and through the flouds, that they doe not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee. For I am the Lord thy God, the holy One of Iſrael, thy Saviour: I gave Ægypt for thy ranſome, Ethiopia and Seba for thee, &c.* Reade the Chapter your ſelfe, and I ſtay here.

Verſe 24. 10 Now ſee an accident in the way. *When Moſes was in his Inne, the Lord met him, and would have killed him.* That is, by either a ſore ſickneſſe, or ſome other way, the Lord made him know his wrath conceived againſt him: as alſo the cauſe, to wit, the omitting of the circumciſion of his ſonne, as by the event wee may ſee: although it be not expreſſely named. Where, to our profit, let us ſtay a while, and conſider divers things. Firſt, why *Moſes*, ſo well acquainted with the law of God in this behalfe, ſhould omit or neglect to doe it. And, for anſwer hereunto, marke with your ſelfe, how, of two ſonnes which *Moſes* had, and carried with him, the circumciſion of one is onely here mentioned: whereby you may well ſee, the other was before, and already circumciſed, or elſe Gods wrath would not have ſtayed in this place, upon performance of duty onely to one. Now the one hauing before beene circumciſed, why ſhould he not have done the like to the other, but that (out of all queſtion) his wife being not ſoundly perſwaded in this point, tooke offence at the firſt, grew unquiet, offered unfit ſpeeches, and haply ſtirred up her father alſo, *Iethro*, to joyne with her to rattle *Moſes* for ſuch cruelty (as they eſteemed it) to his ſonne. Whereupon the good man, mild and ſoft of ſpirit, in humane frailty choſe rather to forbeare the ſecond ſonne to have his peace, than to circumciſe alſo him, and pleaſe God. A notable example to teach us this doctrine, how needfull it is even to the great Doctors and Divines, to the great Maſters and Teachers, and rulers and leaders of others, ſtill continually to be underpropped and held up by Gods powerfull ayde and bleſſed Spirit, in their duties: when as otherwiſe, even they, I ſay, that ſeeme ſo ſtrong, play *Moſes* part here, and faint in the way, to the offence of God, and danger of themſelves. Nay, if *Moſes* faint, how much more fall they flat downe, that never had ſuch meaſure of grace as *Moſes* had? Pray therefore, and pray continually for increaſe of ſtrength, for courage and fortitude, for conſtancy and power, to repell all the darts that Satan ſhall throw at us: and prepare we to buckle with men and women and devils that ſhall aſſay to quench or coole our zeale in our places, and to bring us to omit this and

that,

that,and every day ſomewhat which God expreſſely requireth,and will not abide to bee omitted. See, you diſcouragers and diſcomforters of Gods ſervants in neceſſary duties, what venome is in your darts, and poyſon in your doings. *Moſes* (this great man) is overcome and brought into danger by them: and, O, how ſhall a thouſand others of farre weaker ſtrength be turned out of the way by you? Will God be angry with *Moſes* for yeelding? and ſhall you ſafely eſcape, that are the cauſes of his ſinne, the cut-throats of his zeale, and the overturners of his well-doing? No, no, aſſure your ſelves the wrath of the Lord ſhall conſume you,when it hath profitably corrected his childe, unleſſe you repent and leave off ſuch deviliſh dealing. See you alſo, you brawling and unquiet women, what your ignorance and obſtinacy bringeth your husbands unto, though they be (as *Moſes*) holy and vertuous? they cannot ſerve God aright for you, they cannot doe what God requireth,but you breake their hearts, you coole their zeale, you turne them out of the way, and in the end you bring them to a fearefull danger of Gods deſtroying of them. For the Lord met *Moſes* here, *and would have killed him*, ſaith the Text. *Verſe 24.* Shall this ever bee unpuniſhed in you? no; your husbands ſhall bee ſchooled for their frailty, and you ſhall bee conſumed for your arrogancy, ſo proudly and ſo diſobediently contemning both their religious inſtructions, and holy actions. If GOD bee with you, this will bee a warning.

11 *Then Zipporah tooke a ſharpe knife and cut away the fore-skin of her Sonne.* *Verſe 25.* The two things that here might be conſidered, (namely, the doctrine of Popery concerning the danger of children dying unbaptized,and ſecondly of ſuch an abſolute neceſſity of Baptiſme,as that women muſt adminiſter it in time of ſuppoſed need) I forbeare to ſtand upon now: I have ſufficiently touched them in my Notes upon *Geneſis*. Therefore doe but remember with your ſelfe (touching the firſt) that we make a great difference betwixt want of Sacrament, and contempt of the ſame; contempt, damning; and want, not, through the ſtrength of Gods promiſe; meaning, by want,when God ſo preventeth by death, that it cannot be had, according to the manner allowed in the word. And, touching the ſecond, obſerve, that this act of *Zipporah*,here,in circumciſing her childe,was meerely extraordinary, and doth no way warrant women to baptize now a dayes. Her bitter words to her husband (that he was a *bloody huſband* to her)ſhew but what ſpeeches are often given by women that have their tongues a little too much at liberty. His wiſedome,in not anſwering her, is to this day his praiſe; and her fact her fault, in ſo undutifully ſpeaking. Let this ſuffice for this Chapter: and now reade the Text over in your Bible,and ſee how theſe Notes have helped you. My drift you ſee, and I leave it to God. I would have all men inconraged to reade.

CHAP. V.

The chiefe heads of this Chapter are theſe:

The comming of Moſes and Aaron to the King.
The grievances of the people.
Their impatiency.

TOuching the firſt, here wee ſee,that, although *Moſes* was very backward a while to obey God, and goe to this King upon this errand; yet at laſt he yeelded: faith overcame feare, and all conceits ſtooped to the obedience of God. A happy thing! and happy is that man and woman ever,which can likewiſe ſay truely, I have had my feares and fancies, mine errours and mine ignorances, my pride and my prejudice againſt that which was good and right, but they are all gone (I thanke God,) and I much joy that they are gone, as likewiſe that I am now ſincerely his whoſe I ought to be,and in this obedience doe not doubt but I ſhall end my dayes,by his grace.

2 Wee may againe thinke here, why God ſhould thus ſend *Moſes* and *Aaron* to pray deliverance for his people, when he was able with out-ſtretched arme to have delivered them at his pleaſure? and we may anſwer our ſelves in this ſort,even for the reaſons following,and ſuch like. Firſt, that theſe ſundry bickerings with this Tyrant for his Church might notably ſhew his love and affection to his Church, which is every mans great and ſpeciall comfort. Secondly, that patience might bee taught by this example to all Gods Children, if their troubles and oppreſſions receive not an end by and by. Thirdly, he thus taketh all excuſe from this obſtinate enemy (a thing of good uſe, if we obſerve it.) For even as here by *Moſes* and *Aaron* the Lord dealt with *Pharaoh*; ſo by his Miniſters ſtill the Lord dealeth with us: leaving us as naked without excuſe, if we continue diſobedient,as ever he did *Pharaoh*. Fourthly, hee thus diſcovereth the great darkneſſe of our underſtanding untill it bee lightned, and the damnable waywardneſſe of our will, till it be changed by him. Fiftly and laſtly, by this manifeſting of the enemies malice,

malice, he openeth (to our unſpeakable comfort, and ſo of his Church unto the end,) what a victorious hand he hath to ſave and deliver when and whom he ſhall ever pleaſe, be the rage never ſo ſtrong and great. For *Pharaoh* cannot hold out, but whileſt God will, we ſee here; no more ſhall any Tyrant to the worlds end. Thus you ſee why God uſed this way, by meſſage and entreaty, rather than the other, by his power and might. Let it profit you, and ſo I leave it.

3 You ſee alſo here againe, how God calleth them *his people*, although oppreſſed and in miſery under a wicked, wayward, and prophane governour. It is a ſweet comfort to thoſe that taſte of like griefe; and ſheweth, as I have noted before, that affliction ſeparateth not from God: but in the middeſt of all woe, hee regardeth, and ſaith, *mine, mine*: although inſtantly he rebuke not either winde or weather, &c.

4 *Pharaoh* his proud anſwer, ſaying, *Who is the Lord, that I ſhould heare him?* pictureth out the hardneſſe of an unregenerate heart, and biddeth all beholders to pray againſt it. O duſt and aſhes! dareſt thou ſay thou knoweſt not him that made thee, and not tremble for thy ignorance? This unfeelingneſſe was in *Pilate*, when he ſaid: what is truth? And what is that which ſome amongſt us utter every day, what new doctrine is this? *Sed non impune recuſat Pharaoh quod ſcienter ignorat.* But to his woe doth *Pharaoh* refuſe what wittingly and willingly hee knoweth not. And ſo ſhall all that delight in ignorance. Hence commeth waywardneſſe and wilfulneſſe, obſtinacy and frowardneſſe, rage and madneſſe, that men will not heare and know. But in *Pharaoh* ſee what will follow one day, when by voyce and words no good is done. Hee in the Sea, thou in the Lake that ever burneth ſhalt periſh and ſinke to eternall confuſion.

5 *I will not let them goe*, ſaith he. Then, his reaſon is, his Will: ever the refuge of the reprobate, *I will not, I will not:* and ſtill in the end, *I will not.* A ſhort reſolution, but as dangerous a reſolution as man can make againſt his owne ſoule, many times. In the 6. of *Ieremy* ſee the like anſwer, *We will not walke therein.* Againe in the 44. Chap. *The word that thou haſt ſpoken to us, in the name of the Lord, we will not heare it of thee, &c.* And many mee like anſwers there bee in the Scriptures, but whoſe be they? Even ſuch, I ſay, as rebell againſt God and his good motives made to them by his Miniſters and meanes, wiſhing them well. Wherfore the end is Gods wrath upon them, and fearefull deſtruction. Such anſwers wee heare too often amongſt our ſelves, ſaying, *I am ſetled, &c. and I will not heare you.* God grant in any due time we may learne by other mens harmes, and leave them. For true and true ſhall wee finde that Saint *Auguſtine* ſaith, *Religio ſtulta non prodeſt, ſed obeſt*, A fooliſh religion doth not profit, but hurt: and God is juſt to all men in his time, I meane, in puniſhing their proud diſobedience. This is confirmed even in that which followeth in the next verſe in theſe words: *Leſt he bring upon us the peſtilence or ſword.* Noting, that this is ever the end of the contempt of divine worſhip, accordng to the preſcript of God, ſome fearefull plague and judgement. Surely this one place would ſuffice to many to awake them, and ſhall no places profit us? Were this people of Iſrael in danger, and we in none? Have we the Lord bound, that we may doe what we liſt, and yet bee ſafe? If they goe not out *to ſacrifice to the Lord*, that is, to ſerve and worſhip him in that ſort and manner that then he commanded, the Lord will bring upon them the peſtilence or ſword: and if we ſtifly and ſtubbornly, proudly and preſumptuouſly refuſe to goe out but of our doores to the Church by us, to ſerve him as now he commandeth, ſhall nothing follow? God touch us, and move us: the knife is upon our throats, and we feare not. Whole houſes and manors are rooted out and ruinated, not onely abroad in the Land, but even in the Country (peradventure where we dwell) for this rebellion, and yet we thinke our poſterity ſhall abide, and nothing happen upon our heapings for them, when hee is deſpiſed that doth but blow upon lands and livings and they are gone. *Cathedram in cœlo habet, qui corda movet: His Chaire is in heaven, that moveth hearts:* and he, for his mercies ſake, I ſay againe, move us, that we may enquire, ſeeke and ſee whether we doe well or wrong, and doe as we ought when we ſee it. The Lord hath promiſed to take away the ſtony heart, and to give a fleſhy in the place, if we will urge him with his promiſe by humble, hearty and earneſt prayer. So did *David* when he cryed, *O let mee feele, let mee feele:* knowing even then, that this Gods mercy, if it were ſought, ſhould be granted.

Pſal. 51.

6 *Then ſaid the King of Ægypt unto them, Moſes and Aaron, why cauſe ye the people to ceaſe from their workes, &c?* See the lot of the juſt; to be quarrelled with, nipped, quipped, ſlandred, and even laden many times with falſe and moſt injurious imputations. To Prophets, Apoſtles, Martyrs, and Jeſus Chriſt himſelfe, this meaſure hath beene meaſured, and they have borne it. *Deus videt, the Lord ſeeth*, and in his due time he will make the truth appeare. *Fero, ſpero; I endure and hope:* let it be thy meditation when none ſeeth but he that ſeeth in ſecret. Againe, marke here, how when God draweth neere to yeeld us comfort, then Satan in his members rageth more, and ſeeketh to encreaſe our troubles, ſorrows, and griefes: but yet all in vain, God in the end will deliver his Servants in deſpite of all their enemies, as here he did. Be of good comfort, and lay it up in thy heart.

Verſ. 4.

Injurious imputations.

7 They

7 *They be idle, therefore they crie, saying, Let us goe to offer sacrifice, &c.* And truth it is, that nothing is worse than idlenesse, the mother of all vice, as discord, slander and slaughter, and such like: but that here they were idle, was an errour in the King, and a malicious lie in those that so informed him. By which wee may learne and see, how wicked men have no eyes, often, to see the true causes of a thing, but most apt and ready to devise a false. Let a man or woman be grieved extraordinarily with the burthen of their sinnes, and with groanes and sighes travell under the bitternesse of it, leaving thereupon those recreations which erst they used, and delighted in; what say the wicked? Oh, it is a melancholy, and the body would bee purged, &c. But, oh! they are blinde, and have no eye-sight into the combates of the godly, may we truly say, and so leave them. *Festus* imagineth *Paul* is mad, when he speaketh the *words of truth and soberne sse:* and *that much learning maketh him mad*, when learning is wisedome, and maketh wise. Yea, *Heli* himselfe mistaketh *Anna*, a vertuous woman, and deemeth her to be drunke, when ravished in her holy feeling, she was crying to God with fervent prayer. Wherefore the Apostle teacheth, *To the end Christ might be mercifull, and a faithfull High Priest in things concerning God, it behooved him in all things to be made like unto his Brethren.* And in another place, *We have not an High Priest, that cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne, &c.*

Verse. 8.

Acts 26.24.
1 Sam.2.

Heb.2.17.
Chap.4.14.

8 *And let them not regard vaine words*, saith *Pharaoh*. Such taste, and such conceit have vaine persons, of Gods word. In the 14. of the *Acts*, the truth of God, you know, is called, *Heresie*, of the wicked: and in the seventeenth Chapter it is called, *New*, of vaine Philosophers that knew not what it was. Examples of use, to give us contentment in patience, when like ignorance in our dayes bringeth forth like blasphemies. Be stayed and strong.

Verse. 9.

9 *Then went the Taske-masters of the people, and their Officers out, and told the people, saying, Thus saith Pharaoh, I will give you no more straw. Goe your selves, get you straw where yee can finde it, yet shall nothing of your labour be diminished. Then were the people scattered, &c.* See againe what was said before, how the nearer that God draweth to his Church and Children to doe them good, the more rageth Satan, in and by his members against them. Hard, hard therefore are the beginnings of deliverance out of Ægypt, spirituall Ægypt I meane, as well as out of this earthly Ægypt. And therefore, when the Lord shall touch thy hand, and open thine eyes to see where thou art, how farre out of the way that leadeth to eternall life, and give thee a desire to returne and be saved: Remember what the Wise-man saith, and be comforted with it: *My sonne, if thou wilt come into the service of God, stand fast in righteousnesse and feare, and prepare thy soule to temptation, &c.* Reade the place to the end: Remember that example in the Gospell, how the foule spirit being commanded to depart, rent and tare the party more and worse than ever before. Wee cannot leave any sinne wherein we have continued, but by and by some contrary winde will blow, and we shall be discouraged, if it may bee, sometimes with threatnings and bitter words, sometimes with shew of perils and losses that may ensue, sometimes with mockes and taunts in very spightfull manner: and in a word, if we have done evill, wee must doe evill still, and so be cast away, or else Satan will want his will: But be strengthned with this example and others in the Word. Here, now, their burthen and misery is greater than ever before. For now they must have no more straw, but gather it where they can, and yet make up the tale and number of their brick as before: which was a great extremity, yet the end is still as the Lord hath decreed: his purpose is to deliver them from this slavery: and, when his time commeth, they shall be delivered, and let goe, whosoever saith nay. Though discomfort encrease for a little while, to draw sighes out of the heart, to him that can helpe: yet it shall end with joyfull comfort, put in the place of it, and so much the sooner, by how much it groweth the sharper. O, stand then and shrinke not; and say in your heart, now, now is my God at hand. For now I feele and see the enemie maddest to oppresse me, if hee could. Come therefore, sweet Lord, I humbly beseech thee, stay not: and till thou commest, vouchsafe thy hand to stay mee, that I faint not. Thou art strong, and I am weake; thou art good, and I am bad: but thou art mine, and I am thine. O Blessed, Blessed, support thine owne, that I may ever praise thee.

Verse. 10, 11, 12.

Eccles.2.1.
Marke 9.26.

10 *And the Task-masters hasted them, saying, Finish your dayes worke, &c. And they beate them. Then they cryed to Pharaoh, &c.* A story to shew you, if you note it, how the Law worketh without the Gospell; even roughly, and sharpely, and rigorously. For, *doe this, doe this; and finish, finish the worke*, is still the voyce of it. Whereby sinne and the Devill rageth, as here *Pharaoh* doth. For, *Sinne*, saith the Apostle, *tooke occasion by the Law, &c.* So, *sinne revived, But I dyed: and the same commandement which was ordained unto life, was found to be unto me unto death, &c.* Then cryeth the true Israelite, *O wretched man that I am! who shall deliver me from the body of this Death?* As here they cryed unto *Pharaoh*, to be delivered from their misery. Blessed therefore be the Lord for his sweet Gospell, which helpeth all this rigour, and giveth us comfort and deliverance in his Sonne, from this great rage, to our endlesse comfort. See also, how Tyranny once begun, encreaseth more and more, from words to blowes, verse 14. And when they cry unto *Pharaoh*, in hope of remedy, verse 15. shewing him the iniquity of their usage; and,

Verse. 13, 14, 15.

Rom.7.8,9,10, 24.

and, how their offence in not making up their tale of bricke, grew by other mens faults, that gave them no ſtraw, verſ. 16. this pittifull complaint which ſhould have moved him to commiſeration, worketh but a confirmation of tyrannie in the wicked King: firſt, mocking and ſcoffing at their Religion, (as wicked men uſe to doe) verſe 17. and uttering his cruelty with his own mouth, *There ſhall no ſtraw be given you, yet ſhall you deliver the whole tale of brick*, verſ. 18. Wherefore how happy Kingdomes bee, to which the Lord hath granted mercifull and gracious Princes, full of pitie and clemency, flowing from a true taſte of holy Religion, and from an immoveable love of their true Subjects, I leave the Reader, if he have any bowels in him, to feele and conſider; ſending up his thankes where it is due, for what he enjoyeth in abundant meaſure.

Verſ.16. *Verſe 17.* *Verſe 18.* *Verſe 19.* *Verſe 20.* *Verſ.21.*

11 *Then the Officers of the Children of Iſrael ſaw themſelves in an evill caſe, &c. And they met Moſes and Aaron, who ſtood in their way as they came out from Pharaoh. To whom they ſaid, the Lord looke upon you, and judge, for ye have made our ſavour to ſtinke before Pharaoh, and before his Servants, in that ye have put a ſword in their hands to ſlay us.* A third event of the Ambaſſage of *Moſes* and *Aaron* is, this bitter expoſtulation of theſe Officers; wherein, as in a glaſſe moſt bright and cleare, you ſee the condition and lot of faithfull Miniſters in this wretched world. Firſt, the King, and now the people accuſe them as worthy of great reproofe (both grievous to good minds:) but eſpecially, to be accuſed of their brethren, when they doe as their duty requireth, O! it is double grievous, and ever was. But thus was it ever, and will bee ever: and therefore, *Præmonitus, præmunitus, forwarned, forearmed*, and *præviſa jacula minus feriunt: Darts eſpied before they come hurt leſſe.* God give us patience and love ſtill to them that love not us. Here is great bitternesſe (and yet undeſerved) in this their ſpeech, if you marke it; and here is great inconſtancy, compared with the Chapter before, where they worſhipped, and welcommed theſe happy Meſſengers of a gracious God, who ſaw their oppreſſion and miſery, and ſent to helpe them. But, *quæ nocent docent, Things hurtfull inſtruct and give wiſedome.* While all is well, good is the Miniſter; and when the croſſe commeth, he and his doctrine (though the truth of God is cauſe of all) away with that, and away with him. *The word which thou haſt ſpoken to us in the name of the Lord, we will not heare it of thee. But we will do whatſoever thing goeth out of our owne mouth, as to burne Incenſe to the Queene of Heaven, and to powre out drinke offerings unto her, as we have done, both we and our Fathers, our Kings, and our Princes in the Cities of Iuda, and in ſtreets of Ieruſalem:* (now marke their reaſon) *for then had we plenty of victuals, and were well, and felt no evill. But ſince we left off to burne Incenſe to the Queen of Heaven, and to poure out drinke-offerings unto her, we have had ſcarceneſſe of all things, and have beene conſumed by the ſword, and by Famine.* This is the ſtay of the multitude, & this is the line they meaſure all things by, their proſperity in worldly matters, and immunity from trouble and affliction any wayes. But it is a crooked rule, if we hearken unto God, and he that will follow him, muſt take up his croſſe and follow him, when his good pleaſure ſhall be ſo. Take heed alſo by theſe mens example, to expect deliverance from any calamity ſooner and faſter than God pleaſeth. For, becauſe of this, they breake out in this ſort againſt Gods ſervants: they will not tarry the leaſure of God, but when themſelves will, and as they will they muſt be delivered. A dangerous dealing, and no way fit for them that are ſeekers and cravers.

Schola trucis, Schola lucis. Ier.44.16. &c.

12 *Wherefore Moſes returned to the Lord, and ſaid, Lord, why haſt thou afflicted this people? Wherefore haſt thou thus ſent me? For, ſince I came to Pharaoh to ſpeake in thy Name, he hath vexed this people, and yet thou haſt not delivered thy people.* See, ſee the right remedy in all affliction, even to returne unto the Lord, as *Moſes* did here. For, he woundeth, and he healeth, *He killeth, and he maketh alive, he bringeth downe to the grave, and raiſeth up againe.* But, *Moſes* manner of returning with ſuch expoſtulations, here, is not to be commended: for he pleadeth with the Lord, as though he did contrary to his promiſe, becauſe as yet there appeared no fruit of his Ambaſſage. He alſo complaineth as though his calling were in vaine, ſince worſe and worſe was the condition of the people from his firſt comming. Wherefore, ſee and marke the weakneſſe of the ſtrongeſt ſometimes, and eſpecially when of ſuch they are vexed as they have deſerved wel, and indeed ſhould receive a kinder courſe from them. O gall of friends! how bitter art thou? How ſtrikeſt thou to the very bottome of a fleſhy heart, and leaveſt a ſting behinde thee, that killeth with the poyſon and venome of it, if God ſuccour not? Neither the fury of *Pharaoh*, nor the cruelty of the Ægyptians moved *Moſes* any thing: but, his owne to wrong him, whoſe good hee ſought, and with all perill to himſelfe endeavoured, it moved him ſo, that his weakeneſſe breaketh out even before his God. This ſhould move men, and all that looke to be liked and live with God, to forbeare and flie from the like unkindneſſe toward thoſe, whom God hath ſent to them for their good: and this muſt remember ſuch Meſſengers to pray for ſtrength; and as *Moſes* yet forſooke not his Office for all this, ſo neither they to doe; but ſtill going on, to expect the Lords mercy, which here to *Moſes* now ſhewed it ſelfe, and gave him comfort, as followeth in the next Chapter.

Verſ.22, 23. 1 Sam.2.6.

CHAP.

CHAP. VI.

The parts of this Chapter are two.

First, a repetition of things done before: from the first verse to the twelfth.
Secondly, a short story, by way of digression, of the names and families of the Israelites: from the twelfth verse to the end of the Chapter.

Verse 3.

First then for use of this Chapter, let us consider these words of the Lord, *Verse* 3. *And I appeared to Abraham, Isaac and Iacob, by the Name of Almighty God: but by my Name Iehovah was I not knowne unto them:* and understand the true sense and meaning of them. Wherein wee may not thinke that this name *Iehovah* was unkowne before this time, (for expressely hee named himselfe thus to *Abraham*, *Gen.* 15.7. and to *Iacob*, *Gen.* 28. 13. as also in the 26. Chapter, verse 24, where *Iacob* prayed unto the Lord by this Name.) But the Lords meaning is, by this kinde of speech to prefer, by way of comparison, this manifestation of himselfe, which now he intended to make, before all others made to the Fathers in former times, because those contained but promises, this should have the effect & performance of the promises: so as the words are, as if the Lord should have said: *I appeared to Abraham, Isaac and Iacob, by the Name of Almighty God:* that is, I gave them promises, which they by Faith layd hold on and beleeved, moved with the assurance they had of my Almighty power and all-sufficiency: *But by my Name Iehovah was I not knowne unto them:* that is, I gave them not the accomplishment and matter of my promise, as now at this time I will doe to you. For now as my name *Iehovah* signifieth an existence by my selfe, of whom, in whom, by whom, and for whom, whatsoever is, is, and hath beeing: so shall you see it come to passe in your Deliverance from this raging Tyrant, and cruell bondage. I will performe what I have said, and I will now cause it to be, what heretofore I have onely said should be. S. *Bernard* hath a good saying touching this matter, when hee teacheth us thus: That the calling of God by severall Names, as Father, Master, or (as here) *Almighty*, *Iehovah*, and the like, ariseth not of any variety in his nature, which ever was, and shall be invariable; but of, and from a manifold variety of affections in us, according to a divers profiting, or not profiting of our soules, whereby he seemeth to be changed with us that change. So may I profit in the way of godlinesse, that his Name toward mee may be a Father: and so may I not profit, as his Name may be a Judge, a Revenger, mighty and terrible, &c.

Iehova qui est, & esse facit quod promisit.

Verse.5.

2 Let us observe these words, *I have heard the groaning of the Children of Israel, whom the Ægyptians keepe in bondage, &c.* Are they not sweet & comfortable? Miserable man remembreth and heareth his friends when they are in prosperity, and if adversity come unto them, neither hearing nor seeing then, but a proud, scornfull, and bitter forgetting. The Lord is not so: but when we are at the worst, then he remembreth us, then he heareth our groanes and sighes, and pitying helpeth, to our unspeakable comfort. O kinde, O gracious and deare God! still continue this care of mercy towards thy poore afflicted Servants, and give that deliverance, ease, and freedome, that ever, ever may bee matter of thy praise to all succeding learners, how sweet thy Nature is. *Amen, Amen.*

Verse.7.

3 *Also, I will take you for my people, &c.* Behold the end of all deliverance, and of all benefits received from God, even that we should be his people, that he might rule in us and over us, and his praise be ever in our mouthes. Wherefore see how carefull we should be alwayes to answer this our Calling, and never to bee found unmindfull of such favours. For, if this plainer manifestation of his goodnesse to them, more than to their Fathers, was matter to them justly to stirre them up to thankfull feeling: how much more should his manifestation of himselfe to us in his owne Sonne, in whom he hath opened all the treasures of mercy and loving kindnesse, move us to an eternall and never-ceasing care to please him, serve him, honour him, and love him? And then more particularly, that he should accept me, me, for one of his people: O, what can I say for such a love, but beseech him ever to make me thankfull? *Amen, Amen.*

Verse.8.

4 *And I will bring you into the Land which I sware that I would give to Abraham, to Isaac, and to Iacob, and I will give it to you for a possession: I am the Lord.* Sweet and comfortable was this promise, as often as God repeated it: but many were the difficulties that appeared to mens eyes against this hope, all which, how great so ever or many, the Lord, if you marke it, easeth with this one word, *Ego Dominus, I am the Lord.* Thereby teaching, that as long as our hearts hold this perswasion of him, that he is the Lord; so long wee must ever rest assured without fearefull fainting, that hee can performe his promises in mercy made unto us, bee there never such stops and lets in our eyes. What then is thy case? Are thy sinnes many and great? Remember hee is *the Lord*, and play not *Cains*-part, to say, they cannot be forgiven. Are thine enemies strong and fierce, and bitterly bent against thee? He *is the Lord*, and therefore can stop and stay them, they shall not hurt thee above his pleasure, which shall be no hurt, but profit to thee in the end. Are thine

thine infirmities many? He can heale them, hee is *the Lord*. Are thy children untoward, or unkinde? He can change them: He is *the Lord*. Finally, whatsoever grieveth thee, remember this, and be comforted; Hee is *the Lord*, he shall ever be *the Lord*, and he shall ever be thy Lord to care for thy woes, and to send thee helpe. Onely beleeve.

Verse 9. 5 *So Moses told the Children of Israel thus, but they hearkned not unto him*: See, see how hard it is, as your Marginall Note saith, to shew true obedience under the Crosse. Neither the word of God, nor his miracles, wherewith heretofore they justly have beene moved, and wondred, have now any place with them: but all dulled and deaded with conceived griefes, they suffer themselves to be carried away beyond the measure that Gods Children should ever hold in their adversity: which, as it is a very dangerous thing, so ought it carefully to bee avoided. It is often a penalty that hee layeth upon the contemners of his Graces, that cleaving altogether, to the externall favours and fawnings of this life, they taste not comfort in any affliction: whereas the godly, the more they are pressed and nipped by the schooling hand of their God, the more vehemently they sigh unto God, and looke to his promises with patience and hope. This may teach the Ministers of God, also, not to be cast downe and discouraged, if their words ever bee not hearkned unto and regarded, since so worthy a man as *Moses* was in the house of God found this measure. I know, I know the bitternesse of it to a heart than hungreth for their good: but wee must bee content, wee are but like to them that have spoken in vaine to deafe eares before we were borne. The world will bee the world, crooked and crosse, froward and unkinde, though we breake our hearts in labouring to winne to a better course. O, what a thing is it to come out of Ægypt, &c.

Verse 10. 6 *Then the Lord spake unto Moses, saying, Goe speake to Pharaoh King of Ægypt, that he let the Children of Israel goe out of his land.* Before you saw how hee was bid goe to the people, now we heare him sent to *Pharaoh*: so is there never any time for men of place and publike function to be idle. Ever, ever, there is some service for them, and an use of their care, paines, and labour. Now they must defend the oppressed and wronged, now they must punish the evill doers, now they must comfort, now they must chide: that ever they may see and finde honour to be a burden and an unceasing carefulnesse. Private men also may make use of it: for either in flying evill, or in doing good, there is alwayes a care in good mindes. But I leave it to your meditation. I note and see here the bottomelesse mercy of the Lord, who although hee might justly have given over to favour so froward a company, that would not hearken to his words and messages sent unto them: yet hee doth not, but still continueth to have mercy upon them, verifying that speech of the Prophet *David*: *Even as a Father pitieth his Children, so is the Lord mercifull to his people.* Psa. 103. I see it also here (not without my good) that when *Moses* had received this discomfort, that the people would not regard his words, and might stand in a maze what more to doe, the Lord helpeth him out of this doubt, and sendeth him to *Pharaoh*. Surely, surely, if the Lord helped us not in many mazes that this unkinde world will drive us into, it would be ill with us. But blessed be God that yeeldeth both *consilium & auxilium, counsell and helpe*, when wee can doe neither our selves. Let it strengthen us to call upon him in all our needs: if some will not heare us, he can send us to others, and his will be done, say wee ever.

Verse 12. 7 *But Moses spake unto the Lord, saying, Behold the Children of Israel hearken not unto mee, how then shall Pharaoh heare me, who am of uncircumcised lips?* See weakenesse and wants in the best men still. If *Israel* will not heare, he thinketh it cannot be that *Pharaoh* should heare: and a second stop hee maketh his owne infirmity of speech. But what is not God able to doe that his pleasure is to have done? Can he not make some heare what others would not? The Scripture and our experience are full of examples. The Ninevites, *Ionas* 3. the Samaritans, *Iohn* 4. the Gentiles, *Acts* 13. with many moe confute this feare in *Moses*. And as for speech, who ruleth hearts, and blesseth speech but God? Wherefore all this will not serve, wee should obey and doe what God biddeth. But O! what effects hath the hardnesse of hearers hearts in good men often? Surely it maketh those that were ready even to have spent their lives for them, to desire to be spared, as *Moses* here, that no more, no more they may meddle with such ingratitude. And certainly this is a just plague, to bee deprived of such men, with all the favours of God offered by them. Long doth God beare, but ever he will not beare, if men continue wayward to receive the comfort he sendeth to them by his Ministers.

8 The Genealogie following in this Chapter, I leave to your owne reading, it being added, *Vt Salvatoris Genealogia apte texeretur, ut temporis ratio haberi posset, utque Deus fidelis in promissis appareat, qui quarta generatione ad liberandum Israel se venturum promiserat*: *That the Genealogie of our Saviour might aptly be described, that time might bee distinguished, and that God might appeare faithfull in his promises, which foretold that in the fourth Generation he would come to deliver Israel.* *Aug. q. 15. in Exod.* And so I end this Chapter, with the Note in the Margine, *Verse* 30. That the disobedience of *Moses* and the people, sheweth that their deliverance came onely of Gods free mercy.

CHAP.

CHAP. VII.

The chiefe points in this Chapter are two.

{ *A miracle done before Pharaoh.*
{ *The first of the ten plagues.*

1 TOuching particulars, wee may obſerve theſe words, *I have made thee Pharaohs God:* whereby the Lord comforteth and ſtrengthneth *Moſes* againſt this ſhaking feare to goe in ſuch a meſſage, telling him that there was more cauſe for *Pharaoh* to feare, than for him. For hee ſhould be a *God to Pharaoh*, that is, hee ſhould have authority in Gods name to ſpeake unto him, and to execute Gods judgements upon him. *Deus datus eſt Pharaoni, non quem adoraret Pharao, ſed quem ut judicem timoret & formidaret: He was made a God to Pharaoh, not to be worſhipped of Pharaoh, as God, but to be feared as a Iudge*, ſaith a Divine: *Deus Pharaoni datus eſt dum timetur, dum oratur, dum punit, dum medetur. Aliud eſt igitur deum dari, aliud deum eſſe. He was made a God to Pharaoh whileſt he is feared, whileſt he is entreated, whileſt he puniſheth, and healeth againe*, ſaith *Hilary*. Therefore *it is one thing to be made a God, and another thing to be a God.* Men are made Gods (ſaith *Thomas Aquinas*) by participation, ſimilitude, and adoption, onely becauſe they have ſomething Divine, and above their owne nature vouchſafed unto them. *Moſes* therefore having here granted him a power to worke ſuch great miracles, to bring in, and take away ſuch great plagues; hee was rightly ſaid *unto Pharaoh to be made a God.* Surely a great authority, and a great encouragement to a weake man. Looke then we may not at our ſelves ſo much, and what we are in our ſelves, and of our ſelves, as at the calling and Office committed to us of God, whoſe power is ever able to make good his gracious Commiſſion vouchſafed to his creature, againſt all fighters and frowners, ſtrivers and ſpurners at it. *Truſſe up thy loynes therefore (O Ieremiah*, ſaith God to him) *and ariſe, and ſpeake unto them all that I command thee: be not afraid of their faces, leſt I deſtroy thee before them. For I, behold, I this day have made thee a defenced City, an yron pillar, and walls of braſſe againſt the whole Land, againſt the Kings of Iudah, and againſt the Princes thereof, againſt the Prieſts thereof, and againſt the people of the Land, For they ſhall fight againſt thee, but they ſhall not prevaile againſt thee: for I am with thee to deliver thee, ſaith the Lord.* The Prophet his feare appeareth before in the ſixt verſe: and now this comfort drawne from the authority and function committed to him, muſt take away that feare, and give him ſtrength and courage to doe what the Lord calleth him unto. The like ſee in *Ezechiel*, when God ſaith unto him, Son of man, *Behold, I have made thy face ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheads. I have made thy forehead as the Adamant, and harder than the flint: feare them not therefore, neither be afraid at their lookes, for they are a rebellious houſe.* At this day the Lord doth give to his Miniſters the power to binde and looſe, and hath publiſhed this ſpeech of unſpeakable comfort, *He that receiveth you, receiveth me: and he that deſpiſeth you, deſpiſeth me.* All which both then and now, had and muſt have the uſe I named; even to draw men from themſelves, and the regard of their owne power, to the conſideration of their places and offices vouchſafed of God, and of the ſtrength of him who is all in all, and hath laid that charge upon them. Not once did it enter into the Lords thought, to eſtabliſh hereby a Title to the Biſhop of Rome, above all others to be called *Deus in terris, a God on earth*, as his owne authenticall and allowed booke calleth him, ſaying, *Credere Dominum Deum noſtrum Papam non poſſe ſtatuere prout ſtatuit, hæreticum cenſeretur. To beleeve that our Lord God the Pope may not decree as he decreeth, would be judged hereſie.* Such an impudent boldneſſe, as a man would not think any ſhould ſuffer, had not the Spirit of God foretold us by his bleſſed Apoſtle, that the Man of ſinne ſhould ſit in the Temple of God, and ſhew himſelfe as if he were God. Whereunto adde that good ſaying of S. *Gregory*, who writing of Antichriſt, ſaith thus: *Cum ſit damnatus homo & nequaquam ſpiritus, Deum ſe eſſe mentitur: Whereas he is a damned man, & not a ſpirit, by lying he faineth himſelf to be God.* Alſo that of *Anſelmus*, *Simulabit ſe religioſum, ut ſub ſpecie decipiat pietatis, imo ſe deum eſſe dicet, & ſe adorari faciet, atq; regna cœlorum promittet: Antichriſt ſhall faine himſelf to be holy, that he may deceive men under the colour of holineſſe: yea he ſhall call himſelfe God, and ſhall cauſe himſelfe to be worſhipped, and ſhall promiſe the Kingdome of heaven.* Things which wee all know the Pope doth, and no man ever but the Pope. And heare you what a Note *Euſebius* maketh of this, *Hoc eſt argumentum eos odiſſe Deum, quod velint ſeipſos appellari deos. This is a token that they hate God, becauſe they will have themſelves called by the name of God. Irenæus*, that ancient Father ſaith, *Antichriſtus exiſtens apoſtata & latro, quaſi Deus vult adorari: & cum ſit ſervus, regem vult ſe præconiari: Antichriſt being a Renagate and a Theefe, yet will be worſhipped as God: and being but a ſlave, yet will be proclaimed and publiſhed as a King.* But you will imagine they have ſome ſhift for this ſhame, or elſe it is too ſhameful. Surely all the ſhifts they have cannot make it otherwiſe thã a moſt odious

Verſ. 1.

Rupert. in Exod.

Hil. 7. de Trin.

Poteſtatem inſerendi & auferẽdi tantas plagas.

Ier. 1. 17, 18, 19

Ezech. 3. 8, 9.

Extravag. Io. 22. cum inter. in Gloſſa.

2 Theſſ. 2.

Greg. in Job, cap. 34.

Anſel. in 2. Theſſ. 1.

Euſeb. de præparat. lib. 7.

insolency, such as might fully open mens eyes, who are yet deceived, to discerne the error of their course in following his law and love against God, Prince and Country, as many doe; but that the Lord being angry with their contempt of his truth, letteth them still remaine in their blindnesse, as a just punishment of their frowardnesse. Their shift is this, they doe not meane he is absolutely God, but in some sense or respect, For by their Glosse it is said, *Papa nec Deus, nec homo: The Pope is neither God nor man.* And is not this a worthy qualification? Might not all those, who (as vainly as he) have challenged the title in like sort, defend it as hee now doth? Proud *Antiochus* King of Syria, honoured himselfe by the name of God. So the Emperour *Domitian* used in his Proclamations, *Dominus Deus vester Domitianus, Your Lord God Domitian.* So the Emperour *Caligula* called himselfe, *Deum optimum maximum, & Iovem Latialem: The best and most mighty God, and the great Iupiter of Italy.* So *Sapores* the great King of Persia, called himselfe *Fratrem Solis & Luna: The brother of the Sunne and Moone.* The peevish Physitian *Menecrates*, called himselfe *Iupiter. Nicagoras* made himselfe a paire of wings, and would needs be called the god *Mercury. Manichæus* the Heretike, called himselfe the holy Ghost. The Romans erected up an Image in the honor of *Simon Magus* the Sorcerer, with this poesie, *Simoni sancto Deo, To the honor of Simon the holy God.* And did all these well, if the distinction be added of God absolute, and God not absolute? I thinke not. Yet which of all these were comparable to the Pope in this arrogant vanity, considering the knowledge that he either hath, or ought to have above them. Nevertheless Pope *Nicholas* said, *Constat summum Pontificem à pio Principe Constantino Deum appellatum: It is well knowne, that of the godly Prince Constantine, the Pope was called God.* So in the Councell of *Lateran*, this proud Antichrist suffered one of his Parasites to say, *Tu es alter deus in terris: Thou art another god in earth.* Many other such stories there are which I passe over, wishing in my heart, that men would observe and see what is so manifest before their eyes: that although the Pope by their distinction be not absolute God, or an absolute Christ, yet certainly he is a very absolute Antichrist. I end then this Note with that exposition of *Alexander* of *Hales* our witty Country-man: *Scriptura non dicit de Mose, constituite Deum, sed deum Pharaonis: hoc est, potentem super Pharaonem divinitus: The Scripture saith not of Moses, I have made thee God, but I have made thee Pharaohs God: that is, of power and strength above Pharaoh, through the hand of God which is with thee.* Nothing therefore, I say, doe *Moses* words help the Pope, to justifie his blasphemous pride and insolency.

Hieron. in Dan. 3. Suetonius in Domitiano. Athenæus lib. 7.

August. contra Faustum, lib. 13. cap. 17. Euse. lib. 2. c. 13.

Dist. 96. satis evidenter.

2 *And Aaron thy brother shall be thy Prophet.* That is, as hee said in the fourth Chapter, thy Mouth, thy Interpreter, thy Speaker, to utter that eloquently, or in good words, which thou shalt appoint him. *Thy Prophet*, saith *Theodoret*, as if God should have said, Look how I speake to the Prophets, and the Prophets to the people, so shalt thou speake to *Aaron*, as to thy Prophet, and he unto the people. Where wee see the incomprehensible Counsell and wisdome of God, who, though he could have given to *Moses*, as well a rowling tongue, as a wise heart; yet he would not, but to the one brother giveth one gift, to the other another, that either might have need and use of another, and neither of them be exalted in contempt of the other. This is that which the Apostle speaketh, when he saith, *Now there are diversities of gifts, but the same Spirit: For to one is given by the Spirit the word of wisdome, and to another the word of knowledge by the same Spirit: to another the gifts of healing by the same Spirit: and to another the operations of great works: and to another, prophecie: and to another the discerning of Spirits: and to another diversities of tongues: and to another, the interpretation of tongues: And all these worketh one and the selfe-same Spirit, distributing to every man severally as he will.* The holy use whereof we should take, if reverently we esteeme one anothers gifts, envying none, despising none, carping, cutting, nipping no man, but with an humble heart glorifying God to our selves, & beseeching him, that in allour brethren also, together with their severall charges, he would glorifie his great Name. A Grace so much the more precious, by how much it is rare, and too rare in these last dayes, wherein the Spirit hath foretold us, *Men shall be lovers of themselves, covetous, boasters, cursed speakers, disobedient to parents, unthankefull, unholy, without naturall affection, Truce-breakers, false accusers, intemperate, fierce, despisers of them that are good, Traytors, heady, high minded, lovers of pleasures more than lovers of God.*

1 Cor. 12. 4, 8, 9, 10, 11.

2 Tim. 3. 2, 3, 4.

Verse 2.

3 *Thou shalt speake all that I command thee.* So will God ever have his Ministers faithfull, to keepe nothing back of his will delivered to them, for feare or flattery of any man; but truely to discharge the credit reposed in them, leaving the successe to him that sent them, and disposeth of all hearts at his pleasure. Thus protesteth the Apostle very carefully, wee see, when he tooke his leave of the Elders of *Ephesus*, saying, *I have kept back nothing that was profitable, but have shewed you all the Counsell of God.* Thus running our race, we shall rest one day in eternall comfort, delivered from a bitter world, from evill men, and evill natures, taking alwaies our best endeavours in the worst sense, and rewarding true affection with black envy, (most unfit for Christians.)

Acts 20. 20.

Vers. 3.

4 *But I will harden Pharaohs heart.* Heathens could say, *à Deo perfecto nihil malum, nihil turpe est: From a perfect God no evill, nor foule thing commeth.* Againe, *Deus malorum causa*

non

non eſt, cum bonus ſit: God is not the Author of evill, when as he himſelfe is good. Therefore concerning this hardning of *Pharaoh*, ſome underſtand it by permiſſion; that is, hee ſuffered him to be hardned: as wee ſay in the Lords prayer, *Leade us not into temptation*: that is, ſuffer us not to be led. *Gregory* ſaith, *Non duritiem contulit, ſed exigentibus ejus meritis, nulla infuſa timoris ſenſibilitate mollivit. He did not impoſe hardneſſe, but his merits ſo deſerving, he ſoftned him not by any infuſed ſenſe of feare.* Saint *Auguſtine* ſaith, God did it, *ratione pœnæ, For a puniſhment.* And wee all know, the Lord is not tyed to give grace to any man, but it is his mercy, it is his love, and moſt free he is to doe with his owne what hee will. The conſideration whereof, ſhould ever worke in us care and zeale, to crave at Gods hands fleſhie hearts, which may tremble at his judgements, and taſte his mercie, ſaying with *Samuel, Speake on, Lord, thy Servant heareth*: and with *David, O my God, I am content to doe it, yea thy law is within my heart.* Marke alſo here how God foretold them againe, *That Pharaoh would not heare them.* A thing ſo bitter to the faithfull Miniſter of God, as many fore-warnings are needfull to him, to give him ſtrength againſt this temptation. O therefore, that we may ever have patience, who labour in the Word, and Doctrine! God will doe his will, God ought to doe his will, our duty is knowne, we may not preſcribe to him: if we performe what is our part, *Sweet is our ſavour* (ſaith the bleſſed Apoſtle) *as well in them that periſh, as in thoſe that are ſaved*: and it is enough. O Lord, let it be enough to every groaning heart of thy true Miniſters, wiſhing and ſeeking to have them ſaved, whom thou haſt created, and bought with ſuch a price. Thou canſt make it enough, if it pleaſe thee to bleſſe with thy holy Spirit the remembrance of it to them that are ſliding to impatience.

Euthym. in 5. Matth. Greg. Moral. 31. cap. 12. Auguſt. de Grat & lib. arbitrio, cap. 21. 21. Rom. 9 16, 17. 18.

Verſe 4.

5 Thus warned and thus armed, theſe two brethren, *Moſes and Aaron, went unto Pharaoh, and did even as the Lord had commanded them: and Aaron caſteth forth his Rod before Pharaoh, & it was turned into a Serpent.* The uſe of which miracle hath beene told before, even to ſtrike a feare into *Pharaohs* heart, that he might the better attend to what was ſpoken, and to give him aſſurance, that, though with eyes hee ſaw but the perſons of two men, neither glorious nor terrible in themſelves: yet, with them was the power and ſtrength of the Almighty God, whoſe hand could ſhiver him in pieces if he rebelled. So ſtandeth it with Gods Miniſters, that faithfully doe their duty to the flocks committed unto them: and it would be thought of, though the perſons of ſuch Meſſengers may be thought contemptible, yet he that ſent them will beare no contempt in the end.

Verſ. 10.

6 But *Pharaoh* by this miracle was made nothing better. Therefore evidently it appeareth, that albeit ſignes and miracles bee required of ſome men, to ſatisfie an itching humour to ſee newes, and under a pretence, that if they ſaw ſuch things, they would beleeve: yet indeed theſe meanes will not reforme them, but even more and more they become rebellious againſt the truth, as here was *Pharaoh*. Wherefore the Lord doth not yeeld to the fooliſh fancies of men in this behalfe, but anſwereth in the Goſpell to ſuch humours: *This adulterous and crooked generation ſeeketh a ſigne, but none ſhall be given them more than the ſigne of Ionas the Prophet.* The conſideration whereof ſhould make us wiſe, and to ceaſe from vaine ſpeeches, as, *What ſigne ſhew they? what miracles worke they?* with ſuch like: and to keepe in the knowne way, *To the Law, and to the Teſtimony*: that is, to the written Word of God, extant among us, confeſſed and acknowledged by both ſides: and if our doctrine and perſwaſions bee according to that, then are they aſſuredly right, then is there light in our doings, and the Sunne of true underſtanding ſhineth upon us. For the Word is truth, the Word is old and oldeſt, a Lanterne, a Rule, a Guide, a Teacher not to be excepted againſt ever. This way doth God chuſe, and try miracles by it, if you remember in the thirteenth of *Deut.* not admitting of all the wonders in the world, if they leade contrary to this: neither rejecting this, though there bee no daily wonders added to it, ſince (the doctrine being the ſame) the ſigns and wonders already done by Chriſt and his Apoſtles, mentioned in the Scriptures, abundantly ſerve. But how doth *Pharaoh* ſhift off this great ſigne, ſeeing he is not diſpoſed to yeeld to it? Surely, if you mark it, even in the very ſame ſort that ſome now adayes doe, who talking of Religion, and ſeeming as if they were willing to be reſolved, when they heare a reaſon which they cannot anſwer, in ſtead of yeelding, ſay, were ſuch and ſuch here they could anſwer you, &c. So playeth *Pharaoh*, hee thinketh of his Wiſe-men and learned men, whereof Ægypt had ſtore: and though he cannot tell himſelfe what to ſay to ſo manifeſt a Signe, yet he perſwadeth himſelfe they can: and ſend for them he will, to ſee what they can ſay, rather than yeeld to the work of God. They being come, as they were blind themſelves, mingling with good learning vaine errors of Magicke, incantation and invocation of ſpirits: ſo, in the juſt judgement of God, they became inſtruments of blindneſſe unto *Pharaoh*, to hold him ſtill in diſobedience and hardneſſe of heart, againſt the Lord and his true Meſſengers. A thing worthy marking, and due remembrance whileſt we live, to the end we may learn to affect truth better, and to give place to reaſon in our hearts and ſoules, when it is laid before us, without pinning our ſelves to other mens ſleeves: who erring themſelves in that which is ſought, though otherwiſe haply learned, and to bee li-

Eſay 8.20.

Deut. 13.1.

ked, can never do any better office to us than theſe Enchanters did to *Pharaoh*; namely, ſtill & ſtill with their juglings make us ſtiffe and ſtubborne againſt our God, and againſt our good, till we periſh in hell, as *Pharaoh* did in the Red-Sea. S. *Paul* therefore rightly (naming two of theſe Enchanters) compareth all falſe whiſperers unto them, ſaying, *And as Iannes and Iambres withſtood Moſes, ſo doe theſe alſo reſiſt the truth, men of corrupt minds, reprobate concerning the faith. But they ſhall prevaile no longer, &c.*

2 Tim. 3. 8.

Verſe 9. 22. 7 But how did theſe Enchanters keep *Pharaoh* in his blindneſſe? The Text ſaith, *They did the like*: and ſo abated the credit of *Aarons* miracle. Whereupon queſtion is made, whether in deed and truth they did the like, or onely in ſhew by deceiving the ſight? Anſwer is given by ſome, that if wee affirme God, in anger and judgement towards *Pharaoh*, to have changed the rods alſo of the Enchanters into true Serpents, there is no abſurdity, but other (much better) like to ſay, there was a deceiving of ſight, and whatſoever ſhew they made, it was but falſe and phantaſticall: *Non fuiſſe veros dracones, ſed ſic apparuiſſe virtute damonis, ex aëris tranſmutatione: That they were not true Serpents, but ſo only ſeemed to be, by the power of the devill changing the Aire.* This then eſpecially is to be noted, that falſe ſignes and wonders can bee done by Satan and his members, God ſo permitting: and therefore, that wee ſtand faſt in the truth, which wee have learned out of Gods Booke, and try miracles by truth, not truth by miracles, according to the Rule of God taught us in his Word. For were it never ſo ſtrange and admirable a thing, if the drift of it bee to leade from truth to error, the worke is taught, the worker is a deceiver. *Antichriſt* (ſaith the Apoſtle) *ſhall be powerfull in lying ſignes and wonders.* In regard of which admonition Saint *Auguſtine* ſaid, *Contra mirabiliarios cautum me fecit Deus meus, &c. Againſt wonder-workers and miracle-mongers my God hath made me warie:* fore-telling me, *That in the latter dayes there ſhould be ſuch, which (if it were poſſible) ſhould deceive the very Elect.* The Schoole-men ſay here, *Moſes & Aaron fecerunt miraculum, Magi autem mirum, non miraculum: Moſes and Aaron did a miracle, but the Enchanters did a marvaile, no miracle:* meaning, becauſe what they did was counterfeit. But I ſtand not upon it. It is further moſt worthy marking here, that *Aaron his Rod devoured their Rods:* for thereby we are notably taught the end of falſhod and error: at the laſt, Truth ſhall devour it in Gods good time: for, *Magna eſt veritas, & prævalet: Great is truth, and prevaileth. If you continue in my word,* ſaith our bleſſed Saviour, *you ſhall know the truth, and the truth ſhall make you free.* Yet *Pharaoh* could not ſee, but *his heart was ſtill hardned:* even as in our times wee know the fearefull blindneſſe of ſome, in the greateſt light that may be given them. A wiſe heart will note this earneſtly: and neither be moved to ſuch obſtinacy, nor ceaſe to feare the like judgement, if unthankfully Gods favour vouchſafed be paſſed over. Much doth God for either man, or place, when hee graciouſly giveth good Teachers: and where ſuch Enchanters as theſe are received and harkned unto, what can follow but *Pharaohs* hard heart to eternall woe? Beware, beware whilſt God giveth you time: *To day if you will hear his voice, harden not your heart.* How know you what judgement and wrath to morrow day may bring upon you? Truth may be oppreſſed for a time, God ſo pleaſing, either to puniſh or try the people: but finally ſuppreſſed it ſhall not be: God being ſtronger than all his enemies, and able to diſperſe all duskie clouds, bringing his glorious truth out, to beare ſway again at his good pleaſure. *Simplex & nuda eſt, ſed efficax & magna. It is ſimple and naked,* ſaith one, *but powerfull and ſtrong. Splendet cum obſcuratur, & vincit cum opprimitur. It ſhineth even when it is darked, and overcommeth when it is oppreſſed.*

Verſe 12.

Iohn 8. 31, 32.

Verſ. 13.

Fuſtinus q. 6 ad Orthodox. Greg. Nyſſen. de vita Moſis. Rupertus & Hugo in Exod. Deut. 13. 1.

The ſecond part of this Chapter,

Verſ. 17. *&c.* THeſe things ſo paſſed over, the holy Ghoſt commeth to ſhew the firſt of thoſe ten plagues, which the King and his people taſted of: namely, of the turning of their waters into bloud: whereby their fiſh dyed, and both man and beſt were perplexed. Of this plague there is a *Denunciation*, verſe 17, 18. &c. Secondly, an *Execution.* verſe 22, 23. Thirdly, an *Event*, which againe is threefold: Firſt, a *Converſion* of the waters into blood. Secondly, An *Imitation* of this miracle by the Inchanters, who did the like, verſe 25. And laſtly, an *Encreaſe of hardneſſe in Pharaohs heart*, when he had ſeene all this, verſe 25, 26. Concerning ſome profitable uſe of all which to our ſelves, thus may we meditate and think of them.

Verſe 15. 1 God telleth *Moſes*, that *Pharaoh in the morning will come to the water*, to wit, unto the River *Nilus*, *and there he ſhould meet him.* Whereby wee ſee the truth of the Pſalmiſt his ſpeech, *O Lord thou haſt ſearched me out, and knowne me, thou knoweſt my downeſitting, and mine upriſing; yea, thou underſtandeſt my thoughts, and that long before, thou art about my bed, and about my pathes, and ſpyeſt out all my wayes.* What care then ſhould wee have of our actions, when every ſtep of ours is thus knowne to God? He knoweth, you ſee, which way wee will walk in the morning, before ever we goe out of our houſes: and he knows all, to goe no further in this matter.

2 We ſee againe, how the Lord ſmiteth the waters here, that the Ægyptians might know, as alſo all the world beſides, how the Lord our God hath power over all his creatures, to give the uſe of them unto us, and to take the uſe of them from us at his good pleaſure. Interpreters upon this place ſay, *Hanc plagam intulit Deus propter pueros Iudæorum in aquis immerſos, fluvius enim mutatus in ſanguinem conqueritur de cæde puerorũ per eos commiſſa.* *This plague God brought upon them for the children which were drowned, and the river thus turned into blood, complained to God for that ſlaughter,* ſaith *Theodoret.* *Origen* & *Auguſtine* ſay it was *pœna culpæ, the puniſhment of ſinne,* meaning the drowning of the children. That which is added in the Text, *And it ſhall grieve the Ægyptians to drinke, Auſtin* ſaith of it thus, *Bibentibus erat exitiũ, non bibentibus pœna, ob ſitim quam ſuſtinebant.* *Vnto them that dranke, it was death; unto them that dranke not, it was a great puniſhment for the thirſt they ſuſtained.* *Ioſephus* in like ſort, *Si bibebant, confeſtim acri dolore corripiebantur; & hoc forſan Textus innuit, cum dicit, affligentur Ægyptii.* *If they dranke, by and by they were taken with a bitter griefe:* and this peradventure the Text meaneth, when it ſaith, *It ſhall grieve the Ægyptians to drinke.* *Philo* ſaith, *hominum ſiti enectorum magnus numerus acervatim jacebat in triviis, non ſufficientibus domeſticis ad ſepulturæ officia.* *A great number of men dead with thirſt lay by heaps in the ſtreets and high-waies, their houſhold friends (or ſervants) being not enow to bury them.* Such a plague was this turning of their waters into bloud.

Verſe 17.

Theodoret in Exod.
Origen in Exo.
Aug. de mirac. ſcripturæ, cap. 17; *ver.* 18.

Aug. de mirac. ſcrip. cap 7.

Joſephus 2. *anti. cap.* 13.

Phil. de vita Moſis.

3 Wee may further note an encreaſe of terror in this miracle, above the former of the Serpents. For as you plainely ſee, it was farre greater and more fearefull. And wee may thereby learne this good leſſon, that where milder means will not ſerve, God both can, & will add ſharper and heavier. The Serpents before were a faire warning; but yet becauſe they hurt no man, they profited few men. Now therefore he will touch them a little neerer, he will ſtrike the water, which neither man nor beaſt may want, and ſo ſee if their hearts will yeeld obedience to his will. Thus aſſuredly dealeth hee with men and women at this day, but (peradventure) it is not marked: Hee encreaſeth his croſſes, from goods to body, from body to minde, from our ſelves to our children, and ſtill maketh us abound with more want and woe, in greater and ſharper meaſure, that we may repent and turne, if we will be perſwaded: if not, in the end, he can make an end, and finally deſtroy us with miſery that ſhall never end. O that we may have then wiſe hearts, to obſerve the ſteps and degrees of Gods dealing with us, profiting by the leſſer, and ſo preventing the greater, to his good contentment, and our everlaſting comfort and ſafety! *Nilus* was a river wherein they much gloried, receiving by it great riches, and great defence: wherefore, to ſee this river turned into bloud ſo fearfully, might well have ſmitten their hearts, and made them humble themſelves to God; but nothing will humble ſome men: neither entred all this into *Pharaohs* heart: which hardneſſe is ever a fearfull ſigne, and to be prayed againſt. Marke it alſo, how, if we ſtoope not to God, but continue obſtinate, by degrees he will come to our neereſt and deereſt comforts. Thus, I hope, if you reade this Chapter over againe in your Bible, you ſee ſome meaſure of the uſe of it, which is the thing I ayme at, to encourage you to the reading of the Text: and then daily more and more reading, with godly prayers, and meditation, ſhall yeeld further uſe and profit in many things: the holy Scripture being as a deepe water, wherein the greateſt Lyon may ſwim, and the greateſt veſſell touch no bottome. Let this much therefore ſuffice of this Chapter.

CHAP. VIII.

In this Chapter are ſet downe three fearefull Plagues more.

The plague of Frogs.
The plague of Lice.
The plague of Flies.

1 WHereof to make uſe to our inſtruction and reformation, let us conſider this gracious Admonition in the firſt verſe, vouchſafed to *Pharaoh* again: *Let my people goe that they may ſerve me.* Can there any thing be ſweeter to the child of God, than to mark how ſlow the Lord is to puniſh, and how deſirous of amendment without puniſhment? O how may my ſoule aſſure it ſelfe of mercy, if penitentially I ſeeke it, where ſuch a nature is? Cannot hee endure to puniſh *Pharaoh*, a proud and haughty rebell againſt his Divine will? and will hee willingly ſmite my poore ſoule, your poore ſoule, or any poore ſoule, bruiſed and broken with the ſenſe of ſinne, and groaning, and ſighing for one drop of mercy at his hand? No, no, *there is mercy with the Lord, and therefore ſhall he ever be feared: He is ſlow to anger, and of great kindneſſe. He will not alwaies chide, neither keep his anger for ever. He hath not dealt with us after our ſins, nor rewarded us according to our iniquities. For as high as the Heaven is above the Earth,*

Verſ. 1.

Pſal. 103. 8, 9, 10, 11, 12, 13, 14.

ſo great is his mercy toward them that feare him. As far as the Eaſt is from the Weſt, ſo far hath he removed our ſins from us. As a Father hath compaſſion on his children, ſo hath the Lord compaſſion on them that feare him. For he knoweth whereof we be made: he remembreth that we are but duſt. Therefore he admoniſheth, as we ſee in this place, againe and againe, before he will let his rod fall upon very *Pharaoh*. Who will not hearken then unto this ſweet Voice, and be admoniſhed by ſo loving a Father, ſo merciſull a God, and ſo powerfull a Creator? Surely if we ſmart, wee muſt needs approve his Juſtice, for his Mercy is manifeſt, wee cannot deny it. *Yet, yet,* ſaith this gracious God, *goe to Pharaoh, and warne him againe, that he may be wiſe, and let my people goe.*

2 *And if thou wilt not let them goe,* ſaith the Lord, *behold, I will ſmite thy Country with Frogs.* Giving us herein again to obſerve, that if mercy be refuſed, he is alſo juſt, and the rod ſhall fall with ſtripe after ſtripe, till either wee cry penitently, *Peccavi*, I have ſinned, or be conſumed in his wrath, from the face of the earth. Remember that place of places in Deut. *And if this people will riſe up and goe a whoring after the gods of a ſtrange Land, and will forſake me, and break my covenant which I have made with them; my wrath will waxe hot againſt them at that day,* (O note) *and I will forſake them, and will hide my face from them: then they ſhall be conſumed, and many adverſities and tribulations ſhall come upon them: ſo then they will ſay, Are not theſe troubles come upon me becauſe God is not with me? but I will ſurely hide my face, &c.* A place never to be forgotten, if we deſire to feare God. Remember alſo among many moe the fit example of *Haman*, that proud enemy to Gods truth and people, to whom it was thus ſaid, *If thou begin to fall, thou ſhalt ſurely fall.* As if they ſhould ſay, fall upon fall, and ſtill more and more falling will follow, when God is once angry. Happy, happy then is the heart that feeleth, yeeldeth, turneth, and cleaveth faſt unto the Lord.

Deut. 31. 16, 17, 18.

Heſt. 6. 13.

3 Mark alſo, and conſider in this place, how the caſe is altered with Gods people, and their enemies. For till now we have heard but of the Iſraelites afflictions, how ſtill they ſuffered, and were ill intreated, having ſore burthens laid upon them, and moſt bitter griefes daily heaped unto their hearts. But now we ſee a change, they are ſpared, they are comforted, and they are defended, when theſe dreadfull plagues light upon their enemies one after another. So, ſo ſhall the ſorrowes of the godly be ever turned into joy, when the Lord ſeeth his time, and the fading comforts of the wicked turned into weeping, and wofull lamentation. *Your ſorrow* (ſaith our Saviour Chriſt) *ſhall be turned into joy*; and, *woe be to them that laugh now, for they ſhall waile and weepe.* Be of good comfort then in your ſelfe, when you reade this, and profit your heart with this Note of meditation. The changes of this world are many, but with Gods faithfull people it ſhall ever be well in the end.

Luke 6. 25.

2
3

4 It is further to be obſerved in this your Chapter, how the Lord with variety and vehemency of words doth amplifie this plague, not onely ſaying, *He will ſend Frogges* (which yet had beene fearfull) but that the rivers ſhould ſcrawle full of Frogges, that they ſhould goe up, and come into the Kings houſe, and into his bed-chamber where he ſlept, and upon his bed, and into the houſe of his ſervants, and upon his people, and into his ovens, and his kneading troughes, yea ſaith he, *the Frogs ſhall climbe up unto thee, and on thy people, & upon all thy ſervants.* The like vehemency doth he uſe in that notable Chapter, the 28. of *Deuter.* amplifying both ſides with many words, and great variety of phraſe, full of force & edge, all aſſuredly to move, and pierce, but it would not be. Thus dealeth hee at this day with his people, hee giveth unto them ſometimes Paſtors and Teachers, who rightly may be called *Sons of Thunder*, in regard of their earneſt and vehement exhortations, threatning and denouncing Gods wrath and judgements due to diſobedience and ſtubbornneſſe: and even as *Pharaoh* here could not be touched, no more will many at this day: no vehemency moveth, but all is one. If the fervent ſpirit of the Preacher ſhould breake and teare his inwards in pieces, all is one: men ſnort and ſleepe, and goe on in a moſt damnable dulneſſe of mind, till the Lord himſelfe ſtart up, and revenge his owne contempt upon them, and their poſterity. The old world would not beleeve the threatned Flood, neither the ſtubborne Jewes, that the *Chaldean* King ſhould come upon them. But when they cryed to their ſoules, *pax, pax, peace, peace,* (for all this earneſtneſſe of the Preacher) then came ſudden and fearfull deſtruction upon them as they deſerved. So ever, ſo ever let us be ſure, firſt or laſt. And therefore make uſe of vehemency, when God directeth his Preacher to it.

Verſ. 4.

Ier. 2;

5 But what an army is this againſt ſuch a Prince? Had God neither men, nor Angels to command? Yes, yes, it needeth no proofe: wee know both men and Angels commanded by him at his pleaſure. But here he would uſe neither, deeming it fit to confound the pride of ſuch a conceited King by an hoaſt of Frogges, rather than by either of the other. So ſhall the Lord by contemptible and baſe things, caſt downe our high lookes, if wee ſwell againſt him. Hee would alſo have *Pharaoh* hereby ſee how eaſily he could deſtroy him, if he liſt, when ſuch heaps of loathſome creatures, ſo ſuddenly could be raiſed to torment him. And the ſame hee would have all high minds at this day ſee, making uſe thereof unto humility, before they finde it is too

too late. For as eaſily can the Lord now raiſe up ſtrange plagues as then: *Varro* writeth that a City in France was driven away with this very plague of Frogges. A towne in Theſſalica rooted up and overthrowne with moules. A whole land forced to remove with Mice, and many ſuch things have Stories left to our remembrance. There was a time, when the French diſeaſe was not ſo common, nor our Engliſh ſweat knowne. That plague of the Philiſtines with the Emerods in their hinder parts is in Gods Chronicle. That conſumption of *Herod* with Lice, and and that fearefull example of *Antiochus*, they ought both to be marked; but nothing ſhall profit, except grace be given from above. And therefore a feeling heart of fleſh, the Lord for his mercies ſake, ever grant unto us.

1 Sam. 5. 6. Acts 12. 23. 2 Mac. 9. 9.

6 *And the Sorcerers did likewiſe with their Sorceries, and brought Frogges up upon the land of Ægypt.* Out of which words, beſide that which hath beene noted before, this meditation may ariſe, how Gods adverſaries ſeeke often to oppugne the truth by the ſelfeſame meanes whereby he doth teach it. As, if Scripture be alledged, Satan will doe the like: if the true Prophets uſe a ſigne, then will *Ziakia* make him hornes too, and ſay, when went the ſpirit from me, to thee? All which God doth ſuffer, to draw us forward to true and ſound knowledge, without which wee cannot ſtand, but ſhall be ſhaken to and fro with doubts and feares, and wavering conceits, moſt unfit for beleevers. (The words of the Apoſtle calling upon us *to bee ſtedfaſt, unmoveable, abounding alwayes in the worke of the Lord; Not to be carried about with every blaſt of vaine doctrine, but to continue grounded and ſtabliſhed in the faith, not moved away from the hope of the Goſpell, &c.*) S. *Peter* in like manner admoniſheth *to beware of being plucked away with the error of the wicked, and of falling from ſtedfaſtneſſe:* noting thoſe *that forſooke the right way, and followed the way of Balaam.* Labour wee therefore to know how we ſtand, and building upon the Rock indeed, though ſuch jugling Sorcerers as theſe ariſe in the world, and apiſhly follow that courſe to ſubvert, which Gods Miniſters follow to ſtrengthen, yet they ſhall not ſhake us, but we patiently abiding a time, ſetled upon our true grounds, the falſhood ſhall appeare at laſt, and all their follies be diſcovered in the end, to the honour of God, the glory of his truth, the comfort of his Children, and the confuſion of ſuch Ægyptian Juglers for ever. *Gamaliel* could note it, that *Theudas* had his time, yet in the end fell with all his followers; That *Iudas* of Galilee had his time, and drew away much people after him; but at the laſt he periſhed, and the people were ſcattered. Let not *Gamaliel* be wiſer than we, to obſerve good things for his inſtruction.

Verſe 7.

Mat. 4. Eſay 20. 2. Ier. 7. 2. 1 King. 22. 11.

Col. 1. 23.

2 Pet. 3. 17. 2 Pet. 2. 15.

Acts 5. 36.

7 *Then Pharaoh called for Moſes and Aaron, and ſaid, pray ye unto the Lord, that bee may take away the Frogges from mee, and from my people, and I will let the people goe,* &c. Why doth hee not make his Wiſemen take them away, his inchanters and Sorcerers, that could ſet a ſhew of making the like: Could they cauſe Frogges to come, and not goe? Or, why doth he not call to his gods and Idols to helpe him to take them away? Can none helpe him but *Moſes* and *Aaron*, by praying for him? See then how the Lord (when hee pleaſeth) is able to force the wicked to the acknowledgement of him, and his true Miniſters; and let it comfort us in the middeſt of all contempts, either of our God, of our Faith and Religion, or of our perſons. He can bring them downe that looke ſo coy, by touches of body, pinches in minde, loſſes in goods, and infinite wayes. And if therefore it pleaſe him a while to endure their pride, we alſo muſt endure it, and not grieve at it. Theſe examples muſt be ready in our mindes ever, when wee ſee ſuch things. Not long ſince this proud *Pharaoh* ſaid, WHO IS THE LORD? But now he ſeeth, and muſt confeſſe, that there is no helpe but in the Lord. His gods are weake, and the Frogges crawled in deſpight of them. *Moſes* therefore muſt pray to his God to helpe and take them away. And who now, but *Moſes* and *Aaron*, with *Pharaoh*? Ah wee deſpiſed Miniſters by the proud worldlings! let us marke it, and beare their contempts. In their extremity they ſhall acknowledge our callings, juſtifie our love, and wiſh our prayers: they ſhall ſtoupe, they ſhall ſtoupe, when our God pleaſeth, and it is enough. Remember that great *Nebuchadnezzar*, how the Lord ſtouped him, till he ſhould know, that the Lord ruleth: *Pray, pray for us (O Samuel) ſaid the ſtubborne Iſraelites* (when God would,) and ſo they came to him, whom they erſt neglected. *Men and brethren what ſhall we doe?* ſaid they, being touched, that before thought much to be adviſed by ſuch men. *Ieroboam* ſendeth to the Prophet, whoſe doctrine he would not follow, and no worſe a meſſenger, than his owne wife, and in his heart hee acknowledgeth that truth is with him. The great Turke in theſe dayes will ſeeke the prayers of Chriſtian men, when yet he fighteth againſt the truth that they embrace. And many (which at other times regard them not) either going to Sea, or to battaile, or being ſicke, and vexed at home, will ſend, and ſeeke for the prayers, and comfort of Gods Miniſters. And what is this, but a ſigne of Gods Omnipotent hand over all *Pharaohs* whatſoever, and that hee can revenge our contempts, and give our truth, and carefull walking in our places, a due regard and reverence, when hee will, with them, and in them? Let the ſweetneſſe of it joy us, and make us poſſeſſe our ſoules in patience. *Dives*, that rich glutton, ſhall ſee *Lazarus* right, and himſelfe wrong, one day.

Verſ. 8.

If proſpevity will not, adverſity ſhall. Pſal. 78. 34. 2 Mac. 9. Apoc. 3. 17. Chap. 5. 2.

Dan. 4. 22.

8 But

8 But why doth *Pharaoh* now call, rather than in the former plague, for *Moſes* and *Aaron* to pray? Surely becauſe this plague more nipped him than the former. For when the rivers were blood, he might have wine to drinke, and by that meanes not finde the ſmart ſo much. See wee then, howbeit other mens harmes ſhould affect us, yet unleſſe the Lord touch our ſelves, we are dull, and dead without ſenſe. Which certainly maketh God reach us a blow many times, when otherwiſe hee would ſpare us, did wee make good uſe of our brethrens harmes. Apply therefore ever to your ſelfe Gods doings, ſaying in your heart, and why, Lord, am I not ſo alſo? Doe not I alſo offend thee? Father of Heaven, and God of all mercy, make me wiſe by other mens harmes, and thankfull unto thee, that I am ſo ſchooled, rather than with mine owne woe.

9 See how ready *Moſes* is to pray for *Pharaoh*, when hee biddeth him to appoint the time himſelfe of his prayer: and let it make us thinke with our ſelves, whether wee bee thus hearted, to pray readily and willingly, for Prince, for Countrey, for friends, and family: yea, let it open unto us, what I feare is too true, that in our lives ſcarce once wee have beene upon our knees, for any of theſe, but even goe on in a common courſe, haling and pulling with the world all the week long, and on the Holy day goe to Church, rather for faſhion, than devotion, praying with lips, not with heart, a few words, and then ſpending all the reſt of the time, either in ſleeping, or gazing, or thinking of matters little belonging to God. O that we may profit by this readineſſe in *Moſes*, to pray for ſuch a wicked King! Remember the Scriptures, where you ſee how fathers and mothers have gone to Chriſt for their Children, maſters for their ſervants, and neighbours for their friends: Chriſt is the ſame, and why ſhould not wee alſo bee the ſame, and Morning and Evening goe unto God for our ſelves, and ours, as here did *Moſes* for *Pharaoh*?

10 It may be moved for a queſtion, why *Pharaoh* being offered to appoint the time himſelfe, appointed the next day, ſaying, *To morrow*, rather than preſently, the Frogges being ſo ugly, and no place free from them, no not the Kings Chamber: Who would not have cryed now, now, even forthwith, pray that I may be delivered from this plague, rather than to have ſtayed till the next day? It is anſwered, firſt, that hee ſtill doubted, whether it was *the finger of GOD*, or an enchantment: and therefore was content to deferre the time, to try whether of it ſelfe it would paſſe away, and ſo diſcredit *Moſes* and *Aaron*. Such hollow holes are in Hypocrites hearts, when they ſeeme religious, and carefull of Prayer, or other good things. Secondly, herein he ſhewed the nature of the wicked, who not onely deferre their owne duties from day to day, but (as much as they can) put over others alſo, that offer good things unto them: As for example, if a Preacher tender his ſervice this Sabbath, hee is told, the next will be farre more fit: and if he come alſo the next Sabbath, then is either the Maſter from home, the Gentlewoman ſicke, the weather too hot, or too cold, or ſome ſuch thing; that be *Moſes* never ſo ready, yet *Pharaoh* is not ready, but *cras, cras, to morrow, to morrow*, is ſtill the ſong, till the Lord ſtrike, and all Morrowes end, we paſſing away to woe without end, for our deferring. That *Moſes* taketh his owne time, and ſaith, *Be it as thou haſt ſaid*, it is to teach him, that at all times the Lord is the Lord, his miracles no enchantments, but a powerfull working for his owne Glory, and the gracious deliverance of his Church.

Verſe 12. 11 *Then Moſes and Aaron went out from Pharaoh, and Moſes cryed unto the Lord concerning the Frogges which he had ſent unto Pharaoh.* Why went *Moſes* forth? might not hee have ſtayed in the Court, and have prayed there? God forbid but wee ſhould thinke Courts to bee places of prayer, for ſuch as have a conſcience, in every place to lift up hands and heart to God, yet, would God alſo, the hindrances and impediments ſo to doe in thoſe places, were fewer! Surely, great Courtiers have found, that a meaner place hath yeelded their hearts more heate to good things, than thoſe gliſtering places have, as ſometimes a countrey-houſe, and ſomtimes a darke hole in a cloſe priſon. *Moſes cryed unto the Lord*, ſaith the Text, and prayer doth what neither doores, nor lockes, nor any ſtrength, or wit of man could doe: the weapons of Gods children are ſuch, and ſo mighty. The word of *Crying* noteth the vehemency of *Moſes* prayer, againſt cold formality, too common in moſt prayers. It noteth not any loudneſſe of voyce (although that alſo bee lawfull at times) ſince the ſame *Moſes* is ſaid *to cry in another place*, when he ſpake not a word, but from his inward Spirit. *Ezechias* thus cryed unto God, and eſcaped, both a mortall diſeaſe, and the huge hoaſt of the Aſſyrians. But what prayer can do, I hope you know, and therefore goe no further.

Exod. 14. 15.

Verſe 13. 12 *And the Lord did according to the ſaying of Moſes: ſo the Froggs dyed, &c.* See the credit that Gods ſervants have with their mercifull God: they aske, and hee giveth without any ſtop. Can you thinke, God heareth *Moſes* alone? no, ſaith the Pſalme, *God is neare unto all that call upon him; yea, to all, all*, and ever remember it. *He will fulfill the deſire of all them that fear him: he will heare their cry, and will ſave them. The Lord preſerveth all them that love him: but he will deſtroy all the ungodly.* Wherefore, *my mouth ſhall ſpeake the praiſe of the Lord, and all fleſh ſhall bleſſe his holy Name for ever and ever.* Daily experience ſheweth the like, and therefore as

Pſ. 145. 18, 19, 21, 22.

Moſes

Moſes here (even deſpiſed *Moſes*) was ſtronger with God, and by his God, than all Ægypt, to remove a plague, ſo ſhall we ever be more ſtrong than our enemies in what God ſhall ſee us fit to be enabled. Wherefore one *Moſes* is better for a Kingdome, than many others, that are judged to be of greater vertue, &c.

13 *So the Frogges dyed in the houſes, in the townes, and in the fields. And they gathered them together on heapes, and the Land ſtanke of them,* ſaith the Text. Had it not beene as eaſie for the Lord to have taken them quite away? aſſuredly to the Lord all was one: but this was done, to ſhew the truth of the miracle that they were frogges indeed, and no enchantments; thereby to meet with the unbeliefe of the King and all his Courtiers, who either openly in words, or ſecretly in heart thought otherwiſe. And by one meanes or other, the Lord ſhall ever in his good time deliver his truth from falſe ſurmiſes, his faithfull Miniſters from falſe imputations, and write the wickedneſſe of Atheiſts and carnall men upon their faces, to their confuſion. Onely be we patient to tarry his will, to like of his way, and be we aſſured we ſhall both ſee his glory and receive comfort. *Verſ.* 13, 14.

14 *But when Pharaoh ſaw that he had reſt given him, he hardened his heart, and hearkened not unto them, as the Lord had ſaid.* See the corruption of our nature, if God worke not. No ſooner is the rod off, but as the Dog to his vomit, and the Sow to her mire, ſo wretched man returneth to his old bias, and falleth to his former ſinne againe. When we are ſicke or diſtreſſed any way, we pretend repentance, we pray, we cry, we vow, and what not (in ſhew?) But for as much as all ariſeth from feare, and not from love, it vaniſheth againe, as ſoone as the feare is paſt, and the devill returneth with ſeven worſe than himſelf, making our end more odious than ever our beginning was. This hath beene touched before, but yet ever marke it and feare it your ſelfe, as you have a care to pleaſe God. For if you forſake God, you can never blame God if he forſake you: and if, after God hath given you reſt, you become wretchleſſe, as *Pharaoh* was here: then if, as he in the Sea, ſo you in eternall Woe be drowned for ever, you have your deſert, and God is juſt. *Verſ.* 15.

15 The Frogge is (as we all know) as foule and filthy creature, abiding in foule places, as bogges and miery plaſhes all the day long, and at night peeping out with the head above the water, making a hatefull noyſe with many others of his ſort, till the day appeare againe. Wherefore Divines have thought, that by theſe foule creatures fitly might be reſembled ſuch crooking Crues, as hiding themſelves all the day in an Ale denne, or ſuch like place of uncleanneſſe, as ſoone as night commeth, put out their heads, and make a hatefull noyſe againſt Governours and Superiours, neighbours and honeſt perſons, till all that heare them bee weary of them. Which filthy Frogges the Lord aſſuredly will deale withall in his good time, as here hee did with theſe Ægyptian frogges; namely, kill them, deſtroy them, and make the ſtench of them knowne to many. Till then let patience and righteous dealing bee the armour of the godly: and withall, how many of ſuch ugly creatures this world hath, let it bee conſidered, that thereupon may ariſe this fruitfull meditation, how little cauſe good men and women have to be in love with this world, to build tabernacles in it, and to ſay and thinke, *It is good being here*; but rather to ſigh, and wiſh to be looſed, and to live there, where the Elect of God, having *the harps of God, ſing the ſong of Moſes,* where they cry *Hallelu-jah, ſalvation, and glory, and honour, and power bee to the Lord, &c.* O difference of places, if we had eyes, or heads, or hearts! God, God for his Chriſts ſake give us feeling, Amen. Apoc. 15. 2, 3. Apoc. 19. 1.

The third Plague of Lice.

THis is the third Plague which the Lord by his mighty power brought upon this hard hearted King and his people, ſeeking thereby their good, but prevailed not. In which alſo (for our inſtruction) we may obſerve divers things: As firſt, why the Lord did not bring againe upon them his former plagues either of *Frogges* or *Bloody water*, letting them reſt upon them till they were ſtouped; but ſtill bringeth new, and others than the former? Whereunto wee may anſwer, that the Lord did thus, to ſhew that his power was not tyed to any one thing, but by infinite wayes able to puniſh ſinners, if they will be ſtubborn, and more and more ſo to feare them, and by them us to the worlds end: which happy we, if it doe to amendment, that his many, and ſtrange, and dreadfull plagues, may be ever and ever farre from us. *Verſ.* 16, 17.

2 Wee may note that as eaſie it had beene for the Lord to have turned the duſt into Lyons, and Beares, and Wolves, both of ſtrange greatneſſe, and cruell fierceneſſe; but that rather hee choſe to confound pride by weakeneſſe, and a rebelling humour by ſo baſe a creature, as at other times often he uſed to doe. And more it fretteth a high minde, as you may note in *Abimelech*, who ſought of his ſervant to ſlay him, rather than it ſhould be ſaid, *that a woman had overcome him.* In us let it worke thus much, that if ſuch a vile creature may (by God) be made too ſtrong for a kingdome, what reſiſtance can I one man, or one woman, make againſt the Lords wrath, if I pull it upon me by my ſinnes, by my proud, haughty, and careleſſe heart? His wrath can Iudg. 9. 54.

arme

arme all the creatures in Heaven and earth againſt mee: and yet the leaſt of them is thus farre above my power, as you ſee here. Wicked are the words of ſome prophane mouthes at times, ſaying, *Let us have our will now, and we will ſhift then.* O vaine heart! what ſhift can it thinke of againſt ſuch a God? Shake and tremble at this dulneſſe betimes, leſt the plague of it ſhiver thee in peeces for evermore. The water cruſheth *Pharaoh* and all his people in the Kingdome: the earth now alſo ſendeth vermine upon him, and he cannot ſhift againſt ſuch a vile and contemptible creature. Follow this meditation in your minde, and let it profit you: for *before the face of his wrath who can ſtand?*

Nahum 1. 6.

Verſe 18. 3 *Now the Enchanters aſſayed likewiſe with their Enchantments to bring forth Lice, but they could not.* Powerfull then is the Devill when God will ſuffer him; but when God will reſtraine him, what can he doe? Adde this to the ſtory of *Iob*, to the ſtory of the heard of Swine in the Goſpell, and ſuch other places: and grow wee in comfort againſt this deadly foe of ours. For we ſee his weakneſſe, and the bridling hand of God at all times over him, when God pleaſeth. Feare God, and feare not Satan; but contemne God, and then ſhake to thinke of Satans fierce rage, when once he hath leave given to torment thee.

4 Behold againe a good thing: before the Enchanters did the like, but here now they cannot for their lives. As then a time there is of tryall betwixt contrary opinions, and croſſing miracles, that they which are of God may bee knowne: ſo is there a time, even a joyfull happy time, when the Lord will cut off that difference and miſ-maze, that doubting, that jugling, and deceitfull working, and give his truth victory over all enchantments: *Iannes and Iambres withſtood Moſes*, ſaith the Apoſtle, and ſo did ſome then, & yet now with us, reſiſt the truth: *Men of corrupt mindes, and reprobate, concerning the Faith.* But *Moſes* had victory over thoſe of his time: and the Apoſtle ſaith, the other of his time ſhall no longer prevaile, their madneſſe being manifeſt to all men: therefore for them of our time, wee may not doubt of like ſucceſſe againſt them: onely let us have patience (as I often ſay) till the time come. Wayes can he never want to overthrow them, when in ſuch weake creatures as theſe were, he is ſo ſtrong. A ſilly ſimple man in the famous Councell of *Nice*, without Logicke or Rhetoricke, or any helpe of the Arts, gave that vaunting Philoſopher an overthrow; and gained him from his vanity unto God: the ſtory is knowne, and I paſſe it over. In our times women and children have foiled Doctors, that *even out of Babes and ſucklings mouthes, the praiſe of God might be ordained.* In ſome thing or other ſhall falſhood ſtill faile, that ſuch as have eyes may ſee the truth. Amplifie it further as you ſhall pleaſe, for (God be thanked) there be many proofes.

2 Tim. 3. 8.

Verſe 19. 5 *Then ſaid the Enchanters to Pharaoh, This is the Finger of God.* Wherein obſerve, how the wicked, who for a time may ſhew, as though God were on their ſide, in Gods good time ſhall be forced to acknowledge the contrary, to his glory and the great comfort of his Church and children. For what are theſe words other in ſenſe, than (as if they ſhould have ſaid) wee have hitherto deluded the eyes and ſenſes of the beholders by our enchantments; but now wee are no more able to doe ſo? This which is now done paſſeth our skill, and albeit the creature bee vile and baſe, yet is the power of God ſuch over us and our Art, that wee cannot doe the like, but give him the victory, and acknowledge our ſelves ſinfull, weake, and wicked men? Thus were *Nabuchadnezzar* in *Daniel*, and *Antiochus* in the Machabees, drawne to confeſſe Gods power over them, and all their greatneſſe. Which certainly is an unſpeakable comfort to all that depend upon him in their troubles. For what can any man doe againſt you, againſt mee, or any other, more than this God, (ſo potent and puiſſant) will give him leave to doe? and what leave will he give him more, than in the end ſhall turne to our good, for whom he hath not ſpared to give his deareſt Sonne to death, that ever we might be aſſured of him?

Dan 2 3.
2 Mac. 9.

6 *Yet Pharaohs heart*, ſaith the Text, *remained ſtill obſtinate, and hee hearkned not unto them, &c.* So laying before us a notable example of the rooted wickedneſſe in mans heart, being left of God unto it ſelfe. For as now you ſee not his owne Enchanters move him any thing at all, though they acknowledge before him the power of God. It maketh me thinke of ſome men in our dayes, who by no meanes can be wonne to the truth, no not by their owne men, (who ſometimes have erred, as now they doe, but in the mercy of God have received light) both ſpeaking and writing what ſhould profit others. This is a fearefull hardneſſe to be prayed againſt by all that have a care of their owne ſalvation.

The fourth Plague of Flies.

Verſe 24. THeſe things thus paſſed over, the Lord haſteth to another plague, ſeeing the former could not move: and as *Pharaohs* malice encreaſed, ſo ſharper and ſharper is the Lords hand. For now commeth a plague moſt bitter to him and all his: even ſwarmes of very noiſome creatures, Flies, Waſpes, Hornets, Canker-wormes, Locuſts, Scorpions, and ſuch like: ſo that now moſt fearefully they were vexed in every place. Divines meditating upon this plague, have reſembled it unto thoſe cares and thoughts wherewith worldly men are uſually vexed

vexed: for as the Flies did never ſuffer the Ægyptians to ſleepe or take any reſt, ſo doe theſe cares torment all day and night. Others have reſembled thoſe bitings and touchings of conſcience, which men ſo grievouſly often feele, to theſe Flies; becauſe as in the one, ſo in the other, the griefe is greater than can be expreſſed. Againe, becauſe as theſe Flies were a puniſhment, fore-running the deliverance of Gods people: ſo theſe agonies of minde going before, great and heavenly comfort doth uſually follow. A thing worthy of remembrance to troubled minds, and full of contentment, if they will hold faſt by him, that is alwayes mercifull, and calleth unto him *all that travell and are heavy laden*. Others conſidering the nature of theſe Flies, have compared Tyrants and oppreſſors of their weaker brethren unto them. For as theſe Flies ſucked out the Ægyptians blood with biting and ſtinging, and cauſing of ſmart: ſo doe ſuch evill men, till they have gorged themſelves with ſinfull ſpoiles of their Chriſtian brethren. There be great Flies, and thoſe be great men, that tyrannouſly rule, not ſhearing, but ſhaving to the very skinne, if they take not skinne and all. There bee leſſer Flies, and thoſe be Vſurers, and other biting binders, who with their *Noverint Vniverſi*, make an univerſall ruine of many a mans eſtate, and doe fetch him in ſtill with the Condition of the Obligation, that in the end his condition is wofull, and his heart breaketh with the bitter griefe of *Be it knowne unto all men*. Surely theſe are curſed Flies indeed, the ſuckers of our ſap, the bibbers of our blood, the pinchers of our hearts, and the ſtingers and wringers of our very ſoules. The Ægyptian Flie was nothing like unto them, but yet you ſee was a great plague of God ſent to puniſh the ſinne of men. But let them remember that theſe Flies of Ægypt had but a time: God ſent them in wrath, and tooke them away in mercy, upon entreaty. Some *Moſes* or other ſhall ſtand up, and the Lord ſhall ſend a ſtrong Weſt winde to take theſe Canker-worms away, and caſt them into the red ſea, that in our coaſt they may torment no longer. *Philo* the Jew in the life of *Moſes* ſaith, *That becauſe the Ægyptians did (as it were) ſting the Iſraelites with many biting and bitter words, ſcoffes and ſcornes, taunts and jeſts; therefore the Lord ſent theſe Flies and Hornets among them, that one might bee puniſhed with another*. And moſt certaine it is, that ſuch Stingers ſhall bee puniſhed, as God ſhall thinke good, in his due time.

2 Theſe Flies were not in the Land of *Goſhen*, and that (ſaith the Text) *becauſe God made a ſeparation*. Wherin we profitably learne, that whenſoever wee are free from any calamity or griefe which happeneth to others, it is not by our owne vertue or policy, but by that gracious *ſeparation* which the Lord maketh: whoſe mercy and love, that we might more fully ſee, he ſaveth us from that evill. Wherein how may we runne into particulars, ſince we were borne and had dealing in the world? Others ſickly, we healthy: others want, wee have ſufficient: others in continuall paine and labour, we in reſt, and eaſe, and comfort: others in priſon, we at liberty: others in blindneſſe, we in light: others ſlandered, wee not touched: others croſſed in their children and friends, wee comforted: others wake, we ſleepe: others weepe, we ſing: and, which is the top and height of all miſery, others are ſo tempted that they violently caſt themſelves away, when we in the meane time feele no temptation. O bleſſed God, what a ſeparation is this! Let us ever thinke of it, and be thankfull for it. *Verſe 22, 23.*

3 When *Pharaoh* and his people were vexed with this plague, *Moſes* and *Aaron*, according to his former manner were called for, and licence given them to goe and doe ſacrifice, but with limitation (*in this land*,) and when that would not ſatisfie *Moſes*, (for the reaſons mentioned in the twenty ſix verſe) then it is enlarged *to the Wilderneſſe* alſo, but yet againe limited, (*Goe not farre away.*) Where we are to marke the faſhion, not onely of worldly Princes, but of worldly and earthly minded men, how they can upon urgent neceſſity, bee content to tolerate religion, ſo it might ſtill be joyned with their profit: but if it bee once contrary to that, O how bitter then, how hard then to endure it, and give it free and loving paſſage! For theſe Jewes wholly to depart from Ægypt, was not for *Pharaohs* profit (for from their labours he had great gaine) and therefore by no meanes may they goe out of his Land to ſacrifice to their God, but *in the land* hee is content to endure them, ſo he may be freed from theſe plagues, that ſo fearfully God ſent upon his people. Or if it needs muſt be that they muſt goe forth of the Land, yet not farre away in any caſe. Thus was hee, thus are many at this day, and to the worlds end theſe wretches will not want, who have their gaine for their god, and no other Religion will ever like, than what may ſtand with the ſame, as much as poſſibly they can procure. Let us ſee it, and marke it, and hate it: for it is not that which can pleaſe God. *If we be riſen with Chriſt, wee muſt ſeeke the things that are above*: and if we love any thing more than him, we never can enjoy him. His Kingdome is not of this world; and if our joy and glory be in it, wee are not his followers. *Love not this world*, ſaith Saint *Iohn*, *neither any thing in this world. For if the love of the world be in us, the love of God is not in us*. That builder of great barnes for his large commings in, was but a foole in his eyes, who onely is wiſe: and when his ſoule was taken away, whoſe were all his toyles and travels? That purple pampered Glutton went to the Devill, and with all his worldly wealth could not procure one drop of water to coole his ſcalded tongue. The gaine of gold makes many loſe their ſoules. The greedy wretch that for himſelfe ſtill ſpares, doth hoord

Verſ. 25.

Verſe 28.

Coloſ. 3. 1.

1 Iohn 2. 15.

hoord up nothing but continuall cares. *Hermocrates* lying at the point of death, bequeathed his goods to none but himselfe. The fire burneth fiercer the more it hath, and so the worlds wormes. The Bees doe flocke to the honey dew, and so these wretches unto gaine. The greatest fish devoure the smaller frie, and so these wretches their weaker brethren. In a word, as you never see the Sea without waves, so shall you never see these wretches without woes. And as the clouds doe hide the Sunnes light, so their greedy hearts repell Gods grace. But let this suffice touching some use of this Chapter.

CHAP. IX.

The chiefe heads of this Chapter are these three plague more.

The { *Fift.* / *Sixt.* / *Seventh.* } *Plague.*

WHereof that we may make like use as before, let us first note from whence any murren of cattell doth come, when we are that way punished in a Countrey; surely even from the Lord, as we see here. Not simply from Witches and Sorcerers, set on by malicious neighbours, as we usually thinke: for what can a whole legion of Devils doe unto one swine, without leave granted from the Lord? you know the place, and it ought to be thought upon. God sometime tryeth by this affliction, and so did hee *Iob*. God sometimes punisheth by his affliction: and so teach the Scriptures, *Cursed shall be the encrease of thy kine, and the flocke of thy sheepe. The beasts and birds are consumed for their sin that dwell in the Land.* Every way then it is the Lord, and every way therefore we ought to seeke the Lord, and not to Witches and Sorcerers.

Iob 1.
Ier. 12.4.
Deut. 28.18.
All the Cattell dyed *communiter, non universaliter.*

2 But still the Lord spareth the Israelites. True, and see the use of it. First, God in his justice this way more tormenteth the mindes of the wicked, who (for their rebellion against him) deserve all punishment: so saith the Psalme, *The wicked shall see this, and consume away.* Secondly, the Lord assureth his Chosen in all the world, that albeit in lesser matters hee tryeth them, or chastiseth them as hee doth others; yet when his great plagues come of judgement unto death & destruction eternall, he will surely make a separation to the unspeakable comfort of his own, and to the eternall praise of his mercy. The words of the Prophet are plaine: *For a little while have I forsaken thee, but with everlasting mercy have I had compassion on thee, saith the Lord, thy Redeemer.* Againe in the Psalme, *If his wrath be kindled but a little, blessed are they that put their trust in him.* Meaning because there is ever (as I say) a partition betwixt the Lords wrath and his chosen. Good therefore is that prayer of *David*, ever to bee in our minde, whersoever wee are: *O knit my heart unto thee, Lord, that I may feare thy name, that I may ever cleave unto thee, ever be thine, and never be drawne away from thee by any temptation whatsoever.*

Verse 7.
Psal. 112.

Esay 54.7.

Psal. 2.10.

Verse 5.

3 *And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this Land;* So that not onely the Judgement, and affliction which happeneth, is of the Lord; but the very time also when it shall begin, and when it shall end: before which time, no malice of man or Devill can bring it, no power of any creature can take it away. *Tempus præfixit, ut non casu factum putent: & ut certitudinem Divinæ virtutis ostenderet, cui nemo potest resistere: He appointed the time,* saith *Theodoret, that they might not thinke these things came by chance: likewise to shew the certainty of Gods power, which no creature can resist.* Againe, the truth of his comminations and threatnings you see here, when it is said, *So the Lord did this thing on the morrow, and all the Cattell of Ægypt dyed: but of the Cattell of the Children of Israel dyed not one.* Learne therefore to tremble when the Lord threatneth, and to feare the event: for as here, so ever he will bee true, unlesse hearty repentance step in betwixt, and turne away his wrath from us.

Theodoret. q. 22. in Exod.

Verse 6.

Verse 7.

4 *Then Pharaoh sent* to see, and found all as hath beene said: yet, saith the Text, *the heart of Pharaoh was obstinate, and he did not let the people goe.* Marke it well, and thinke with your selfe whether any Preacher or Teacher can bee plainer in words, than God was here by workes: or whether any man can ever bee made to see a truth by teaching more evidently and manifestly, than *Pharaoh* here saw the hand of God smiting Ægypt and sparing Israel? yet though God bee the Teacher himselfe, and the matter subject to his eyes without denyall, *Pharaoh* still is obstinate, still the same, still a striver against God and his grace. How then doe we wonder, that where the Word is preached, truth soundly and plainly taught, yet all be not reformed, and reclaimed from their errors? Is there any fault in the Word or Teacher? are not things plaine? how then commeth this to passe? but even as here it did, from the fearefull wrath of God, hardning such hearts, and closing such eyes, that they neither can see, feele, nor understand to salvation? All because thee have not a love to the truth, but are Hypocrites, scorners, deriders, and such as heare onely for fashion, thinking themselves abundantly skilfull, when indeed they are most

ignorant,

ignorant, and when as they may ſee the Lord (by his Prophet) affirming that *he will looke unto none but ſuch as are poore, of a contrite ſpirit, and tremble at his words*: That is, humble in their owne eyes, receiving the Word with reverence, hungring and thirſting after the ſame, as the Spirituall food of their ſoules, and ſaying in their hearts as *Samuel* did, *Speake on, Lord, thy ſervant heareth*. Surely neither true matter nor plaine manner will ſerve, unleſſe God ſtrike a holy ſtroke within us, by his powerfull Spirit, that wee may be moved. Therefore as it is a bleſſing to have truth told us, ſo is it a double bleſſing to have a ſoft heart given us, moved and yeelding to the truth. Otherwiſe, as you ſee in the Smiths ſhop, as many hard blowes laid upon his Anvile as upon the Iron he worketh, and yet the Anvile remaineth all one, and the Iron turneth to the Smiths deſire, becauſe in the one there is heat, and in the other none: So in the ſame Auditory, as many proofes and reaſons are laid open to one as to another, and yet one moved, and not another. Saint *Auguſtine* ſaith, *Non verbis hominis fit ut intelligatur verbum Dei, facit Deus ut intelligatis*: The words of man cannot make man underſtand Gods word, but it is God that maketh them to underſtand. Joy therefore in the Lords mercy towards you, when you have feeling: know that it is a grace not given to all: you ſee *Pharaoh* here, and ſuch hath the world many, whom no preaching can reforme, &c.

Eſay 66.2.

5 *Verſ.* 8. unto the 13. you ſee the ſixt plague of Ægypt, even a foule *ſcab breaking out into bliſters upon man and beaſt*. Whereof *Ioſephus* ſaith, no ſmall number dyed: yet could not this move them to ſee the hand of God. Such ugly ſores and maladies our age alſo hath, and as farre from leading to true repentance, as theſe here. That grievous diſeaſe began in Spaine, but afterward crept into France, and there ſo abounded, as ever ſince it hath carried the name of that Country, and not of Spaine. Be it that by divers meanes it may happen; as by a cup, a combe, a ſtoole, and ſuch like, ſo that every one is not guilty of lewd life who haply is ſpotted with it; yet which way ſoever it commeth, the Lord toucheth, and it is ever good to ſee his hand diſtinguiſhed from other cauſes, and fall downe before him, in humble acknowledgement of our ſin, making our peace by true ſubmiſſion, and beſeeching him either to remove ſuch puniſhment from us, or to ſeal up our hearts in the aſſurance of his love, notwithſtanding all earthly tryalls. Let us alſo in this place marke how the Sorcerers were ſmiten with this plague, ſo that they *could not ſtand before Moſes*. They had ſeene many things before to make them give place, *the devouring of their rods*, their *inability* to make that baſe vermine (ſpoken of before) yea, their owne mouthes then ſaid, *it is Gods finger*: yet they will not give over their gaine-ſaying, and croſſing of Gods Miniſters, till the plague of God light upon their owne perſons, in theſe ugly ſores, which ſurely is a very effectuall warning to all Rebellers againſt good things, that they give over betimes, and yeeld to God, ſo avoiding his wrathfull ſtripes, either upon themſelves or their goods. God is the ſame, as juſt as ever, as ſtrong as ever: and will fleſh and bloud provoke him? A better courſe ſhall be our wiſdome.

Verſe 8. The 6. plague. *Verſe* 9. 2 *Antiq. c.* 13.

6 This ſeventh plague now following, *verſ.* thirteenth, hath alſo his *Denunciation*, his *Execution*, and his *Effect*. Which in order obſerved will yeeld us ſundry meditations. And firſt, the *Denunciation* will more and more beate into us the wonderfull hardneſſe of *Pharaoh* and his people, who neither by any, nor all the Plagues before mentioned, of *Blond*, of *Frogges*, of *Lice*, of *Flies*, of *Moraine*, of *Boteh*, could be moved and turned to the obedience due from man to God. Can we wonder at wayward creatures in our times, when wee ſee this? No, no, the heart of man and woman is a moſt wonderfull perverſe thing when God worketh not; and theſe often repetitions are made by Gods Spirit, that wee ſhould mark it, know it, and continually pray againſt it.

The 7. plague.

7 You ſee God willeth *Moſes* to *riſe up early in the morning, and ſtand before Pharaoh*. Let the uſe of it be to teach with what diligence and care God would ever have his buſineſſe, how hee hateth negligence, and looſe ſlubbering over what belongeth to our charge, ſaying in plaine termes, *Curſed be he that doth the work of the Lord negligently*. Miniſters then foraſmuch as their calling is to doe the work of God, and to ſtand before *Pharaoh*; they muſt be diligent, zealous, carefull, and painfull, doing what lieth in them ever. Magiſtrates alſo muſt doe the like, for they *execute not the judgements of man, but of the Lord: and he will be with them in the cauſe and judgement. For there is no iniquity with the Lord our God, neither reſpect of perſons, nor receiving of reward*. Parents and maſters doe the work of God, and therefore they muſt be diligent, calling upon their children and families, with bleſſed *Abraham* to fear the Lord. There be alſo in Pariſhes Church-officers, Sworne-men, with ſuch like: who for their yeare have Gods worke in hand, and therefore they ſhould have a great conſcience to doe their duties diligently, for feare of the curſe above mentioned. But ſurely their groſſe dulneſſe cryeth for great vengeance, and I pray God it reach not to their poſterity alſo, and to all that they have gathered together for them. For ſo good offices, to ſo good uſe both of the Church and Common-wealth, cannot bee ſo wilfully and wittingly, ſo careleſſely and preſumptuouſly neglected as they are, but it will ſmart one day. *When thou ſeeſt a theefe*, ſaith God in the Pſalme, *thou runneſt with him, and thou art a partaker with the Adulterers. When thou ſeeſt a theefe*, that is, an evill doer any way, *thou conſenteſt*

Verſe 13.

Pſal. 50. 18.

Pſal.50. 18. *conſenteſt unto him:* that is, either thou doeſt as he doth, or at leaſt doeſt overlook him and conceale him, not bringing him by thine office unto the ordinary correction of his fault: *and haſt*

Pſal.50.21. *been partaker with the adulterers*, in not preſenting them, and following the preſentment with zeale, untill there were juſtice had. *Theſe things*, ſaith God, *haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch a one as thy ſelf: but I will reprove thee, and ſet before thee the things which thou haſt done:* That is, I will make thee know, and the world alſo ſhall know (by my dealing with thee) that thou haſt not *riſen up early in the morning*, as *Moſes* did here, that is, thou haſt not had care and conſcience to doe the duty of thy place zealouſly and carefully as thou oughteſt, for his ſake whoſe worke it is, and who hath raiſed thee to credit and accompt: for thy Prince his ſake, who watcheth over thee for thy peace, and is greatly abuſed by thee: for thy Countries ſake, which by thy negligence becommeth wicked and ſinfull, haſt-

Pſal.50. 22. ning to deſtruction moſt due and deſerved. *Oh conſider this better, you that forget God*, ſaith the place, *leſt I pluck you away, or teare you in pieces, and there be none that can deliver you.*

Verſe 14. 8 Obſerve againe the word *All* in the 14. verſe, when God ſaith, *I will at this time ſend all my plagues upon thine heart*, meaning many ſundry and ſeverall plagues: for God did not bring *All* (according to the Letter) divers others following after, as the 8.9.10. Plague. The uſe of this, that we conſider the perill of rebellious obſtinacy againſt God: For firſt hee will puniſh it with one rod, then with another, (haply) with a third: and if theſe ſingle chaſtiſements will not ſerve then will hee goe to many plagues, heaping wrath upon wrath, and woe upon woe, with a fierce hand: yea, he will lay even *All* his plagues upon us at once, as hee here ſpeaketh, to our great fall and confuſion. Adde unto this proofe here thoſe words in Deut. *But if thou wilt not*

Deu.28.15,16, 17,18,19,20. *obey the voice of the Lord thy God, to keep and to doe all his Commandements & his ordinances which I command thee this day, then all theſe curſes (not one or two, but all theſe curſes) ſhall come upon thee and overtake thee. Curſed ſhalt thou be in the town, and curſed in the field. Curſed ſhall thy basket be, and thy dough. Curſed ſhall be the fruit of thy body, and the fruit of thy land, the encreaſe of thy kine, and the flocks of thy ſheep. Curſed ſhalt thou be when thou commeſt in, & curſed when thou goeſt out. The Lord ſhall ſend upon thee curſing, trouble, and ſhame in all that which thou ſetteſt thine hand to doe, untill thou be deſtroyed, and periſh quickly, becauſe of the wickedneſſe of thy works, whereby thou haſt forſaken me.* Take we heed therefore, we were beſt, of *Pharaohs* obſtinacy & diſobedience againſt God, againſt his word, and againſt his ſervants and meſſengers ſent unto us for our good: leſt the heape of curſes light upon us, and even *All* the Lords plagues puniſh us. We may note againe, how he calleth them his plagues, ſaying, *all my plagues:* and learne thereby that neither Fortune nor Chance ruleth rods and croſſes laid upon us: but theſe things ſtill are Gods tooles whereby hee either boweth or breaketh men and women that are warped and caſt aſide, being

Mat.26. (by him) laid on and taken off at his pleaſure. So ſaid our Saviour to his Perſecuter, *Thou couldeſt have no power over me, except it were given thee from above.* This well remembred, will make us ſee and diſcern God in our ſickneſſe, in our loſſe of friends, or goods, in our woes and wants whatſoever they be, the ſooner ſtoope under his hand, and be turned to his will. Our hearts will ſay within us, This is Gods hand, this is his blow: O ſoule, turne, turne, turne, and bee reformed, thou maieſt go no further in this way, thou maieſt not reſiſt him that is too ſtrong for thee. Witches, Sorcerers, Theeves, Robbers, Slanderers and Oppreſſors whatſoever, that have done mee wrong, I looke not at them otherwiſe than at God his rods: for *all plagues* I ſee in this text are his plagues, and he ruleth all, caſting theſe rods into the fire when his child is humbled and reformed. *Bleſſed therefore is the man that feareth alway: but he that hardneth his heart ſhall fall into evill.*

9 God ſaith, *he will ſend all theſe plagues upon his heart:* which (beſides the Note in your Bibles margine) may ſignifie that they ſhould touch him inwardly, and deeply: So doth God daily, where he is angry, and ſo can God doe with us, if we provoke him: To ſmite us in arms, hands, legges, or the like parts is grievous unto us and bitter; but when ſorrow is laid upon the heart,

Prov.28.14. Pro.17.22. and cap.15.13. it ſtingeth indeed, and moſt bitterly, which hee would expreſſe that ſaid, *Sorrow hath pierced my head, ſhewed it ſelfe at the windowes, and ſunk down to my heart.* Degrees of woe all bitter, but the laſt moſt of all to be feared: for look what the moath is to the garment, and the worm to the wood, ſuch is the ſorrow of the heart. And therefore ſaith *Solomon* again, *Sorrow or heavineſſe in the heart of man doth bring it downe:* and in another place, *A ſorrowfull mind dryeth the bones: And by the ſorrow of the heart the mind is heavy.* Poets would expreſſe as much, when they tearmed ſorrow and care, eating and biting. The way to prevent this dolefull ſorrow of heart, laid on by an angry God, is to take our ſinnes to heart betimes, and (by true repentance) to fly from them, which God for his mercy ſake grant we may doe.

10 The 16. and 17. *verſes*, to our great good, inſtruct us concerning wicked men: that indeed, as *Pharaoh* here, ſo are they appointed of God, and they can doe but what hee will have them, howſoever yet they not conſidering thus much, exalt themſelves againſt Gods people often, as here did this tyrant. *Fear not therefore their fear*, but ſettle this doctrine ſoundly in your hearts, and leave all to God. He that raiſed them for his will, can keepe them within the limits of

of his will, and that will to us can never be hurtfull, if wee dutifully commend our ſelves to it.

11 Thus God hath given *Pharaoh* warning, what judgements are hanging over his head, ready forthwith to fall upon him, unleſſe he yeeld to diſmiſſe his people out of *Ægypt*. Yet ſee and never forget it whilſt you live: *In the midſt of all this wrath, the Lord remembreth mercy*; and biddeth them to be warned, *to ſend for their cattell into the houſe*, for fear of the hayle which was to come. For upon all the men and beaſts which were found abroad, ſhould the haile fall, and they dye. Why? what then? ſhould not all this have been moſt juſt in God, they being ſo rebellious ſinners? It is very true, if they had all died it had bin moſt juſt. Nevertheles, even to ſuch ſinners the Lord would have his mercy extended. And therefore if ever any man or woman ſhal doubt of mercy from ſuch a God, it is a wrong, it is a ſin intolerable. For he that is thus to Lions, raging and roaring againſt him, can he be hard to his little Lambs, that religiouſly truſt in him? Shall you and I be caſt away, when *Pharaoh* is reſpected? No, it hath not been, it ſhall not be, it cannot be ſo with the Lord. Quick is the eye of him to ſee the fears of his children ever, & with a tender heart he ſendeth comfort in his good time. Dear and gratious Father confirm the hearts of thy little flocke, in the ſweet aſſurance of this thy goodneſſe evermore, and in my bleſſed Saviour thy beloved Son, accept the hidden thankfull thoughts of my ſoule for what I have found at thy gratious hand, in mine owne particular, and pardon my wants, *Amen. Amen.*

12 *Such then as feared the word of the Lord among the ſervants of Pharaoh*, ſaith the Text, *made his ſervants & cattell fly into the houſes: But ſuch as regarded not the word of the Lord, left his ſervants and his cattell in the field. Quare grandinẽ illaturus, denunciavit illis, uti pecora domum cogerent? Dominus cum ſit humaniſſimus, miſericordia temperat ſupplicia. Alioqui etiam noverat quoſdam eſſe venia dignos, quod non tacet Scriptura Divina. Qui enim, ait, ex ſervis Pharaonis timuit verbũ domini, pecora ſua domũ coegit, &c. Why did the Lord (being purpoſed to bring haile upon thẽ) admoniſh them to fetch their cattell into the houſe? Even becauſe he being moſt gentle, would temper puniſhment with mercy. And again he knew there were ſome differing frõ others, more to be reſpected, which the Scripture doth not conceal, when it ſaith, So many of Pharaohs ſervants as feared the word of the Lord, fetched their cattell into the houſe, &c.* As followeth in *Theodoret* & S. *Auguſtine* upon this place. Such, and ſo diverſe is the fruit of the ſelfe ſame word of God, ſpoken at one time by one man, to one people. Some regard it, and doe thereafter; ſome neglect, and doe contrary. The greateſt *Adoſes* muſt reckon of this, and being forewarned, be alſo forearmed againſt the diſcomfort that followeth of it. Let the people alſo obſerve that ſuch only are ſaid here to fear the word of the Lord as did obey it, *and fetch their cattell in*, according to it. Look therefore ever at obedience, and judg thereby of your heart: at the leaſt, look at the willingnes of your heart to obey, though humane frailty cauſe ſome imperfection. When *Ioſiah his heart melted*, when thoſe *Iewes hearts were pricked*, & when *thoſe travellers hearts burned in the way of Emaus*; then was it well, you know, with all of them: and ſuch feeling muſt ever make us well alſo. For there be too many that (ſay *Moſes* what he can) will fetch neither ſervants nor cattel into the houſe, to whom it ſhall happen one day as aſſuredly, as here it did to the Ægyptians. Vengeance ſhall come down one way or other, and light upon them, as here did *thunder, and haile, and fire, and lightning*, upon the deſpiſers of *Moſes* warning. For *with an hard heart*, ſaith the Wiſeman, *it ſhall never be well in the end*. If a condemned man ſhould refuſe his Princes gracious pardon, died he not juſtly? If a beſieged city ſhould refuſe offered aid, periſhed it not worthily? So ſtandeth it with the conteners of the word, which is a gratious pardon for all our offences, & a ſaving aid to our beſieged ſouls. When a ſick man refuſeth meat we doubt of his well-doing; but if he feed well we hope of life. So is it with us if we receive the word, or we refuſe the word. *For he that is of God*, ſaith our Saviour, *heareth Gods word*; & whoſo will not, as ſure a ſign it is on the other ſide. *For you therefore hear not becauſe you are not of God.* A Fiſh freſh and ſweet is knowne by the eare being freſh and ſweet; and ſo is ever a good Chriſtian. Search then your ſelfe by this Rule, and you ſhall profit either to prayer for what you miſſe, or to thankſgiving for what you find. In the eye of Chriſt it was ſo bleſſed a thing *to hear and obey the Word*, that he pronounced happines *rather to ſuch, than the womb that bare him, & the paps that gave him ſuck.* A moving ſpeech if we have any life in us.

Verſ. 20, 21.

Luke 11.28.

13 *Then Moſes ſtretched out his hand towards heaven, and the Lord ſent thunder, and haile, and lightning upon the ground: & the Lord cauſed hail to rain upon the land of Ægypt. So there was hail, & fire mingled with the hayl, ſo grievous as there was none throughout all the land of Ægypt ſince it was a Nation.* Of which ſtrange plague many things are written, which I wil cut off, ſeeking only to make ſome profitable uſe of it: *Grandinẽ & fulgura immiſit illis, oſtendens quod ipſe ſit Dominus omniũ elementorũ. Etenim tam Ægyptii, quam Græci æſtimabant quoſdã deos eſſe cœleſtes, alios ſubterraneos. Et hos quidẽ imperare terra, illos vero mari; & alios in mõtes, alios in agros imperiũ habere. Quapropter etiã Syrus dicebat, Deus montiũ Deus Iſrael, & non convalliũ. Ob id merito Deus omnium, non ſolum per fluviũ & terrã, ſed per aerem & mare, caſtigavit eos: & flumina cœlitus illis immiſit; docens quod ipſe ſit Dominus & Creator omnium: quod & beatus Moſes dixit, Vt cognoſcas, quod Domini ſit terra, & tu, & ſervi tui. Hee ſent upon them Hayle and Lightning, to ſhew that hee was Lord of all the Elements. For both the Ægyptians and Grecians had a conceit, that*

Verſe 23.

Theodoret in Exod 9.

2 King. 22.19. Acts 2.37. Luke 24 32.

Verſe 23, 24. Syrach. 3.27.

there were ſome Gods of the heavens, ſome of the earth, and ſome under the earth: that one ſort ruleth the earth, another ſort the ſea: one ſort the mountaines, another ſort the fields. Wherefore that Syrian ſaid, the God of Iſrael is the God of mountains, and not of vallies. Wherefore God rightly here chaſtiſed them not onely by the waters and the earth, but by the ayre alſo, and the ſea: and ſent Thunder and Lightning from Heaven upon them; that ſo he might teach and ſhew, that he is Lord and Creator of all things. Which bleſſed Moſes ſaid in thoſe words to Pharaoh, that thou mighteſt know how the earth and thou, and thy ſervants are in the Lords power. Let it make us ſoundly ſettle our hearts ever, both what here we ſee, and what other Scriptures teſtifie of him. *He raineth down ſnares, fire, brimſtone, ſtorm and tempeſt:* And, *it is the Lord that commandeth the waters; it is the glorious God that maketh the thunder. Fire and hayle, ſnow and vapours, wind and ſtorme, fulfill his word.* Whether therefore we be hindred or furthered by weather, let us ever caſt up our eyes to heaven: for it is the Lord ſtill that ruleth theſe things, and by his will they come and goe. Nature is his ſervant, and the Devill is his rod, neither of them working but as hee appointeth. The very Heathens had a glimpſe of his truth, when they taught, *Æolus* to be god of the wind, and *Neptune* god of the ſea: ſuppoſing that by ſome God theſe things muſt be governed. Thinke then of the yeare 1588. and poure out his praiſe, that ſo governed theſe things for our comfort. On the other ſide, whenſoever they ſhall croſſe our affaires either by Sea or Land, ſtoope we to him in humility, ſearch out our wayes, what we know amiſſe, and amend it ſpeedily, that the Lord may rebuke both wind and ſea for our profit. Furthermore in this, that the Lord ſent the plague *of thunder and lightning* upon the *Egyptians*, let us learn how he commeth not ſtealing to wrath and judgement againſt rebellious ſinners, but ratling and ſhaking both heaven and earth. The fruit whereof ſhould be to make us fear to offend. For *I will make the eares of whoſoever heareth to tingle*, ſaith the Lord, *at that which I doe:* ſo noting a fierce and fearefull publique proceeding againſt ſinne and ſinners, as it were upon Stages and houſe tops, not in darkneſſe and in ſecret. Againe, *fire was mingled with haile*, to teach that his judgements ſhall not be ſingle, but even one upon the neck of another, untill we be either humbled or deſtroyed, according unto his will. One example of many that are in Gods Book, and other hiſtories, may ſuffice. *Haman* that wicked enemy of the Church and true religion, was at length to taſte of Gods juſtice for his ſinnes: and how commeth the Lord againſt him? cloſely and covertly? No, but even with thunder and lightning, as here againſt *Pharaoh*: that is, with open and great ſhew to all men of his wrath. For firſt, he is made to leade his horſe in honour of him whom of all men he moſt maliced: Secondly, hee falleth juſtly into his Princes heavy indignation, and when hee humbly ſued at the Queenes feet for pardon, he was taken by the King, as intending high villany, which increaſed the Kings wrath mightily: Thirdly, hee is diſpatched away to be hanged upon that Gallowes, which (in his greatneſſe) he had prepared for another: Fourthly, his houſe and land, his honor and offices were all given away, where he leaſt wiſhed them: and yet the Lord ſtayed not here, but fearfully deſtroyed alſo his poſterity. Was not this thundring? was not this lightning? and was not this judgement as upon a ſtage? O let it ever be remembred of all that reade it with their eyes; and God for his mercy ſake make it more profitable.

Pſal. 11.6. Pſal. 29.3. Pſal. 148.8.

Ier. 19.3.

Verſe 26. 14 *Onely in the land of Goſhen (where the Children of Iſrael were) was no hayle.* In which words as heretofore, ſo ſtill, ſtill is noted the unſearchable goodneſſe of God to his Church, together with his Almighty power, to doe ever what he will. He can ſave and he can ſpill: he can make ſuch a wall about his Children, that no ſtorme or tempeſt, no calamity or evill ſhall come neere them, though it compaſſe them round about, and others periſh with it on every ſide. *Two ſhall be in the field, the one received, the other forſaken: two ſhall be grinding in the mill, the one accepted, the other rejected, &c. Bleſſed therefore is that man and woman, who have the Lord for their God:* And *ſay unto my ſoule, I am thy ſalvation*, ſaith *David* in one of his Pſalmes: noting thereby the comfort of this above ten thouſand worlds. Let us therefore ever be carefull to be of the number of thoſe that abide in *Goſhen*, where the ſaving hand of God ſhall deliver from all evill.

Verſe 27. 15 In theſe ſmooth words of *Pharaoh*, *verſe 27.* (*That he had ſinned, that the Lord was righteous, and he and his people wicked; That Moſes ſhould pray for him, &c. returning nevertheleſſe to his old bias when the Plague was gone:*) ſtill obſerve (as you have done before) the deep falſhood of mans heart, making faire ſhewes without fruit; and if God be thus glozed and diſſembled withall, think whether it ſeeme ſtrange to mortall man to taſte of it? No, no, we muſt reckon of it to be praiſed to our face, to be ſlandered at our backs, by one and the ſame perſon. Yet let it not diſcourage us to doe any good, but only let it make us carefull to give no juſt cauſe, and ten thouſand times thankfull when we are releaſed out of ſuch a world, and taken into his kingdome.

16 Laſtly, that often repeated ſentence *of Pharaohs hardned heart*, let it remember us of that ſaying in Saint *Auguſtine*, *Corda mala, patientia Dei, dureſcunt: Evill hearts waxe hard by Gods long-ſuffering and patience.* Alſo of that in Saint *Bernard*, *Cor durum dici, quod non compunctione ſcinditur, nec pietate mollitur, nec movetur precibus, minis non cedit, flagellis duratur, ingratum ad beneficia, ad conſilia infidum, ad judicia ſævum, inverecundum ad turpia, impavidũ ad pericula, inhumanum ad humana, temerarium ad Divina, præteritorũ obliviſcens, præſentium negligens, & futura*

non

non prævidens. It is called a hard heart, which is neither rent with compunction, nor ſoftned with piety, nor moved with prayers, which giveth no place to threatnings, is hardned with ſtripes, in benefits unthankefull, in counſell unfaithfull, in judgement cruell, unſhamefaſt in foule things, not fearfull in perils, in humane things moſt inhumane, in divine things raſh, forgetting things paſt, neglecting things preſent, and not foreſeeing things to come. Surely ſuch a deſcription (if we our ſelves have not *Pharaohs hardneſſe*) will ever move us earneſtly to pray againſt ſuch hardneſſe. Thus endeth this Chapter, and thus end I, having given you ſome taſte how we may profit by reading of it.

CHAP. X.

Here you have following two Plagues more, to wit, the eighth, and the ninth. The eighth, from the beginning of the Chapter, to the twentieth verſe: and the ninth from thence to the end. Concerning the former, the Holy Ghoſt layeth downe:

1. *A Commaundement to Moſes to goe.*
2. *A Denunciation.*
3. *An execution.*
4. *The effect, and that in the* { *Servants.* / *King.*

TOuching the firſt, the Text ſaith, *Againe the Lord ſaid unto Moſes, goe to Pharaoh, &c.* Divers times, you know, he had ſent before, and all in vaine: yet ceaſeth not the bottomleſſe and incomprehenſible mercy of God, ſtill, ſtill, againe and againe to ſend. This was ever his gracious dealing with miſerable ſinners, and ſweet comfort it is to a troubled mind to think of it. The Goſpell ſaith in like ſort, *He ſent again and again, other and other ſervants to thoſe wicked husbandmen,* to remember them of his due and their duty: *At laſt he ſent his own Son unto them, ſaying, they will reverence my Son.* Againe, *to Hieruſalem, how often, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?* O tender Father! what a certaine Seale is this thy goodneſſe in theſe examples, that true repentance ſhall never be rejected? A ſorrowfull ſinner never repulſed, a broken and contrite heart never deſpiſed? Let it profit us unto increaſe of faith, for his ſake that dyed for our ſinnes. Our own experience hath taught us as much, if we did obſerve it. For how long have we been ſinners? have not ſome of us beene twenty yeeres, ſome thirty, ſome forty and more, (all of us too long) walking the way that leadeth unto death? And what have our ſins beene? Surely great, foule, ugly, odious to God, dangerous to our ſelves, and offenſive to the world: yet hath the Lord neither ſwept us away in his moſt juſt wrath, neither ceaſed to ſend *Moſes* againe and againe unto us for our reformation. Should not this infinite goodneſſe much move us to returne to ſo ſweet a Father? *Knoweſt thou not (O man)* ſaith the bleſſed Apoſtle, *that the long ſuffering of God leadeth thee to repentance?* How entertained hee the Prodigall ſonne when he returned? How rejoyce the Angels in Heaven over one ſinner that repenteth? Far be it ever then from us, ever to reſiſt a God ſo powerfull to confound us, and ſo mercifull to receive us.

Verſe 1.

Luke 20.9 &c.

Luk 13.34.

Rom. 2.4.

2 But the Lord ſaith here, that *he hardned Pharaohs heart, and the hearts of his ſervants,* how then was the fault in them, that they yeelded not? for anſwer, let me aske you another queſtion: whether you thinke it not lawfull, that God ſhould puniſh a ſinner as himſelfe liketh? And whether *hardnes of heart* be not a puniſhment? If both be true, then might the Lord puniſh him this way. Yet all men doe not think this ſuch a puniſhment as it is: for if we be ſick, we looke for help, if the eye faile, the eare grow dull, or any ſenſe be weakned, we quickly feele it, and readily wiſh for remedy: onely if our heart grow dull, and our underſtanding, feeling, and profiting in Gods Schoole be taken from us, we are not moved, neither think it goeth ill with us, preferring the outward ſenſe of body far and far before the light of the mind. But let it be lawfull, you ſay, with the Lord thus to puniſh: yet it muſt needs excuſe the party ſo puniſhed: for how can a man feele and relent, whoſe heart God ſmiteth with hardnes? no, it excuſeth not, becauſe a man may ſin *neceſſarily, and yet not conſtrainedly,* but willingly: which conſent of will maketh him guilty: as in common experience, you ſee one in great heate drink neceſſarily in reſpect of heat: yet not conſtrainedly, but very willingly. Looke not therefore at Gods ſecret decree, but at mans willing approbation of what is evill, and in this matter remember the modeſty and reverence of S. *Paul,* when he ſaith, *O man, who art thou that pleadeſt with God? ſhal the thing formed ſay to him that formed it, why haſt thou made me thus? &c. O the deepnes of riches, both of the wiſdome and knowledg of God! how unſearchable are his judgments, and his waies paſt finding out!* Remember alſo how

Neceſſariè, non coactè.

Rom. 9. 20. &c.
Rom. 11. 33.

Saint *Auguſtine* imitateth him in this vertue, ſaying, *O man thou lookeſt for an anſwer of me, and I alſo am a man my ſelfe: therefore let us both heare him that ſaith, Who art thou that diſputeſt with God? Better is holy ignorance than raſh knowledge. Seeke thou for merit, thou ſhalt find but puniſhment. O deepneſſe! reaſon thou, I will marvaile: diſpute thou, I will beleeve:* and he that liketh not of this anſwer, let him ſeeke one more learned, but take heede, hee finde not one more preſuming.

Melior eſt fidelis ignorantia, quam temeraria ſcientia.

Verſe 2.

3 *That thou maiſt declare in the eares of thy ſonne, and thy ſons ſonne, what things I have done in Ægypt, &c.* A notable place to teach us, as the end of Gods works and wonders, ſo the duty and office of all Chriſtian Parents and Governours: even to teach their children and charge, carefully and zealouſly by them, and in them to know the Lord. The like place you have againe in *Deuteronomy: Theſe words which I command thee this day, ſhall be in thine heart. And thou ſhalt rehearſe them continually unto thy children, and ſhalt talk of them when thou tarrieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up, &c.* Thus is God himſelfe the Author of the Catechizing and inſtructing of youth, in his holy feare and true religion, which ſo much is neglected in our daies, and whereunto not onely youth (who know not their owne good) are hardly drawne: but even their elder Parents and maſters are very unwilling to have them drawne. But can the ſtubborn and head-ſtrong contempt of ſo holy a Commandement of him that made us be ever unpuniſhed? No, no, it both hath, and ever ſhall have his due correction, both in thoſe that ſhould come, & thoſe that ſhould ſend them and ſee them come, parents, maſters, god-fathers, and god-mothers, and the like.

Deut. 6. 6, 7.

Hence it commeth, that Children are often diſobedient to their parents, wanton, wilfull, wicked, and in the end dye a ſhamefull death. Parents can get for their ſonnes the Landlords cloath, thereby to have countenance and ayde in the world: but they never caſt, nor care to get them Gods holy feare in their hearts, who is Land-lord of all lands, and lords, thereby to have both the promiſe of this life, and of that to come. O blindneſſe! Doe we not ſee how great and how foule, how groſſe and how ſinfull? If wee doe, let us hereafter amend this fault, and aſſure our ſelves, that all the countenance in the world is not like his favour, that made both our poſterity, and the world: ruleth them, and the world: deſtroyeth them, and the world. Wherefore he promiſed it to *Abraham*, as a thing above all the riches of the world, *That he would be his God, and the God of his ſeed, if he walked before him in uprightneſſe.* Follow this meditation further in your mind, and you ſhall find it work to a carefull courſe, touching ſuch as are committed to you.

Verſe 3.

4 *How long wilt thou refuſe to humble thy ſelfe before me?* Theſe words tell us the drift of all croſſes and afflictions in this life: even to bring downe the ſwelling pride of our ſinfull hearts: that yeelding God what is due to him, wee againe from him might reape mercy and goodneſſe more and more, to our endleſſe comfort: for hee would us good, and the death of a ſinner hee never deſired. We our ſelves diſlike haughty pride in others towards us, but eſpecially in ſuch as owe us duty, and humble and meeke ſpirits we take great pleaſure in. He that yeeldeth when we chide, and ſtoopeth to us when we are angry, wee quickly obſerve, and readily receive to favour againe. How much more, thinke you, are theſe things due to God from duſt and aſhes? Follow then what to him is pleaſing, and to your ſelfe ever profitable. Never forget that ſaying to *Ioſiah* the King, *Becauſe thy heart did melt, and thou diddeſt humble thy ſelfe before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelfe before me, and tareſt thy clothes, and weepeſt before me, I have alſo heard thee, ſaith the Lord. Behold, I will gather thee to thy Fathers, and thou ſhalt be put into thy grave in peace, and thine eyes ſhall not ſee all the evill which I will bring upon this place, and upon the inhabitants of the ſame.* The like you reade of *Ezechia, that he was ſick unto the death*, and yet upon his prayer the Lord prolonged his life: but *he did not render according to the reward beſtowed upon him: for his heart was lift up, and wrath came upon him, and upon Iudah and Ieruſalem. Notwithſtanding, Ezechia humbled himſelfe (after that his heart was liſted up) he and the inhabitants of Hieruſalem, and the wrath of the Lord came not upon them in the dayes of Ezechia.* Moſt acceptable therefore, you ſee, is an humble caſting downe of our ſelves before him, and ſhall ever bring unto our ſelves mercy and comfort, when proud rebellion and ſtiffe ſtanding out with *Pharaoh*, ſhall procure plague upon plague, till we be deſtroyed out of the world. Downe then at night, and down in the morning before your God, ſend up unto him the true ſighes of an humble heart, and aſſure your ſelfe (as you live and breathe) he will reſpect them with a ſaving grace.

2 Chro. 34. 27, 28.

2 Chro. 32. 24, 25, 26.

Verſe 4, 5, 6.

5 But if this religious humbling would not be had from *Pharaoh*, then ſee in the 4, 5, 6. verſes what ſhould follow: even another ſtrange Plague of Graſhoppers, ſo to fill the land, and to annoy them, as in the Text you ſee deſcribed. Ever therefore obſerve it, and in your ſelfe reſt as aſſured of it, as you are of your very life; That mercy offered and deſpiſed, repentance called for and not yeelded, will have fierce wrath and vengeance follow it, as here, and in all the former plagues it did. The proud rebelling ſinner ſhall bee ſtooped at the laſt, doe what hee can: for the Lord is able. The performance of vengeance, beginning at the foure-

teenth

teenth verſe added to this *denuntiation*, aſſureth what I ſay. Wherefore, the man and woman are moſt happy, that know their time, having eyes to ſeee, eares to heare, and wiſe hearts to underſtand the grace offered unto them for their good. See alſo and conſider with your ſelfe, the infinite wayes and meanes, which the Lord hath to puniſh either kingdomes or townes, or particular perſons by, when every baſe creature (by his commandement) is as a mighty man of war, nay, more ſtrong than any ſtrong man living.

6 When *Moſes* had denounced this great Plague, the Text telleth us, *Pharaohs ſervants* (and Courtiers) were moved with it, and *ſaid unto Pharaoh, how long ſhall this Moſes be an offence unto us?* That is, as your marginall note ſaith, an occaſion of ſo many evils unto us. Wherein, I pray you, note with me, how old and ancient that accuſation is, which to this day remaineth both in the hearts and tongues of wicked perſons, aſcribing unto religion, and the profeſſors thereof, whatſoever evill happeneth among men, be it dearth, ſickneſſe, unſeaſonable weather, warres, famine, or the like. *Achab* telleth *Elias* that it was he that troubled Iſrael, by whom indeed, all Iſrael had a bleſſing, if they had knowne it. The like blame laid upon the firſt Chriſtians, the Apologies of the Fathers, made in that reſpect, doe ſhew. But in ſtead of all, thinke you at this time (for proof of the contrary) of the ſtory in *Geneſis*, where, *for tenne righteous, if they could have beene found, the whole City had beene ſaved.* Houſes and whole Kingdomes have beene favoured for one righteous man dwelling therein, proofes are many, both in Scriptures and all ſtories, *Ioſeph*, *Daniel*, and ſuch like.

Verſe 7.

Gen. 18.32.

7 This ſpeech of *Pharaohs* ſervants prevailed ſo farre, that *Moſes* and *Aaron* were ſent for to *Pharaoh*, and had an offer made them, to depart if they would, with ſome company, but not with all, unto which *Moſes* anſwered, that they muſt needs all goe, *Young and old, ſonnes and daughters, ſheepe and cattell*, or elſe none. Wherein I profit thus, by the grant of *Pharaoh* of ſome to goe, and not all; I obſerve the malice of Satan, and his members againſt the Church and the true ſervice of God: if they cannot wholly deſtroy it, hurt it, and hinder it; then in part, as farre as they can, they will doe it, ever valuing much, but a little gaine herein. By the anſwer of *Moſes* I obſerve againe on the other ſide, that wee muſt not yeeld an inch to theſe plots and fetches of the wicked, but zealouſly muſt ſtand upon the full obſervance of all Gods Will, according to his commandement, and not according to the fancies either of others, or of our ſelves. Where the Lord diſpenſeth not, we muſt not diſpenſe: where all are bound to depart out of Ægypt, we muſt not capitulate, for ſome to goe, and ſome to tarry. Whereof, would God, men in our dayes had due conſideration: where the husband goeth to Church, but not the wife: the father, but not the ſonne: the ſervant, but not the maſter: *Moſes* would not doe thus, in this place, but (knowing all to be bound) requireth all: leaving us therein a fearefull aſſurance, that this playing at halfe ſtake with the Lord, as it is moſt odious to him, ſo moſt dreadfully by him it will one day be puniſhed.

Verſe 8.

8 The words following in the eleventh verſe, are not to be paſſed over without ſome profit, *Then they were thruſt out from Pharaohs preſence:* For they notably ſhew the too common entertainment of Gods Meſſengers in this wicked world: namely, to be thruſt out, and very unkindely entreated without any fault. So were the Prophets and Apoſtles in their times, yea, the great Maſter himſelfe, when they forcibly carried him toward the top of a Mountaine with a purpoſe violently to have caſt him downe. But let it comfort us, and ſhake the hearts of ſuch wicked wretches ever, that the very duſt of our feet ſhall bee a witneſſe for us againſt them in the great day of juſt judgement and due revenge for ſuch ſinne: *He that receiveth you, receiveth me, and he that refuſeth (and thruſteth you out) refuſeth and thruſteth me out. Vengeance is mine, and I will repay.*

Verſe 11.

9 By occaſion of theſe Groſhoppers, ſent in the wrath of God, as a plague to annoy the Ægyptians, *covering all the face of the earth*, (by their multitude) till their land was darke with them, *and eating up all the hearbs of the land with the fruits of the trees, &c.* You may take occaſion to remember what you read of Graſhoppers in the Scriptures, and you may heare alſo what others have ſaid of them. Firſt, you finde in *Leviticus* a kinde of Graſhopper among the cleane beaſts, which the Iſraelites might eate of: whereunto referre that in *Matthew* of *Iohn Baptiſt*, how *his meate was Locuſts*, that is, *Graſhoppers and wilde honey*. This kinde of Graſhopper, to us, at this day is not well knowne, as neither to others before our time. For *Theophylact* upon *Matth.* ſuppoſeth *Iohns Locuſts* to have beene hearbs ſo called, and *Euthymius* upon *Matth.* certaine wilde fruits, ſuch as the wilderneſſe wherin *Iohn* lived, yeelded unto him. *Chryſoſtome* and *Athanaſius* before him, were of the ſame opinion, ſaith *Hermolaus Barbarus*. But Saint *Hilary* thinketh they were, *Animalia quædam apta ad comedendum, Certaine living creatures good for meate. Thomas Aquinas* upon *Matthew* hath the ſame words. *Albertus Magnus* upon *Matthew*, That they were not our uſuall Graſhoppers, for they (ſaith hee) are venomous: but they were certaine birds in the Wilderneſſe, which upon ſimilitude of their leaping and hopping rather than flying, were called Graſhoppers. *Pliny* in his Naturall hiſtory writeth, that Graſhoppers or *Locuſts* to the Parthians, were moſt acceptable meate: againe in another place, that a

Verſ. 15. The 8. Plague.

Lev. 11.22. Mat. 3.4.

part

Fumo & ſale duratis.

part of Æthiopia liveth onely by *Locuſts made hard by ſmoake and ſalt.* But they live not, ſaith he, above forty yeares. Saint *Hierome* ſaith, that the Eaſterne people, and inhabitants of Libya eate much theſe Graſhoppers: becauſe in the Deſert, and hot vaſtneſſe of the wilderneſſe there are found *clouds of them. Pliny* againe writeth of them, that there are of three foot long in India. The word alſo, *Locuſta*, we know, is ſometimes taken for a fiſh which we call a Lobſter. In the *Apocalyps* you reade, that *the bottomleſſe pit was opened, and out of the ſame aroſe a ſmoake like the ſmoake of a great fornace. And out of the ſmoake came Locuſts* (or Graſhoppers) *upon the earth, &c.* Where you may conſider what is meant by theſe *Locuſts*, and then the reaſon of their reſemblance. Theſe *Locuſts* prefigured and foretold to the Church of God all that rabble of the Popiſh Clergy, which afterward, in time, covered (as it were) the face of the earth, their Prieſts, their ſwarmes of Monkes, Friars, Nunnes, and other Orders, almoſt without number. For here is mention made of a *Starre that fell*: now Starres (in this booke) doe ſignifie the Angels of the Churches, who ſhine by the light of Heavenly doctrine, and Holy life, as Starres in the Firmament by their brightneſſe; and who truely may be ſaid to ſtand, whileſt they doe their duties: and to fall from Heaven, when (forgetting life, and doctrine) they thinke, ſpeake, and follow earthly things. The Starre therefore, that is here ſaid *to fall from Heaven to Earth*, was ſome great Miniſter in the Church, of ſuch authority, and high eſtimation, as the power aſcribed unto him plainly teacheth. But who, in all the world, can be named ſuch a One, ſaving the Biſhop of Rome? for, by all ſtories we ſee and know, that they were excellent men at the beginning, many of them, yea, unto *Conſtantine* the Great, as I remember, thirty two ſucceded one after another, good, and learned men, holy, and reverend Martyrs, for the ſelfe-ſame truth, which we at this day hold, & their ſucceſſors have forſaken. From *Conſtantine* againe to *Gregory* the Great about two and thirty more, good men, though not altogether as the former. For even now began ſome declination in the Church, yet not ſuch, but that *Gregory* deteſted the proud Supremacy which now is challenged, and told the Biſhop of *Conſtantinople* (then ambitiouſly ſeeking for it,) that whoſoever ſought to be called Vniverſall Biſhop was (out of queſtion) the Fore-runner of Antichriſt. But, when *Boniface* the third came, hee little paſſing for *Gregory* his opinion, obtained of *Phocas*, (that bloody Traitor, who had killed the Emperour his Maſter, his Wife, and his Children, and ſo got to bee Emperour) that Rome might bee the Head of all Cities, and the Biſhop there, Vniverſall Biſhop over all. Here then *fell the Starre from Heaven to earth*, when it left Heaven, and clave to Earth, hunting continually for earthly honour ſince that day, and plotting earthly trouble to all Nations. The brightneſſe of Doctrine, and holy life, which former Biſhops of Rome had, and thereby did ſhine as Starres, was now loſt: and all idle inventions of mans ſinfull braine brought in to worſhip God with them, in ſtead of his owne Commandements. Great power to hurt retained, having not now *Peters* Keyes (as they boaſt,) but *the keyes of the bottomleſſe pit* given them, to bring out thence into the Church Doctrines of Devils, darkneſſe, ignorance, ſuperſtition, and all wicked abominations, like foule thick ſmoake hiding the brightneſſe and light of Chriſt our Saviour from the eyes of men, even ſo ſtrongly, that ſuch ſmoake is reſembled *to the ſmoake of a great fornace*, for the ſtrength of it.

Nubes Locuſtarum.

Apoc. 9. 2, 3.

Apoc. 9. 1.

1 Tim. 4. 1. 2, 3.

What groſſe lyes, what palpable fables, have their Legends, their elder Maſſe-Bookes, and Primers, printed long ſince? Surely even ſuch, as themſelves at this day are aſhamed of, and leave out of their new Bookes. Then out of this filthy foggy ſmoake, aſcending out of the pit when it was opened, came the ſwarmes of *Locuſts* mentioned, Monkes, Friers, &c. No Papiſt in the world can ſhew where (under any *Starre fallen*) there is ſuch a reſemblance as under their Pope hath beene, and is at this day ſtill: which being the ſecond point I prayed you to marke, now caſt your eyes upon it, and marke it much.

Firſt, Graſhoppers doe moſt of their hurt by their mouthes; and ſo doe Romiſh Locuſts by their curſed ſpeaking, teaching, Charming, and alluring Chriſtian people from GOD, from Prince, and Countrey, to their damnable opinions, and reſolutions. This Speech of their mouthes maketh mee remember Saint *Bernards* Speech, *Beſtia illa cui datum eſt os loquens blaſphemias, & bellum gerere cum Sanctis, Petri cathedram occupat tanquam Leo paratus ad prædam: That beaſt unto which there is given a mouth to ſpeake blaſphemies, and to warre with the Saints, poſſeſſeth the Chaire of Peter, as a Lyon prepared to his prey.* A great ſpeech in thoſe dayes, if you marke it.

Secondly, Graſhoppers uſe to ſwarme in great abundance, whereupon came the Proverbe, *As thicke as Graſhoppers.* So theſe Romiſh Locuſts did they not overſpread (as it were) the whole earth, when under Pope *Pius* the ſecond, one Order of Fryers (called *Minorits*) ſo abounded and ſwarmed, that the Maſter of the Order offered the Pope, either againſt the Turke, or any other ſervice, thirty thouſand able fighting men, and yet would leave ſo many more? What Swarmes, thinke you, were amongſt all the Orders, if one were ſo great? very fitly therefore did the Similitude of *Locuſts* foretell this rabble, in time, to come into the world.

Thirdly,

Thirdly, *Graſhoppers* doe eate up and deſtroy *all greene things*, and fruits *of the earth*: And even ſo theſe Antichriſtian Locuſts, ſwarmes of Romiſh Friers, and ſuch like, left not *a greene thing* undevoured, that is, not a good ſoyle, and ſeate in any Land, wherein they clapt not downe themſelves, had a houſe built, and poſſeſſed the pleaſure and profit thereof, till God (in mercy to his Church) *ſent a ſtrong winde, and blew them away.* Ioel 2.

Fourthly, *Graſhoppers* are ſaid, and written of, *to be inſatiable, ever hungry, whileſt they live*; *Locuſta enim quaſi tota vena eſt, & ideo inſatiabilis; quam diu vivit, ſemper eſurit.* And were not the Romiſh Locuſts ſo too (I pray you) in their time, and yet ſtill are, where they have place? The world with many woefull complaints, hath left their inſatiable devouring teſtified to all poſterity.

Fiftly, one *Graſhopper*, alone, is very contemptible, and no man feareth him, but (in ſwarmes) they are as terrible on the other ſide, to a whole Land. Even ſo Romiſh Locuſts, Prieſts, Fryers, and ſuch like, one of any ſort, alone, without dread: but beware heapes and ſwarmes of them, for by their multitude they have dared, and wronged great Princes.

Sixtly, the *Graſhoppers* leape, and ſing, and play all Summer long: ſo did theſe rabble plentifully take their pleaſure all the time of their Summer, lived in idleneſſe upon mens labours, ſinging and ſaying, ſporting and playing, and who durſt ſay nay?

Laſtly, *Locuſta eſt animal parvulum, inter volatile & reptile medium, peſtis tanta, ut ab Ethnicis Deorum ira dicatur. The Graſhopper*, ſaith *Chryſoſtome, neither properly flying, nor creeping, but (as it were) a middle thing betwixt both, ſuch a plague, that the Heathens have called it, The wrath of God.* So write the Papiſts, or Romiſh Locuſts, of their Head, the Pope, that he is neither meerely a man, nor abſolutely a god, but a middle creature betwixt both: and then wee dare adde, that he is ſuch a plague, as truely we may terme, *The wrath of God.*

Thus might I goe forward in this reſemblance, and ſhew you how fitly the holy Spirit of God fore-told theſe ſwarmes, under the name of *Locuſts*: but this much ſheweth you the way, and you your ſelfe may thinke of more agreements.

Now marke you the words in the *Revelation*: and as, by this which I have ſaid, you have ſeene, how like the Popiſh Clergy is to *Graſhoppers* in ſome conditions; ſo (there) ſhall you ſee, how like they are to the deſcription of *Locuſts* (there) made by Saint *Iohn*: that every way you may be ſure, the Prophecie in the *Apocalyps* noted out theſe creatures.

Firſt it is ſaid, *unto them was given power, as the Scorpions of the earth have power.* Now wee reade, that the *Scorpion* is a flattering beaſt, and in the middeſt of his flattery with the ſting of his tayle woundeth to death. So were and are theſe Popiſh Locuſts ever full of flattery, and fawning, and in the middeſt thereof full of poyſon, ſtriking to death (with their ſtings of falſe doctrine,) as many as they can faſten the ſame in. Againe, the *Scorpions* ſting (at the firſt) maketh no great paine, but after it hath crept abroad, and diſperſed his venome in the body, it killeth moſt cruelly, and without remedy: ſo the ſtinging perſwaſions of Romiſh Locuſts appeare not (at firſt) ſo dangerous, but (when they have gotten ſtrength) the party hardly ever recovereth. The doctrine of *Free juſtification in the blood of Chriſt*, is hid from Gods people, and condemned as hereſie. All aſſurance of Gods favour, all peace of conſcience, all joy in the holy Ghoſt quite deſtroyed. Men are ſent to ſeeke eaſe in the merit of their owne workes, in Popes Pardons, and Indulgences, in running on pilgrimage to this Idoll and that, in puniſhing their bodies by faſtings, whippings, and ſuch like inventions; and yet are they not eaſed hereby, but torments of conſcience (as the venome of their Scorpion-like Locuſts, which have ſtinged them) ſtill remaine bitter and heavy upon them. Then muſt they build Abbies, give money for Trentals of Maſſes; then ſing, ſing, ſing, ſing, ring, caſt Pardons into the grave, call for the poore, give almes, and what not? Judge now if this kinde of power of theſe *Locuſts* bee not *as the power of the Scorpions upon earth*, as S. *Iohn* ſpeaketh: and be you moſt aſſured, that God pointed at them in this Prophecie, that we might be forewarned, and ſo fore-armed againſt them. Apoc. 9. 3.

Secondly it is ſaid in the *Apocalyps*, how *to thoſe Locuſts was commanded that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree, but onely thoſe men which have not the ſeale of God in their fore-heads.* And how fitly agreeth this to the Romiſh Locuſts? For there bee in the world two ſorts of people: one, that wittingly and willingly will run after their owne woe, and are bitter profeſſed enemies of the Truth, whom God in his Juſtice hath rejected and not ſealed: the other ſort, is of them which (not maliciouſly, but of meere ignorance) goe awry, being deſirous to doe well, yet in their ſimplicity deceived, and abuſed by crafty Juglers. The former ſort onely are thoſe whom theſe Locuſts can hurt. The latter (in Gods infinite goodneſſe) is exempt, as *greene things* which he will not have harmed, and as *perſons ſealed in their foreheads*, which the former wanted. A ſweet teſtimony of the power and mercy of our moſt gracious Father, who in the very middeſt of darknes, and even when Antichriſt is at his height, can preſerve his choſen from any hurt by thoſe ſwarmes of *Locuſts, which have great power given them to hurt* others. The obſerving whereof, much doth enable us to anſwer that ſtale objection, *Where was your Church before Luther?* Surely, in the middeſt of theſe *Locuſts*, *Scorpions*, Apoc. 9. 4.

and

and *Hornets*, yet by the power of an Almighty God preſerved from hurt, as you ſee here, theſe *greene things* were. But you may thinke, how can this be? Are all thoſe whom theſe Romiſh Locuſts ſting with any falſe and erronious opinion, caſt away and damned? This were hard; and if not, how hen is it ſaid, *that they ſhall not have power to hurt the Elect*? The next verſe in the *Revelation* anſwereth the matter: where (leſt any ſhould miſtake the word of *hurting*,) the Holy Ghoſt ſheweth what he meaneth by it; namely, *that they ſhould not kill the Elect*, but onely ſuch as were not ſealed. Hurt then the Elect may be, or (as it is there) *vexed five moneths, and their paine ſhall be as the paine that commeth of a Scorpion which hath ſtung a man, but killed they ſhall not be*: that is, finally overthrowne and caſt away touching eternall life. *Graſhoppers* come in *Aprill*, and live till *September*; *five moneths*, and then are gone: ſo may the Elect bee afflicted for a time, and hurt in their goods, and bodies, and friends, as *Iob* was, but *September* will come when the Locuſts ſhall away, and their Deliverance be brought by a gracious God. Thus comforted *Paul* the Church in his time, ſaying: *As Iannes and Iambres withſtood Moſes, ſo doe theſe alſo reſiſt the truth. But* (now marke) *they ſhall prevaile no longer; for their madneſſe ſhall be evident unto all men, as theirs alſo was.* An end therefore will bee of all troubles, which theſe Locuſts ſhall worke unto the Church and Elect of God. *Five moneths* is not long (in reſpect of that eternity which followeth;) and therefore in comfort be we patient: their time is ſet, and they ſhall have an end. Againe, this place may notably aſſure you, and every one, that all which dyed in the time of *Popery*, were not caſt away, but that at one time or other, by one way or other the Lord gave them light, and a holy departure in his truth: and Stories tell us how ſtill (in the time of darkneſſe) God raiſed up ſome zealous and able Teachers of their brethren, by whoſe miniſtery and helpe, many received light, and overcame the power of error. Whereunto agree the words of *Primatius*, *Illi hic intelliguntur, qui licet falſis fuerunt irretiti doctrinis, circa finem tamen vitæ compuncti, divinam recipiunt veritatem: They here are underſtood, who, though they have beene abuſed by falſe doctrine, yet in the end of their life having remorſe, they entertained the heavenly truth.* The words following, (that, *in thoſe dayes men ſhall ſeeke death, and ſhall not finde it, and ſhall deſire to die, and death ſhall flie from them*) very effectually ſhew forth the tortures of conſcience, which Popiſh doctrine calleth men into, ſo well knowne by fearefull examples, as I need not to ſtand upon it. Alſo the miſeries of the Time wherein the Locuſts ſhould ſwarme, fully expreſſed in Stories, which indeed made many a man and woman weary of life. The little ſhort time of Queene *Mary* her raigne, how full it was of vexation and griefe, is not, nor cannot be forgotten.

Apoc. 9. 5.

2 Tim. 3. 8.

Apoc. 9. 6.

Apoc. 9. 7. Thirdly, in the place of the *Revelation* it is ſaid, *the forme of the Locuſts was like unto horſes prepared unto battell.* And ſee how it reſembleth Romiſh Locuſts, Horſes are proud, ſo are they: Horſes are bold and ſturdie, fierce and cruell, not turning backe, but ruſhing forward; ſo are they bold and bloody, ſturdie and mercileſſe, not looking backe by repentance, but ruſhing forward in hardneſſe of heart. Horſes are fat and faire, and full of neighing; ſo are they. And for being *prepared to battell*, all Hiſtories ſhew, that warres they have cauſed, and ſtill doe, in the world; themſelves being Leaders, Captaines and Generals in them: whereas wee know, that the true Church of God (by the rule and example of the Goſpell) ought to be a Daughter of peace, not a Mother of debate; A forgiver of injuries, not a revenger of her ſelfe, or ſeeker of wars. The tragicall ſtory betwixt *Fredericke* the ſecond, and *Gregory* the ninth may ſerve (in ſtead of many) to prove, that wars and treacheries come from Rome. That horrible ſlaughter betwixt both ſides of thirty thouſand (the moſt Citizens of Rome) whom will it not move that readeth? This Pope was in the dayes of *Henry* the third, King of England. The open warres proclaimed againſt the Greeke Church, ſhew much. But I will lay down the very words of *Pandolphus*, who wrote in *Italian* the life of this *Frederick* the ſecond, that ſuch as have not the ſtory, may ſee this point fully; and I pray you mark them well. *Truly*, ſaith he, *when I conſider with my ſelfe, that Chriſt* (*whoſe Vicar the Roman Biſhops boaſt thẽſelves to be*) *ſaid unto his Diſciples, that they ſhould follow him, & imitate his Example, as of their Maſter and Teacher; and commanded them further, that they ſhould not draw the ſword, but put the ſame into the ſcabbard; & gave thẽ in precept, that they ſhould not only forgive injuries ſeven times, but ſeventy times ſeven times, to thoſe that offended thẽ: & when I now compare the lives of the Biſhops of Rome, how neare they follow him, whoſe Vicars* (*they ſay*) *they are: and conſider ſo many, and ſo great conſpiracies, treaſons, rebellions, diſloyalties, lyings in waite, and treacherous devices; ſo many Legates of the Popes, being Eccleſiaſticall perſons, which will needs be called the Shepheards of Chriſt his Flocke, to be ſuch Warriors and Captains of Souldiers in all the parts of* Italy, Campania, Apulia, Calabria, (*being the Emperours Dominions,*) *in* Picenum, Æmilia, Flaminia, *and* Lumbardie, *to be ſent againſt him; Alſo, when with my ſelfe I meditate the deſtruction of ſo many great and famous Cities, the ſubverſion of ſuch common weales, the ſlaughter of ſo many men, & the effuſion of ſuch Chriſtian blood: Laſtly, when I behold ſo victorious, proſperous, and fortunate Emperors to be, and ſo many miſerable, infortunate & vanquiſhed Popes to be put to flight; I am perſwaded with my ſelfe to think and beleeve, that the judgments of God are ſecret and marvellous, and that to be true that Æneas* Silvius *writeth in his Hiſtory of* Auſtria; *that there is no great and marvellous clade,*

Matth. Paris, pag. 9.

Pandolphus his words.

no

no notorious and ſpeciall calamity (that hath hapned either to the Publike-weale, or elſe to the Church of God) whereof the Biſhops of Rome have not beene the Authors. Adde unto this that notable place in *Micah*, where ſpeaking of Gods true Church, it is ſaid, *They ſhall breake their ſwords into mattocks, and their ſpeares into ſithes:* that is, their fierce affections ſhall (by the power of the Word) be mortified, and brotherly love encreaſed, with deſire of peace and quietneſſe. But theſe men (even contrary) *breake their mattocks into ſwords, and their ſithes into ſpeares*, being ſo great, ſo fierce, ſo ambitious, and common Warriors, as they are. The ſtrange cruelties of *Vrban* the fift, making bloody and great warres upon many, and bringing them, by force, in ſubjection to him, I omit. Theſe things ſhew, how truely this Prophecie of the *Apocalyps*, (concerning *Locuſts like unto horſes prepared to battell*) agreeth to theſe *Remiſh Locuſts*, *Popes*, *Cardinals*, *Legates*, *Monkes*, *Fryers*, *Prieſts*, *Ieſuites*, and ſuch like. *Nicholas Machiavel* ſaith, all the ruinous calamities, and miſerable clades, that either *Italy* or whole Chriſtendome hath ſuffered, have been brought in by the *Popes* of *Rome*. A faire warning to all Gods people, to know them, and avoid them.

Fourthly, *On their heads were (as it were) crownes like unto gold*, and theſe have *Shaven crowns*, tokens (as they ſay) of their Prieſtly and Kingly dignity. Such *Crownes* are rightly ſaid by S. *Iohn*, *to bee like Crownes, or Crownes indeed.* Surely, right notes they are of Romiſh Locuſts, and that may ſuffice as many as will be warned by any thing. Apoc. 9. 7.

Fiftly, *And their faces were like the faces of men*, So are theſe: not terrible in ſhew, but courteous, kinde, fawning, flattering, watching, catching with ſmooth wiles to effect their purpoſe. They pretend all good, making men beleeve that they can bring them to true bleſſedneſſe, that they will teach them true Religion, true Devotion, and give them pardon for all ſinnes. So in *Daniel* it is ſaid, that *to Antichriſt are given the eyes of a man*, ſtill therefore marke how theſe properties hit. Apoc. 9. 7. Daniel 7. 8.

Sixtly, *Their haire as the haire of women.* So are theſe: they are delicious and wanton, full of light allurements, to trick and trim in ſilke and ſuites of their faſhion, that the very *Perſians* may ſeeme to give place unto them, when they are in their *Pontificalibus*, and *gay attire*: in a word, nothing may be ſaid more truely, than that *their haire is like the haire of women*: Their looſe life hath too much proofe. Apoc. 9. 8. See *Auguſt. in Apocal.*

Seventhly, *But their teeth were as the teeth of Lyons.* So are theſe: paſſing cruell, and beyond all the butchering Tyrants that Stories ſpeake of. No mercy, no bowels, no reſpect of age, ſexe or circumſtance, uſually reſpected of men that have any remnants of pitie. Their *Inquiſition*, Oh how mercileſſe? their new deviſed torments, (Oh) how ſtrange? Againe, *their teeth* may bee well ſaid *to bee like Lyons*, becauſe they devoured and eate up ſuch great things. Looke upon their Abbeyes, Priories, Nunneries, and all Religious Houſes; judge what *teeth* they had, and when there was not enough to ſatisfie them (of temporall Lands) then they preyed upon the Church, making *Impropriations*, the venome whereof remaineth yet. So that one way or other, they were planted and placed, ſeated and ſetled in the very fat of the earth: and had they continued ſtill, and not beene limited to *five moneths*, who, or what ſhould have eſcaped their *Lyon-like teeth?* Apoc. 9. 8.

Eightly, *They had Habbergions, like to Habbergions of yron.* And ſo have theſe, if you well mark them: for *by theſe yron Breſt-plates* are noted two properties, found in the Romiſh rabble. Firſt, a moſt obſtinate ſtubborneſſe, and inflexible frowardneſſe, not enduring any perſwaſion, not yeelding any way, but crying ever, *The Church, the Church, I am ſetled, I am reſolved*; and as a Captaine of theirs (an Engliſh *Apoſtata*) ſaid once; *Heave at us whileſt you will, and whileſt you may, you ſhall never remove us.* This is *to have an Habbergion*, or Breſt-plate *of yron*, or, even to be turned into yron. Bleſſed bee God who hath thus foretold us of this ſtiffe contumacy of theirs, to the end we ſhould take no offence, that they are not converted unto the Truth, but ſtand, and die in their wilfulneſſe. Secondly, they are defended by that Antichriſtian power, as it were by an *Habbergion of yron*, claiming an impunity, and immunity from all ſecular power and authority, and having (in readineſſe) curſes and threates of excommunication, even againſt the greateſt Princes, againſt all their ſubjects, who ſhall obey them; whereof many a wofull Tragedy hath followed. Againe, (themſelves) many of them have beene Princes yonger ſonnes, Noble-mens yonger ſons, greatly allyed and friended, ſo that (in regard of this power and ſtrength) they might truely be ſaid to have *Habbergions of yron.* Apoc. 9. 9.

Ninthly, *The ſound of their wings was like the ſound of Chariots, when many horſes run unto battell.* So have theſe *wings*, when they flie aloft by the name of *Moſt Holy Fathers*, *moſt Bleſſed*, *moſt Excellent*, and ſuch like; themſelves giving out, *That they are more bleſſed than the Holy Virgin* Mary, *becauſe ſhe bare Chriſt but once, and they make him and beare him in their hands every day at the Altar.* Thus flying with their light *wings* of proud Titles, they make ſuch a noiſe and *ſound as Chariots drawne by many horſes into the battell.* For, deny any of theſe things, and how violent, how vehement are they, by Diſputations, Excommunications, Suſpentions, and Sentences of death it ſelfe? Surely, no wheeles of Charriots can flaſh out fire ſo, as theſe men doe, if their Apoc. 9. 9.

their flickering wings of flattering Titles be touched. Fitly therefore the words of Saint *John* hit them. Their *Scorpions tailes and power to hurt* was touched before, therefore I omit it now.

Apoc.9.10.

The tenth marke is, *Thoſe Locuſts have a King over them.* And ſo have theſe Romiſh Locuſts their Pope, acknowledging no Magiſtrates authority over them, but exalting him, and exempting themſelves from all others. This King of the *Locuſts* is here called *The Angell of the bottomleſſe pit:* and in the eleventh Chapter, *The Beaſt that commeth out of the bottomleſſe pit.* Words of weight, to move all Popiſh mindes, if the Lord had not a purpoſe to deſtroy them. For they muſt needs acknowledge, ſuch a King is not worth the following: and, that their Pope is this King, that which hath been ſaid, and may further bee noted of him, clearly ſheweth. For he that croſſeth and cruſheth (to his utmoſt power) His doctrine that came from heaven, hee is the King that commeth out of Hell, in whom Saint *Hierome* ſaith, *the Devill dwelleth bodily.* But the Pope doth ſo, as proofe enough will manifeſt, and *Ergo* the concluſion followeth as I ſaid. His name alſo is told here, which giveth againe great light: For albeit the Pope bee called *Holy Father*, and ſo forth; yet indeed hee is a bloody Deſtroyer, and ſo his right Name in Hebrew is *Abaddon*, and in Greeke, *Apollyon*, that is, *Deſtroying.* Thus in the Prophecie of the *Revelation* hath God, you ſee, deſcribed a fearefull kinde of *Locuſts*, unto the conſideration whereof, by reaſon of theſe *Ægyptian Locuſts* or *Graſhoppers* wee have ſlipped, I hope, not without ſome encreaſe of feeling, how dreadfull their ſteppes bee, that continually walke in Romiſh wayes, and will not be reclaimed by any meanes. Our owne ſafer judgement God make us thankfull for, and continue the bleſſed helpes of our confirmation in this Truth, ever unto us, his holy and heavenly Word, a freedome to uſe all the profitable exerciſes thereof, (as preaching, hearing, reading, writing, praying, conference, and whatſoever elſe) without feare, under the ſweet ſmelling government of a gracious Prince, our dread Soveraigne. *Amen, Amen.*

Dan.7.6.12. Zach.11. Apoc.9.11.

Verſ.16.

10 *Therefore Pharaoh called for Moſes and Aaron in haſte, and ſaid, I have ſinned againſt the Lord your God, and againſt you. And now forgive me my ſinne onely this once, and pray unto the Lord your God, that he may take from me this death onely.* Thus the wicked in extremities ſeeke to Gods Miniſters, whom in their heart they hate and cannot abide. But this hypocriticall holineſſe of this diſſembling King, we have divers times noted before, and therefore may paſſe it over now. Yet marke the great vehemency of his words, and conſider in your minde, what a deepe ſinne Hypocriſie is, how diſagreeing from the nature of God, who is all Truth, and from *that bleſſing* in the Goſpell, *of pure heart. Moſes* yeeldeth againe *to pray to God; And by a mighty ſtrong Weſt-winde the Graſhoppers were taken away, and violently caſt into the Red-ſea, ſo that there remained not ſo much as one in all the coaſt of Ægypt.* But when it was done, *Pharaoh* ſhewed himſelfe in his old colour, *and would not let them goe.*

Matth.5.8. Verſ. 18,19.

The ninth Plague.

1 WHereupon the Lord ſpake againe to *Moſes*, and ſaid, *Stretch out thine hand towards heaven, that there may be upon the Land of Ægypt darkneſſe, even darkneſſe that may be felt. Then Moſes ſtretched forth his hand towards heaven, and there was a blacke darkneſſe in the Land of Ægypt three dayes, no man ſaw another, neither roſe up from the place where he was for three dayes.* The manner of this darkneſſe is deſcribed firſt in theſe words, *even that may be felt:* whereby either literally a very vile groſſe matter is meant (which indeed might be felt) or at leaſt ſo thicke, foggy and filthy, as was moſt noyſome, and might be ſaid (as it were) *palpable.* Secondly, ſuch it was as no man ſaw another, neither roſe up from the place where he was, which if it be taken literally (as is ſaid) was a moſt ſtrange and fearfull thing: and if figuratively, that it diſabled them to goe to worke abroad, (according to the Pſalme, *The Sunne ariſeth, and man goeth forth to his labour*) even that way alſo it was a great Plague. Thirdly, the time is noted, *for the ſpace of three dayes*: a great while to bee in ſuch a caſe as (were wee but one houre in) it would make the ſtrongeſt naturall man ſhake and bee amazed. Fourthly, in the booke of *Wiſedome* it is deſcribed by much feare in theſe words: *When the unrighteous thought to have thy holy people in ſubjection, they were bound with the bands of darkneſſe and long night: and being ſhut up under the rooſe did lie there to eſcape the everlaſting providence. And while they thought to be hid in their darke ſinnes, they were ſcattered abroad in the darke covering of forgetfulneſſe; fearing horribly, and troubled with viſions. For the den that hid them, kept them not from feare: but the ſounds that were about them troubled them, and terrible viſions and ſorrowfull ſights did appeare. No power of the fire might give light, neither might the cleare flames of the Starres lighten the horrible night.* According wherennto is that in *Philo* writen, *Ignem domeſticum quo quotidie utimur, vel extinctum fuiſſe turbato aere, vel craſſiſſimis tenebris victum, ut nullum lumen caligo illa admitteret:* That fire and candle was either quite extinguiſhed, or ſo overcome with the troubled ayre, that no light could be admitted in that darkneſſe. This then was the fearfull, and moſt fearfull manner of that darkneſſe: which maketh mee remember that great darkneſſe, which is ſaid to have beene

Wiſd.17.2,3,4,5.

Philo in vita Moſis in Exod.

bin in *Hiſpaniola*, when *Columbus* came thither the ſecond time, about the yeere of Chriſt 1493. And that which *Tully* writeth of to have bin in *Sicily*, *Vt per biduum homo hominẽ non agnoſcere*; that by the ſpace of 2 daies one man could not know another. All ſhould make us with thankful hearts acknowledge the mercy of God in this one benefit of *light* (amongſt infinit moe) that we enjoy, and humbling our ſoules under him, as the Lord of *Light* and darknes, Life and death, hell and Heaven, ſerve him in reverence and feare according to his will, all the daies of our life. S. *Auguſtine* and others goe further in the meditation *of this darkneſſe of Ægypt*, and ſay, that it was a ſigne of the darknes of their minds then, and a plaine ſhadow of their wofull night of ignorance and blindneſſe, that is over ſome men in all times, and admitteth no light. For the *Ægyptians*, it is manifeſt, that extreame was the fogge in their hearts, when ſuch wonders wrought no more. Such deepe ſecurity before puniſhment, ſuch inflexible obſtinacy in and under puniſhment, ſuch high pride after puniſhment, and ſuch a monſtrous diſſembling of repentance ever (which both deceiveth the beholders, and hurteth the uſers, as *One* well ſaith) argued darkneſſe of minde, thick and black, vehemently to be prayed againſt by all that wiſh to have ſaved ſoules in that great day of God. And for us in theſe times, and ſo ever to the worlds end, we are all to conſider, that our *Ignorance* is darkneſſe indeed, and that very great darknes, ſo termed by God himſelfe, more dangerous than *this of Ægypt*, in that the ſoule is hereby deſtroyed, and by that only the body was annoyed. Whereupon, by this horror in *Ægypt*, we may take occaſion to conſider of our ſelves, and by *that darkneſſe* (noted to be ſuch a plague) to thinke whether our darknes be a vertue? *The light of the body is the Eye* (ſaith our Saviour Chriſt:) *If then the eye be ſingle, thy whole body ſhall be light. But if thine eye be wicked (or evill) then all thy body ſhall be dark. Wherefore if the light that is in thee be darkneſſe, how great is that darkneſſe?* Now as the *Eye* is to the body, ſo is the judgement of the mind to the whole life; and therefore darkneſſe in judgement, moſt dangerous. Saint *Paul* in like ſort noteth *Ignorance* by the name and fruit of *darkneſſe*, when he ſaith of the *Gentiles* to the *Epheſians*, *that their underſtanding was darkned, and they ſtrangers from the life of God, through the ignorance that was in them.* And of the *Epheſians* themſelves, *Ye were once darkneſſe, but now are ye light in the Lord; walke as the children of light.* Many other places in the Scripture ſay the like, terming ſtill and ever *ignorance* to be *darkneſſe*, and noting an inward darkneſſe in man, of his minde, as well as an outward, of his eye. Which may make us thinke, why God ſhould ſo ſpeake, and by conſideration thereof (he ever ſpeaking moſt fitly) draw us to the obſervance of certaine properties, wherein there is agreement betwixt *inward and outward darkneſſe*. Firſt, *outward darkneſſe* hindereth our eyes from diſcerning the outward objects, which by them ſhould be diſcerned, and therefore have their name *tenebra, à tenendo*, becauſe they *hold the eye from doing his duty*; ſo doth *Ignorance* (our *inward darkneſſe*) hold and hinder our judgement (which, as an eye, ſhould guide our actions) from diſcerning things fit to be done, and fit to be left undone; whereby, as blinde men, we fall into *many ditches*, that is, we commit and omit, doe and leave undone many things contrary to our duties, both to God and man.

Mat. 6. 22, 23. Luke 11. 34.

Epheſ. 4. 18. Epheſ. 5. 8.

Secondly, *outward darkneſſe* hindereth our going and walking about our worke, or for our health and comfort: *For he that walketh in darkneſſe cannot tell whither he goeth*, ſaith Chriſt; and it is true in this ſenſe: ſo *Ignorance* (*the inward darkneſſe*) hindreth our judgements, our hearts and minds from going and walking through the ſweet fields of true comforts, true knowledg, and heavenly meditations; for in this ſenſe alſo our Saviours words are true, *A blind man* (thus) *knoweth not whither he goeth*. A darke judgement, and a blinde heart knoweth not, feeleth not, taſteth not the pleaſant pathes of knowledge, either in matters Humane or Divine. Miſerable therefore is this *darkneſſe*, and a wofull effect of our fall in *Adam*, to be prayed againſt, and laboured againſt, as much as we poſſibly can, although (whileſt we live) we ſhall groane under part of it, *knowing but in part, and ſeeing but in part, in this life*, as the Apoſtle teacheth us.

Iohn 12. 35.

1 Cor. 12. 9.

Thirdly, *outward darkneſſe* maketh men fall, and that often with great hurt, even unto death: ſo doth *inward darkneſſe* of the mind make men fall with ſo much perill, by how much the fall of ſoule is worſe than the fall of body, and death eternall worſe than temporall. *Let their way be dark and ſlippery*, ſaid *David* in the Pſalme, as a meanes (both the one way and the other) to bring men to confuſion.

Fourthly, *outward darkneſſe* worketh in ſome horror and feare (we know it by experience:) even ſo with *inward darkneſſe*, if you obſerve either Scripture or experience: *Scripture*, when it is ſaid, *They ſhall feare where no feare is*, (meaning by the darkneſſe and ignorance of judgement:) *Experience* in *Caine*, who (through ignorance) cryed with horror and feare, *My ſinne is greater than can be forgiven*; and in many deare children of God, who quake and quiver under the taſte and touch of ſinne, not yet able to reach by the light of mind (becauſe God will exerciſe them) to the ſweetneſſe and riches of Gods mercy, revealed in his promiſes. Examples are many, but a ſecret meditation in your ſelfe of what you know, may beſt ſerve.

Fiftly and laſtly, *outward darkneſſe* in ſome others (cleane contrary) worketh boldneſſe and ſecurity, and is the deadly bane of modeſty and honeſty. As when *the man that breaketh wedlock thinketh*

Syrach. 23. 18.

thinketh thus in his heart, who ſeeth me? I am compaſſed about with darkneſſe, the walls cover me, no body ſeeth me, whom need I to feare? the moſt High will not remember my ſins, &c. So doth inward darkeneſſe of judgement and heart (in ſome men) make boldneſſe above meaſure to aske, to ſpeake, to defend and publiſh what were better paſſed over and buried with peace of Church and Common-wealth. They ſee not in darkneſſe what they doe, but pleaſing themſelves in a miſ-conceit, for want of true judgement, build up the Tower of *Babel* very violently, to their great ſhame and reproofe, both with God and man. Fitly then you ſee (in regard of theſe properties, and many others) is *Ignorance* called darkneſſe by the holy Ghoſt, and thereby wee admoniſhed to pray and labour againſt it, as a plague of God, not unlike to this of Ægypt: which juſtly may occaſion your next meditation to be, *How it groweth*, that we may the better eſchew and prevent it. This will likewiſe appear by conſidering *the cauſes of outward darkneſſe*, and ſeeing whether there be not the like of inward darkneſſe. Firſt then, *outward darkneſſe* (or blindnes of the body) groweth in ſome by birth, as the blind man in *Iohn*, healed by our Saviour Chriſt, and many daily experiences before our eyes: even ſo doth *inward darkneſſe* grow in us all, from our birth, by the fall of *Adam*, that moſt excellent light and knowledge (wherein he was created) being loſt by him, both to himſelfe and all his poſterity, untill the Lord renue us in knowledge after his Image, as he created us at firſt according to the ſame by knowledge.

Coloſſ. 3. 10.

Secondly, *outward darkneſſe* groweth ſometimes by too much gazing upon bright and gliſtering things, as (in experience) we finde by white ſnow, white paper, and the like: ſo doth *inward darkneſſe* grow alſo by fixing the minde too much upon the gliſtering glory of this world, the pompes and pleaſures that ſhine in it. Proofe hereof that rich Glutton, that rich Barne-builder in the Goſpell, and that Turne-coate *Demas*, of whom Saint *Paul* ſpeaketh, who all were blinde, you plainly ſee, with gazing too much upon this tempting world. And how many amongſt us, men and women, be in this ſort blinde, hee knoweth who ſhall judge both quicke and dead, and who cannot be deceived by any colours. Good it is therefore to take heed betime, and to turne away the eye from ſo hurtfull an object, duly and truly conſidering the nature of it. It is tranſitory and abideth not, it is vaine and vile, pleaſe it never ſo much; ſo have all found it that have gone before us, ſo ſhall we find it, and all that ever ſhall follow after us. A Map of the world hath Kingdomes and Countries very beautifully ſet out in it, Cities, Churches and Towers were deſcribed lively in variable colours, yet all but paper, and one drop of water will deface the greateſt Princes Palace in it: So is this world (which men love ſo much) indeed very *Paper*, that is, very vain and fickle: And that heart which hath furniſhed it ſelfe with all theſe Caſtles and Towers (through a wicked love and longing for them) one fit of an Ague will ſhake & ſhiver in ſuch ſort, as no pleaſure ſhall remaine of all theſe things. In the meane time, Religion there is none where this love is, neither any fellowſhip with the Almighty. For as hot Summer-weather maketh our inward heat leſſe (by ſuffering it to evaporate) than Winters cold doth, which keepeth it in; ſo doth this world fawning upon us, and the love of it living in us, eat out all zeale and piety, leaving us colder within, than adverſity and the want of the world doth. And, *Love God and the world too, we cannot*, ſaith Saint *Iohn*: *David* clogged with *Saul* his Armour, ſaid, *He could not goe*: and therefore put it all off againe: Even ſo aſſuredly can no man march towards heaven, if his heart be buckled and faſtned to this world, till hee lay aſide that hinderance from him. That ſpeech of Saint *Cyprian* ſhould much be marked in this point, *Arridet mundus, ut ſæviat; blanditur ut fallat; allicit ut occidat; extollit ut deprimat. Vna hæc placida, ſolida, firma, & perpetua ſecuritas, ſi quicquid in rebus humanis ſublime & magnũ videtur, oculis ad cœlum elatis infra conſcientiam tuam jacere, poſſis gloriari.* This curſed world fawneth, that it may be cruell; flattereth that it may deceive; allureth that it may kill; and lifteth up that it may throw down. Wherefore this only is ſweet, ſound, firme, and during ſecurity, if thou canſt truly avow, that whatſoever ſeemeth great and glorious in this world, with thine eyes lifted up to heaven thou haſt caſt and throwne under thy heart; ſo that it ſhall not preſſe downe thee, but thou wilt tread upon it in a religious contempt thereof, by compariſon with heaven and heavenly joyes. Saint *Auguſtine* his ſpeech alſo is worthy remembring, *Vnicuiq; tempeſtas eſt ſua cupiditas. Amas Deum? Ambulas ſuper mare. Amas ſæculum? Abſorbebit te. Amatores ſuos vorare novit, potare non novit: Every mans luſt (or vehement deſire) is a tempeſt to him* (like unto that in the Goſpell, whereof *Peter* being afraid, began to ſinke;) *Loveſt thou God? Then thou walkeſt upon the ſea. Loveſt thou the world? then thou ſinkeſt, and this ſea will ſwallow thee up. The world knoweth how to devour her Lovers, but not how to refreſh them and doe them good.* I might goe further in this cauſe of *darknes* (if it were needful) but this ſufficeth to ſhew you the way how to meditate further on it

1 Iohn 2. 15.

A third way, whereby *outward blindneſſe* groweth, is by long being in darkneſſe, as in priſon, or elſewhere: for (by experience) it is ſo found often. Even ſo by long cuſtome of walking and living in the outward works of darkneſſe, groweth a ſtrong and thick inward darkeneſſe in the heart of man and woman. Proofe hereof, *Ahab*, *Manaſſes*, *Herod*, *Iudas*, and ſuch like, too many alſo (in our dayes) who having long uſed Swearing, Lying, Uncleanneſſe, &c. are growne ſo blinde in them, that they neither will leave them, neither be perſwaded they tend ſo to their

deſtruction

deſtruction as they doe. Theſe blind creatures ſhrinke to heare of this *Ægyptian darkneſſe*, and yet their owne ten thouſand times worſe, they never ſhake at. Let it make us remember the words of wiſe *Syrach*, *A man that is accuſtomed to opprobrious words, will never be reformed all the dayes of his life.* Why? Becauſe *Cuſtome* of ſinning taketh away the ſenſe of ſinning, and long abode in darkneſſe maketh ſtarke blind: *Accuſtome not thy mouth therefore*, ſaith he, *to ſwearing, neither take up for a cuſtome the naming of the holy One.* Where ſtill marke the word *Cuſtome, cuſtome*, and ſee what a deſtroyer it is of the ſight (the inward ſight and light, I meane) of our hearts and minds. Syrach. 23. 15.

Fourthly, over-much heat may hurt the bodily eyes, as we all know the hot dung did *Toby* his eyes: Even ſo over-hot deſires of gain hurteth the inward light, as we know, both by that which hath beene ſaid touching the world, and by that which Saint *Paul* ſaith, that *they which will be rich, fall into temptations and ſnares, and into many fooliſh and noyſome luſts, which drown men in perdition and deſtruction: For the deſire of money is the roote of all evill, which (while ſome luſted after) they erred from the Faith, and pierced themſelves thorow with many ſorrowes. They that will be rich*, I ſay againe, and (I pray you) mark the Apoſtles words, that is, they which have reſolved with themſelves, ſet their hearts upon it and concluded it, that by hab or nab, by one way or other, whatſoever it coſt them they will be rich, and have the wealth they poſſibly can attaine to. Theſe, theſe men with this *Will*, (this reſolved *Will*) *fall into temptations*, and ſo forth. For this is a kinde of peſtilent heat within, which as powerfully thruſteth out the inward eye and light of the minde, as ever any outward heate did the eye of the body. And then the inward eye being out, nothing but darkneſſe is there, and ſo a falling into all dangerous courſes, that may leade to deſtruction and perdition. Then *Vſury* is no ſinne; no, not uſury upon uſury; oppreſſion and deceit be no ſinnes, ſtealth and robbery, (if it may be any way coloured) is wiſdome, and well; yea, murther and bloud bite not. But is the Lord of heaven pleaſed with this ſinfull *Will* to be rich, and with theſe exorbitant wayes? Or is this *heate* a pleaſing heate unto him, becauſe *he is ſlow to wrath and vengeance?* No, no, and that ſhall the end declare, both upon the wealth and the houſe, that this dealing is in appointed time. In the meane while we are taught by this place to *Timothy*, to beware of ſuch a *Will*, and of ſuch *an inward heate*, as cauſeth ſuch inward blindneſſe. *Soone enough, if well enough*, ſay wee ever; and for theſe tranſitory things, *as we brought them not into the world, ſo ſhall we not carry them out of the world. Balam, Gehezi, Iudas*, and ſuch like, preach unto us to beware *of goods evill gotten.* A *darkneſſe* then you ſee there is *within*, as well as *without*; and more dangerous farre is the *inward*, becauſe it hideth from us things of greater conſequence, than doth the *outward.* Not to ſee *credenda, agenda, & cavenda*, things to be beleeved, things to be performed, and things to be avoided, is a horrible darkeneſſe. *Caine* ſaw not *the firſt*, and *Solomons fooliſh yong man led as an Oxe to the ſlaughter, and as a foole to the ſtockes*, ſaw neither *the ſecond*, nor *the third.* Wherefore the Lord (in great mercy) hath ever beene carefull to furniſh us with meanes and helpes againſt it. Firſt, he created us (as hath been ſhewed) with light and knowledge moſt excellent; hee provided a great Book (even the Book of the *world, created by him*) *wherein the inviſible things of him, that is, his eternall power and Godhead might be ſeene*, and much excellent knowledge might be had: And *this Booke* remaineth ſtill, if we will reade in it, an enemy to darkneſſe. Of which Booke *Clemens Alexandrinus* ſpake, when he ſaid, *Creatio mundi Scriptura Dei*, The Creation of the world is Gods writing. Alſo that *Antony* (mentioned in the Story) unto whom a Philoſopher comming, and aſking him, what he did without bookes, he anſwered, *O Philoſophe, meus codex eſt Natura creaturarum: qui adeſt cum voluero, verbaq; mihi relegit Dei:* O Philoſopher, my booke is the Nature of all creatures: which book is ever preſent with me when I will, & delivereth to me the words of God. Here we ſee the moſt admirable quantity of the Sun and Stars; here we reade the variety, the qualities, the motion, and the continuance in order appointed of all creatures in Heaven, in Earth, and in the Sea; ſo as no man can be either weary of reading, or reade without great profit in *this Booke*. Nevertheleſſe, the Lord hath not here left us; but as unto the *Star manifeſting the birth of his Son*, he pleaſed to adde the Scriptures alſo, which witneſſed more particularly the time, place, &c. ſo hee hath over and beſides *the Book of the Creation*, given us another (more excellent by much) to drive from our hearts this damnable darkneſſe, and to keepe us in light, pleaſing to himſelfe, and profitable unto us. Of *this Booke*, far better we may uſe *Da mihi Magiſtrum*, Give me my Maſter; then *Cyprian* could uſe then, of *Tertullians* works. For *this Booke* paſſeth all Books that ever were or ſhall be, I mean, *The Booke of Gods holy Bible*, which Booke, ſaith *Hierome*, ſhall remaine with us, till wee be as the Angels in heaven. Goe we forward, and conſider how alſo to *this Book* he hath added *Prophets, Apoſtles, Evangeliſts, Paſtors* and *Doctors* in all times, to open and expound the ſame unto us, that by all meanes wee might be endued with light, love light, live in light, and die in light. Adde againe the appointing of the *Sabbath day*, wherein men ſhould reſt from their labours, and hearken to *this Booke*, together with the many precepts given to heare, to reade, to ſearch, to know, and underſtand, and not *to be as Children*, perceiving nothing. Thinke with your ſelfe often, how the little Infant

1 Tim. 6. 9.

Viis & modis.

Prov. 7. 7, 21.

Rom. 1. 20.

Strom. 6.

Hiſt. tripar. lib. 8.

Mat. 2. 2, 5.

Eph. 4. 11.

Iohn 5. 39. Luke 16. 16, 29, 32. Deut. 6. 6, 7. 1 Cor. 14. 20.

groweth to ſtrength, able to goe by it ſelfe: is it not by ſucking and plucking his mothers breſt? Even ſo doth the childe of God grow to ſtrength of grace, and from grace to grace, by hanging continually upon theſe two breſts, the Old and New Teſtament. And as all men differ from bruite beaſts by reaſon and knowledge; ſo differeth one man from another, by more and more knowledge in this Booke. Woe be to thoſe Teachers then that lull us aſleep, and tell us that *Ignorance is the mother of Devotion*, that give us not leave either to reade or pray, or to doe any duty in a tongue that we know, but like thoſe curſed *Scribes* and *Phariſes*, thoſe *Hypocrites, ſhut up the Kingdome of Heaven before men, neither going in themſelves, nor ſuffering others that would enter, to come in.* Let this now ſpoken make us ſee their fault, and that miſery ſo to live; as alſo this moſt ſweet bleſſing of knowledge now vouchſafed to us by the mercy of God, through the happy government of his annointed Servant, our deare and dread Soveraigne; and ſending up to God our thankfull thoughts, both for it and him, and begging the continuance of both long and long unto us.

Mat. 23. 13.

Verſe 23. 2 It followeth in your Chapter, *But all the Children of Iſrael had light where they dwelt.* Which ſurely was a very admirable thing, the houſes of Ægyptians and Iſraelites joyning (as it ſhould ſeeme) one cloſe to another, as ours in theſe dayes doe. For elſe why ſhould *the bloud be ſtriken upon the door-poſts of the Iſraelites, for a ſign to the deſtroying Angell, where to kill, & where to paſſe over*, if all the Iſraelites had dwelt by themſelves, and had not beene mingled with the Ægyptians? This mind was *Gregory Nyſſen* of, and therefore he ſaith, *Non tantum in Goſen, ubi communiter morabantur, ſed cum inter Ægyptios promiſcuè etiam habitarent; & in hoc maximum miraculũ:* Not only in Goſhen, where only Iſraelites (for the moſt part) dwelled, but among the Ægyptians being mingled and dwelling together; the Iſraelites had light, and the Ægyptians darkneſſe: and herein was the greateſt miracle. The good wee may take by this ſtrange work of God, is, firſt to learn how able our heavenly Father is to make *a ſeparation* betwixt his children and the wicked, when hee executeth wrath and juſtice, if his good pleaſure be ſo to doe: though they be in one *field* together, in one *houſe* together, and in one *bed* together; yet can hee *chooſe the one, and refuſe the other.* Wherefore true is that ſaying of the Pſalme; *If his wrath be kindled but a little, Bleſſed are they that put their truſt in him.* Feare wee not then in the time of Plague, of Warre, or other publique calamity, leſt wee ſhould periſh with the wicked, hand over head: but remember this place, and ſay in your heart with comfort and faith, O Lord my God, and gracious Father, I know thine able hand to make *a ſeparation* (if thou pleaſe) in this calamity, betwixt thy poore Lambes and the Goates, as thou diddeſt in that darkneſſe betwixt the Iſraelites and Ægyptians: therefore I flye unto thee in humble acknowledgement of my ſinnes, I begge that (if thy good pleaſure may be ſo) thou wouldeſt vouchſafe to ſave me from this Sword of thine, to let the light of thy mercy and loving countenance ſhine about my dwelling, as thy cheerefull light did about the Iſraelites: So ſhall my ſoule and heart ever praiſe thee and thank thee: But if otherwiſe, Lord and Father, thy will be done, and not mine; onely in the world to come acknowledge me, as I doe not doubt but thou wilt, and it ſhall ſuffice.

Mat. 24. 40, 41. Pſal. 2. 12.

Secondly, let this place be obſerved, as a very plaine Figure of that which wee ſee amongſt us every day. At one houſe dwelt an Ægyptian, and it was all dark; at the next an Iſraelite, and it was all light: ſo now at one houſe dwelleth a ſuperſtitious Recuſant, or a profane Atheiſt, and all is dark: at the very next houſe dwelleth a zealous Profeſſor of the truth, who readeth the Scriptures, heareth them preached, frequenteth the Sacraments, and faithfully laboureth, that himſelfe, with his whole family, may live according to the Word; and here is all light, which ſhall leade to the Light eternall with God and all his Hoaſt, when the good hour commeth. God ſtrengthen our hearts evermore in the love of this Light, and make us truly thankfull for theſe lightſome dayes. *Amen.*

Verſe 24. *Verſe* 25. & 26. 3 *The covetouſneſſe of this great tyrant*, ver. 24. ſhadowing the greedy mindes of all Perſecutors: The ſtout care of godly *Moſes*, to have the Lords whole will performed, and not to reſt in a part, verſ. 25. 26. *The fearfull driving away of Moſes from his preſence*, ſhewing the rage of Tyrants towards their end to be greater, and ſo comforting the godly, that when they ſee the like, they may know the time is not long; and remembring us what a dangerous thing it is to drive away Gods Miniſters from us, with divers other things, in the verſ. 28. and 29. (becauſe I have been too long in this Chapter) I will leave to your own meditation, and ſo end here.

Verſe 28. & 29.

CHAP.

CHAP. XI.

There is nothing more common both in these Bookes of Moses, and other Bookes of Scripture, than to set that after, which (in precise order) was to goe before; so is it in this place. For what now is said in these first eight verses *of this Chapter, (by due order) should be put before the* 28 *vers. of the former Chapter; which if you doe, and bring in the* 28. *verse after those words in the* 8. *verse,* (And after this I will depart) *then the* 29. *verse of the former Chapter will follow well, and after that, the end of the* 8. *verse of this Chapter, to wit,* So he went out from Pharaoh very angry, &c.

Genesis 6.
Iosua 2.
1 Sam. 23.
Esay 38.
2 King. 18.

The chiefe heads of this Chapter are these three.

1 *A Denunciation of a new plague.*
2 *An admonition to the Israelites what to doe.*
3 *The Plague it selfe.*

CONcerning the first, it is contained (as you see) in these words, *Yet will I bring one plague more upon Pharaoh and Ægypt.* And to make use to our selves of it, you that are acquainted (by your private reading) with the Course of the Scriptures, very well know the manner of Gods dealing in this matter, from the beginning to the end. First, how mild it was, then how (by degrees) it encreased to sharper and sharper, till the deliverance of his Church and people were effected. At the first he appointed *Moses* and *Aaron* with the Elders of Israel, to goe to *Pharaoh,* and to entreat him mildly and dutifully, saying; *The Lord God of the Hebrewes hath met with us, we pray thee therefore let us goe three daies journey into the Wildernesse, that we may sacrifice unto the Lord our God.* But this praying would not serve, wherefore the Lord went neerer them, and by great and powerfull wonders, yet by degrees touched them, and not with the greatest at the first. *He caused Moses rod to be turned to a Serpent, &c.* A thing that hurt them not, yet in all reason should have moved them. Then *he turned their waters into bloud,* which did somewhat touch them. After, when that prevailed not, *he annoyed them with filthy Frogs,* and so still, you know, by degrees, untill he had brought *nine fearfull plagues* upon the Land. But as you also know, none of them all would work the deliverance of the Church, but still with an *hardned heart,* as soone as any plague was removed, *Pharaoh* returned to disobedience against the Lord. Whereupon at length God came to these words, *Yet will I bring one plague more:* as if he should have said, notwithstanding that all these former works can prevaile nothing with *Pharaoh,* yet let him not think that he can be too hard for me; for he shall well finde that I both can and will be too hard for him, I have yet *one plague more,* which I will bring upon him, and that shall so stoope him, that hee shall not onely let my people goe, but shall be most glad of the dispatch of them. See we then in these things for our own use, the course and proceeding which ever (from the beginning) the Lord hath used, and ever will unto the end, as he shall see occasion: even first in mercy to intreat, and in mildnes (by more gentle means) to allure; then in the end, by power and judgement to compell, when the former course will not serve. In the first age, when the old world would not be reformed, but more and more provoked him to wrath, by taking wives descended of wicked parents, more regarding in a fleshly sensuality outward beauty, than inward vertue, the Lord said, *His Spirit shall no longer strive with man,* meaning, with lenity & gentlenes, as unto that time it had done, but now he would bring upon them *his one plague more,* as here upon Ægypt, which should be indeed a stooping plague, (as here this was) & should suffice to crush crooked disobedience, and to pull down haughty pride, as was meete; That was, the *Great flood which destroyed man, womon, and child, saving eight persons* appointed to be saved. When *Sodome* and *Gomorrah* would not be warned by any way of mercy and patience, used by a gracious God unto them many yeers, then that *one plague more of fire and brimstone from heaven came,* and stooped them, and burnt them to ashes as they deserved. *Iezabel* had faire warnings to amend her life, to love religion, to leave Idolatry, and to become a better woman both to God and the world, many a yeere before her fall came, (*Eliah* that worthy Prophet living by her, and doing great workes to shew that God was with him) yet nothing would serve. Therefore, at the last, came the stooping plague, and *she was thrown down at the window, where the dogs did eat her up all, saving the scull, feet, and palms of her hands.* A dreadfull example of Gods wrath upon a sinner, when mild and mercifull waies to amend him, will not serve. *Manasses,* a King of great ungodlinesse (as you see in the story) at length was brought by the stooping plague of Iron fetters and bondage, to be humbled and repent, as was fit for him. What gracious dealing did God first use towards *Nebuchadnezzar* in forewarning him by a dream, what should be the end of his wicked life, then to provide *Daniel* for him, both to expound the same unto him, and to give him that

Verse 1.

Chap. 5. 3.

Gen. 6. 17, 18.

Gen. 19. 24.

2 King. 9. 33, 35

2 Chro. 33. 12.

good advice ſpecified in the Text, even *to break off his ſins by righteouſneſſe, and his iniquities by mercy towards the poor, and that there might be an healing of his error?* yet all would not ſerve, but he went on, and offended God more and more, as you ſee in the 27. verſe. Wherefore God brought upon him his *ſtooping plague*, and *drave him from among men, to have his dwelling among the beaſts of the field, to eate graſſe as the Oxen, & to have his body wet with the dew of heaven, till his haire was growne as Eagles feathers, and his nails like unto birds claws.* By which *one plague more*, the Lord, as you know, brought him home and humbled him. Let us come unto that fearefull example of Jeruſalem, the wofulleſt ſtory that ever pen committed to paper. What preaching and teaching had they firſt vouchſafed unto them? What Prophets and men of God, full of grace and power lived among them? Yea, even the Sonne of God himſelfe, Chriſt Jeſus, they had in the fleſh to converſe with them, who both by Doctrine and miracles moſt admirable, offered them life and comfort, and laboured to draw them from their danger; but all would not ſerve, *They killed the Prophets, and ſtoned them which were ſent unto them*, they deſpiſed all, and with bloudy hands *crucified the Lord of life* himſelfe, in a moſt high contempt of God, and all his offered grace. What remained therefore, but that the Lord ſhould draw forth *his laſt plague, his one plague more, his ſtooping plague*, as here he did againſt *Pharaoh*, and to make ſuch a rebellious people know themſelves? So hee did, and ſent againſt them *Titus the ſon of Veſpatian*, with the Romane power, who beſieged their City at ſuch a time as the greateſt concourſe was there, brought them to famine, and ſuch miſery as never befell any people in this world but them, and in the end utterly overthrew them all, their City, and glory, and whatſoever had exalted it ſelfe againſt God. O miſery! Who can reade it, or ſpeak of it with dry eyes? When once they began to iſſue out, compelled with famine, they were ſtill taken and crucified upon croſſes, and Gibbets ſet up before the wals, that they which were within might ſee them, and give over, but yet they would not. Five hundred a day were thus hanged up, till there were neither trees to be gotten, nor any more ſpace left to ſet them in; amongſt whom, no doubt, were the children of thoſe that cryed againſt our Saviour, *Crucifie him, crucifie him, his bloud be upon us and upon our children*. They regarded not God his Sonne, and God regarded not their ſons when time came. The number of dead bodies unburied, and the multitude of other miſeries was ſo great, that *Titus* himſelfe ſhaked at it, and lifting up his hands to heaven, cryed, *O Lord, O Lord, this is not my doing*, as if he ſhould have ſaid, it is thy wrath and judgement, thy juſtice and vengeance purſuing this people, or elſe it could never be thus. Certaine of them getting meat, for compaſſion ſake, in the Camp of the enemies, were yet ſo proſecuted with this anger of God, that when they hoped their lives were in ſome ſafety, ſuddenly in the night, by the bloudy ſouldiers, imagining that ſure they had gold and jewels within them, which they had ſwallowed to convey them for their uſe, were miſerably ſlaine, and ſlit up, their bowels raked in, for that which haply was not there, to the number of two thouſand in one night, which ſore grieved the Generall *Titus* when hee heard of it. There was a deſire to know the number of the dead carkaſes carryed out of the City, for want of buriall to be throwne in ditches, as dung upon the earth, but the number was numberleſſe, and no way to know it certainly; but out of one gate, the Keeper had noted to be carried out a hundred and fiftie thouſand dead bodies. Which miſerable creatures before they dyed, were driven to eate the leather of their ſhooes, the leather of their girdles, the leather of their bucklers and targets, the dung of the ſtable, and in the end, their very children. *A ſtooping plague* indeed, and never to bee forgotten of Gods people that heare it, but to bee uſed as a mighty motive to ſtir up their hearts ever, to a due feare of that power, that can thus cruſh them, if they will rebell againſt him. Now appeared an uſe of our Saviours words, when going to his paſſion, he ſaid, *Daughters of Hieruſalem, weep not for mee, but for your ſelves and your children. For behold, the dayes will come when men ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, fall on us; and to the hils, cover us, &c.* which was now verified in a moſt wofull miſery. Let never ſinners then provoke the Lord in this manner, but ſo profit by his eaſier croſſes laid upon them, and by his long ſuffering patience vouchſafed towards them, as theſe great and terrible teſtimonies of his anger may be ever far and far from them. For, if not, aſſuredly hee is the ſame ſtill, as mighty as ever, as juſt as ever, and he hath his *ſtooping plague* remaining for every man and woman which will rebell.

Dan. 4. 24.
Dan. 4. 24, 28, 29, 30.
Luke 23. 21.
Math. 27. 25.
Luke 23. 28, 29, 30.

Thus have you ſeene the Lords manner in former times. Come now to our ſelves, and theſe times. Surely the Lord is all one, and his dealings all one even with us. For he firſt entreateth us *by his Word*, the mildeſt way that poſſibly can be, when a man or woman ſitting in the Church ſhall feele God by the Preachers ſpeech in his or her boſome, and yet no man living know it, no not the Preacher himſelfe, that hee hitteth upon them. Then if this doth not ſerve, the Lord commeth neerer, and layeth upon us *his eaſier croſſes*, yet greater and greater by degrees. Our friends grow unkinde, our ſervants unfaithfull, our children undutifull, our goods abate, and our health changeth to ſickneſſe and griefe. And if theſe alſo become unprofitable (as too often they are) then the Lord goeth to his Quiver, and taketh out a ſtrong arrow to ſhoot at us;

as

as *The ſweating ſickneſſe, The devouring plague*, or ſuch like, which ſhall at once ſweepe the earth cleane from ſuch rebelling ſpirits, and ſtoope us unto Hell, becauſe unto Heaven we would never be brought, this you have ſeene to be true in ſome part with your owne eyes, and therefore wee ought to thinke of it earneſtly for our amendment. Happy is the man who taketh his time to turne to his God, that he may be ſaved!

I reade of One, that ſaid, he had but one Booke, and the ſame booke had but two leaves, a white leafe, and a red; yet could he never reade quite over thoſe two leaves, though hee lived many yeares, and reade diligently, ſo much matter was contained in them. For, in the white leafe, hee ſaid, were laid downe all the mercies and favours of God vouchſafed to mankinde, either in generall, or particular: And in the red leafe all his fearfull judgments powred out upon ſinners, which were diſobedient, and would not be reformed. This Booke hath beene in all ages, and godly perſons have made a care to reade in it. *David* looked upon the *White leafe*, and ſaw (firſt) ſuch heapes of mercies towards mankinde *in generall*, that he cryed, *Lord, what is Man that thou art mindfull of him? And the ſonne of man that thou viſiteſt him? For, thou haſt made him little lower than God, and crowned him with glory and worſhip, Thou haſt made him to have dominion in the works of thy hands: thou haſt put all things under his feet; All ſheep and oxen; yea, and the beaſts of the field; the fowles of the ayre, and the fiſh of the ſea, with that which paſſeth through the pathes of the ſeas* Then *in particular* towards himſelfe, he ſaw alſo ſuch goodneſſe, as that he likewiſe cried, *Who am I ô Lord God, & what is my houſe, that thou haſt brought me hitherto?* with all the reſt that followeth in the place worthy your reading fully over by your ſelfe. In the *Red leafe*, he read ſo many judgments of God as that he prayed; *Enter not into judgment with thy ſervant, ô Lord, for no fleſh living can be juſtified in thy ſight. If thou Lord ſhalt mark what is done amiſſe, ô Lord, who may abide it? Have mercy upon me, ô Lord, according to thy loving kindnes, & according to the multitude of thy compaſſions put away mine iniquities. Iacob* reade in *this Booke*, and ſeeing in the white leafe Gods gracious goodneſſe towards him, ſaid; *O Lord, over this river did I come with my ſtaffe, and now have I gotten two bands. I am not worthy of the leaſt of all the mercies, & all the truth, which thou haſt ſhewed unto thy ſervant.* In the *red leafe* alſo he ſaw ſuch grietes as it had pleaſed God to exerciſe him withall, and told the King that *his dayes had bin but few and evill, and he had not attained unto the years of the life of his Fathers*; yet was he then an hundred and thirty yeares old. Others alſo have done the like, ſeeing the infinite favours of God, and theſe fearfull puniſhments, *Two and thirty thouſand deſtroyed for the Golden Calfe*, to teach men to beware of Idolatry: *threeſcore and ten thouſand deſtroyed with the plague for Davids numbring the people*, to teach men to beware of pride and vaine confidence in any earthly thing: *Corah, Dathan, and Abiram with their families ſwallowed up alive with the gaping earth*; to teach men to take heed of murmuring againſt authority: and that which is in the Goſpell, *Bind him hand and foot*, to teach us that what parts are joyned *in vitio*, they ſhall aſſuredly be joyned *in ſupplicio*. Sinne together and bee puniſhed together, is a reckoning that ſhall not faile. Wherefore, ſince things are thus, as well in our dayes, as in former times, what remaineth but that this knowledge humble us under his mighty hand, that can ever ſtoop us at his pleaſure. Let us remember the words of *David*, and uſe them as our owne, *Agnoſco iniquitatem, &c. I know my iniquities, and my ſinne is ever before me. Lord rebuke me not in thine anger, neither chaſten me in thy diſpleaſure, &c.* Let us remember that good ſaying of the Father, *Non litigando, ſed flendo Deum vincimus*; We overcome God not by ſtriving with him, but by weeping before him. The ſtubborne oake is torne by the rootes, when the bowing reede ſtandeth ſtill. Never can the lower part of the wheele come upward, unleſſe the upper part goe downward: neither ever can a man in his death bee glorified, unleſſe in his life he be truely humbled. You remember the fable of the wiſe foxe, who would not viſite the ſicke Lyon, becauſe he ſaw not any come out that went in; Let it profit you much to beware of Hell, from whence you knew never any returne that went thither. Now is the time to thinke of theſe things, the continuance in Hell is for ever, and the paine there is without meaſure. Better late than never to thinke of it. Our Bookes tell us *of a light woman*, who ſpending her time in ſinne, deſired her wicked Aſſociate to beſtow on her a new gowne, which when hee did ſticke at, ſhe inſtantly anſwered, Doe I deſperately caſt away both body and ſoule for ever to content thee, and doſt thou miſerably deny ſo ſmall a requeſt to me? I will looke to my ſelfe hereafter better, and avoid thee in this wicked life; which if ſhe did, it was a happy denyall made unto her. But certain it is that God hath many waies to pull ſuch out of the fire, as he will have ſaved. The like wee reade of *a covetous Father*, who raking up richer very diſorderly, ſuddenly (God purpoſing mercy towards him) called for his eldeſt ſonne, and for a chafing-diſh of coales, requiring his ſonne to put his finger in, and to burne it off. At the firſt he thought his father had but jeaſted, but perceiving in the end his ſetled reſolution, he prayed to bee excuſed, hee might not doe it. To whom then earneſtly his Father anſwered, and ſhall I to make thee a great man in the world, ſo heape up riches by all unlawfull meanes, that I am ſure eternally to burne both body and ſoule, & thou not endure the loſſe of one finger for me? I will alter my courſe in time, and conſider of that which hereafter cannot bee redreſſed. Were it true, or were it a fiction, to

Pſ. 8. 4, 5, 6, 7, 8.

2 Sam. 7. 18.

Pſa 51. 1.

Gen. 32. 10.

Gen. 47. 9.

to a wiſe man it carrieth a morall with it. Sweet is our God if we will returne; and as yet it is day, that we may returne. *Were thy ſinnes as red as ſcarlet*, ſaith he, *I will make them as white as ſnow. The ſacrifice of God is a troubled ſpirit; A broken and contrite heart hee ſhall never deſpiſe. Ioſiah his heart melted*, and he found it ſo. *Ezechias ſorrowed*, and he found it ſo. *Peter wept bitterly*, and he found it ſo. Never any ſorrowing ſinner but he found it ſo. God then (in mercy) ſo ſtoop us by his Spirit, that his outward Stoopings may ever be farre from us. This example of *Pharaoh* preacheth unto us to be wiſe.

Verſe 1. Secondly, conſider theſe words, *When he letteth you goe, he ſhall at once chaſe you hence.* That is, he ſhall haſte you away without condition, ſtop or ſtay at all. It is ever ſweet to the ſervants of God, to obſerve *this mighty power and out-ſtretched arme* over all his enemies, when once hee ſetteth on to doe a thing. As here how hee was able not onely to give his people paſſage; but to make *Pharaoh* as glad to rid them away, as ever he was deſirous to hold them. So in *Geneſis* Gen 20.2,7,8. when *Abimelech* had taken *Abrahams* wife, (ſuppoſing ſhe had beene but his ſiſter) *God cauſed him not onely to reſtore her without any injury*, but *he waas up very early in the morning*, ſaith the ſtory, *to ſee it to be done*, that is, hee haſted to doe it, and had no reſt in his minde till it was done. What comfort then in this God ever? what reſt and peace in relying upon him? what aſſurance of that end, iſſue, victory, and deliverance that he (in his wiſedome) ſhall know to be beſt for us, ſeeing he is thus able? Lord make us patient then, willing to tarry thy leaſure, and ever contented with thy pleaſure. For thou canſt doe for us what thou wilt, and when thou wilt, all 1King.13.4,6. earthly pride muſt ſtoope to thee; and if *Ieroboam ſtretch out his hand againſt thy Prophet*, thou canſt make him *never pucke it backe againe till the Prophet pray for him. Who hath reſiſted him and had peace*, (ſaith *Iob*?) *The Lord of Hoaſts hath decreed it, and who can diſappoint it* (ſaith the Prophet?) God would have *Ioſeph* exalted, his brethren ſtorme at it, and practiſe againſt it; but all in vaine, when time commeth it muſt bee ſo. *Saul* grieveth that *David* is likely to ſucceed him; but all in vaine, it muſt be ſo. The Jewes worke againſt Chriſt, yet to no end: for the Lords purpoſe muſt come to paſſe. The farther you to goe in this meditation, the ſweeter ſhall you finde it.

The ſecond part.

1 THe *ſecond generall head* of this Chapter (I ſaid) was an Admonition to the Iſraelites, what to doe betweene the Denunciation of another plague, and the execution of the ſame; *Verſe* 2. *Even every man to require of his neighbor, and every woman of her neighbour Iewels of ſilver, and Iewels of gold*; Which they did, and were greatly inriched by them. Concerning which matter, remember with your ſelfe what was foretold foure hundred yeares agoe to *Abraham:* namely, *That his ſeed ſhould be ſtrangers in a ſtrange land* ſo many yeares; *but in the end ſhould come forth* Chap. 2.36. *with great ſubſtance.* Now was it fulfilled (as you may ſee) in the next Chapter, *(So they ſpoyled the Ægyptians:* Noting by the word of (*ſpoyling*) a very great meaſure of riches in things deſired. We may rightly ground this comfort upon it: that bee the time never ſo long before he doe it; yet ever in the end God will performe what he hath promiſed, and never faile. Foure hundred yeares ſpace ſhall not hinder, but that at laſt his truth ſhall appeare. Apply it then to what moſt may eaſe you, and be aſſured he is the ſame. In matter of ſinne you have his promiſe, *As I live, I will not the death of a ſinner, &c.* He ſhall never breake it, and therefore be comforted. In matter of want you have his promiſe, *All theſe things ſhall be miniſtred unto you*; And *you are better than many ſparrowes, &c.* Reſt upon it, *He is ever true.* In matter of triall you have his promiſe, *He will never lay more upon you than he will make you able to beare.* Joy in it, and know, that he cannot lie, his word ſhall ſtand, and you ſhall finde it.

2 But a Queſtion is moved, whether it was lawfull for the Iſraelites thus to doe, or no? and, whether we may imitate them and doe the like? whereunto divers men make divers anſwers, and we may take profit by them all. *Baſil* ſaith, *Hebræi honeſta aſtutia ad Ægyptijs mercedem operarum ſuarum receperunt, qua hactenus defraudati fuerunt.* The Hebrewes by an honeſt craft received of the Ægyptians recompence for their labours, whereof hitherto they had beene defrauded. Which ſpeech (without reference to the commandement of God) cannot well 1 Theſſ.4.6. ſtand. For the Apoſtles rule is plaine, *That no man oppreſſe or defraud his brother in any matter: for the Lord is an avenger of all ſuch things. To lend* is a duty neceſſary, when wee can doe it, and not arbitrary, as appeareth by the Law made for recompence in caſe of hurt done to the thing lent: which would never have beene done, had it beene at our pleaſure. It is alſo a part of our love to our neighbour, and a breach of the eighth commandement, to deny when I may lend. Wherefore that which *Auguſtine* ſaith of the rich man may be truely alſo ſaid of one that will not lend, *Dives ille non dãnatur quod aliena tulerit; ſed quod egenti ſua non tribuerit; & ad petenda minima pervenit, qui hic parva negavit. That rich man was not condemned becauſe he tooke frõ others what was not his own, but becauſe he gave not to others what was his own; & he was driven to aske leſſer things, who here denyed little things.* But it is withall a duty againe (on the other ſide) truely

truely to reſtore what is borrowed; and kindly to make recompence for any hurt done. Craft and cunning (in matter of borrowing and lending) I like not to call honeſt. *Ioſephus* hath another opinion in his *Antiquities*, namely, that the *Ægyptians* did freely give theſe things to the *Iſraelites*, partly to be ridde of them without any further death, *for they ſaid, we ſhall dye all*, and partly in a remorſe for the paſſed wrongs which they had done unto them ſo long. The firſt reaſon may teach us to prefer our lives before any worldly traſh whatſoever; (which yet many among us will not doe;) but ſparing money in meate, in apparell, in Phyſicke, in healthy dwelling, and ſuch like, caſt away the maine chance, which is their life, and loſe all. *Mezentius* his cruelty is ſaid to have beene this, To tie a quicke man to a dead, till the dead ſhould kill the quicke. And ſurely it is Satans cruelty (at this day) to locke ſome ſo faſt to their dead treaſure, that in the end they periſh by it, and that eternally. Saint *Auguſtines* ſpeech is too true, *Mundus clamat, Ego deficiam; Caro clamat, Ego inficiam; Diabolus clamat, Ego decipiam; Chriſtus clamat, Ego reficiam, &c.* The World crieth, I will faile thee; the Fleſh cryeth, I will infect thee; the Devill cryeth, I will deceive thee; Chriſt cryeth, I will refreſh thee; and yet for one that will follow Chriſt, the other three ſhall have many. The ſecond reaſon may draw us to the like remorſe when ever there ſhall be the like occaſion. For it was a grace of God in *David* that his heart ſmote him when he had ſinned; and in thoſe Jewes that they were pricked: In the King, that he would aske *what had beene done for Mordecai in recompence of his faithfull ſervice*, then read of in that Chronicle. Our injuries are many, and our favours few, but thankfull requitals pleaſe God and man. An aged Maſter and Miſtris (under whom you grew up to be able to live) ſhould not be forgotten when God maketh you rich and them poore. Among the vertues of *David* this was not the leaſt, that he carefully enquired for ſome of *Sauls* houſe to whom he might ſhew kindneſſe, for *Ionathans* ſake, &c. The third opinion in this Queſtion is Saint *Auguſtines*, whereof I like beſt, becauſe expreſly it mentioneth the commandement of God, which indeed was all in all in this point. *Hoc Deus juſſit, qui noverat quid quemq; pati oportebat, nec Iſraelitæ in hoc furtum fecerunt, ſed Deo jubenti miniſterium præbuerunt*: This God commanded, who well knew what was fit for every man to ſuffer, neither did the Iſraelites in this commit any ſtealth, but yeeld their obedience to God commanding. To the ſame end ſpeaketh *Nazianzen* alſo: *Rapuerunt ſpolia ab eo, qui dicit, meum eſt argentum, meum eſt aurum*: They tooke theſe ſpoyles by the warrant of him, who ſaith, ſilver is mine, gold is mine. *Rupertus* ſaith, *Mercedem quam illi injuſtè detinuerunt, hi juſtè abſtulerunt*: The wages which they unjuſtly withheld, theſe Iſraelites juſtly tooke away. But that could not be without warrant of Gods commandement, and therefore that muſt neceſſarily be underſtood. Which being ſo, we plainly here ſee (to our comfort) how carefull God is to have his Children well recompenced for either the wrongs which they have ſuſtained, or the faithfull ſervice which they have performed. The Ægyptians, when they leaſt thinke of it, ſhall recompence them here, and that fully. *Iacob* was thus regarded alſo, you know, by God for his honeſt ſervice to *Laban*, when *the ſheep brought forth young of party colour, till he was encreaſed exceedingly, and had many flocks, Maid-ſervants, and Men-ſervants, Camels and Aſſes.* Neither ever ſhall any Servant, Artificer or painfull man finde it otherwiſe, if hee walke in his place, as in the ſight of God, doing his duty. God can doe it, God will doe it, and men ſhould be ſtaid with it both from idleneſſe, and untruth in their dealings.

Chap. 12. 33.

Acts 2. 37.

Gen. 30. 39. 43.

3 Another ſweet thing wee may alſo ſee by this point; namely, how croſſes and loſſes (by a gratious God) are turned in time to his childrens joy and gaine. *Abraham* had no Child in many yeares, and to him it was a great griefe; but in the end he had one given, of whom came the bleſſing of all Nations, and a multitude *like the ſtarres of heaven (for number)* ſo was griefe turned into joy to *Abraham*. *Iacob* loſt his *Ioſeph* looking upon his bloody coate brought home by his brethren, and ô woe of woes! but *Iacob* had afterward his *Ioſeph* againe, with which joy the Scripture ſaith, *the ſpirit of Iacob revived*. *Anna* likewiſe was barren, to her great griefe; but in the end ſhe had a *Samuel*, to her unſpeakable joy. *David* endured many ſharpe ſhowres, but at laſt he hath the Crowne, and many comforts. *Mordecai* his feare, and Queene *Heſters* feare, how ended they with joy to themſelves and the whole Nation? Tarry then Gods time, and live in his feare: you ſee what a ſweet Regarder hee is in time of his Childrens woes.

Gen. 45. 27.

4 But how came it to paſſe that the Ægyptians ſo willingly parted with ſuch things, when they were asked? The Text anſwereth, and telleth you, becauſe *the Lord gave the Iſraelites favour in the ſight of the Ægyptians*. So are all hearts in his hand, and he turneth them ever as hee pleaſeth, for his Childrens comfort. To *Abraham, Iſaac* and *Iacob*, he wrought favour in ſtrange places with the greateſt, and with the ſmalleſt. *Nehemia* found grace with the great King by *his* working: *Ioſeph, Daniel*, and many moe. And *the Lord giveth grace and worſhip*, ſaith the Pſalme, *withholding no good thing from them that live a godly life*. Flattery and bribery may get fading friends; but when *the Lord worketh favour*, the comfort is great, and the favour is permanent.

Verſ. 3.

Pſa. 84.

5 For our imitation of this Act, the matter is ſoone anſwered: what they did here had warrant

warrant from him, whoſe will is *Regula juſtitiæ*, the Rule of right, and they did well. But ſuch extraordinary things may not bee followed, when the like warrant is wanting. Yet in ſome ſort we may learne of them, namely, to borrow of the Heathens, Philoſphers, Orators, Aſtronomers, or the like, the beſt jewels they have, and to apply them to the ſervice of God, as theſe Iſraelites did (afterward) theſe *Ægyptian jewels*. For Divinity is a Lady and Queene which ought to be ſerved by all other Sciences, and ſo, as ſervants to her, they to be uſed. Where I remember the ſaying of our old Countrey-man *Beda*, writing upon the Kings: *Turbat acumen legentium, & deficere cogit, qui eos à legendis ſæcularibus libris omnibus modis exiſtimat prohibendos, in quibus ſi quæ inventa ſunt utilia, quaſi ſua ſumere licet. Alioquin Moſes & Daniel ſapientia & literis Ægyptiorum Chaldeorumque non paterentur erudiri, quarum tamen ſuperſtitiones & delicias horrebant; nec etiam ipſe Magiſter Gentium aliquot verſus Poetarum ſuis vel ſcripturis, vel dictis indidiſſet, &c.* He troubleth the minde of the Readers, and maketh them faint, who thinketh they ſhould be altogether inhibited from reading of humane writers, in which if there be any profitable things found, a man may take them as his owne. Otherwiſe *Moſes* and *Daniel* ſhould never have ſuffered themſelves to bee inſtructed in the wiſedome of the Ægyptians and Chaldeans, whoſe ſuperſtitions and delights they abhorred: Neither would the Doctor of the Gentiles, (S. *Paul*) have interlaced ſome verſes of the Gentiles, either in his writings, or in his ſpeeches. More of which matter if you deſire to ſee, I referre you to S. *Auguſtine*, who ſpeaketh at large of it, with many others. Onely let there be no vaine oſtentation in the uſe of them, but remember ever S. *Bernards* words, *Sunt qui ſcire volunt, ut ſciantur, & vanitas eſt: Sunt qui ſcire volunt, ut ſciant, & curioſitas eſt: Sunt qui ſcire volunt, ut lucrentur, & cupiditas eſt: Sed ſunt qui ſcire volunt, ut edificent, vel edificentur, & charitas eſt:* There are that deſire to know, that they may be knowne, and it is vanity: There are which deſire to know, that they may but know, and it is curioſity: There are which deſire to know, that they may gaine by their knowledge, and it is covetouſneſſe: But there are which deſire to know, that they may edifie others, or may be edified, and it is charity. Thus uſing humane Writers we ſhall no more offend, if wee robbe them of ſome jewels, than theſe Iſraelites did *in ſpoiling the Ægyptians*.

Exod 25.

Quid cujus eſſet ſimpliciter confitebatur, illud aiebat Tertulliani, illud Cypriani, illud Lactantii, illud Hillarii eſt. Atque in hunc modum eruditionis gloriam declinando eruditiſsimus habebatur, Hieron. de Nepotiano. Aug. de doctrina Chr. 2. lib. c. 40.

6 Laſtly, concerning the words, (that *Moſes was very great in the Land of Ægypt, in the ſight of Pharaohs ſervants, and in the ſight of the people.*) They firſt anſwer the Queſtion, *why Pharaoh did not kill Moſes?* Even becauſe he durſt not, in reſpect of the opinion held of him by the multitude, as often is ſaid in the Goſpell, *they forbare to doe ſuch things, becauſe they feared the people:* beſides the ſecret over-ruling hand of God. Againe, they ſhew how God can make his ſervants dreadfull, and honoured of as many as he will, notwithſtanding any contempts offered them by others. Yea ſo he honoured *Moſes* here, as ſtories ſay, *Pharaohs Daughter was accounted in the number of the gods, for bringing ſuch a man up.* Thirdly, they ſhew that as wicked men ſtand in awe of God often, and outwardly profeſſe affection to him, yet doe not ſubmit themſelves to his will; ſo often are his ſervants honoured alſo of men with an inward conceit of them that they are honeſt men, when yet their doctrine will not be yeelded unto. So doth God inwardly imprint their owne damnation in their hearts, making them void of all excuſe in not obeying them whom they did approve for Gods grace in them, and with them. Remember what you reade in the Goſpell of *Herod*, touching *John Baptiſt*, namely, that *Herod feared Iohn, knowing that he was a juſt man and an holy, and reverenced him, and when he heard him, he did many things, and heard him gladly. Many things*, ſaith the Text, not all things, for he would not put away his brothers wife for all the reverence he bare to *Iohn*: and therefore in himſelfe he condemned himſelfe by this reverence, &c.

Mauke 6.20.

The third part of this Chapter.

THe third generall head of this Chapter, I ſaid, was the plague it ſelfe denounced. Wherein (firſt) we may conſider the time; namely, that it was in the night. For *at midnight*, ſaid God, *I will goe forth into the midſt of Ægypt, and all the firſt borne in the Land of Ægypt ſhall die.* Why *in the night?* but that we might learne how as well in the night as in the day the Lord executeth both *Iudgment and Mercy*. *Iudgment*, as we ſee in *Ioſhua* his direction *againſt Ai*, whereby their fearefull overthrow followed: many thouſands of them being devoured by the ſword, and their City conſumed with fire: So when they ſlept, the wrath of God waked, and marched towards them ſpeedily. So againe the five Kings, *in the night* God directed his ſervant againſt them, who *came upon them ſuddenly, and deſtroyed them with a great ſlaughter. Thou foole, this night ſhall they take away thy ſoule, and then whoſe are all theſe, &c.* Other Kingdomes and Countries about us what fearefull night-cries have they had, when wee ſleepe in peace, wiſedome and thankfulneſſe ſhould conſider. Then for *mercies* in like manner you ſee the Scriptures. *Salomon* had that comfortable conference with God *in the night*, wherein God granted him the thing he ſought for, *appearing to him in a dreame*, and ſo forth, as you read there. *Daniel in the night* found mercy with God to have the Kings *dreame revealed* unto him. *Peter in the night* was delivered from

Verſ. 4.

Ioſhua 8. 3

Ioſh. 10.9, 10.

1 King. 3.5.

Dan. 2 19.

Acts 12.8.

from danger: and *Paul* and *Silas in the night finging a Pſalme*, found the comfort there ſpoken of. So *both judgement and mercy* wake and walke *in the night*. The uſe whereof unto us ſhould be ever to ſtirre us up both to goe to bed as we ought, and to uſe the night as the godly have done. For the firſt, take *Davids* example, *I will lay me downe and take my reſt, for it is thou Lord onely that makeſt me dwell in ſafety*. And for the ſecond, hee alſo in many Pſalmes may inſtruct you. For *every night*, ſaith he in one Pſalme, *waſh I my bed, and water my couch with teares: yea, I make my bed ſwim with teares*, for ſo will the words beare, which *David* did not for any puſillanimity or weakneſſe: (for you know he was a man of valiant courage;) but onely out of a ſweet feeling hee had *in his right meditation* of the great goodneſſe of God towards him many wayes, and his owne too great inability to doe to him againe for the ſame, as he deſired. And what better time can wee take to plow up the fallow ground of our hearts before him, and to conſider his favours and our faults: opening even all our woes and griefes unto him? that as *the night* naturally is moiſt and ſhowry more than the day; ſo we likewiſe may raine downe abundance of teares, praying for our ſinnes, and thanking him for his goodneſſe, knowing it as a moſt aſſured truth, that no dew of the night can ſo glad the earth, as this ſweet moiſture of thy wet eye in theſe reſpects doth pleaſe thy God. Good therefore was that counſell of a moſt honourable Father to his Child, that above all other times hee ſhould have a care in the quiet night to talke with his God. *David* goeth on in another Pſalme, and ſaith, *I have thought upon the Lord in the night ſeaſon, and remembred him when I was waking. At midnight will I riſe to give thankes to thee, becauſe of thy righteous Iudgements. In the night I commune with mine owne heart, and ſearch out my ſpirits. With my ſoule have I deſired thee in the night:* ſaith the ſong of the faithfull. And all theſe things ſhould be our inſtruction. In *Iob* it is ſaid, *God giveth ſongs in the night*, and it is a place much to be thought on. Therefore I ſay againe, ſince *mercy and judgement* thus ſtirre *in the night*; the one for his children, the other for his enemies: *awake thou that ſleepeſt* in moſt dull ſecurity, going to thy bed as the dogge to his kennell, without any thought either of God or of Devill. Full little knoweſt thou what may happen unto thee before it bee day. It may bee with thee as with *theſe firſt borne*, with *the five Kings*, with *the City of Ai*, &c. Thy ſelfe may be dead, thy houſes on fire, thy goods ſpoiled, thy children deſtroyed, and a thouſand wofull miſeries upon thy friends. Wherefore goe to bed with prayer, awake with prayer, and ariſe with prayer. Let God and grace be in my firſt thoughts, and not anger and wrath, not ſheepe and Oxen, not money and mucke, which ſhall all periſh with thee when God is angry. Wee ſee how the faithfull have done before us, and let it ſuffice in this point concerning the time when this plague was executed.

Acts 16.25.

Pſal. 4.8.

Pſal. 6.6.

Pſal. 119 55.

Pſal. 77. 5. 2.

Eſay 26.9.

Iohn. 35. 10.

2 The ſecond thing is *the Plague it ſelfe*, which was *the death of the firſt borne*. To make uſe of it to our ſelves, let us conſider how great a griefe it is to have any child die; and that to have the eldeſt and firſt borne to die, is commonly a griefe much greater; but yet this was not all the griefe of the Ægyptians. For beſides the particular griefe of any one, to have it generall through *the whole Land*, and not to know whether God would there ſtay, or extend his wrath upon them all (*for they ſaid, we all ſhall die*) this was a thing moſt full of feare and woe. So by all theſe circumſtances the judgement was terrible upon them, and to them, paſt our feeling and conceit, except the Lord aſſiſt our underſtanding and feeling. But why, will ſome ſay, ſeeing wee all owe a death to God firſt or laſt, young or old, and all degrees? I anſwer, that death (in it ſelfe) to any grounded upon God is neither hurtfull nor fearfull, (yet nature is nature when the ſeparation commeth, and we are all allowed to mourne for them that die:) but when death commeth with a circumſtance or ſhew of Gods anger, in manner, or ſuddenneſſe, or ſuch like, then is there not that comfort which we otherwiſe have. For example ſake, *Lot* knew well his wife muſt die, but to ſee her changed ſo ſuddenly and ſtrangely *into a pillar of ſalt*, was very fearfull and diſcomfortable both to him and all her friends. Thoſe ſonnes of *Aaron*, *Nadab* and *Abihu*, their father knew full well muſt have a death, but to ſee them both together ſuddenly *ſlaine by a fire from God*, judge in your heart what a griefe it was. *Corah*, *Dathan* and *Abiram* muſt have died, and no friend of theirs but well knew it, yet *to have the earth open and ſwallow them up with all their families*, ô what a dreadfull ſpectacle was it? Adde unto theſe *thoſe tormentors which dyed with the flames flaſhing out of the fiery furnace*, whereinto they had caſt the three ſervants of God; *thoſe accuſers of Daniel*, who *were caſt into the Lyons den, & ſhaken in peeces ere they came to the ground*; *Ananias* and *Saphira* his wife *ſuddenly ſmitten by the hand of God*. This *Pharaoh* here, and ſo many of his Nobles and people *drowned and overwhelmed in the red ſea*, were they not all full of woe & griefe to friends, more than if they had dyed orderly without any circumſtance of Gods anger? Surely they were. And the beſt learned are of opinion, that *David* ſo doubled his cry for *Abſolon*, more in regard of the manner of his death, than of the death it ſelfe. For he dyed in rebellion againſt his natuall father & King, *he was hanged by the haire of his head betwixt heaven and earth in a tree, till his enemies came and ſtabbed him through again and againe:* There was no ſignes knowne of his repentance. Which all laid together and conſidered of a wiſe father, made his heart turne and overturne within him, crying, *O my ſonne Abſolon, my ſonne, my ſonne Abſolon: would*

Exod. 12.33.

Gen. 19.

Levit. 10.2.
Numb. 16.32.

Dan. 3.22.

Dan. 6.24.

Acts 5.5,10;
Exod. 14. 26, 27,28.
2 Sam. 18.33. 9,14,33.

would God I had dyed for thee, O Abſolon, my ſonne, my ſonne! Conclude we therefore that though naturally wee muſt all dye, and there is nothing more ſure; yet either the kinde of death, or ſuddenneſſe may deprive friends of much comfort. So was it here in Ægypt for *theſe firſt borne in every houſe.*

3 But yet you will not judge (may ſome ſay) all that die a ſudden or extraordinary death. No indeed: For things revealed belong to us, and the Lords ſecrets appertaine to himſelfe. The Lords mercy is reſtrained neither to time nor manner: and the Apoſtle ſaith, *What ſhall or can ſeparate a man or woman once grafted into Chriſt? Shall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword?* No, no, *Neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, Nor height, nor depth, nor any other creature can doe it.* No ſuddenneſſe of death then, or extraordinary manner which may happen to the beſt, either by naturall cauſes in their bodies, or otherwiſe, as God ſhall pleaſe in his unſearchable wiſedome. But in ſuch caſes we are to remember (for our comfort) what Teſtimonies of Faith and Religion, of vertue and piety, they gave in their life time, and not reſt upon thoſe. The Lord is no changeling, but loveth to the end whom hee once loved, although ſuddenly they depart, and ſay nothing. Neverthleſſe we entreate the Lord (if it may bee his bleſſed will) to deliver and ſave us from ſudden death, and to give us ſpeech, memory and hearing to our laſt breath. Becauſe the laſt part is all in all of this tranſitory life, and being once gone, cannot be reſtored againe, (as a Carpenter can pull downe his houſe, if he diſlike it, and make it new againe.) Alſo becauſe it fareth with us in this point, as with the Archer, who though hee ayme at the marke never ſo right, and draw up his bow never ſo ſtedfaſtly; yet, if his looſe bee not good, but his hand ſtarteth aſide, and ſwerveth at the point, hee miſſeth. So wee in death (which is our laſt looſe) not guided by Gods holy Spirit, may marre all. And therefore wee pray, and ever ſhould pray, that till our end, and in our end the Lord would uphold us in our ſtrength, and give us a gracious departure in him. For, as for that vaine Fable of helpe after death in Purgatory, it ſerved to rake up the fat of the earth to thoſe idle bellies, and to ſhift away (with faire words and promiſes) thoſe poore ſoules which ſhaked and quaked after all their workes, not finding any ſufficiency in them to appeaſe Gods wrath; who could never returne being dead, to tell them they lyed in ſo teaching the people that Maſſes and Trentals could help after death. But for us, we know the Scriptures; that *as the tree falleth either towards the North, or towards the South, in the place where it falleth, there it ſhall be.* Heaven we reade of, and Hell we reade of, but a third place we finde not. *Lazarus* was carried into Heaven, and the rich Glutton into Hell. They that have done well, ſaith the Catholike faith, ſhall goe into life everlaſting; & they that have done evill, into everlaſting fire. There is no third place there mentioned to be beleeved, and it is the Catholike faith, which except every man keep whole and undefiled, without doubt he ſhall periſh everlaſting. Let counterfeit Catholikes hold what they liſt, they heare the danger. S. *Auguſtine* agreeably hereunto ſaith, Repentance is only in this life. S. *Cyprian* alſo, *Hic vel accipimus, vel amittimus vitam æternam*, Here we either hold or loſe life eternall: meaning that if wee die well, we hold it; and if we die ill, we loſe it; there being no more helpe after death. S. *Baſil* again prettily ſaith, *Poſt mercatum ſolutum nullus negotiatur:* After the market is ended, there is neither buying nor ſelling; & whē I am dead, the market is ended with me. Wherefore let all our care be to take time while time ſerveth, to live well and doe well according to the rule preſcribed, and not according to our fancies or any mans invention, that a good life may have a good death, in Gods great mercie and goodneſſe. Then for the place, leave it to God, as alſo the manner; and remember well, that from every Kingdome and country, from every Towne and houſe, yea from all corners and places whatſoever, there is a ready way to heavē. To which agreeth that pretty conference betwixt the Husbandman and the Sayler; wherein the Husbandman asked whether the Sailers father lived or no? He anſwered, no. Where died he, ſaid the Husbandman? At ſea, ſaith the Sailer. And where your Grandfather? At ſea alſo. And where your great Grandfather? At ſea, ſtill ſaith the Sailer. Good Lord! (then ſaith the Husbandman) and doe you not feare to goe to ſea, ſince ſo many of your Anceſtors dyed there? I pray you, ſaith the Sayler, let me likewiſe know of you, before I anſwer you, whether your father live or no? And he anſwered, no. Where then dyed he? In his bed ſaith the Husbandman. And where your Grandfather, and great Grandfather? In their beds alſo, (ſaith hee) I thanke God. And, good Lord! (then ſaith the Sailor) are not you alſo afraid to goe to bed, ſince ſo many of your Anceſtors dyed there? So one queſtion quit another wittily; and both of them ſhould teach us, that no place can hurt a ſetled Chriſtian; but as well from ſea as land, the Lord can give a gracious paſſage to his Kingdome, which he in mercy grant us ever.

Rom. 8. 35, 38, 39.

In morte non eſt locus viciſſitudini.

4 *In the death of the firſt borne*, note againe the degrees of Gods puniſhments in theſe plagues. Firſt, *he touched their water, ſent them Frogges, Flies, Lice*, and ſuch other things, grievous indeed, but not ſo neare them as their goods. Secondly, *the Lord touched their goods:* A greater plague than the former, yet not ſo neare them as their owne bodies. Thirdly, therefore *he touched their very bodies, by biles and bliſters, botches and ſoars*, very grievous and ugly, yet he ſpared their lives.

But

But now, when all the former would not ſerve, *He commeth to life it ſelfe, and ſmiteth all the firſt borne*, that there was no houſe wherein was not death, and that of the deareſt. What may wee then ſee but a continuall encreaſing of Gods wrathfull ſcourges and rods, as long as we ſhall ſpurne againſt him, and not obey his holy will? Let it touch us and turne us, awake us and warne us to take up betimes. How long we have followed our owne waies, and caſt behind us the wayes of God, the Lord knoweth well, and we muſt alſo conſider, What croſſes and loſſes have likewiſe been impoſed upon us hitherto, ſhould be remembred. For they have all bin Gods Meſſengers as theſe plagues were to *Pharaoh*, to draw us to obedience, and if they will not ſerve, the Lord will write (as ſome Judges doe) *ad graviora*; that is, the Lord will encreaſe his wrath, as he did here, till it come to very life it ſelfe. Which being once loſt in his diſpleaſure, the ſoule alſo is loſt with the body, and both of them ſent to during woe for ever. Urge him then no further, as this curſed *Pharaoh* did, but *to day if you will hear his voice*, turn unto him in true amendment of life, and he ſhall turn unto you in mercy and love eternall.

5 Yea ſir, God may haply deale thus with ſome poore people for example ſake, but he will regard the better ſort of men & women who are of reputation in the world, and not bring theſe heavy things upon them. But no, (ſaith your Chapter here) for this plague muſt light upon all ſorts, *from the firſt borne of Pharaoh whish ſitteth upon the throne, unto the firſt borne of the Maid-ſervant that grindeth at the Mill:* yea, the Lord will not ſpare *the very beaſts*. No honours therefore or riches, no friends or ſtrength, no pompe or port in this world may defend from him, but he will ſmite all degrees, and therefore let all degrees profit by it. *Hee will bring downe the mighty from their ſeats, and caſt even crownes unto the duſt*. Gold and ſilver are droſſe before him, and nothing can helpe but a reformed heart. *The ſacrifice of God is a troubled ſpirit. A broken and a contrite heart, the Lord ſhall never deſpiſe*. Truſt to this, but bid all earthly titles ſtand aloofe, for they will not ſerve.

6 *Then there ſhall be a great cry throughout all the Land of Ægypt, ſuch as was never none like, nor ſhall be*. This is a conſequent of Gods plagues ever whereſoever they light, Cries and great cries, woes and great woes. But ſhall any good child offend his heavenly Father, till he force him to make him cry? Shall we not think of the dayes of truth and peace, till we heare in every corner of the ſtreet, *kill, kill?* God forbid. To learne by other mens harmes was ever yet accounted wiſedome, and therefore let theſe Ægyptian cryes ſo cry in our ears and our hearts continually, as our owne cryes (through the mercy of a gracious God) may never be heard any where.

7 *But againſt the Children of Iſrael ſhall not a dog move his tongue, neither againſt man nor beaſt, that you may know how the Lord putteth difference between the Ægyptians and Iſrael*. A bleſſed ſeparation by a ſweet Father! able to kindle in our hearts, if wee be alive, a burning flame of love and duty towards ſuch a God. The like wee ſaw in *the plague of moraine*, and *the plague of darkneſſe* before, the Cattell of the Iſraelites were ſafe, and they had light whereſoever they were. So ſtill, and ſo ever, if you marke the Scriptures, one way or other. Betwixt the old world and his ſervant *Noe*, what a difference was there put? Betwixt *Lot* and *Sodome*, how did the Lord diſtinguiſh? When God ſent *Ioſeph* before to provide for his Father againſt that great future famine, did he not put a difference betwixt his owne and others? When the *Shunamite* was ſo mercifully admoniſhed of the dearth to come, and willed to goe ſojourne where ſhe might, to prevent the danger, and when ſhee came backe againe ſo to helpe her to her land with all the meane profits by ſuch accident of the Kings talke with *Gehazi*, and her fit comming in with her Petition while they were talking. Who ſeeth not the finger of a ſweet God, putting a difference betweene the Iſraelites and the Ægyptians? that is, betwixt his owne and others? In that great deſtruction of Hieruſalem, had he not a little *Pella* by to ſave ſuch as it pleaſed him to pull out of that fire? Let us then never fear, we ſee he hath care of his own, and what he will do he can doe. If it be good for us to eſcape theſe worldly woes, we are as ſure we ſhal, as we are ſure we live. And if otherwiſe it pleaſe him to wrap us with others in the outward puniſhment, yet ſhall wee ever be ſure to be diſtinguiſhed from them in the eternall paine; and thoſe outward griefs ſhall be but meanes to leade us to laſting joyes. O cleave we then faſt unto him, for you ſee the difference of being religious, and of being profane, of loving the Word, and loathing the exerciſes of the ſame. And this difference here will make a fearfull difference in the world to come, when you cannot help it, had you the treaſure of all the earth to purchaſe your eaſe withall. No not one drop of water to coole your ſcalded tongue, ſhal you be able to get with all that ever you poſſeſſed in this world, for the love whereof (againſt all admonitions) you have loſt your ſelf for ever.

2 King. 8.

8 Laſtly, more power again you ſee of this mighty God, *ver.* 8. where he made the rebellious heart to ſtoope, and to ſeeke with entreaty what before could not be had with any petition, *All thy ſervants* (ſaith *Moſes*) *ſhall come down unto me, and fall before me, ſaying, Get thee out, and all the people that are at thy feet*. They ſhall ſeek and ſue, & beg & crave proſtrate before him, that with ſpeed they would depart. O glorious God, that canſt thus humble thy foes and make them fall before them whō erſt they ſcorned. Let us knit & glue us unto thee for ever. I am amazed at *thy mercy*, & I cannot ſpeak what I think. Lord increaſe our faith, & it ſhal ſuffice & be wel with us.

CHAP. XII.

The generall heads of this Chapter are chiefly three:

The Inſtitution of the Paſſeover.
The execution of the former plague.
The departure of the Iſraelites out of Ægypt.

Verſe 2.

OBſerve firſt the words in the ſecond verſe: *This moneth ſhall be to you the beginning of moneths: it ſhall be to you the firſt moneth of the yeare.* And herein remember how diverſly divers Nations and people haue made the beginning of the yeare. Some when the Spring began: Some at the Summer Solſtitium, or ſtay of the Sunne: Some at the Winter ſtay: And ſome from the Autumne or Harveſt time, which uſually is reckoned from the ſixt of Auguſt. The old Romanes (as did the Hebrewes) began their yeare in March; which order ſeemeth moſt agreeable to Nature, becauſe all things then begin to revive and ſhew forth their life and vigour. In regard whereof, ſome are of opinion that the time of the Creation of all things was then, and that the names of our Moneths, September, October, November, December, are as if it were ſaid, the 7. and 8. the 9. and the 10. from March, making March the firſt, and ſo reckoning from thence forward. But for other policies the Jewes reckoned alſo from September: Reade *Ioſephus* in his *Antiquities, Chap.* 4. and *Hierome* upon the third of *Ezechiel, &c.* With us in England the uſuall reckoning is from the firſt day of January, which wee call New-yeares day, yet the Merchants among us uſually begin from the 25. of March. So ſeverall places have ſeverall cuſtomes, and we muſt leave them.

8 Calends of Iuly.
8. Calends of Ian.

2 Touching the Paſſeover: the Name in Hebrew is well expreſſed in Engliſh for our underſtanding, when it is called the Paſſeover: not the paſſing over into the Land of Promiſe; nor the paſſing over the Red ſea, whereof ſee Saint *Auguſtine*; but *the Lords paſſing over*, or *the Angels paſſing over thoſe houſes which had the poſts ſtricken with blood.* Therefore in the 11. *verſe* it is expreſly called the *Lords Paſſeover*, and ſo *Lev.* 23. 5. *The time of the Inſtitution*, was before their deliverance, becauſe things taught in affliction both better ſinke in us, and longer are remembred of us. The place where it was eaten now was in Ægypt, but after they were come into the Land of Promiſe, and ſetled, wee reade in *Deut.* thus, *Thou maiſt not offer thy Paſſeover within any of the gates which the Lord thy God giveth thee; But in the place which the Lord thy God ſhall chooſe to place his name there, &c.* Which place being at Hieruſalem, all reſorted thither at this Feaſt, and ſince Hieruſalem hath beene deſtroyed, they have not dared, write ſome, to offer elſewhere.

Aug. tract. 55. in Ioan.

Verſe 3.

Deut. 16. 5.

3 The manner of this Paſſeover, with the ſignification of every thing, is next to be thought of. Where you ſee firſt a meeke creature, ſo was Chriſt; it was a Lambe, a harmleſſe creature, ſo was Chriſt; a profitable creature, (by wooll to cloath us, and fleſh to feed us) ſo was Chriſt; his righteouſneſſe covereth, and his fleſh feedeth all thoſe that truly beleeve in him. That this Paſchall Lambe was a figure of Chriſt, remember *Iohns* words in the Goſpell: *But when they came to Ieſus, and ſaw that he was dead already, they brake not his legs, that it might be fulfilled, not a bone of him ſhall be broken.* Words written in this Chapter, *verſe* 46. of the Paſchall Lambe: and ſo *Iohn* maketh this a foreſhewing of that, and that a true fulfilling of this. In like ſort doth S. *Paul* when he ſaith, *Our Paſſeover is offered up*, ſpeaking of Chriſt. *If the family were too little to eate a whole Lambe, then muſt they take their neighbours next unto them to make a fit number.* Whereby was noted and figured, that Chriſt is not divided into divers families, Kingdomes and countries, but he doth unite and gather divers houſes and Nations to make one Church, even as here many did eate one Lambe. A comfortable figure, and worthy often remembrance. Wee may not divide the Lambe, but wee muſt gather our ſelves to the Lambe, and that is the true Church, where people are ſo gathered. Be ſure then of the Lambe, and not of the place where the Lamb once was, but now is not; and feed upon this Lambe in manner preſcribed; that is, beleeve in Chriſt according to the Scriptures, and be ſure you are right: other notes may deceive you, this will not. And if as yet you be not thus gathered, make no longer ſtay in ſo dangerous an eſtate, but be reformed, and bleſſe God for his truth.

Verſe 4.

Succeſſion of place.
Succeſſion of Doctrine.

Verſe 5.

4 *Your Lambe ſhall be without blemiſh*, ſaith the next verſe: firſt, to prefigure the purity and unſpottedneſſe of Chriſt free and cleane from ſinne. And ſecondly, to teach what a more excellent ranſome was to be had to ſave man from ſinne, than in all mankind was to be found, which wholly was ſinfull. In apiſh imitation of which *immaculate purity*, our profound Romiſts take great care that their cake be whole, round and ſound, not bitten or broken, but without blemiſh, as this Paſchall Lambe was: giving themſelves rather to aboliſhed ceremonies, than to the teaching of Chriſt now come, in whom theſe ceremonies had end. It muſt be a male, not a female; thereby figuring the ſpirituall ſtrength of Chriſt, according to which, the Prophet

Eſay

Eſay ſpake of him before, That *he ſhould divide the ſpoile with the ſtrong*, & that great numbers of Angels about the throne, even thouſand thouſands, ſaying, that *he is worthy to receive power, and riches, and wiſdome, and ſtrength, and honour, and glory, and praiſe.* Thirdly, *the Lambe muſt be of a yeare old*: thereby to prefigure our Saviours experience of infirmities and miſeries, which even a dayes continuance in this wretched world yeeldeth both to man and beaſt, much more of a yeare. Of which the Prophet alſo foretold, when hee ſaid of Chriſt, *He is a man full of ſorrows, and hath experience of infirmities: Surely he hath born our infirmities, and carried our ſorrows, &c.* Reade over the whole Chapter. Whereunto the Apoſtle agreeth againe, when he ſaith, *We have not a High Prieſt which cannot be touched with the feeling of our infirmities: but was in all things tempted in like ſort, yet without ſin.* The cõfort & uſe whereof followeth in the next verſe. *Therefore let us goe boldly unto the throne of grace, that we may receive mercy, and find grace to help in time of need.* And indeed a comfort of comforts it is, that in his owne body and our true nature, it pleaſed him thus to taſte out woes. For hee did it onely that we might be aſſured of his knowledge and love, that he both knoweth our caſe better than wee can expreſſe it, and in his love towards us will helpe and ſuccour us as ſhall be fit. Fourthly, *Ye ſhall take it of the Lambs, or of the Kids*, ſaith the Text. To ſhadow out, Chriſt ſhould be taken from amongſt the flock of ſinfull men, from whom he deſcended without ſin, as appeareth by the Scripture.

Eſay 53.12. Apoc.5.12. Eſay 53.3.4. Heb.4.15,16.

5 *And you ſhall keep it unto the* 14. *day of this moneth*, from *the* 10. *day (wherein it was taken.)* Whereby two things chiefly were figured. Firſt, that Chriſt ſhould not by and by ſuffer after hee was borne, but live and abide a certaine time in the world, and then dye, even *as this Lambe taken up the tenth day, was not killed till the foureteenth day.* All which, wee know, was fulfilled accordingly, hee being at the time of his paſſion about thirty and three yeares old. Secondly, it both ſerved to prepare their hearts to the right eating of it, being a remembrance before their eyes thoſe foure dayes before; and alſo to prefigure unto us with what meditation and preparation wee ought ever unto our lives end, come to the eating of the true Paſſeover (whereof this Lambe was but a ſhadow) in that holy Sacrament which is left unto us, as a remembrance of his paſſion for mankind. Other conceits have ſome writers, which I omit; onely I will remember his words that ſaith, *Decimo quarto die immolabatur, quia tunc pleniluniũ eſt, & Luna recepta luminis ſui plenitudine Sole jam occidente, in Oriente conſurgit, quia moriente Chriſto Sole juſtitiæ, Eccleſia (quæ in Luna intelligitur) ad vitam conſurgit, &c.* The fourteenth day this Lambe was offered, becauſe then the Moone being at full, and riſing in her full light when the Sunne was ſet, thereby might be ſhadowed that the Church (uſually ſignified by the Moone) riſeth with the light that ever ſhall endure in great fulneſſe after the ſetting of the Sunne. That is, by the death of Chriſt the true Sunne both of light and life, to all that faithfully beleeve in him.

Verſe 6.

See Beda in Exod. 11. and Galaſius in Exod. 12. upon theſe words. *Radolph. lib.* 10. *in Levit. cap.* 1. *& lib.* 16. *cap.* 2.

6 *It was to be killed at night*; and why at night more than any other time? Surely to note and remember unto them alwaies the time of their deliverance out of Ægypt, which was in the night. Againe, it might ſhadow out the time of Chriſt his comming in the fleſh, which was (as it were) in the Evening of the world, that is, in the laſt times, 1 *Cor.* 10. In regard whereof (as ſome have noted) many of his mercies and miracles were ſhewed upon men in the evening, or towards evening, as when it is ſaid in the Goſpell, *When the even was come, they brought unto him many that were poſſeſſed with devils, and he caſt them out, &c.* Likewiſe in *Marke, when even was come, at what time the Sun ſetteth, they brought to him all that were diſeaſed, and he healed thẽ.* Thus ſhewing by the time of the evening that he was indeed that health of mankind, which in the latter time ſhould come.

Mat.8.16. Marke 1.32.

7 *The blood was to be ſprinkled and ſtriken upon the door poſts with a bunch of Hyſſop; that it might be a ſigne for the Lord to paſſe over their houſes by, when he executed wrath upon the Ægyptians. Non quod incorporea natura hujuſmodi ſignis egeret; ſed quia conveniebat, ut per ſymbolũ intelligerẽt illi providentiam Dei, &c.* Not that God had any need of ſuch ſignes, but that by ſuch outward means it was comfortable to them to know, and be aſſured of Gods providence for their ſafety, ſaith *Theodoret.* And it figuratively ſhewed the effect and vertue of Chriſts bloud, the true Paſchall Lambe, ever to ſave from the deſtroying Angell, *as many as ſhould be ſprincled with it*, that is, ſhould make particular application of it to themſelves. For it is not the blood without ſprinkling will helpe: Chriſt dying for all ſufficiently, but not effectually, becauſe all take not hold of the fruit of him.

Verſe 7. 22. *Verſ.* 27. *Queſt. in Exod.* 24. *Sufficienter, non efficaciter.*

8 *It was to be eaten roſt with fire, not raw, nor boyled, or ſodden in water.* Very aptly ſhadowing the bitter paſſion which our Saviour ſhould endure, being indeed tormented in the moſt cruell manner they could, *Cujus corpus acerbiſſimis cruciatibus in cruce inaſſatum ac veluti torrefactum erat:* Whoſe body was roſted, and (as it were) broiled with bitter cruelties of deſpight and paine. Alſo *it muſt be eaten with unleavened bread*, that ſuch bread might put them ever in remembrance of the ſudden and haſty manner of their deliverance, when they were forced *to carry their dough unleavened upon their backes*, Verſe 34: Againe, becauſe Leaven ſignifieth both corrupt doctrine and corrupt manners, *Matth.* 16. 12. Therefore by unleavened bread

Verſ. 7. & 8. *Galaſ. in Exod.*

was taught and ſhadowed that we muſt abſtaine from both, if wee will be worthy partakers of Chriſt in the Sacrament. *Seven daies together to eate ſuch bread, ver.* 15, 19, 20. repreſented unto them how ſerious and continued their meditation ſhould be of ſuch a great mercy as their deliverance was. And if they ſo of the ſhadow, what we of the truth, namely, of our deliverance frō Hell, Death, Devill, and Damnation? Is a light, ſhort, and perfunctory remembrance of theſe things once (at Eaſter) enough for a Chriſtian man or woman? no, no, and therefore carry another care with you, or elſe be aſſured, it will be eaſier for the Jew than for you in that day.

9 *It was to be eaten with ſowre hearbs*, to repreſent again the ſowrneſſe of the paſſion of Chriſt Jeſus, whoſe gripes and touching woes the Evangeliſts ſet out in many words, as that *his ſoule was heavy unto the death*, his cries ſtrong, *O Father, Father, if it be poſſible let this cup paſſe from me*; his prayer ſo vehement, his agony ſo great, that *blood for ſweat* burſt out of his face, and an Angell was ſent *to comfort him*. Were not theſe ſowre hearbs? &c. Others thinke they were willed to uſe theſe hearbs to put them ever in mind of *their ſowre eſtate* in the Land of Ægypt under *Pharaoh* and his Officers, out of all which miſery they were delivered by a gracious God; either the one uſe, or the other was fit.

Verſe 10. 10 *Nothing muſt be reſerved till the morning; but if any were left, it was to be burned with fire:* to ſhew both literally and myſtically, that both they and all true beleevers ſhould be fully delivered; they out of Ægypt, and both they and all the faithfull out of ſinnes Bondage by the true Paſchall Lambe. Wherefore, as then it ſhould have beene a grievous tranſgreſſion to reſerve part, and not wholly to eate it, making a diviſion of that which ought to be whole; ſo now is it as odious and damnable before God, to receive the Bread and not the Cup, as Popery teacheth to doe; or to affirme that Chriſt hath freed us from originall ſinne, but left us to make ſatisfaction for our other ſinnes, partly in this life, and partly in Purgatory. For this is not to *eate the Lambe whole*, but to make a diviſion, and *to reſerve part till the morning*. Their apiſh burning alſo their conſecrated Hoſts (upon occaſion) may here be thought upon; and more and more their abſurd imitations of theſe Moſaicall ceremonies be noted. *Præcepit prius numeros ſufficientes ad eſum Agni ſimul immolare paſcha; docens eos fraternā charitatē & miſericordiā erga pauperes: Iam admonet ut reliquiæ carnium comburantur, nec ſerventur in poſterum diem: hoc pacto compellens illos accerſere egenos ad feſtum communiter celebrandum. Deinde, quòd vetat carnium quippiam relinqui in craſtinū, ſic intelligimus, quòd futura vita ſymbolis non indiget, ipſas enim res tunc intuebimur.* He commanded before, ſaith *Theodoret*, a ſufficient number to eate the Paſſeover; teaching them thereby brotherly charity and mercy to the poore. Now hee admoniſheth, that what was left ſhould be burned, and not reſerved till the next day; ſo (as it were) compelling them to call the poore and needy to them. Againe, in that nothing muſt be left till the morrow, wee may underſtand by it, how in the life to come there ſhall be no uſe of ſignes, foraſmuch as wee ſhall behold the things themſelves. Now the Paſchall Lambe, you know, was a ſigne, &c.

Verſe 11. 11 *They muſt eate it with their loyns girt, their ſhooes on their feet, their ſtaves in their hands, &c.* That is, they muſt eate it like paſſengers and travellers ready to depart: figuring ſo in ſhew, that whoſoever is a *right eater of the true Paſchal Lambe Chriſt Ieſus*, by beleeving on him, hee muſt not ſtick downe his ſtaffe in this world, and ſay in his heart, *It is good being here*: but hee muſt ever eſteeme himſelfe as a *Pilgrim and ſtranger, have his loynes girt, his ſhooes on, and his ſtaffe in his hand*, ready to depart when the Lord calleth, without any looking backe unto Sodome, and ſinfull cleaving to this wicked world, for *we have not here an abiding City*. Which how they do, who make this world their god, much more thinking of it both by day and night, than they doe of God, would be thought of whilſt there is time to amend the fault. Surely this kinde of men and women eate not the Paſſeover as they ought, and therefore their danger is great. Note alſo (by the way) how he ſaith, *it was the Lords Paſſeover*, when it was but a *Signe of his paſſing over*, like unto that *Gen.* 17. *ver.* 13. with many more. Whether they ſate or ſtood, if you aske, I take it to be out of queſtion, *that they ſtood*: but afterward (when they were delivered) *they ſate*, as we read of Chriſt with his Diſciples. To give a reaſon whereof, ſome ſay that it was the manner of ſervants to ſtand, of free men to ſit; and therefore they now ſtood, as a token of their bondage and ſervitude in Ægypt: but afterward (being delivered) they ſate, in token of their freedome. Yet I rather thinke that they after ſate, becauſe they uſed (after the Paſſeover eaten) to take their owne ſupper, and to bid the poore to them, thankfully diſtributing Gods gifts, and rejoycing for Gods great mercies to them. We kneel at our eating, and it is the fitteſt and moſt ſeemely manner for us, offering to God our prayers and thankſgiving as we doe. When (in the 12. ver.) God ſaid, *I will execute judgement upon all the gods of Ægypt*; S. *Hierome* reporteth it out of the Hebrew writers, that in the very ſame night they departed out of Ægypt, *Omnia Ægypti templa deſtructa fuiſſe, ſive terræ motu, ſive jactu fulminū: All the tēples of Ægypt were overthrown, either with earthquakes, or thunderbolts: Sed ulterius referunt Hebræi, eadē nocte lignea idola putrefacta fuiſſe, metallica reſoluta & fuſa, lapidea cōminuta: But farther alſo theſe Hebrew writers ſay, that in the ſame night all the woodē images were rottē, & all the metal images were diſſolved & molten, & all the ſtone images broken.* Which ſurely were great works & judgments, if they were ſo.

Luke 12.35.

12 *And*

12 *And in the first day shall be an holy Assembly: also in the seventh day, &c.* Where we see the lawfull end and use of Holy daies; namely, to remember the mercies and favours of God, and to give him thankes, we being by our corruption too forgetfull. As for that of Saint *Paul, Yee observe daies, and times, &c.* It doth not condemne Holy daies by lawfull authority ordained for the ends above said: but Superstition and confidence in the worke. For well knew Saint *Paul*, these and the like daies observed in the Law with Gods good liking. We see also the reverence of such kinde of meetings by the title given them, of holy Assemblies; and how monstrously wee abuse them, when wee make them drunken assemblies, and cursed assemblies, by reason of all kinde of riot and abhomination used at them. A fearefull abuse if our hearts were flesh to feele it: fitter for Heathens and Pagans, and Devils incarnate than for Christian people that professe God, and say they look to be saved by Christ. For can we say in our consciences when wee come home, that we have kept an holy Assembly unto the Lord on these daies? aske but your selfe that question, and I trust there will much amendment follow of it. Mark also how God accepteth the dressing of our meat, and alloweth it to us on these daies, still considering (in his mercy) our necessity. But yet so we ought to dresse meat, that ever we have a care of the salvation of them that dresse it: who being created & redeemed as we our selves be, ought not so evermore to be kept at this service, as that never they may *hear the Word, receive the Sacrament, and praise God in the congregation* with his people. For that should be to eat the flesh of them, and to drink the blood of them most cruelly, yea to bury them in our bellies: and for our bodies to destroy their soules for ever. Rather remember *Davids refusall to drink the water that was bought so dear*; and provide so, that the one being done, the other may not be left undone. Which may, if they goe to Church by turues, or if your estate be such, by having exercise of these duties before they begin their worke in the morning, or before they dresse supper in the evening. This holy care in you shall greatly please God, and be a comfort to your conscience in your place, as to the Apostle in his, *that you are free from the blood of your servants:* free I say from the guilt of casting them away for the fleshly feeding of your body.

2 Sam. 23. 16.

13 *Then Moses called all the Elders of Israel, and said unto them, choose out & take you for every of your bousholds a Lamb, and kill the Passeover, &c.* What God had spoken to him, he now speaketh to the people. See therefore (in it) the office and authority of the Minister, *What hee hath received, that to deliver*, calling and requiring his people to come together to heare it, and if hee cannot conveniently have all, then at the least the Elders and chiefe, who both ought to come, and to their best ability assist him (their Pastor and Teacher) in any thing belonging to his duty. A fit remembrance for these dayes, wherein the best are usually the worst, that is, the heads and guides of a Parish, the Gentlemen (if there be any) the Freeholders, and Wealthier sort: for who wring and wrong the Minister, but these? who insult over him, and brow beate him, but these? who looke to be lawlesse, and without controulement but these? Their word must stand, not Gods word; they must teach, and not learne; and (at a word) instead of any assistance and concurrence with their Preacher, as was here in these Elders with *Moses*, they are the bitterest and sowrest hinderers that the Messenger and Minister of God hath. But doth not the Lord see it, or doth he see it and not regard it? No, no, He shall ever be true in his Word, and make them one day know and feele, that the abuse of his Minister in his service is the contempt of him, and that *the very dust of their feete* shall stand powerfull before him against the bodies and soules of these proud despisers, to condemne them and cast them into eternall woe. Therefore good it were for them to take up betimes, and to follow the advice of Gods holy Spirit by the mouth of Saint *Paul* given: *Obey them that have the over-sight of you, and submit your selves: for they watch for your soules as they which must give accounts, that they may do it with joy, and not with griefe: for that is unprofitable for you.* But I have not spoken these things generally, for I well know upon mine own knowledge many sweet and comfortable encouragers of their Preachers and Ministers, both of Gentlemen and others of the better sort. Let them that ate faulty amend in Gods feare, and the other goe forward to their great praise.

Verse 21.

1 Sam. 8. 7.
Mat. 10. 40.
Luke 10. 14, 16

Heb. 13. 17.

14 *When ye shall come into the Land which the Lord will give you, as he hath promised, then you shall keep this service. And when your children aske you, what service is this you keep? Then you shall say, &c.* If ever a man or woman forget God and duty, it is most to be feared in prosperity, when they have obtained what they desired, and what with longing looks they expected; or, as this Text speaketh, *when they are are come into the Land of Promise.* And therefore fitly doth *Moses* here admonish them to performe this duty, and to beware of the lulling sleepe of forgetfulnesse: which I wish every one that readeth this Note to apply to himselfe, and to make religious use of. For who knoweth not that the heyre (whilest his Father liveth) is often well given, commeth to the Church, favoureth the Minister, distributeth to the poore, disliketh bad servants, and ill company; yea, both in his heart thinketh, and with his mouth speaketh, That if Gods will be to bring him to the Land expected, to wit, into his Fathers place, surely and certainely hee will doe thus, and so, that is, very many good things shall flow from him. But when GOD hath given him his desire, who forgetteth like this man? who groweth sluggish and

Verse 25, 26, 27.

and ſlack to come to the Church? who ſtandeth with the Miniſter for his due? who beateth the poore from his gate? who getteth and gathereth ſwearers and ſwaggerers to wrong every man, but *this yong heyre* now gotten where he wiſhed to be? If I ſpeak a truth, let ſome feele it, & for his love that ruleth Heaven and earth, leave it. Thus doth the Scholler, that wiſheth a Benefice, forget his duty when he hath got it, and ſuffer his people (*the Lords Lambes*) to periſh by his ſloath. Thus doth the Servant when hee is become a Maſter: and thus doe thouſands, who (when they were unmarried and had little) thought and ſaid, If they had ſome portion to live, ſome reaſonable and competent eſtate, ô how would they ſerve God, and do good things to their power? But all is forgotten, and they are not the ſame perſons, when the Lord (in mercy) hath given them more cauſe to ſerve him, than ever they had. Follow this meditation farther your ſelf, and think often in your heart what a ſweet killing poyſon proſperity is to many a one, and how needfull this note of *Moſes* was, that they ſhould remember their duties to God, when they were come into that pleaſant *Land of Promiſe*.

15 *The Commaundement to teach their children what the Paſſeover meant*, noteth unto us, how the Word and Sacraments ſhould goe together: not hiding in an unknowne tongue, and by neglect of preaching, what Gods ordinance is, but plainely and openly, and ever joyning Doctrine to it, that the people of God may know the Lords meaning is his holy Sacraments, and ſo uſe them as they ought, to his glory and their comfort. Yea, the children you ſee ſhould not be brought up in ignorance, as ours are, to the great provocation of Gods wrath againſt us: but even when they are yong, taught and told what a Sacrament is, and what is meant by the Paſchall Lambe: for thus would they prove good ſervants of God when yeeres came on, and the Lord be honoured in our ſeed when we are dead. Which, whether it can be without a bleſſing from his hand, both upon them and whatſoever we leave unto them, judge in your owne ſoule, when you have conſidered well *how ſweet and gracious God is*, how many are his promiſes, and how faithful he ever is in them. Doe therefore as followeth in this your Chapter of this people; verſe 7. *They bowed themſelves and worſhipped*: That is, they thankfully received the Lords pleaſure at *Moſes* mouth, not as the word of man, but (as it was indeed) the Word of God: And *they went their way, and did as the Lord commanded Moſes* and *Aaron*. A bleſſed obedience both in hearing and doing, a cheerefull alacrity and readineſſe, ſuch as gladded the heart of *Moſes*, and ever will glad all godly Miniſters, chronicled here up in the Booke of God, by the direction of God, to the laſting praiſe of them that were ſo touched and moved to obey. God (in his mercy) make it alſo profitable to thy ſoule, good Chriſtian reader, that thou likewiſe (*in the book of life*) maiſt be chronicled up for evermore. Amen.

The ſecond part.

1 CONcerning *the death of the firſt borne*, which was the ſecond generall head noted before to bee in this Chapter, that which hath beene ſpoken before in the Denunciation may ſuffice, to which I refer you, praying that here may be obſerved the great care of Almighty God to have this thing well remembred, when againe he thus repeateth it with all his *Circumſtances of time, of perſons, their awaking, their crying, their deſire to be rid of the Iſraelites, their forcing of thẽ away in all haſte, &c.* Surely Gods works for mankinde in generall, or for any of us all in particular to be forgotten, muſt needs be moſt diſpleaſing unto him; when wee ſee ſuch care as this to preſerve in his Church and children a due remembrance of them. *Theodoret* ſpeaking of *theſe firſt born*, ſaith, *Cur interfecit primogenita Ægyptii? Propterea quòd Iſraele primogenita Dei Pharao nimis duræ ſubjecerat ſervituti. Hoc enim ipſe Dominus Deus dixit, filius meus primogenitus Iſrael, &c.* Why did he ſlay the firſt born of Ægypt? Even becauſe *Pharaoh* had ſubjected his firſt-born Iſrael, to too hard and cruell a bondage. For thus ſpeaketh the Lord of Iſrael, Iſrael my firſt born ſon, &c. Again in this, that *the firſt born only dyed both of man and beaſt*, (not the ſecond born, nor the third born,) we may with profit well obſerve, how the differences of children are knowne to God, who is firſt, who is ſecond, and who is third: which may yeeld this uſe, never (for any child) to go about with craft and ſubtilty, or any unlawfull invention of man, to thruſt himſelfe into the place and prerogative thereof, which God in his providence hath not given him, but to abide in the order diſpoſed to him of God; and to truſt in his mercy, who ſo diſpoſed; for feare, leſt God who knoweth our order, ſeverely puniſh us for breaking his order. Hee could have made the youngeſt the eldeſt (if he had pleaſed;) and he could have made the third to be the ſecond (if he had ſo liked:) But hee hath not done it, and what hee doth is ever beſt, till his owne hand alter the ſame. A contented mind much pleaſeth God: and a working ſpirit, contrary to his Will, as much offendeth him. Let it be thought on, for there is too much cauſe in the world given, and ſinne is counted wiſedome.

Theodoret. in Exod. 12. 22.

2 This mighty power of God is fearefull, and comfortable. Fearefull, for that in one night, yea in one inſtant, and with one word (as it were) he deſtroyed ſo many firſt-borne in Ægypt. Comfortable, becauſe what judgement ſoever hee uſeth and executeth againſt the wicked, yet he

he can ſave his owne in the very middeſt of death and danger, *So that not a haire of their heads ſhall be hurt. Thouſands may fall on their right hand, and ten thouſands on their left, yet no harme happen to them.* Alſo this gracious clemency and mercy in the Lord, is moſt comfortable, who when he could as eaſily and as juſtly have deſtroyed all, yet in his goodneſſe (that hath neither bottome nor meaſure) he taketh but the firſt borne, and ſo graciouſly humbleth them by a few. This is that which the Prophet ſpeaketh when he beggeth of the Lord, *in wrath to remember mercy:* ſo noting *his manner and nature* ever full of pitty, and long ſuffering. Habac.3.2.

3 *Then Pharaoh called to Moſes* and *Aaron, ſaying, Get you hence, &c.* That is, he ſent his meſſengers unto them to will them to depart: For *Moſes* ſaw him no more after the departing mentioned in the tenth Chapter, the laſt verſe: And in the eleventh Chapter, verſe 8. you ſee *Moſes* foretold that thus his ſervants ſhould intreat him to depart. Ever till now *Pharaoh* had ſome exceptions either of their children, or of their cattell, &c. But now all are put in, a liberty granted unto all, and glad and glad to be delivered of them. Thus can God *with his mighty arme* bring downe the proud ſtomacks of the greateſt, and make them yeeld to his Will wholly, not in part. A fruitfull conſideration for thoſe that daily amongſt us uſe to limit their obedience to God; ſaying either openly, or ſecretly in their hearts. Herein will I follow my teacher, and herein I will not. Adultery, murder, and ſuch like, be great ſinnes, and I will forbeare them: but for my ſwearing, my oppreſſing of my neighbours, my ſelling of my Benefices in my gift, my negligence at Church and Sacraments, and ſuch like, yee ſhall pardon me, I know what is fit as well as hee. Thus did *Herod* heare *Iohn Baptiſt*, as I have noted before, in many things, not in all things; and namely, not in the matter *of keeping his brothers wife.* Now *Herod* and *Pharaoh* are but bad examples for a man to follow, that hath any care of his ſoule: And therefore (rather) fixe your eye upon that wiſh of God in *Deuteronomy: O that there were ſuch a heart in this people to feare me, and to keepe all my commandements, all, all, alway, that it might goe well with them, and with their ſeed for ever.* This is a better example: and he that thus wiſheth, hath Heaven in his right hand, to give it us if we heed it, and Hell in his left hand, to caſt us into, if wee deſpiſe it. Follow this meditation by your ſelfe farther, and beware of reſtraining and limiting your duty to God, but performe all obedience as the Lord ſhall enable you. And if you faile in any thing, let it be frailty in you, not headſtrong boldneſſe, for that is dangerous. Remember alſo how *Pharaoh* here *deſired to be bleſſed* of theſe men, who erſt was odious in his eyes. The ſame God can pull you downe, and make you as glad of your Paſtors prayer for you, as you have beene contented ſpitefully and maliciouſly to oppoſe your ſelfe againſt him. Now is the time to thinke of theſe things, and to uſe the meſſenger of God, as hee may ever pray for you *with an edge*, that is, heartily and powerfully. Verſ. 31. Mat.6.10.

4 *They tooke up their dough before it was leavened*, and departed in haſte. The Lord knoweth ever what is beſt, (*haſte or leaſure*) for his children, and ſo he appointeth. *Lot* was long before he would get out ſo *Sodome*, and his wife was worſe than he. Wee are all covetous and greedy of theſe worldly matters, and too loath to leave them, when we are called. Wherefore the Lord in his great love often preventeth ſuch weakneſſe in us by a ſuddaine and conſtrained haſte. Bee it therefore ever unto us as he will, for he is alwayes more carefull of our good than we can be. Other things here mentioned have beene touched before, and therefore I paſſe them over. Verſe 34.

The third part.

1 THeir departure now out of Ægypt is the third generall head of this Chapter concerning which it is ſaid, that *They tooke their journey from Rameſes to Succoth, &c.* This is that *Rameſes* which you read of in *Geneſis* 47.*verſ.* 11. *Where Ioſeph placed his father and his brethren.* The number alſo is ſet downe, *about ſixe hundred thouſand men of foote, beſides Children.* A moſt wonderfull encreaſe from 70. ſoules, which were all that came into Ægypt. And moſt effectually it ſheweth us, how able the Lord is to encreaſe his Church, notwithſtanding all the malice of man and devill whatſoever, *Gen.*12.21. *Gen.*15 5. *I will multiply thy ſeed as the ſand of the ſea*: and we ſee the truth of it. A multitude alſo of ſundry ſorts of people went with them, following the proſperity hoped for in the Iſraelites, who (they ſaw) were not touched with the plagues of Ægypt: and rightly ſhadowing what after fell out, and ever will, that Chriſt ſhall be followed of many *for the Loaves*, and his Goſpell embraced for the proſperity and peace that often he vouchſafeth unto it. Yet (no doubt) ſome follow it for Religion and truth ſake, &c. Verſe 37.

2 Their time of aboad in Ægypt is here ſaid to be foure hundred and thirty yeares: which how it is to be reckoned from the Promiſe, ſee *Geneſis* 15. *Acts* 7. 6. *Galathians* 3.17. and ſee Interpreters, by name *Galaſius*, who reckoneth every yeare in particular. Note wee, and alwayes remember, that ſo carefull was the Lord of his promiſe, as, When the foure hundred and thirty yeares were expired, the ſelfe-ſame day they departed, even the ſelfe-ſame day. Ever it may comfort us in our ſpirituall feares and conflicts, that certainly the Lord will never faile in any promiſe, but even dayes and houres of comfort fit for his children, as they are knowne to him, ſo Verſ.40.

ſo are they obſerved of him moſt mercifully, moſt graciouſly, and moſt preciſely. Why then ſhould not I (duſt and aſhes) tarry his good leaſure in aſſured hope, and in peace of ſoule, waiting for the good houre? but I muſt needs tie the Lord to my time, and my will, or elſe I faint, I fall, I ſpeake or thinke amiſſe, That the Lord regardeth me not, but hath forgotten me, and forſaken mee, and all that Satan my ſworne enemy ſuggeſteth is true, O, doe it not any more, neither ever wrong your gracious Father and deare God ſo much, who you ſee breaketh not with theſe Iſraelites one day, but the very ſelfe ſame day delivereth them, which was appointed foure hundred yeares before. God ſtrengthen us, for his Sonnes ſake; for we are weake, but he is faithfull for evermore.

Verſ.43.&6. Verſe 44,48. 3 Some other circumſtances touching the Paſchall Lambe are here noted in the end of this Chapter, omitted before; namely, That *onely ſuch as were circumciſed might eate of it*; ſo figuring, that of the true Paſſeover Chriſt Jeſus they onely can bee partakers, having their hearts circumciſed and purged by faith, &c. *And being circumciſed ſervants might eate*; ſhewing that bond and free are like accepted of God. *Verſ.46.* *That it muſt be eaten in one houſe*, ſignified that out of the Church Chriſt is not to be found. *Not a bone muſt be broken*, which was fulfilled in our Saviour Chriſt, as was touched before: yet here remember *Theodorets* words, *Oſſa conterunt agni, qui male intelligentes eloquia Divina, ad ſuam impietatem illa detorquere conantur.* They may be ſaid to *breake the bones of the Lamb, who ill underſtanding the holy Scriptures, go about to wreſt them to their impieties. Verſe 49.* *One law muſt be to him that is born in the land, & to the ſtranger that dwelled among them*: which ſignified, that whoſoever, unto the worlds end, will live in the Church, hee muſt and ought to be governed by the lawes of the Church. Finally, *Verſe 50.* *The obedience of the people* (here mentioned) *in all things to Moſes and Aaron*, teacheth us the like obedience ever to Magiſtrate and Miniſter over us, which the better we performe, the more aſſured may we be that wee are true Iſraelites. Thus may this Chapter profit us in Gods bleſſing.

CHAP. XIII.

The generall heads of this Chapter are chiefly theſe:

1. *The Sanctification of the firſt-borne to the Lord.*
2. *By what way the Lord led them.*
3. *The ſignes of direction vouchſafed to them.*

Verſe 1. COncerning the firſt; The Paſchal Lambe (as hath beene ſhewed) was a lively remembrance of the *Lords paſſing over their houſes, and not ſlaying their firſt borne, as he did the Ægyptians*: Yet doth God here againe inſtitute, for another remembrance of it, that all the firſt borne ſhould be offered to him in ſacrifice. Which plainly ſheweth our dulneſſe to bee great, that either not at all, or very ſleightly we remember the Lords mercies and benefits, unleſſe by ſundry meanes we be raiſed and ſtirred up thereunto. Let us therefore thinke of our ſelves as the Lord knoweth us to be, and reſt ever thankfull for this great care of his over us, teſtified in ſundry wayes & meanes to awake and worke in us due duties towards him, and uſe the ſame appointed meanes continually and ever, as we are commanded: otherwiſe, we condemne both the Lords care, and wiſedome: and the puniſhment at laſt muſt needs bee very fearfull. Let it ſtrike all negligent hearers of the Word, all ſecure and earthly contemners of the Sacraments, all that refuſe to read, and conferre, and to doe whatſoever elſe as a means that leadeth to the Lord. The reaſon which the Lord alledgeth of *this Law of the firſt-borne to be ſanctified unto him*, is, becauſe they were his, (*for they are mine*, ſaith he,) Which doth not note any rejection of the ſecond borne, or third, from his grace and favour, or yet tie his mercy and liking ever to eldeſt (for wee know, *Hee hated Eſau, and loved Iacob*:) but wee are to underſtand it thus, that albeit all were his indeed, yet theſe firſt-borne he challenged to be his by a double right; both becauſe he had delivered them from bondage and ſervitude as the reſt, and becauſe he ſaved them alive, and ſlew them not, when he killed all the firſt-borne in Ægypt. I make this uſe of it, even to thinke with my ſelfe, that the more God hath done for me, the more titles he hath unto me, and the more I am his, and ought to be in all the duties and ſervices that may flow from either heart or body of ſo wretched a creature. And if I doe not ſo think, and ſo ſtrive to ſhew my ſelfe, even ſo many witneſſes againſt me are ſundry mercies to me, & I ſhall be deſtroyed. The ends then of this Law of ſanctifying the firſt borne unto the Lord, were theſe; to be a remembrance of that deliverance; to be a witnes of the Lords right to them, & over them, whom he had ſo graciouſly and mightily delivered (even as an earthly Lord ſeeketh a penny or a roſe for an acknowledgmēt of his right, not for any increaſe of his wealth:) that the Prieſts might have hereby a maintenance to live to preſerve doctrine & knowledge among them; that Chriſt hereby might be lively ſhadowed and

ſhewed,

ſhewed, who being the *firſt-borne*, was offered up a holy and ſufficient ſacrifice for all our ſinnes, &c.

The *Law of Redemption of the Children*, verſe 13.15. was to mitigate the rigour of the Law, if they ſhould have dyed; and ſtill ſheweth, how ſweet and mercifull the Lord is; afterward, the *Levites* were taken in their place. And the *Redemption of the uncleane beaſts* teacheth us, that God will have his due, if not by ſacrificing them (becauſe they were uncleane,) yet by a price for them, or by their death: Which all the wicked robbers of God in their Tithes and Offerings may make an uſe of, and ceaſe ſo to offend any more, if admonition may finde place with them. Other things have been touched before, as *the unleavened bread*, the *inſtructing of their children*, and ſuch like; wherefore I paſſe them over. *The frontlets* ſpoken of in the ſixteenth verſe (being for *Remembrance*) the Jewes afterward abuſed and had their *Phylacteries*, &c. As our *Papiſts* have ſundry ſuperſtitious things about their neckes and armes, to put them in minde of I know not what. *Verſe 16.*

The ſecond part.

1 CONcerning the way by which God led them, you ſee here in the ſeventeenth verſe, what is ſaid; namely, That *God carried them not by the way of the Philiſtims Countrey (though it were nearer,) leſt any ſhould repent when they ſaw warre, and turne againe to Ægypt. Si enim cum longius eſſet* (Numb. 14.) *regredi voluerunt, quid ſi tam vicini eſſent? For if when they were further off, they would have returned* (Numb. 14.) *what, when they were ſo neare?* (ſaith Saint *Cyril*:) wherein behold a moſt ſingular teſtimony of Gods fatherly care over our infirmities, in not ſuffering us to be further tried, than in him, and through him we ſhall be able to endure, and at the laſt to overcome alſo, according to the moſt gracious promiſe ſpecified by the Apoſtle, 1 *Cor.* 10.12. Let a troubled ſpirit ever thinke upon this, and even feed upon it to the comfort of the ſoule, as one would feed upon ſweet and pleaſing meat, for the good of the body. Your weakeneſſe is knowne to God; and (as you ſee here) hee thinketh before hand what you can beare, and what you cannot; what will lead you to *the Land of Promiſe*, and what will make you turne backe to *Ægypt*; and had hee not ſtrength in ſtore for you in his good time to bee given you, thereby to overcome the troubles you now are in, whatſoever they are, ſpirituall or worldly, in ſuch ſort as he knoweth to be beſt; truely he would have prevented them, and never have ſuffered you to fall into them, more than he would ſuffer here the Iſraelites to paſſe by *the Country of the Philiſtims*; for he is not the God of the Iſraelites alone, but your God, and my God alſo; no reſpecter of perſons, but ſweet to all that cleave unto him. And therefore ſince theſe things are thus now with you, reſt in hope, and be cheerfull; there is a good houre comming, aſſure your ſelfe, wherein his ſtrength ſhall appeare and give you victory, theſe things turning to your good, and not to your harme. For, even as the Eagle fluttereth over her birds, ſtretcheth out her wings, taketh them and beareth them upon her wings: ſo doth the Lord for his people, ſaith *the Song of Moſes*; and let it comfort you, for God is true. *Verſe 17.* Deut. 32.11.

Another uſe againe I make of this place thus. The Lord here (I ſee) would not ſuffer them paſſe by the *Philiſtims*, leſt they ſhould ſtart backe, and ſo ſinne grievouſly againſt him. And what if in like ſort he prevent my ſinning, and your ſinning againſt him, by taking away from us ſuch things, as he in his wiſedome knoweth would be occaſions of evill unto us, if wee had them, whatſoever we thinke, as riches, friends, power, health of body, peace of minde, and ſuch like, is not he therein carefull of us, and as gracious unto us, as here hee was to theſe his people, in not ſuffering them to goe that way, which (though it were nearer) might endanger them? Certainly he is; and therefore pray for eyes to ſee it, and a heart to feele it with aſſurance; be content with your eſtate, and with his will, the end ſhall ſhew you, *all this is true.*

Why? But could not God have ſtayed them from returning, although they had gone the nearer way? *Cyril* anſwereth, *Non Deus omnia operatur ut poteſt, ſed quandoq; (humano more) pericula fugere illos voluit, id nos facere docens, etiã dum apertiſſimè Deum adjutorem habemus:* God doth not work all things as he can, but ſometimes doth eſchew perils (after the manner of men) therein teaching us to doe the like (namely, by uſing meanes) even then when moſt plainly wee have God our helper. *Cyril. in Exod. Aug. quæſt. 49. in Exod. vide.*

2 *The children of Iſrael went up armed out of the Land of Ægypt*, ſaith the text. And it may teach us warineſſe and circumſpection in our vocations; ever reckoning of the enemy in this our holy march towards the *Land of Promiſe*. Joſephs *bones are carried away with them, according to the oath made unto him*; which may teach us faithfulneſſe and truth in the deſires of dead men evermore: a thing alwayes of good regard with good men, and too little regarded by many that would be judged good men. But no ſhew of warrant here for the Popiſh fooleries, and impieties uſed about their Reliques. For this promiſe to tranſlate his bones, was taken by *Ioſeph* to ſhew his Faith in the promiſe of God, touching the *Land of Promiſe* to be given in time, and it was performed by the *Iſraelites* in diſcharge of truth without any ſuperſtition or Idolatry, as in Popery is uſed moſt offenſively. *Verſe 18.* *Verſ. 19.*

The

The third part.

Verſe 21. THe laſt generall Head is, concerning the ſignes of direction which the Lord vouchſafed them; namely, *a cloud by day, and a Pillar of fire by night.* Whereof the *Pſalmiſt* ſpeaketh, alluding to this ſtory, *In the day time he led them with a cloud, & all the night long with a light of fire.* And againe, *He ſpred a cloud to be a covering, and fire to give light in the night ſeaſon.* By this great miracle, ſhewing that the Iſraelites deliverance was from himſelfe, and by no other meanes under heaven. Secondly, that he was preſent with them, to defend and ſave them from all their enemies. And thirdly, that in like ſort he guideth and protecteth his faithfull, marching out of Ægypt towards *the promiſed Land*, thorow the wilderneſſe of woe and affliction: which indeed he ſtill doth by his Word and Sacraments, two guides to us, as theſe pillars were to them. So neceſſary is it after deliverance to be guided, that without the one the other will not ſerve. And if more particularly you will meditate upon them, conſider in the *Cloud*, how it not onely directeth the way, but *is ſpread*, as the *Pſalme* ſaith, *for a covering*; namely, *againſt the heate of the Sun*, ſaving them from the violence thereof, and comfortably cooling and refreſhing them. Remember alſo how the afflictions of this world in the Goſpell, are noted by the heate of the Sunne. And be you aſſured in a true faith, that even ever, ever, againſt theſe heats, the Lord in his good time, will ſend you defence and comfort. For ſtill you muſt know that *yeſterday, and to day, and for ever he is the ſame.* Meditate on the Apoſtles experience, 2 *Cor.* 1. *Bleſſed be God, even the Father of our Lord Ieſus Chriſt, the Father of all mercies, and the God of all comfort, which comforteth us in all our tribulations*, (ſee the cooling Cloud) *that we may be able to comfort them which are in any affliction, by the comfort wherewith we our ſelves are comforted of God. For as the ſufferings of Chriſt abound in us, ſo our conſolation aboundeth through Chriſt, &c.* Thus to *Paul*, thus to *you*, thus to *all* aſſuredly. In the other *Pillar of fire* obſerve, that (beſide direction by going before) it alſo gave light unto them in the night. And thereby learne with a feeling comfort, that whoſoever follow Chriſt as their Guide and Leader, they ſtill have light in others darkneſſe. So ſaith he himſelfe, *He that followeth me ſhall not walk in darkneſſe, but ſhall have that light of life.* In both the one and the other ſee a notable figure of Chriſt, in whom there is *cooling*, and without whom there is ſcorching heate; in whom there is *light*, and without whom there is helliſh darkneſſe: *In the world ye ſhall have trouble, but in me ye ſhall have peace.* The words which follow, (*That they might goe both by day and by night*) moſt notably remember us, that in travelling towards the ſpirituall *Canaan* we muſt not reſt, but labour forward continually. The children of this world are often looking backe toward Ægypt, and often pitch downe their Tents ſo in this wilderneſſe, that they are loath ever to take them up, and to remove. But with the ſonnes of God it is not ſo, but they ſay with themſelves, *We have here no abiding City:* And fixing both eye and heart on their *Heavenly houſe*, they journey on ſtill both day and night in true piety and obedience; and they are not quiet till they have attained to the Haven, and ſee their God, with his holy Company, in the higheſt Heavens. Laſt of all, when it is ſaid, *Hee tooke not away the pillar of the Cloud by day, nor the pillar of fire by night from before the people*; Let it ever aſſure your fearing heart, cooling and comforting, ſhining and lightning, guiding and directing, his *little flocke* ſhall never bee taken away from any member thereof, but ever be ready and preſent with us both by day and night, to the eternall praiſe of his goodneſſe, and unſpeakable comfort of our ſoules; bleſſed againe and againe be his name for it. And thus farre of this Chapter.

Pſal. 78. 14.
Pſal. 105. 39.
Heb. 13. 8.
2 Cor. 1. 3.
Iohn 8. 14.
Verſe 22.

CHAP. XIIII.

The Heads of this Chapter may be theſe:

1. *The purſuing of* Pharaoh *after them.*
2. *The feare of the Iſraelites when they ſaw him: verſe* 10.
3. *Their fall and ſinne through their feare: verſe* 11.
4. *The Lords deliverance of them.*

Verſ. 1. & 2. TOuching the firſt, marke what a ſtraite the Lord brought his people into, when hee commanded *Moſes to ſpeake unto them to campe before Pi-hahiroth, betweene Migdol and the Sea, over againſt Baal-zephon*, where the Sea was before them, Mountaines on either ſide, and *Pharaoh* with his Hoaſt at their backes, the Lord hardening his heart to follow after them: yet was not this diſtreſſe for their hurt, but for their good, that God might bee honoured, they miraculouſly delivered, and their enemies glorioufly overthrowne. How then do we feare in

in every adverſity before we ſee the end? Surely we wrong the Lord much, and our ſelves, in ſo doing: he being as good as ever he was; as mighty as ever he was, to finde ſuch meanes; and as juſt as ever he was, to puniſh our malicious enemies. O, thinke then with your ſelfe, and reaſon thus: Loe, here I am diſtreſſed on every ſide, as the Iſraelites were at the *Red-ſea*: and it is the *Providence* of God, that I ſhould be thus, as it was his *Will* they ſhould pitch in that place. But doe I know the Lords meaning, and what he will doe? No indeed: and therefore I will patiently waite for his bleſſed *Will*, not murmuring as the Iſraelites did, but comfortably aſſuring my ſelfe, that one way or other the Lord will give iſſue to his glory and my good (although as yet I ſee not how) becauſe hee is no changeling in his love to his ſervants, and did (beyond all conceit of man) deliver theſe Iſraelites from this perill. Surely there can be no perplexity in the world greater than this was, if all things be conſidered, and yet all was well in the end. Remember we therefore alwayes the words of *David* in his Pſalme, *When I am in heavineſſe, I will thinke upon God, when my heart is vexed, I will complaine. I will cry unto God with my voyce, yea, even to God will I cry with my voyce, and he ſhall hearken unto me, &c.* The whole *Pſalme* is comfortable, if you reade it. Pſa. 77 1, &c.

2 *For Pharaoh will ſay of the children of Iſrael, they are tangled in the land; the wilderneſſe hath ſhut them in, &c.* So they were indeed, if wee conſider the place where they were: yet there is no tangling where the Lord will have a paſſage. But ſee you here in your meditation, how, when the deſtruction of the wicked is at hand, the Lord (in his juſtice) offereth them ſome baite or other to pull them on: that, as here he ſaith, *He may winne his honour upon them, and they know he is the Lord.* So was *Ahab* drawne to his end, with a deſire to recover *Ramoth Gilead*, which once was his, the baite allured him, the wrath of God ſlew him. So were *Senacherib* and the *Aſſyrians* baited as it were, with former ſucceſſe with their multitude, and the ſmalneſſe of *Ezechias* his number. But how gloriouſly did the Lord deliver his, and deſtroy them that ſo boaſted? Many ſuch examples may you remember by your ſelfe, all teaching what a ſure thing it is to belong to God, and to have our truſt in him onely. For otherwiſe there will bee a time of falling for us, and we ſhall even runne upon it greedily, as theſe men did. You may alſo here thinke of the number noted by *Ioſephus*, who added to the ſixe hundred Chariots mentioned in the Text, *verſe 7.* fifty thouſand horſe-men, and two hundred thouſand footmen more, all marching after Gods people with great confidence and jollity, and yet all overthrowne in the deepe by a mighty God moſt eaſily: So great a God is our God, and it muſt ever comfort us, and make us ſtrong. Obſerve againe their words uttered before they purſued after them; *Why have we this done, and let Iſrael goe out of our ſervice?* Which ſheweth how quickly the wicked repent them of their good, but ſeldome or never of their evill. For to let them goe was good, and yet they repented; but to purſue after them was evill, and they repented not. Many ſuch there bee in our dayes, which often grieve at an houre ſpent in the Church, and never of dayes and yeares ſpent in ſinne. But let them looke upon theſe *Ægyptians* here, and be warned in time, if God ſo will. *The difference of the hoaſts* againe in this place is very worthy obſerving; the one all warriers and well appointed, the other full of weake women and little children. The chiefeſt men without great munition, or an exact order military to march with them, yet the weaker liveth, and the ſtronger dyeth: ever to teach us to fixe our hearts upon God, and not to bee tyed to outward ſhew, *For there is no wiſedome, no counſell, nor ſtrength againſt the Lord. The horſe is prepared againſt the day of battell, but ſalvation is of the Lord.* And as the Prophet *Eſay* ſaith, *Gather together on heapes, ô ye people, and yee ſhall be broken in pieces, and hearken all ye of farre Countries: gird your ſelves, and you ſhall be broken in pieces: gird your ſelves, and you ſhall be broken in pieces. Take counſell together, yet it ſhall be brought to naught: pronounce a decree, yet ſhall it not ſtand: for God is with us, &c.* Repeating things over and over, that we may be aſſured, and alwayes ſtrong in him. Verſe 3. Verſe. 4. 1 King. 22 3. Verſe 5. Pro. 21. 30, 31. Eſay 8. 9, 10.

3 Againe, I ſee here, and marke it for my good, that when wee are once delivered out of Ægypt, then doth the Devill muſter his Chariots and Horſemen, and after us hee will, if he can get leave. He cannot abide to loſe his ſervant ſo: His we were, and he hath loſt us, and his wee muſt be againe, if by all his ſtrength hee can poſſibly gaine us. *A Land that floweth with Milke and honey*, may not be inherited without reſiſtance. Out of Ægypt we may be delivered, but from following afflictions we ſhall not be quite freed. *Hue* and *Cry* will be made by Hell after us, and we ſhall be ſpied as God pleaſeth. Thinke of that *Devill* in the *Goſpell*, who, when hee muſt needs depart and loſe his poſſeſſion, *did rend and teare* the poore party moſt cruelly. Think of thoſe ſtories of the Primitive Church, how *Nero*, *Domitian*, *Dioclesian*, and all thoſe perſecuting Emperours purſued the Chriſtians, delivered from darkneſſe to light. What were they all but Satans Hoaſt, doing then as *Pharaoh* did here, by the mighty hand of a juſt revenging God. The Land of *Canaan* is ours, but in our way thither looke for lets. When the Deere is hued in by the Hunters, and the dogges placed to make a courſe, if he take his way upon the dogges, every man is ſilent, and letteth him goe, for that is the way to death, and it well pleaſeth the Hunters: But if he offer to breake out ſome other way, and to eſcape the dogges; then they cry and beate the hedges to drive him backe againe; and if hee eſcape, how diſcontented are they? Mark. 9. 26.

So,

So, ſo, in our deliverance from Death and Hell doe we plainly ſee it. And therefore hoping for the beſt, when God ſhall ſee it fit, be prepared alwayes in your ſelfe for the worſt, and (reckon of it) *Phæraoh will purſue you.*

Verſe 10,11. *Philo in vita Moſis.*

4 *When Pharaoh drew neare, the Iſraelites were ſore afraid, and cryed unto the Lord. Others ſaid unto Moſes, haſt thou brought us out of Ægypt to dye in the wilderneſſe?* &c. *Philo* ſaith, *Quatuor Tribus in aquis ſubmergi voluiſſe, ne ad Ægyptiorum manus pervenirent; alias quatuor ſe tradere Ægyptijs conſtituiſſe, cum ſpe veniam impetrandi; ſed reliquas quatuor (ſcilicet, Iuda, Levi, Ioſeph, & Benjamin) uſque ad mortem cum illis pugnare decreviſſe.* That foure Tribes reſolved to drowne themſelves in the waters, rather than to fall into the Ægyptians hands; other foure Tribes determined to ſubmit themſelves to the Ægyptians in hope of pardon and forgiveneſſe; but the foure Tribes left after theſe (namely, *Iuda, Levi, Ioſeph*, and *Benjamin*) ſetled themſelves to fight (as long as they ſhould be able to ſtand alive) againſt them. Note then here, how affliction trieth what is in us: for ſuch as here reſted upon God, cryed (you ſee) unto him, and no doubt hoped of helpe from him, well conſidering that; *Vbi humanum deeſt conſilium, ibi Divinum adeſt auxilium*; Where mans counſell faileth, there Gods helpe is preſent. Others not ſo grounded and ſetled, foully and ſinfully diſcovered their corruption, and quarrelled with Gods Miniſter ſent for their comfort, and reproached him bitterly, as you ſee in the Text. Looke therefore how the fire tryeth the gold, parting the droſſe from that which is pure: ſo doth Adverſity trie the ſonnes of men, and ſever the good from the evill. Be we rooted therefore in his holy promiſes, and looke not too much upon heapes of men, as theſe murmuring Iſraelites did; for it is all one with the Lord to overcome many and few, and with many, or few. Faith muſt ever looke at him, and ſay cheerefully as *David, The Lord is my light, and my ſalvation, whom then ſhall I feare? The Lord is the ſtrength of my life, of whom then ſhall I be afraid? Though an hoaſt of men were laid againſt me, yet ſhall not my heart be afraid: And though there aroſe up war againſt me, yet will I put my truſt in him, &c.* For if wee looke at the billow of the ſea comming againſt us, wee ſhall be afraid, and begin to ſinke.

Aug. in Pſal. Qui Habitat.

Pſal. 27. 1. 3.

Pſa. 17. 3.

Verſe 13,14. *Ioſephus 2. antiq. cap. 14.*

5 *Then Moſes ſaid unto the people, feare ye not, but ſtand ſtill, and behold the ſalvation of the Lord, which he will ſhew to you this day. For the Ægyptians whom ye have ſeene to day, yee ſhall never ſee againe. The Lord ſhall fight for you, therefore hold you your peace. Ioſephus* relateth a long Oration, wherewith *Moſes* exhorteth them: but theſe words are effectuall, and containe the ſubſtance. A worthy and wonderfull ſtrength in the ſervant of God, who heretofore looked at the difficulties of his Calling, at his owne weakneſſe and wants, and at the ingratitude of men towards thoſe that have beſt deſerved; yet now raiſeth himſelfe above all theſe, in a moſt holy Faith, and comforteth the people with aſſurance of a great and moſt gracious Deliverance. Thus can the Lord give ſtrength to any man in his vocation when he will, making him mount above all earthly conceits, and to ſee nothing but the power of God, and truth ever in his promiſe. Wherefore pray for this grace in all touches and plunges in this miſerable world: And learne of *Moſes* here, by uſe & experience to caſt behind us the undeſerved ſpeeches of men either malicious or unthankfull, and bee ſtrong and cheerefull in our Charge, notwithſtanding a thouſand of them. Learne alſo of him, both in our ſelves to bee aſſured, and to aſſure others in the diſtreſſes of the Church: that, as God waketh when we ſleepe, ſo will he fight for us, when wee ſtand ſtill: and that in our greateſt weakneſſe his ſtrength ſhall appeare. *The Ægyptians are vanity*, ſaith the Prophet, and therefore God cryeth to *Hieruſalem*, That *her ſtrength is to ſit ſtill.* And againe to *Iehoſaphat, Feare not, neither be afraid for this great multitude; for the battell is not yours, but Gods. You ſhall not need to fight in this battell: ſtand ſtill, move not, and behold the ſalvation of the Lord toward you, &c. Iehoſaphat* thereupon to the people, *Heare O Iuda, and inhabitants of Hieruſalem: put your truſt in the Lord your God, and you ſhall be aſſured: beleeve his Prophets, and ye ſhall proſper.* All notable places ever to bee in our remembrance, yea even in ſpirituall conflicts ſay thus with your ſelfe: *O my ſoule, feare not*, though Satan thruſt thus ſore at thee, and ſeek thy deſtruction; but looke unto him that is mightier than all Hell: beleeve his *Prophets*, beleeve his *Promiſes*, beleeve his *Word*, and *the Ægyptians (whom thou haſt ſeene to day) thou ſhalt never ſee againe*; that is, thoſe frights and thoſe feares, enemies to thy peace and comfort in God, thou ſhalt never be troubled with them any more; but God ſhall ſo drowne them in the *Red-ſea* of his deare Sonnes blood, that they ſhall not hurt thee nor harme thee, ſhake thee, nor ſhiver thee, nip thee, nor touch thee, as they have done. The Lord ſhall fight for thee, *O my ſoule*, therefore ſtand thou ſtill and waite upon him. &c. Further may you goe in this meditation, if you will.

Eſay 13. 14. 2 Chron. 15.

Verſe 15. *Clamor iſte erat oratio cordis: unde Chaldeus legit, ſuſcepi orationem tuam, & Rupertus fidei magnæ vociferationem interpretatur.*

6 *And the Lord ſaid unto Moſes, why cryeſt thou unto me, bid the people goe forward?* God doth not ſpeak this, ſaith One, *Quod ejus clamor illi diſpliceret, ſed ut ſe exauditum cognoſceret*, Becauſe his crie did diſpleaſe him, but that he might know that hee heard him. See the courſe of a holy Governour; the people murmure and reproach him wickedly, yet hee for them prayeth moſt heartily: See alſo the mercy of God in ſparing, and not confounding ſuch unthankfull ſinners; and ſee the force of prayer, though it be but in groanes of your inward heat; it even *cryeth* in Gods eares, it pierceth the heavens, and pulleth downe comfort as is fit. See likewiſe the duty of

of all faithfull beleevers, *To goe forward*, as here is ſaid to the *Iſraelites*, notwithſtanding Seas before us, hils about us, and whatſoever it may be that is againſt us, leaving all to the Lord who knoweth his owne purpoſe, and will manifeſt the ſame in due time. *Forward, Forward*, ſaith God here, *ſpeak unto the children of Iſrael that they go forward*. And let it ring in our eares whileſt we live. But why did *Moſes cry* thus in his heart to God, when it was revealed to him, what ſhould be the end of the *Ægyptians*? Surely, becauſe neither *promiſes* nor *revelations* hinder the children of God from uſing ordinary and appointed meanes; but in ſtead of being made any whit ſlothfull or careleſſe thereby, they are even more and more ſtirred up by the ſame to begge and crave the performance & effect of them. *The lifting up of his rod to ſmite the waters* (in ſhew) *Verſ. 16.* was but a ſimple and ridiculous thing, but when the *Word* concurreth with a *Signe*, then not the *Signe* but the *Word* is to be looked upon, and the *Signe* in the *Word*: as here, not the *Rod*, but the *might* of him that commandeth. *God hardening their hearts to follow*, ſheweth how in wrath *Verſe 17.* the Lord blindeth ſinners, till they run and ruſh into their due deſtruction, as we have noted be- *Verſe 18.* fore: and then they know and acknowledge him to be *the Lord*, when it is *too late*. Wherefore God in his ſweet mercy vouchſafe unto us eyes, in time to ſee him: hearts, in time to love him: and lives, in time obedient to him, that it never be ſaid unto us, *It is too late*. Amen. Amen.

7 *And the Angell of God which went before the Hoaſt of Iſrael, removed and went behind them.* *Verſ. 19.* Who *this Angell* was, we ſaw in the Chapter before, ver. 21. and we may ſee again in this Chapter, verſe 24. even *Chriſt* the Sonne of God, by whoſe conduction they into that *Canaan*, and both they and we, with all true beleevers, into the *true Canaan* are conducted & brought. This God going before, now removeth behind, and ſo keepeth them ſafe from their purſuing enemies. The *Cloud* on the one ſide gave *light* to the Iſraelites, and on the other ſide was *darke* to the Ægyptians: and in reſpect of that *darke ſide*, was called *a cloud*, although it were not of the *Verſe 20.* nature of other *Clouds*, but a more *Divine* thing, higher than mans mind is able to comprehend, by which (in the day time) the heat of the Sunne was tempered; and *in the night* a comfortable *light given*. *Gregory Nyſſen* writing of the life of *Moſes*, ſaith, *Columna iſta non preſſo aere vaporibus conſtipata, ſed aliud quiddam divinitus atq; altius quam humana mens percipere valeat, fuit: qua in die Solis ardores temperabat: & nocte tenebras removebat.* Nubem *vocat* Nyſſenus, *quod ex parte Ægyptiorum tenebroſa & obſcura erat, licet ex parte Iſraelis lucens*. This cloud was not darkned by the cloudy vapours of the ayre, but by ſome divine and higher thing than humane reaſon can perceive, who by day tempered the Sunnes heate, and removed the nights darkneſſe. *Nyſſenus* calleth it a cloud, that to the Ægyptians was dark and obſcure, but to the Iſraelites radiant and light. The *comfort* and *uſe* I take from it, is this, that in *new* perils the Lord can make *new* remedies at his pleaſure: Now before us, and now behind us, and evermore with us, if wee be with him by a ſure truſt in his goodneſſe, bleſſed be his *Name* evermore for it. *The wind* which the Lord uſed *to cauſe the Sea runne backe*, was not for any need of ſuch meanes, but that hee *Verſe 21.* might ſhew his power over all creatures, to uſe them and command them at his will. So by the Pſal. 22. water of *Iordan* he healed *Naaman*, when he could have healed him without it. By *clay and ſpittle* he opened eyes, and divers ſuch things in the Scriptures, when (at other times) by his onely *Word* he did as much, without any meanes at all. *Then went they thorow on dry land, and the waters ſtood as a wall unto them, on the right hand, and on the left.* If you aske, how they durſt adventure to paſſe ſo dangerouſly, ſeeing the waters might have guſhed together againe and have overwhelmed them? The *Epiſtle* to the *Hebrewes* telleth us, *That by faith they paſſed thorow the* Heb. 11. 29. *Red-ſea as by dry land, which when the Ægyptians had aſſayed to doe, they were ſwallowed up*. If you looke at the waters on either ſide, you may ſee the condition of Gods children in this world, beſet on the *right ſide* with a floud of proſperity, and beſet on the *left ſide* with a floud of adverſity: and yet (through a *true faith*) walking through both, and hurt by neither, they arrive on the other ſide ſafely, when by either of theſe many others are deſtroyed: pray wee then for *this faith*.

8 The *Ægyptians* feele the Lord againſt them, and then would *flye*, but it was *too late*. And *Verſe 25.* let it ever preach unto our mindes the danger of deferring our converſion to God. For when we would, we ſhall not; but even periſh and dye, as here did the *Ægyptians*. O what newes in *Ægypt* was this when it came? what woe, and what weeping? what wailing and wringing of hands by wives for their husbands, children for their fathers, and friends for their friends, which now were devoured of the cruell Sea? But it is too late: *Had-I-wiſt* commeth *ever behind*, ſaith the old *Proverb*. And therefore *a notable Example* is this to all degrees, one to perſwade with another unto Religion and the true ſervice of God, that ſuch fearefull newes may never be brought to our friends of us. For the Lord will not ever beare with our contempt, but as *here* was a heavy *morning*, when the Sea roaring *returned* together, and they *flying* and cry- *Verſe 27.* ing in the middeſt of it: ſo aſſuredly ſhall there bee either a *morning*, or an *evening* of miſery unto them who proudly diſdaine to be taught of their God: Happy are they that thinke of it in time.

9 The glorious victory of the Church *here* is a thing worthy of all due conſideration; yeelding *Verſe 28.*

us comfort to the worlds end in all our perplexities. For how doe they ſee their enemies deſtroyed, and themſelves delivered? How triumph they in *Songs* of joy and gladneſſe in the next Chapter, verſ. 1. &c. This is the *Word*, and we muſt beleeve it; theſe are his *promiſes*, and we muſt be ſtrong in them. The *Church* is *Chriſts body*, therefore it ſhall not be forſaken: *It is the houſe of God*, therefore it ſhall not be forſaken: Hee hath *bought it with his bloud*, *Acts* 20.28. 1 *Pet.* 1.18. therefore it ſhall not be forſaken: *It is his Spouſe*, *Hoſea* 2.19. 2 *Cor.* 11.2. *Apoc.* 21.2. and 9. therefore it ſhall not be forſaken: It is *built upon Chriſt*, *Matth.* 16.18. therefore it ſhall not be forſaken: In a word, *the Gates of Hell ſhall not prevaile againſt it, neither of his kingdome ſhall there be any end*, *Mat.* 16. *Luke* 1. 33. The harmers of his Church ſhall in their time be puniſhed, and the favourers of it bleſſed. *I will bleſſe them that bleſſe thee* (ſaith God to *Abraham*) and curſe them that curſe thee. *Sehon* King of the *Amorites*, and *Og* the King of *Baſan*, with all the reſt of that ſort, how did they fall before Gods people, and were deſtroyed? The great *Monarchies* of the world, the *Chaldean*, the *Perſian*, the *Grecian* and *Roman*, which were not obedient to his Truth, and favourers of his flocke; where are they? On the other ſide, how bleſſed be the *Mid-wives* that were kind unto his people? How ſaved he *Rahab* and *all her family*? The *Widow of Sarepta* loſt not her love to his *Prophet*; neither the *Æthiopian* in *Ieremy*, nor any other. So is his *Church* right deare unto him, you plainely ſee; and it is the comfort ſtrong of every member: For the love of the body draweth a love of the hand and foote, and every part, we ſee by experience in our owne bodies: No part can periſh without a great griefe to the whole, neither the vileſt part be but a little touched, without an offence to the very heart. What compariſon betwixt us and Chriſt, in our love and his? None, none, and the more hee exceedeth us, the more is our comfort and joy. We never ſaid that God wanted a Church before *Luther*, as we are either fooliſhly underſtood, or malitiouſly reported; but wee know he bleſſed not all times alike, puniſhing mans ingratitude often with *Clouds*, yet ever hee hath his people, and ever ſhall have to the end. In regard of which variable eſtate, the Church is reſembled to the Moone, which after full hath a wane, and never abideth ſtill full. It is compared to a Shippe toſſed and tumbled in the Sea, and in great perill many times, of which you may often thinke with much profit. How the Ark of *Noe* figured the Church, you may reade in the Notes upon *Geneſis*, *Chap.* 6. And if you deſire to peruſe the *old Fathers*, theſe Marginall places may direct you. *Navis non ex uno ligno conſtat, ſed ex diverſis, &c.* A Ship is not made of one board, ſaith *Epiphanius*: No more doth the Church conſiſt of one man, or of one ſort of men. A *Ship* is narrow at the beginning, and then much broader in the middle: ſo the Church at firſt is ſmall, and farre greater in time; yea, even ſpread abroad in the world. Narrow and ſtraite is *Abel* and *Sheth*, little and ſmall is *Noe* and *his family*, but ſeventy *Soules* came into Ægypt, yet thouſands and thouſands grew of them. Narrow was the Ship in *Elias*, but *Achab* and *Iezabel* being gone, it grew broader. The Apoſtles and Diſciples were but few; but when at one Sermon there were added three thouſand ſoules, the Ship you ſee grew broader. And ſo of thoſe perſecuting Emperours, till godly *Conſtantine* came. A Ship hath a Governor to direct her, and ſo hath the Church her Pilots alſo. And as in the Ship the Pilot may not be blinde that he cannot ſee rockes and promontories dangerous to be touched; may not be deafe, that hee cannot heare the advice of others; may not be unskilfull in times and ſeaſons, with many other things: even ſo much leſſe may the Church Governours be ſuch. The Mariners in a Ship may not be without hands, unable to row when there is need; no more may Men in the Church be unfit for the places they poſſeſſe. In the Ship there are many Offices, and yet all care for the Ship: ſo in the Church there are *diverſitie of adminiſtrations*, and yet all muſt labour for the *Churches* ſake. *Some Prophets, ſome Apoſtles, ſome Evangeliſts, ſome paſtors & doctors. To one is givē by the Spirit the word of wiſdome: & to another the word of knowledge: to one faith, to another the gift of healing, &c.* There be Ships of true men, and Ships of Pyrats; ſo there is a *Church true*, and a *Church falſe*: The *falſe Church* falleth, when *it* riſeth; & the *true Church* riſeth, when *it* ſeemeth to fall. The *true Church* endureth nothing ſtrange; and in the *falſe Church* every thing is ſtrange. Remember what you reade in the *Prophet*, of *Tyrus*; & make uſe of it to this end. *They have made all thy Ship-boards of Fir-trees of Shenir: they have brought cedars fiō Lebanon to make maſts for thee. Of the oaks of Baſhan have they made thine Oares. The cōpany of the Aſſyrians have made thy banks of Ivory, brought out of the Iles of Chittim. Fine Linnen with broydered work brought from Ægypt, was ſpread over thee to be thy ſayl, blue ſilk and purple brought from the Iles of Eliſhah was thy covering. The Inhabitants of Zidon and Arvad were thy mariners, O Tyrus! Thy wiſe-men that were in thee, they were the Pilots, &c.* Even ſo in the falſe Church is every thing ſtrange, and far fetcht: for if it come not from *Rome*, it is not for *this Church*, neither any account or uſe made of it. Strange doctrines in every point of Religion, ſtrange Ceremonies never knowne, or uſed of the Apoſtles: Beads and Bables, infinite toyes and trickes of hallowed traſh too long to be repeated, all as ſtrange as ever was any thing in *Tyrus*. Wherefore, as the fall of *Tyrus* was alſo ſtrange, ſo ſhall it be of *this Church* in good time. *This Shippe* in the Goſpell is ſaid to be troubled, and it noteth what the Church, and every member thereof in this world is ſubject unto. The perils of the

Ship

Rom. 12.5. Eph. 1.23. Chap. 4.12. Col. 1.24. 1 Tim. 3.15. Heb. 3.6. 1 Pet. 4.17. *Non ædificabo me ſuper te, ſed ædificabo te ſuper me. Aug.* Gen. 12.3.

Exod. 1.20. Ioſua 6.15. 1 Kings 17. Ier. 39.17.

Origen. hom. 2. in Gen. Aug. de Civit. Dei, lib. 15. c. 26. Epiphan. hæreſ. 61. &c.

Eph 4.11. 1 Cor. 12.8.

Ezec. 27 5, 6, 7. See *Hierome* upon the place.

Ezech. 27. Apoc. 18. Marke 6. 47.

Ship are amplifyed by certaine circumſtances there mentioned; as of time, that it was night; of place, that it was in the *Sea, and in the middeſt of the Sea*, of *contrary winds*, and of *Chriſts abſence*, all occaſions of more trouble and danger. For in the night there is darkneſſe, the rocks cannot be ſo well diſcerned; there is leſſe help than on the the day time: ſtorms and tempeſts are uſually greater, and many other diſcommodities. In regard whereof the Poet *Virgil* could ſay,

Eripiunt ſubito nubes cœlumque diemque
Nautarum ex oculis, ponto nox incubat atra:
Præſentemq́; viris intentant omnia mortem. — *Lib.1. Æneid.*

This night naturally may reſemble unto us a double night, wherein the Ship of the Church is much endangered, the night of Ignorance, and the night of Sinne. Either of them is a great darkneſſe, and yet little thought of. No night ſo full of perill to a ſailing Ship, as either of theſe to the Militant Church. Of the firſt S. *Baſil* complaineth to his Friend in his Epiſtle, ſaying, *Eccleſia ſine Paſtoribus, navigatio in nocte, lux nuſquam; Chriſtus dormit, quid non igitur timendum eſt?* The ſailing here of the Militant Church without Paſtors and Teachers, is a ſayling in the night, no light any where; Chriſt is aſleepe, and what therefore is not to be feared? — *Baſil. Epiſt 89.*

Of the ſecond night (the night of ſinne) the Scripture every where it ſelfe complaineth, ſhewing the diſtreſſe of the Church where ſuch darkneſſe abideth. In the Pſalme; *Helpe Lord, for there is not one godly man left; the faithfull are gone from among men. Every one talketh of vanity with his neighbour, they flatter with their lips, and diſſemble in their double heart. There is none righteous, no not one; there is none that underſtandeth, there is none that ſeeketh after God. Their throat is an open ſepulchre, they uſe their tongues to deceit. The poyſon of Aſpes is under their lips. Their mouth is full of bitterneſſe and curſing. Their feet are ſwift to ſhed blood. Deſtruction and calamities are in their wayes: and the way of peace they have not knowne. The feare of God is not before their eyes.* — Pſal.12.1,2. Pſal.14.2. & 3. Pſal.5.9. Pſal.140.3. Pſal.10.7. Eſay 59.7,8. Rom.3.15,16, 17,18.

What a fearefull night now is this upon the Church? Yet adde unto this the third of *Eſay*, and many ſuch other places, and judge, if it can goe worſe with any Shippe at Sea in the blackeſt night, than with the Church in ſuch dangerous darkneſſe as this. *Euſebius* ſpeaketh of it, and (mee thinke) his words are much to be noted; *Poſtquam res noſtræ per nimiam libertatem ad mollitiem & ſegnitiem degenerarunt, & alii alios odio ac contumeliis ſunt perſecuti, & tantũ non nos ipſos per nos ipſos armis ac telis verborum ubicunq́; contigit, impugnavimus, & Epiſcopi in Epiſcopos irruerunt, ac populi contra populos ſeditiones moverunt, deinde infanda hypocriſis & ſimulatio ad ſummum uſq́; malitiæ progreſſa fuit: Divinum judicium pro more ſuo ſenſim ac pedetentim nos inviſere cœpti, &c.* After all things amongſt us through too much liberty grew unto wantonneſſe and ſloth, and every one with hatred and ſlander perſecuted another, &c. Biſhops falling upon Biſhops, and people upon people, hypocriſie and diſſimulation growing to an height, Gods judgement (according as it uſeth) by little and little viſited us, &c. See this night of the Church, which we ſpeake of, and the danger of it. And that of *Virgil*: — *Lib.8. hiſt. cap.1.*

Summa procul villarum culmina fumant,
Majoreſq́; cadunt altis de montibus umbræ. — *Virgil. Eglog.1.*

The ſecond circumſtance was of place, the Ship was in the Sea, and in the middeſt of the Sea, not neere any Haven, farre from all help by land, and expoſed to the very full power of wind and water. A great circumſtance of perill and danger, as wee all know. And thus is the Ship of the Church ſaid to be, when either Hereſies or Schiſmes abound in it, or cruell perſecution rageth againſt it. Of the firſt S. *Baſil* ſpeaketh, comparing the troubles of the Church to the ſurges of the Sea, in which the ancient bounds of the Fathers are moved, every foundation and ground of Doctrine ſhaken by Schiſmaticks and Hereticks, who are as the froth raiſed by thoſe waves and ſurges. To the ſecond wee may refer thoſe raging furies of *Nero*, *Domitian*, and the reſt, of whom *Theodoret* writeth thus, *Quod illi crudelitatis genus in Chriſtianos commenti non ſunt? An non manus pedeſq́; abſciderunt? An non aures nareſq́; obtruncarunt, &c.* What kind of cruelty did not they deviſe againſt the Chriſtians? Did not they cut off their hands and feet, their eares and noſes, and invent all ſtrait bands to the height and extremity of torment, &c. Thus wee ſee the Church in the middeſt of the Sea, compaſſed about in this ſort with enemies domeſticall and forraine. Domeſticall, Hereticks and Schiſmaticks, who (as *a generation of Vipers*) gnaw aſunder their Mothers belly. Forraine, Pagans and Heathens, who cruelly and bloodily trouble the poore Ship: by meanes whereof, ſometimes ſhe mounteth aloft, as a Ship doth, being praiſed and commended greatly; and ſometimes ſhe is throwne by reproches and contumelies of much contempt, being in caſe even fitly to ſay with the Poet: — *Baſil de Spiritu Sancto, cap.30.*

Tollimur in cœlum curvato gurgite; & iidem
Subducta ad manes imos deſcendimus unda.

Or rather with the Pſalme, *We are carried up to the Heavens, and down again to the deepe. Our Soule melteth in us, and we are even at deaths doore.*

Another circumſtance were *contrary winds*, which vehemently did beat the Ship, even as ſtill and daily infinit croſſes doe the Church and members of it: as when we are in health, and ſaile merrily, ſuddenly commeth a contrary winde of ſickneſſe, and ſhaketh us ſhrewdly. When we are rich, loſſes come; when we have friends, they die; our good name is touched, our ſervants deceive us; our children miſcarry or rebell againſt us; and infinit are the contrary winds that ariſe, and trouble this ſailing Ship of ours in this world. The laſt (but not the leaſt) was Chriſts abſence from them: For as ſoone as he had ſent them away, ſaith the Goſpell, *He departed into a Mountaine* to pray. Let this informe us, how dangerous the abſence of the Paſtor is: When *Moſes* was abſent, the Iſraelites fell to great and groſſe Idolatry. *Whileſt men ſleepe, the Enemie ſoweth tares.* And what too much abſence of Paſtors hath done of evill in England, who can tell? Wee are preſent often in the time of profit, but abſent too often touching paines. The Shippes therefore, over which the Lord hath appointed many of us, are not only troubled as this was, but almoſt even ſunke and caſt away by contrary windes of Romiſh charmes. Theſe are the perils of the Ship. Now may wee likewiſe in the ſame place of the Goſpell obſerve our duties in theſe perils: *Laborant in remigando*, They tooke great paines in rowing; paines and paines together, with conſent and agreement: Two excellent things, and moſt worthy noting. We may not then caſt away hope in every ſtorme, and commit the Ship to the mercy of the Sea; for thus did not here the Lords Diſciples: but wee muſt row, and labour in rowing, and that joyntly all hands together: not ſome row, and ſome ſleepe: not ſome row forward, and ſome backward; not ſome helpe, and ſome hinder; but all, I ſay againe, and all together, as Water-men lift together, and ſtrike together, and all one way, with one heart and will, ſeeking to ſave the Ship againſt contrary windes, waves and perils: for thus did the Diſciples here. And thus did *Baſil* reconcile himſelfe to *Euſebius*, leſt the *Arrians* by their diſſenſion ſhould prevaile. Princes and Prelats are theſe Rowers in the Ship of this Church: and then every one that hath any intereſt in his place, and for his place, muſt ſhew his care, and joyne his helpe, that all may be ſafe. For though the Ship almoſt touched the ſhore, yet may ſhee quickly be driven back againe into the deepe, if this rowing ſlacke. *Darius* the father of *Xerxes*, was wont to ſay, that the warres made him wiſe, and ſurely ſo may the *Ships* dangers make every man more expert. But no man muſt faint and give over in perill, for the end will be good, and ſuch fainting feare ſhould be very ſinfull. If I ſhould enter into particulars, ſurely much negligence might appeare: But I rather wiſh every man to awake his owne heart, that whatſoever is paſt, yet hereafter it may be better, and if there be ever a ſleeping *Ionas*, awake him, and bid him call upon his God. Thus doing, the end (I ſay) will be good. For mark now what followeth in the Goſpell: The Diſciples thus labouring painfully in rowing, the *Lord Ieſus ſaw them, came unto them*, and all was well.

Mark 6.46. Exod.32.1. Mat.13.25.

Mat.14.23. Mark 6.48.

Niceph. l.11.18.

He ſeeth all men, and all matters; but a gracious eye hath he ever to thoſe, that are labouring and rowing according to their calling; which what a comfort it is, judge you: And he not onely *ſeeth* them, but *commeth* unto them, ſaith, *It is I*, and maketh all things well. This is the happy victory of the Church, and every member of the ſame at laſt, over all perils and dangers, windes and waves, ſtormes and tempeſts whatſoever. To this therefore caſt both eye and heart, and be ever cheered in the aſſurance of it. The tempeſt is great, *Acts* 5. but they row on, and overcome. There is a great billow riſeth againſt Saint *Paul*, *Acts* 13. even *Elimas* the Sorcerer; but ſtrongly *Paul* rowed on, and overcame. *Athanaſius* and *Hilary* againſt *Arrius*, *Baſil* againſt *Eunomius*, *Tertullian* againſt *Hermogenes*, *Origen* againſt *Celſus*, *Auguſtine* againſt *Fauſtus* and *Pelagius*, *Cyprian* againſt *Novatus*, &c. How painefully, how carefully did they rowe and overcome? *Scripturæ remis Doctores æquora verrunt*: With the Oares of Gods holy word, theſe Doctors overcame all thoſe waves and winds. *Poſt lachrymas riſus, poſt exilium Paradiſus, dixerunt Veteres*: After weeping commeth laughing, and after baniſhment commeth Paradiſe, ſaid our Elders. *Cæſar bade the Mariner be of good comfort; becauſe he caryed him ſo great a Monarch.* But how much more may the Ship, wherein Chriſt is, be comforted? When came *Chriſt* to them, ſaith the Text? Surely not till *the fourth watch of the night*, that is, not till the morning, or dayes dawning. For the night being divided into *foure watches or parts*, to wit, *the beginning of the night*, the *mid-night*, the *Cocks crow* about three of the clock after mid-night, and the *dawning*: This you ſee is laſt; ſo that all the night it pleaſed Chriſt to let them be troubled, and he did not by and by come unto them. Teaching thereby all his faithfull to be ſtrong and patient, not yeelding to temptation, if in haſte the Lord come not with helpe, but ſtoutly and ſtrongly wraſtling till he come, leaving the time to his owne good pleaſure, and comfortably being aſſured that he will come at laſt, as here and ever hee did. *Turbatur mare, fluctuabat navicula: navicula Eccleſia eſt, mare ſeculum: ſed venit Dominus & ambulavit ſupra mare, & repreſſit fluctus ſpumantes, & magni (poteſtate ſcilicet) & Reges crediderunt Chriſto, & ſubjugati ſunt.* The Sea is troubled (ſaith Saint *Auguſtine*) and the Shippe is toſſed: the Ship is the Church, and

Confide, nauta, nam Cæſarem vehis.

Aug in Pſal. 92. in fine.

and the Sea is the world; but the Lord came and walked upon the Sea, and repreſſed all theſe ſwelling waves and billowes; to wit, the Kings and Potentates of the earth beleeved in Chriſt, and were ſubdued unto him. Who, whileſt they raged againſt the poore Ship, were ſo farre from ſinking her, (as they deſired to doe:) *Vt plane illis perſimiles inventi ſint, &c.* That altogether (ſaith *Theodoret*) they became like unto thoſe, that ſeeking to quench the flame, fondly poure oyle in, and ſo make it greater. And even as the buſh that *Moſes* ſaw *was not conſumed with fire*: no more could the enemies with their warres and weapons overthrow it. *Simones, Marciones, Valentini, &c.* The *Simoneans*, the *Marcionits*, the *Valentinians*, and a number more, (ſaith *Greg. Nazianz.*) they are all drowned in their owne deepes, and the Church is delivered. Even therefore as the Iſraelites here againſt *Pharaoh* and his hoaſt, ſo ſhall Gods Church have victory againſt her enemies; but in Gods time, not at her owne will; till then *conſtant faith and painfull rowing* be graces becomming the Church and every member of it. *I am Ioſeph your brother*, was a word of great comfort, you know, in the figure; and *It is I, it is I, be not afraid*, is a farre greater comfort in Chriſt who was figured, blotting all feares whatſoever out of our hearts.

Laſtly, *Thus Iſrael ſaw the mighty power which the Lord ſhewed upon the Ægyptians: ſo the people feared the Lord, and beleeved the Lord, and his ſervant Moſes.* This is the end of Gods mercies to his children, and of his judgements upon their foes, to encreaſe all good duties in them towards him: and (by name) a reverend feare of his Majeſty: and a faithfull aſſurance in his love. They beleeved before in ſome meaſure, but now in a greater meaſure, as may bee ſaid of the Diſciples, where the like ſpeech is uſed, *Ioh. 2. 11. They beleeved alſo his ſervant Moſes*, that is, they now plainely ſee that God was with him, whom they ſo wickedly had abuſed. Let it profit us to beware by them either to diſtruſt God, or to wrong his Miniſters appointed over us, and let us learne, that although faith reſpect God onely, yet is there ſuch an union betwixt him and his Miniſters, as in deed and truth we cannot beleeve him, unleſſe wee alſo beleeve his Miniſters ſpeaking from him. And therefore whom God hath joyned (even in this ſenſe alſo) let no man ſever, but *beleeve the Lord, and his ſervant Moſes.* What is paſt of unkindneſſe towards your faithfull Miniſter caring for you, praying for you, and weeping for you when you are faſt on ſleepe in your bed, let it grieve your heart in your ſecret Chamber, and doe ſo no more; the Lord is with him, and his ſervice is Gods mercy to you, the abuſe or contempt of him will ſo grieve the Lord, that you are ſure to feele his heavy hand for it. Bee wiſe therefore, and let both this particular and the whole Chapter profit you in Gods bleſſing.

Verſe 31.

CHAP. XV.

Conſider in this Chapter theſe two generall heads.

1. *The thankeſgiving both of men and women.*
2. *The fall again of theſe Iſraelites at Marah.*

1 TOuching the firſt, obſerve the antiquity of writing in Verſe, and the reaſon why *Moſes* uſed verſe here: even to continue a longer and better remembrance of ſo famous a work of God for his Church: for we ſhall ſee by experience, that what is written in Verſe, both more affecteth, and more ſticketh in the memory, than what is written in Proſe. Wee muſt learne alſo by this example, ever after mercies and comforts to give thankes. For the *Cuſtome of the Church* is the inſtruction of every particular man and woman in the Church. The cuſtome we ſee here, and in other places. What *Melchiſedech* did after *Abrahams* victory, wee reade in *Geneſis*. What *Deborah* and *Barak* did, we reade in *Iudges*. What the women ſang to *Saul* and *David*, we reade in that Story. As alſo what was carefully done after that great victory and deliverance vouchſafed to *Iehoſhaphat*. *A feaſt was kept* every yeare to remember thankfully *Hamans* deſtruction, and the Jewes joyfull deliverance. *Iudeths* ſervice and bleſſing with God is not forgotten. And if you will goe to *Davids* Pſalmes, how many of them are Pſalmes of thankeſgiving after benefits? Of the *cleanſed Lepers*, though *nine* forget, yet *one* is thankefull. *The man healed of the palſie, taketh up his bed, and praiſeth God. The Criple* healed, *entred into the Temple, walking, and leaping, and praiſing God.* God and man abhorre the contrary, and when thou art truely ſaid to be unthankfull, (but even to man) there is in that one word all evill contained and affirmed of thee. Now, if private benefits ſhould bee remembred, much more publike which touch ſo many. Wherefore, for both bee ever thankefull to God as the fountaine, and to man as his meanes. Imperfection in this duty beſeech him to pardon, &c.

Gen. 14. 18.
Iudg. 5. 2.
1 Sam. 18. 2.
2 Chron. 20. 27, 28.
Heſt. 9. 17.
Iudeth 16. 1.
Luke 17. 15.
Luke 5. 25.
Acts 3. 8.

Verſ. 1. 2 When was this thankeſgiving made? The Text telleth you in this word *Then*, *Then ſang Moſes and the Children of Iſrael*: That is, even preſently as ſoone as they could gather all their company together on the other ſide of the Sea, whither ſo happily they were brought on dry foot by a mighty God. In the 5. of *Iudges* you may note it alſo; *Then ſang Deborah and Barak*, even the ſame day. And ſurely, to defer, it is alwaies dangerous; ſo ſoone are we cooled, and become dull and heavy after the greateſt mercies. Doe it therefore whileſt thy heart is hot, and thy feeling ſweet of his favour found. Doe it quickly and heartily: and ſo thou moveſt the Lord to more mercy. For *gratiarum actio eſt ad plus dandum invitatio*: thankefulneſſe is an inviting of God to give more, ſaith Saint *Ambroſe*. Doe what wee can, wee ſhall be weake, and our beſt duties be full of wants: but yet ſpeed will helpe ſomewhat, and our care in making ſpeed ſhall finde mercy for ſuch wants; When dulneſſe, crept in by careleſſe delay, ſhall be puniſhed.

3 Note with your ſelfe further the manner of their Song: namely, how they being many, yet uſe the *ſingular number*, and ſay, *I will ſing*: when in a right phraſe of ſpeech they ſhould have ſaid, *We will ſing*. This plainly teacheth us, that a good forme of giving thankes, is, every particular perſon out of his owne feeling to ſay, I, I, good Lord doe yeeld unto thy Majeſty, my bounden thankes for my ſelfe and for my brethren, for my ſelfe and for thy whole Church And ſo every one feeling, and every one thanking, the Lord is praiſed of all, as his mercy and goodneſſe reacheth to all. A contrary courſe it is, to truſt to other mens giving of thanks for me, and to be dull and dumbe my ſelfe. *Davids* words have another touch, *Thou art my God, and I, I will praiſe thee: even My God, therefore I will exalt thee, I, I*, againe in mine owne *perſon*, and with mine owne *heart*, and with mine owne *tongue*, &c.

Pſal. 118. 28.

4 *I will ſing*, that is, not onely in heart will I feele and thinke; but with my voice will I expreſſe and publiſh the due praiſes of ſuch a God. Outward ſigns ſhall goe with inward truth: that both outwardly and inwardly I may doe my duty. As I am glad that men ſee his goodneſſe to mee, ſo thinke I it fit they ſhould alſo behold my duty to him. I publiſh the one, I will not hide the other; I am glad of the one, and far be it from me to be aſhamed of the other. *David* ſpeaketh of the *great Congregation*, and *I will ſing in the middeſt of his people*.

5 To whom? *To the Lord will I ſing*, who is the fountaine: not to my ſelfe and my wit, to my Friends and my Fortune, to my bags and my baggage, or any other thing. No Creature with me ſhall rob him of his right, but *to the Lord will I ſing*. And why? *For he hath triumphed glorioufly: the Horſe and him that rode him hath He overthrown in the Sea: He, He* hath done thus for me, for us, &c. *The Lord is my ſtrength and praiſe, and he is become my Salvation. Some put their truſt in Chariots, and ſome in Horſemen: but we will remember the Lord our God. Curſed be the man that truſteth in man, and maketh fleſh his arme, and with-draweth his heart from the Lord. For he ſhall be like the Heath in the wilderneſſe, and ſhall not ſee when any good commeth, & ſhall inhabit the parched places in the Wilderneſſe, in a ſalt Land, and not inhabited.* But, *Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is. For he ſhall be as a tree that is planted by the water, which ſpreadeth out her roots by the River, and ſhall not feele when the heat commeth, but her leafe ſhall be green, and ſhall not care for the yeer of drought, neither ſhall ceaſe from yeelding fruit. He is my God, and I will prepare him a Tabernacle* (to worſhip him in.) *He is my Fathers God, and I will exalt him.* The Tabernacle of thy heart (if thy power be no greater) pleaſeth him well, and worſhip him there.

Verſe 2.

Ier. 17. 5, 6, 7, 8.

Verſe 3.

Verſe 4.

6 *The Lord is a Man of Warre, his Name is Iehovah.* As if hee ſhould have ſaid, The world hath had and ſtill hath men of warre and might, but the Lord our God farre paſſeth them all: for his Name is *Iehovah*, that is, eternall and not periſhing as theſe Warriours: Almighty, Faithfull, &c. *Pharaohs Chariots* in the plurall number, not one, but many. *His Hoaſt hath he caſt into the Sea: his choſen Captaines alſo were drowned in the Red-ſea*: that is, men Noble, men wiſe, men valiant and ſtrong, all are deſtroyed, and none of theſe gifts could preſerve them. A paſſing comfort when we are feared with mens gifts, as *David* was with deep wiſdome of *Achitophel*. Away with ſuch feare; for *there is no wiſedome, no counſell, no ſtrength againſt the Lord*, ſaith the Prophet. Hee ſhall blow them away as duſt before us, be they never ſo great, if wee cleave to him. *The depths have covered them, and they ſanke to the bottome as a ſtone.* *Hee*, no Angels did this. *As a ſtone they ſanke*; that is, violently and mightily the Lord overthrew them, that all proud fleſh may feare his power. So you reade in the *Apocalyps*, that *a mighty Angell tooke up a ſtone like a Mil-ſtone, and caſt it into the Sea, ſaying, with ſuch violence ſhall the great City Babylon be caſt, and ſhall be found no more.* Againe, *as a ſtone they ſanke*; that is, without recovery and all helpe. For a ſtone ſwimmeth not out, being caſt in; but goeth to the bottome, and there abideth. Fearfull therefore, and very fearfull was their deſtruction, to the terror of all thoſe that ſhall perſecute the Church of God and his people.

Verſe 5.

Apoc. 18. 21. Ier. 51. 63.

Verſe 6.

7 *Thy right hand, Lord, is glorious in power*; *thy right hand, Lord, hath bruiſed the enemy*: Not our vertue, not our merits, not our armes, or men of might, &c. Never doe the true Profeſſors of God rob him and cloath themſelves as worldly Hypocrites uſe to doe; but with *Moſes* here they

they give all to God, where indeed it is due: and say with holy *David*, *Not unto us Lord, not unto us; but unto thy Name give the praise.*

In that they are said *to have risen against God*, (when they rose but against his people) obserue the union betwixt God and his Church: even such, as who so toucheth *the one*, toucheth *the other*. *For he that toucheth you*, saith God, *toucheth the apple of mine eye.* And *Saul, Saul, why persecutest thou Me? Me* in my members, and by my members? Let it feare the harmer, and comfort the harmed. The like doth the word *Stubble* in this same verse teach; teaching both to the oppressor, how vaine he is in the sight of God (seem he never so strong in his owne eyes) and to the oppressed, how little cause hee hath to feare such an one, being loved and protected by such an *Almighty Creator*. Neither is it any labour for the Lord thus to tread them downe under his feet that rise up against him and his people. For even *by the blast of his Nostrils*, saith the next verse, *the waters were gathered, the Floods stood still as an heape, and the depthes congealed together in the heart of the Sea.* Easie, and easie it shall bee for him ever to doe his good pleasure with all flesh: yet great is the confidence of the wicked for all this; for see what followeth. *Verse 7.* Zach.2.8. *Verse 8.*

8 *The enemy said, I will pursue them, I will overtake them, I will divide the spoyle, my lust shall bee satisfied upon them, I will draw my sword, and my hand shall destroy them.* See how the Spirit of GOD describeth the proud confidence of the wicked thus boasting and braving, as if they could doe even *what they lust*, not once thinking of his restraining power over them: and how *the breath in their Nostrils* is ever subject to his *Will*. Thus the Mother of *Sisera* made her selfe merry, saying, *Have they not gotten and divided the spoile? Every man hath a maide or two. Sisera hath a prey of divers coloured garments, a prey of sundry colours made of Needle-worke, &c.* Thus boasted that railing *Rabshaketh* with most insolent words, and haughty pride, if you looke the place. Thus stand up the Kings of the Earth (saith the Prophet) and the Rulers take counsell together against the Lord, and against his Christ: saying proudly, *Let us breake their bands asunder, and cast away their cords from us.* But it well followeth there, *He that dwelleth in the Heavens, shall laugh them to scorne, the Lord shall have them in derision.* And in this place most comfortably, *Thou blewest with thy winde, the Sea covered them, they sanke as lead in the mighty waters.* Downe then Peacocks feathers, downe; for foule shall bee the fall evermore of Dust and Ashes that hearteneth it selfe in wickednesse: and of the Creature that riseth against the Creator, and saith, *I will doe this or that.* This *will* shall want, as here it did: and if not the Sea, as in this place, yet some other plague of Gods wrath shall sup up such pride, and bring an uncircumcised *Philistime* to a fearefull fall. Iudg.5.30. 2 King.18.27. Psal.2.2,3,4. *Verse 10.*

For as it followeth in the next verse, *O Lord, who is like unto thee among the gods! Who is like to thee, so glorious in holinesse, fearfull in praises, doing wonders! Thou stretchedst out thy right hand, the Earth swallowed them, &c.* Let the Proud of these times make use of these things, who say, *With their tongues they will prevaile: they are they which ought to speake; and who is Lord over them?* The Scripture teacheth but good things, and yet even in such good things it willeth this condition to be added, *if the Lord will, and we live*, And this Rule follow all that be his. Others, which boast of power, taste of confusion, &c. *Vers.11.* *Vers.12.* Iam.12.4.

9 *And Miriam the Propheteſſe, Sister of Aaron, tooke a Timbrell in her hand, and all the women came out after her with Timbrels and Daunces. And Miriam answered the men, Sing ye unto the Lord, &c.* In common duties due to God none sit out. The benefit of this glorious deliverance reached unto the Women also: and therefore they will give thankes in like manner, and not to be exempted. The mens good examples is a praise to them, and the womens ready following the same is as great a praise to them. *Verse 20,21.*

Man and Woman, and Man and wife thus to joyne and agree together to honour him that saveth them, ô blessed sight! *Ioseph* will goe up to Hierusalem according to the Law, and *Mary* his Wife, that *blessed Virgin* will also goe with him: No division, no difference, no jarres betwixt them in Gods matters. If the one owe a duty, the other thinketh shee doth so too, and with one heart, according to one Rule, and that prescribed of God in his holy *Word* they both worship him, and so come home. *Miriam* and the Women here will doe as their Husbands, and their Husbands and they both but what is warranted in Gods holy Booke. The praise of it is chronicled up here, that all Ages may see how it pleaseth God. *Miriam* leadeth all the rest; and it is noted to her praise. In our dayes when we are resolved that the thing is good, and to be done; yet by no meanes will we begin, wee may not bee the first, but if others begin happily, we will follow. Thus did not *Miriam*, you see here, and therefore she hath praise with God, which you must needs want following such a niceneſſe to do good things. Such *Miriams* in a Towne God make many, as will begin, and goe before others, taking comfort in doing well with the first, and not with the last. Thus for men to bee a meanes to stirre up Women, and one Woman to stirre up another; Fathers to move their Children, Mothers their Daughters, Masters their Servants, and Friends their Friends, what a comfort is it where God granteth it? Their Timbrels and their Dances were according to the manner of those parts, a grave and modest

modeſt going in order with Songs and ſignes of joy; no light nor wanton leaping, neither men and women together, as in the commandement againſt Adultery hath beene ſhewed. Shee is called *Aarons* Siſter, becauſe *Aaron* was the eldeſt Brother, yet ſhee was *Moſes* Siſter alſo.

The Second part.

1 THeſe things thus ended concerning the *Thankeſgiving*, *from the Red ſea they went into the Wilderneſſe of* Shur, *and in three dayes travell they found no water*, afterwards they found ſome, but *it was ſo bitter they could not drinke it.* A new tryall of their Faith and patience: and wee may well note in it the courſe of the life of a Childe of God in this world: even to paſſe *from tryall to tryall*: and ſtill to be tryed one way or other: *That through many tribulations*
Act.14.22. *at length he may enter into the Kingdome of God*: and after many fights receive that Crowne of righteouſneſſe, which the Lord, the righteous Judge, ſhall give at that day unto all them that ſo have finiſhed their courſe in Faith, and love his appearing. In thoſe hot Countries the want of water is a greater affliction than elſe-where: and yet great is the want of it any where. But when they had found it, to have it ſo bitter, was croſſe upon croſſe, making *Moſes* words true, *God tooke unto him a people by ſignes and wonders, by warre and might, by a*
Deut.4.34. *ſtretched-out arme, by great feare, and* (now marke) *By* TEMPTATIONS. Yet ſhould all have beene endured patiently, having ſuch tokens of his care for them: But (alas) ſee what followeth.

Verſe 24. 2 *Then the people murmured againſt Moſes, ſaying, what ſhall we drinke?* Who could have thought it poſſible ſo ſoone after ſuch a *glorious Deliverance* for ſuch infirmity to ſhew it ſelfe againe. But thus is man both to God and his Miniſters, as ſoone as any contrary winde bloweth againſt him. Truely therefore ſaid the Lord of us, *That our wickedneſſe is great in the Earth,*
Gen.6.5. *and all the imaginations of the thoughts of our hearts onely evill continually.* Let it ſtrike us and humble us, that no man thinke he is ſupported. For certainly this is our mould to murmure ever when we are diſpleaſed. Let the Miniſter of God obſerve this Nature, and bee prepared for the like in his people, if occaſion ſerve. *Moſes* was a great man, and full of all juſt matter, of high reverence with his Flocke; yet we ſee how he is dealt with. As ſoone as any thing toucheth them, *Why? Why?* And *What? What?* Still flying upon him with their venomed words of bitter impatience; and hee muſt anſwer for all the tryals it pleaſeth God to lay upon his Church, or any member therof. A fitter courſe it had beene for a people ſo taught with paſſed favours, to have aſſured themſelves of future helpes in Gods good time, and with patience and Faith to have expected the ſame, aſſuring themſelves that he never had done ſo great things for them to to give them over in any need. This is therefore their great fault: and let it profit us never to offend ſo: But to looke upon *David*, that good Patterne, who reaſoned ſoundly and comfortably, *That he which had delivered him from the Beare and the Lyon, would alſo ſave him from that*
2 Cor.1.10. *uncircumciſed Philiſtime*: to looke alſo upon S. *Paul*, who maketh the ſame Argument, that God did deliver him, doth deliver him, and hereafter will deliver him aſſuredly. This, this is the right way, *To remember how many baskets full of broken meate were taken up:* and never to feare any want where ſuch a powerfull God is. To remember what God hath done for me, and to make that an argument both of my prayer and hope, as *David* doth when he ſaith, *Thou haſt*
Pſa.4.1. *ſet me at liberty when I was in trouble: have mercy upon me and helpe me.* As for murmurings and repinings, faintings and fearings, they offend God, and grieve his Miniſter, they ſhame our ſelves, they offend the Church, and no way can they profit us, be they never ſo violent and bitter. Bleſſed *Iobs* ſpeech therefore is a bleſſed practice for every good man and woman, *If the*
Iob 13.15. *Lord ſhould kill me, yet will I put my truſt in him.*

Verſe 25. 3 What doth poore *Moſes* thus grieved againe with a perverſe People? ſurely againe hee runneth to his God, and cryeth to him. And this ſtill is the refuge of the poore Miniſter, and of all thoſe that feare him. Uſe it and keepe it, God is not as man, to be weary; and thou ſhalt finde the fruit of it, as *Moſes* did againe in this place. For upon this *his crying the Lord ſhewed him a Tree, which when hee had caſt into the waters they were ſweet:* and the people dranke of them, with great contentment to their fill. Hath not God then an iſſue for every temptation, if wee would expect it? Are not the Cries of his ſervants heard? And doe not they cry to him when others murmure againſt him? Marke all theſe things with your ſelfe, and bee the better; for I paſſe them over with this pointing at them. And for this *Tree, which being caſt into the waters make them ſweet*, take it for a moſt excellent Figure of Jeſus Chriſt our Saviour, by whom all bitter affliction is made ſweete: and the ſowre curſe of the Law, condemning all men without him, quite and cleane taken away. For who is able either to endure the croſſe, or to taſte of the Law without Chriſt; yet in him and by him both are ſweet: affliction fitting us to Gods Kingdome, and the Law teaching us what to doe, and what to flie. Conſider of theſe Marginall Quotations by your ſelfe, and adde the like unto them. And touching theſe bitter waters, marke how they are a meanes to diſcover the hidden bitterneſſe which lay

1 Tim.1.8. Rom.3.31. Gal.5.14. Epheſ.2.10. 1 Theſ.4.3.

in

in the hearts of theſe murmurers; and thinke with your ſelfe, that even ſo doth bitter adverſity in many men and women at this day, diſcloſe ſecrets, and ſhew them to have weakneſſe, before not knowne or thought of. Secondly, Note how in travelling to the Land of *Canaan*, we muſt aſſuredly paſſe by *Marah*, and there we muſt make a pitching place for a time, till it ſhall pleaſe God to grant a remove. Bitter, bitter, and very bitter will the waters prove; but murmure we not, as theſe men did: for he that was ſo gracious as to make them ſweet to ſuch Repiners, what will he doe in his good time to us, if we patiently abide his will? Surely hee will much more reſpect us, and even boaſt of our patience to our eternall good; as hee did of his ſervant *Iobs* righteouſneſſe.

But now for the *Tree*. Some aske whether there were any ſuch vertue in it by nature, to ſweeten waters? And if there were, what need God had to uſe any ſuch meanes, ſeeing with his onely word he could have helped them?

For anſwer whereunto, it may firſt be ſaid concerning the firſt, that the Lord hath given moſt excellent vertues to his creatures, beaſts, hearbs, plants, ſtones, trees and ſuch like, thereby to ſhew his mighty power, wiſedome and mercy. As for beaſts, their blood, their fleſh, their fat, what vertues are in them? For hearbs, ſome comfort and helpe the braine, ſome the eyes, ſome the liver, ſome the heart, ſome one part, ſome another, with moſt rare and ſoveraigne qualities given them of God for this end. The conſideration whereof hath greatly delighted many worthy perſons, and cauſed them both to ſpeake and write of them with great pleaſure. *Ariſt. hiſt. anim. Pliny. Ælian. Zanch. de oper. Levinus Lemnius, &c.*

Mithridates that great King of *Pontus*, and of one and twenty Kingdomes more, for his wonderfull skill in hearbs, and his foveraigne remedy againſt poyſon and contagious diſeaſes, called after his name, *Mithridate*, is become in all bookes and monuments of learning, renowned and famous. *Lyſimachus Eupator* King of *Illyricum*, is ſaid to have beene moſt skilfull in hearbs. *Artemiſia* the wife of *Mauſolus* the King of *Caria*, was an excellent Lady for knowledge in hearbs. *Marcus Valerius Corvinus* a worthy Romane, was ſo delighted with the ſtudy of hearbs, that he withdrew him-ſelfe into the Countrey, where hee might wholly (as it were) dwell in his garden.

But what doe I ſpeake of theſe, ſince wee all know what is written of *Salomon*? Namely, how hee *wrote of all Trees, from the Cedar which is in Lebanon, to the Hyſſop which ſpringeth out of the wall*: that is, from the higheſt to the loweſt. He wrote of *plants* and *hearbs*, beſide of *beaſts, fowles, creeping things and fiſhes*, worthy bookes no doubt, if it had pleaſed God to let them continue unto this day. The ſtrange vertues of precious ſtones divers likewiſe have written, whom both with pleaſure and profit we may reade. Concerning all which happy qualities vouchſafed to theſe creatures, and even particularly of this Wood we now ſpeake of, remember with your ſelfe that notable teſtimony of *Ieſus the Sonne of Syrach* in his booke: *The Lord* (ſaith he) *hath created medicines of the earth, and he that is wiſe will not abhor them. Was not the water made ſweet with wood, that men might know the vertue thereof? So he hath given men knowledge, that he might be glorified in his wondrous workes. With ſuch doth hee heale men, and take away their paines. Of ſuch doth the Apothecary make a confection, &c.* Such vertue therefore was in the Wood, given to it by God, who is the God of Nature, and giveth all theſe things. *Franciſc. Rurus. Zanch. de oper. Dei, &c.* Eccleſ. 38. 4, 5, 6, 7, 8.

To the ſecond, why God ſhould uſe ſuch meanes, being able with his *word* to ſweeten them; true anſwer may be made, That although God be able to doe all things by himſelfe, yet chooſeth he often to worke by meanes, and that for our good. As firſt, that ſo hee might teach us his ſoveraigne power over all creatures, uſing them at his pleaſure, how and when hee ſhall beſt like; and draw us to the true reverence and worſhip of him, as Creator, Ruler, Lord, and Governour of all the Creatures. Secondly, that hee might manifeſt by this meanes, *his love and goodneſſe* to us much more, when he maketh all his creatures ſerve to our health, comfort and good, and ſo draw and ſtirre us up to true thankfulneſſe unto him for it. Thirdly, that he might teach us thus not to abuſe thoſe his creatures, which with ſo excellent vertues and qualities are created for us, to doe us good. Fourthly, that wee might learne by this meanes not to contemne ſecond cauſes and meanes, by abuſing (through a vaine preſumption) the holy doctrine of his providence. For when God himſelfe is pleaſed to uſe theſe inſtruments, who are we that we ſhould reject them? And if we doe, what doe we contemne and reject but his ordinance? Lewd and wicked therefore are the Anabaptiſts, who as of the ſoule, ſo of the body, caſt away the meanes of health, and yet ſay, they deſire the health of both. Saint *Auguſtines* words I cannot paſſe over, (fit for them, and fit for us in this matter,) in his whole 29. Chapter of the 7. *Booke of the City of God*; ſhewing how God uſed ſecond cauſes in the government of the world, becauſe he hath created them to that purpoſe. Yet ever he doth not tie himſelfe to theſe things, but ſometime without them, and even contrary to them he worketh his will alſo; that thereby we might learne his uſing of them to be without neede, ſeeing he can worke without them if he pleaſe. Secondly, that when hee uſeth them it is hee that worketh by them, and not they without him; as hee giveth light in the Sonne, feedeth us in our meate, &c. For if without them it be he, much more in them and by them it is hee. Thirdly, that wee might ſee how

Why God uſeth meanes.

Of ſecond cauſes.

how many wayes hee is able to helpe us, when any thing is wanting unto us which is needfull. And this we may well thinke was the cauſe here, why it pleaſed God to ſhew this tree, that they might be aſhamed of their impatiency and miſtruſt, never more ſo ſinning againe, ſeeing (by one meanes or other) there is with him ever ſo ready and eaſie a helpe. Yea, this is the cauſe alſo why (even contrary to Nature) he worketh often; that neither to nature we ſhould tie him, deſpairing of health, wealth or liberty, when we ſee no meanes, or meanes (in reaſon) working to the contrary; forasmuch as he is ſtill above all, and can with meanes, and without meanes, agreeably to Nature, and contrary to Nature, give his Name praiſe, and his Children comfort in a moment. Profit we therefore thus by this Tree ſhewed to *Moſes* in extremity to *make the waters ſweet withall.*

Verſe 25, 26. 4 *There he made them an ordinance and a Law, and there hee provoked them, and ſaid, if thou wilt diligently hearken, O Iſrael, unto the voyce of the Lord thy God, and wilt doe that which is right in his ſight, and wilt give eare unto his Commandements, and keep all his Ordinances; then will I put none of theſe diſeaſes upon thee, which I brought upon the Ægyptians: for I am the Lord that healeth thee.* Where the Lord tryed them by want of water, there hee alſo admoniſhed them by his Word, declaring unto them their juſt deſerving of ſuch plagues and diſeaſes as were inflicted upon the Ægyptians: from which they had beene free hitherto, onely by his free mercy and goodneſſe; and acquainting them that the onely way for them ſo to continue ſtill, was to hearken to his will, and to obey the ſame; otherwiſe hee being the onely Author of health, it could not be ſo with them. Which word of his, let it informe us what alſo is our defence from all evill, certainly even the ſame Lord, and none but Hee. The way alſo to obtaine it, *the very ſame* that was then, *To hearken and to obey*, not our wils but His, not our wiſdomes but His, not our Lawes but His. This, this ſhall abide, and ſtand, and onely this. All mens devices and will-worſhip ſhall vaniſh as vile from before him. Conſider well of this Pſalme, where firſt is put *forgiveneſſe* of ſinnes, and then the *healing* of all infirmities.

Pſal. 103. 3. Eccleſ. 38.

Verſe 27. *Hierom* of 12. Diſciples, &c. 5 *Then came they to Elim where were twelve Fountaines of water, and ſeventy Palme trees: and they camped there by the waters.* So commeth comfort after ſorrow, and plenty after ſcarcity. For now they have twelve *Fountaines of water*, and goodly trees to yeeld them cooling ſhadows for their comfort. And ſurely the trials of the Church, or of any particular member therein, ſhall have a joyfull end: and though they be never ſo many, yet the Lord delivereth out of them all. Who would not truſt then in ſuch a God, and tarry his time that never faileth. God, for his mercy ſake, give us faith and conſtant patience, *Amen, Amen.*

Chap. XVI.

The generall Heads of this Chapter are chiefly theſe.

The grievous murmuring of theſe Iſraelites.
The gift of Manna from Heaven.
The Lawes and Orders concerning the ſame.

1 BEfore their murmuring, there is in the firſt Verſe mention made of another camping, namely, in *the wilderneſſe of Sin*, which was the eight place they had pitched in ſince their comming out of Ægypt. And in the Booke of *Numbers* a particular Record is made of all the places together: as likewiſe in another place of that Booke, that *at the Commandement of the Lord they journied, and at the commandement of the Lord they pitched.* By all which we comfortably may ſee, that the Tabernacles or Tents of the Church, and every particular member, are pitched where the Lord will, and taken up and removed when hee will, and whither hee will. For he it is that governeth and guideth all theſe things, even as he doth all other matters in this world, and nothing is done without his will. *The Lot is fallen to me* (ſaith the Prophet *David*) *in a faire place*: *I have a goodly heritage*: thereby aſcribing to the Lord this honour, that by him every mans portion, and place in this world is appointed. He divided the Land of *Canaan*, and gave to every Tribe that part which by his ſervant *Iacob* hee had foretold long before. Which doctrine may yeeld every heart patience and peace, to bee quiet and contented with Gods will howſoever it be. For *Beggars may be no chuſers*; and wee are all *his beggars* that ruleth theſe things. Have I little? it is his will, and I ought to bee pleaſed. Have I more? it is more mercy, and God make me thankfull. Thankfull for the one, and thankfull for the other, and ever contented with his will. My pitching is here, and there by his providence, in a faire houſe, or a foule; in a rich living, or a ſmall; in a good countrey, or a bad; in England, or in France: and whereſoever, or howſoever, it is above my merit; and therefore I ſhould be pleaſed, and be thankfull.

Numb. 33.

Chap. 9. 18.

2 The

2 The time is named, to wit; *the fifteenth day*; to let us all know, that even ſo much more deteſtable was that ingratitude, by how much the remembrance of ſo great and wonderfull a deliverance from their enemies was more freſh in memory, being ſo late. And will it not be ſo in us? Therfore, thus would I have us profit by it, even to thinke in the morning of our ſafety by his mercy all the night, and at night of our ſafety all the day: And ſtill ſtill of freſh favours; which unleſſe I be thankfull for, I muſt needs be a great offender, ſeeing it is not poſſible to plead forgetfulneſſe in ſuch freſh and new things: Nay, if it were a fault in theſe Iſraelites to forget or be dull in a matter of fifteene dayes old, how much greater a fault in the morning to forget to be thankfull for the nights mercy laſt before, and but even now ended: but you ſee my drift, follow it further by your owne ſelfe. Surely, ſurely, freſh favours would have freſh remembrances and zealous and hearty thankes for them.

3 Their murmuring is next ſpoken of, and next by us to bee conſidered. A foule and grievous fault ever: but in this people ſo bleſſed with happy experience of care and love, of might and mercy in their All-ſufficient God, more damnable and more odious than in others. Whereupon the Apoſtle giveth them for an example, to all people in all ages to learne to avoid this wickedneſſe, ſaying, *Murmure not as ſome of them murmured, and were deſtroyed of the Deſtroyer. Numbers* 14.36. *for all theſe things came upon them for examples, and were written to admoniſh us, upon whom the ends of the world are come.* The whole courſe of Gods ſacred Scriptures cryeth out of this ſinne in men and women, chiefly profeſſing God. For doe *all things*, ſaith the ſame Apoſtle, *without murmuring and reaſoning.* And S. *Peter, Be ye harbourers one to another without murmurings. The eare of Iealouſie*, ſaith *Wiſedome, heareth all things, and the noiſe of grudgings ſhall not be hid. Therefore beware of murmuring, which profiteth nothing; and refraine your tongue from ſlander: for there is no word ſo ſecret, which ſhall goe for nought, and the mouth that ſpeaketh lyes, ſlayeth the Soule. Cain murmured*, and the Scripture noteth it as his ſinne. Theſe Iſraelites were grievous murmurers, ſometimes for their labour, ſometimes for drinke, ſometimes for fleſh, ſometimes in diſtruſt to obtaine the City ſo ſtrongly walled, ſometimes for feare to be killed of their enemies, ſometimes at Gods Juſtice upon their diſobedient Brethren, ſometimes for want of dainties, as Figges, Pomegranates, Vines, &c. ſometimes for that they were overcloyed with Manna, and for other like cauſes: upon all which the Holy Ghoſt ſetteth a brand of diſlike: and ſo by their ſinne admoniſheth us to beware. *Miriam* murmureth againſt her Brother *Moſes*, the Lords faithfull ſervant, and how fearefully was ſhee ſmitten with a Leproſie? Let this ſmite the heart of every Chriſtian Reader, and make him conſider what may quickly happen to himſelfe, if he be a murmurer. From the Old Teſtament come to the New, and obſerve as much. The *Phariſes murmure at Chriſt his mercy to the poore Publicanes: there is murmuring for good done on the Sabbath day: For not waſhing before meate: that ſuch as came late had a penny as well as thoſe that had borne the heat of the day: that the oyntment was powred upon Chriſt, and not rather ſold and given to the poore*: that the Widdows *were neglected*: and that *Mary doth not helpe Martha*, but *ſit and heare Chriſts words*. But ſtill obſerve how all theſe were ſinfull and grievous to God; and what a diligent record is made of them, and of the ſeverall cauſes; that we might learne and ſee no cauſe to warrant this lewd behaviour. For either all, or moſt of theſe occaſions might have much ſaid in defence of them. And therefore theſe Quotations of Scripture with that of S. *Iude*, ſhort and ſharpe: *Theſe are Murmurers, Complainers, walking after their owne luſts: whoſe mouthes ſpeake proud things, having mens perſons in admiration, becauſe of advantage, &c.* Murmurers and Grudgers, and Complainers, ſuch as mutter, and murmure, and grudge and groane, if all things fall not out to their contentment, ſuch as miſlike their places, and callings, eſtates and conditions, and are angry with God if in all things he pleaſe not their humours. If they be reſtrained of liberty, if they be touched with poverty, if they bee pinched with penury, if they be ſubject to affliction and adverſity, if they bee not in higheſt places, and exalted to greateſt authority, they fret, they fume, they are offended and diſcontented with the Higheſt. These are the greedy Dogges ſpoken of by *David*, which *runne about the City*, and grudge if they be not ſatisfied. *Irenæus* the ancient Father giveth them a fit name (but a foule name) calling them *ora Diaboli*, the Devils mouthes. And the words of *Plato* are as fit, of unbridled mouthes, ſending out injury both to Heaven and Earth. The end of which mouthes *Euripides* by the light he had, could well diſcerne, that it would be miſery and woe, as indeed it will, try who liſt. Circumſtances increaſe this ſinne very much; as *Who murmureth? againſt whom?* and *in what matter? Who murmureth?* A Subject, a Sonne, a Friend, to whom much favour many wayes hath beene ſhewed; a profeſſor of the Goſpell, well acquainted with the Word, and upon whom many eyes are caſt, &c. *Againſt whom?* Againſt Prince, againſt Parents, againſt Friends, to whom obedience, duty, and love, with all the teſtimonies thereof are due, and moſt due; againſt God, whoſe Word is in our hands, and in our mouthes, and whoſe Servants we would gladly be eſteemed. *In whatmatter?* In a ſmall matter, in a trifle; and wherein, or for what, we ought rather give thankes in a matter lawfull, tolerable, good, and no way to be grudged at. Theſe and ſuch like Circumſtances I ſay, make the fault much fouler and greater.

Old

Murmuring.

1 Cor.10.10.

Phil.2.14.

1 Pet.4 9.
Wiſd.1.10, 11.

Gen.4.14.
Exod.5. 21.
Exod.16.25.
Exod.17.3.
Exod.16.
Numb.13.31.
Numb.14.2.
Numb.16.42.
Numb.20,3.
Num.12.1, 10.

Iude, ver.16.

Irenæus Lib. 12. *cap.*12. & 29.
Plato de legibus lib. 2.
Euripid.

Old writers have uttered theſe kindes in theſe words, *Eſt murmuratio contra Deum per diſpli-centiam, contra Prælatum per inobedientiam, & contra proximum per invidentiam:* There is a murmuring againſt God by diſcontentment, againſt our Superiour by diſobedience, and againſt our neighbour by envy. But from what Fountaine floweth all this filthy water which ſo offendeth God, ſo grieveth man, and ſo infecteth the very ayre? Surely either from impatience, or from pride, both bad and very bad fountaines. Of the firſt that was an example in the Acts of the Apoſtles, about the Widowes of the *Gracians:* For not able with patience to endure their conceited griefe, till there might bee declaration made therof, and order taken accordingly, they fell to ſecret carping and biting, unfit for the profeſſors of the Word: and in that heat touched even the Apoſtles themſelves with want of care of the latter, that is a moſt fearfull example in *Numbers*, of proud *Corah* and his Company, whoſe pride, envy, and ambition brought them to ſo ſtrange and dreadfull a death. They grieved that *Moſes* ſhould have ſuch authority, they thought themſelves worthy of ſome of it, and what they thought fit, not what pleaſed him, God muſt doe. Of which kinde of murmurers and enviers S. *Gregory* hath a good ſaying in his *Morals*, *Qui contra ſuprapoſitam ſibi poteſtatem murmurat, liquet, quod illum redarguit, qui eandem poteſtatem dedit:* Who ſo murmureth againſt authority ſet over him, it is manifeſt that he reproveth him who gave the ſame authority. And upon the ſeventh Pſalme, *Murmurantes dicuntur intrare in judicium cum Deo:* Murmurers are ſaid to enter into judgement with God: they are like, ſaith another, to a filthy Swine, who whether hee wake or ſleepe, is ever grunting. *Murmuratores ſimiles ſunt verſantibus in gyrum, donec capite & ſenſibus perturbatis cætera omnia perturbari putant,* Murmurers are like unto ſuch as turne round about till their heads and ſenſes being turned, they imagine all things to turne round. *Sed noli adverſus quemquam murmurare, eſt enim abjectorum:* But be not thou a murmurer againſt any man, for it is a baſe thing, and the quality of a baſe perſon. *Errata propria magis quam aliena reprehendito:* Rather reprove thine owne faults than other mens. *Ediſcat non murmurare, qui mala patitur; etiam ſi ignoret cur mala patitur: per hoc enim quiſquis ſe juſte pati arbitrari poteſt, quia ab illo judicatur, cujus judicia nunquam ſunt injuſta:* And let him that ſuffereth harme not murmure, although he know not the cauſe why he ſuffereth it: becauſe every man may thinke he ſuffereth juſtly, ſeeing he is judged of him, whoſe judgments are never unjuſt: A very *notable ſentence*, if you mark it; not allowing this vice in our hardeſt eſtate, and when we know not any reaſon of it. *Qui in pœnis murmurat, ferientis juſtitiam accuſat:* for he that murmureth at Gods puniſhment, or any iuſt puniſhment, accuſeth the iuſtice of him that puniſheth. But goe we forward. *Felicity* conſiſteth not in things of this life; therefore we ſhould not *murmure* for want of them. *Iob* bleſſeth the name of God in his greateſt affliction, and *murmureth* not. Of the *godly* it is often ſaid, *The praiſe of God is ever in their mouthes:* Then not *murmuring*. *Murmurers* want *Davids* ſtaffe ſo comfortable to him, therefore we ſhould avoid it. No artificer can like that his worke be diſpraiſed of one which hath leſſe skill, or evill will: and ſhall God like to have his *predeſtination*, his *providence*, his *juſtice* and *mercy*, and whatſoever is *holy* and *good*, to be cenſured and grudged at by duſt and aſhes? No, no. The *wiſe mans* counſell is excellent in this behalfe; *Hearken unto me, ye holy children, and bring forth fruit, as the Roſe that is planted by the brookes of the field, And give ye a ſweet ſmell as Incenſe and bring forth flowers as the Lilly.* What is this *ſweet ſmell* that muſt be *given out?* Marke what followeth, *Sing a ſong of praiſe; and bleſſe the Lord in all his workes. Give honour unto his Name, and ſhew forth his praiſe with the ſongs of your lips, and with Harps, ſaying after this manner: All the works of the Lord are exceeding good, and all his Commandements are done in due ſeaſon. None may ſay, what is this? wherefore is that? For at time convenient they ſhall all be ſought out*, &c. Reade the whole place your ſelfe, I pray you: and ſee how farre this is from murmuring and grudging. *Optimum eſt pati quod emendare non potes, & Deum, quo authore cuncta proveniunt, ſine murmuratione comitari:* It is beſt, ſaith *Seneca*, to ſuffer what thou canſt not amend, & to follow God (from whom, as from a Fountaine, all things doe come) without murmuring. *Malus eſt miles qui imperatorem ſequitur gemens:* Hee is a very bad Souldier that followeth his Generall with grumbling. And certainly hee is *as bad a Chriſtian*, that controuleth *God* in his workes; and thinketh this, or that, might be better. Some will have *faire* weather, and ſome will have *foul*: ſome *wet*, and ſome *drie*; ſome *dearth*, and ſome *plenty*: who can repeate mens vaine conceits herein, never caring for others, but for themſelves: and therein alſo mightily deceived, becauſe man indeed is not able to comprehend, what will ever be beſt for him. *Holcot* upon the Booke of *Wiſedome* telleth a tale of an Hermit, that having ſowed pot-hearbs in his Garden, deſired *faire* weather, and *foule* weather, as he judged to be beſt for his hearbs, and ſo had ſtill granted of God according to his requeſt, but not one hearbe came up: whereupon he thought, there was a generall failing in all places of ſuch hearbs, till on a time walking to another Hermit not farre off, he ſaw with him a very excellent crop: Then he told him what he had begged and obtained, touching the weather, and what effect it had. Whereunto the other Hermit anſwered, *Putabas te ſapientiorem Deo, & ipſe oſtendit tibi fatuitatem tuam*, &c. Thou diddeſt thinke thy ſelfe wiſer than God, and hee hath ſhewed thee thy folly. I for my crop never asked any other

Acts. 6. 1.

Pythag.

De zoc. ius.

Iſiodorus.

Iob 1. 21.
Pſal. 70. 4.
Pſal. 33. 1, &c.
Pſal. 135. 21.
Pſa. 23. 4.

Sirach 39. 13, 14, 15, 16, 17.

other weather thã God ſhould pleaſe to ſend. I would this old Hermit might teach many in our daies to be leſſe wiſe in their own conceits cõcerning both weather, and other matters, & to rely more upon Gods merciſull providence and bottomleſſe wiſdome, that he both knoweth what is beſt for mans uſe, and wil accordingly (for his own goodnes) vouchſafe the ſame. Then would there not be ſo many faithleſſe feares and doubts amongſt us as are, much leſſe any opening of our mouthes againſt heaven, as I feare is. But let ſuch remember what *Seneca* writeth of *Ceſar*, who having appointed a great feaſt for his Nobles and friends of all degrees, and it falling out that the day was ſo extreame foule as nothing could be done, being highly diſpleaſed at it, in extreame madneſſe willed all them that had bowes to ſhoot up their arrowes at *Iupiter* in defiance of him, for that foule weather. Which when they accordingly did, their arrowes lighting ſhort of heaven, fell downe upon their owne heads, and hurt a number of them very ſore. Even ſo do our muttering and murmuring words, either for this or that which God ſendeth, not hurt him but wound our ſelves both deeply, and dangerouſly. Another deſire of men is, ever to be in proſperity, and not to taſte of any adverſity; if they do, then they murmure, and then they grudge, ſaying, or thinking, the Lord dealeth hardly. But theſe men forget that if the Phyſitian deſire a mans life and health, he reſtraineth him of many things wiſhed and longed for, and miniſtreth many things unto him bitter and unpleaſant; whereas, if he deſpaire of the parties wel-doing he ſuffereth him to eate & drink what he will. They forget that thoſe cattel which the Graſier putteth into his beſt paſtures and feedeth fat, are uſually appointed for the ſlaughter. They forget that too much rankneſs hurteth the corne, and too much fruit breaketh the trees. They forget that Chriſt gave both a ſop and a dipped ſop to *Iudas*, and yet he was a reprobate; the reſt (being choſen veſſels) had no ſuch thing. A whirle-wind carried *Elias* to heaven, and ſo hath affliction many an one. But the rich Glutton that had all pleaſure in his life time, loſt his pleaſure, and gained woe for ever. It is not good to have our wages too ſoone, but to remember cheerefully, that when the day is ended, then wages will be paid. He that travelleth in the way againſt the Sunne hath the light before him, and the ſhadow behind him: ſo have the wicked proſperity and comfort here, none hereafter. But he that travelleth with the Sun hath the ſhadow before him, and the light after him: ſo have the godly croſſes here and eternall joy after. Murmur not therefore at any wants, neither grieve if others be made rich, and the glory of their houſes encreaſed; for as the ſhadow goeth before, ſo will thy light follow: And as his light is before, ſo will his ſhadow follow moſt aſſuredly. Nothing ſhall he carry with him when he dieth, neither ſhall his pompe follow him. *Qui honoratur in via, in perventione dãnabitur: & quaſi per amœna prata in carcerẽ venit, qui per proſperitatẽ præſentis vitæ ad interitũ tendit. He that is much honored in the way, at the end of his journey, is damned. And as it were through a faire paſture he paſſeth to a priſon, who by the proſperity of this life preſent goeth to deſtruction and confuſion.* Greg. Moral. It is enough (if any counſell may be enough) to baniſh from us all ſinfull murmuring, either at other mens proſperity, or at our owne adverſity: For certainly as your ſelfe would be more carefull of a child of yours that you had done little or nothing for, than of one that was provided for, and had plenty: ſo is the Lord of Heaven (that kind Father above all fathers) moſt carefull of their good, who here in this life have had leaſt, and are indeed yet unprovided for. O beleeve it, they ſhall have a day, and that a ſweet day and a joyfull. Their turne will come, and though others have bin ſerved before them; yet ſhall their portions at laſt be as *Benjamins* was with *Ioſeph*, greater and better than all the reſt. Till then let your want make you as hunger doth the hawk, flie moſt earneſtly at your prey, that is, at heaven, at God, at Chriſt, at the life to come with all his joyes. Pitch your eyes upon it and your heart alſo; flye, and flye ſtrongly to that marke, thinking every day two, till the Lord grant it. If a traveller have but a little money left to bring him home, he travelleth farther in a day than otherwiſe he would: And ſo do you; by your preſent wants, take occaſion to go forward faſter and faſter in a holy courſe, that you may be at home and take your reſt. Away with murmuring and all evill ſpeaking, for a man is known by his ſpeech as metall is by his ring; and no glaſſe ſheweth more plainly the ſpots of your face, than your tongue will ſhew the ſpots of your heart: Let it grieve you to heare others do it: for the Lord is not with them: And as S. *Auguſtine* ſaith, *Non ſunt in te viſcera pietatis, ſi ploras corpus à quo anima, & non animam à qua Deus receſſit:* To be ſory for a body, from which the ſoule is departed, and not for a ſoule from which God is departed, is not piety.

Fooliſh men ſpeake fooliſhly, but our ſpeech ſhould be with a graine of Salt. S. *Auguſtine* noteth it very well, that S. *Iames* doth not ſay, none can tame, but no *man can tame the tongue*, that when it is tamed we might know it to be a worke of God, and not of man. It is walled in with two wals, the lips, and the teeth, to note a double triall that ſhould be taken of our words before we ſpeake; Firſt, whether it be lawfull; ſecondly, whether it be expedient that we meane to ſay. And if both theſe, then ſpeak on and ſpare not, all ſhall be well. But if either of theſe want, then keepe the doore faſt, and let not that little member have his will. The good Abbot ſaw both the good, and the difficulty of this, who being unlearned, & very deſirous to be inſtructed, when he was come to that verſe of the Pſalme (*I ſaid I will look to my wayes, that I offend not in my tongue;*)

tongue;)bade ſtay there, till he had learned that leſſon, which he feared would be both hard and long. But happily I am too long alſo in this point, and therefore I ſhut up with this wiſh, that no tongue may be like that curſed Bay-tree whereon the proverb grew, *Inſana laurus*, the contagious Bay-tree. My meaning is, that no man or woman have a tongue ſo venomous to make murmuring whereſoever it is, as that Bay-tree would make chiding and ſtrife, as long as any jot of it were in ones hand: for you ſee the finne of ſuch a tongue, and let it ſuffice. For as S. *Auguſtine* ſaith, *Deus ubiq; eſt, intra omnia non incluſus, extra omnia non excluſus, ſupra omnia non elatus, infra omnia non depreſſus*. God ſeeth, and God heareth, is every where, and cannot be mocked. But happily you will think, why then doth God ſuffer any murmuring to be? And I pray you remember S. *Gregory* his anſwer, *Permittitur murmuratio & detractio, ut caveatur elatio*, God ſuffereth murmuring and detraction, that it may keepe downe in man pride and arrogancy. Thus much of this matter of murmuring, if not too much, of purpoſe enlarged, becauſe the fault is too generall both in perſons murmuring, and in matters murmured at.

4. But did they all murmure without exception? No: but although the Text make no exception, yet wee may ſafely thinke, the Lord had his number among them that did not murmure at all. Yet foraſmuch as this number was very ſmall, in compariſon of the murmurers, therefore there is no mention made of it, but all in generall are ſaid to murmure. And indeed what are the godly but as wheat hid under a great heape of chaffe, which doth not appeare ſo well, till the chaffe be winnowed and blowne away? It was ſufficient that the Lord well diſcerned both, &c.

5. The words of their murmuring are expreſſed in the third verſ, *Oh* (ſay they) *that we had died by the hand of the Lord in the land of Egypt, when we ſat by the fleſh-pots, when we eate bread our bellies full! for ye have brought us into the wilderneſs to kill this whole company with famine*. Words of ſuch impiety, as I know not how to begin to ſpeak of them. *O impiã & nefandã vocẽ*! O wicked and horrible words! (ſaith a godly Interpreter) O ſinfull and curſed ſpeech! may all that reade it, and taſte of God ſay; eſpecially in this people ſo acquainted with Gods mercy, grace, and power, ſo made famous over the world with miracles wrought for them againſt their enemies. For, what is this which they ſay? but all one as if they had ſaid; we care not for our deliverance out of Ægypt, and from all bondage and cruelty againſt us and our children, we give God no thanks for it, for we were better ſo, and thus; O, that he had let us alone by the fleſh-pots, and come to deliver us when we had ſent for him. Such height of unthankfull contempt, who trembleth not to reade, and ſhaketh not to thinke of in his heart? But let it profit us; for to that end the Lord hath Chronicled it in his Booke.

Firſt then, let it teach us and tell us, yea ſoundly ſettle in us, how quickly theſe ſinfull hearts of ours ſlip from their duties, if once any croſſe lay hold on us, making thoſe mercies and benefits of God vile, and of no account, which at the firſt, when we received them were moſt great in our eyes, moſt welcome and acceptable; wee then ſaying, O, how ſhould we thanke the Lord enough for theſe things! But is this well? Doth the word teach us thus? or doe we our ſelves endure this meaſure to be meaſured to us by thoſe to whom we have been good and kind unto? No, no: And therefore abhor it as moſt odious both to God and man: and looke we at the rule which teacheth us otherwiſe. Great were the favours that *Iob* had received from his God: adverſity commeth, and that (as you know) in a great degree. Doth *Iob* vilifie therefore either in tongue or heart thoſe former favours, and ſay, O, that God had never beſtowed them on mee? No, you know, but holily and vertuouſly he embraceth Gods will, and telleth his repining wife, That *ſince they had in former times received good things from God, ſhould not they alſo receive evill, when it was his pleaſure?* Yes, yes: And therefore ſaith he, *The Lord gave, and the Lord hath taken: and bleſſed be the Name of the Lord*, even in taking as well as giving, and ever for all things that he doth. The Apoſtles of Chriſt were exalted by him to the higheſt dignity in his Church, it was no doubt a great grace unto them and very acceptable, but afterward commeth perſecution, impriſonment, whipping, and many croſſes; Do they then ſay as theſe Iſraelites, (*O, that wee had dyed by the hand of the Lord*! O that we had never beene Apoſtles!) and ſo caſt the mercies of God in his face for the troubles which followed ſuch favour? Not ſo, but *they went away rejoycing, that they were made worthy to ſuffer thoſe for ſo kinde a Lord* as had exalted them to that dignity, and given unto them ſuch graces and places as then they had. Let us looke upon ſuch examples as theſe, and pray to God for ſtrength to follow them.

Act 5.41.

Let us often remember that good counſell of the Wiſe-man, *My Son, if thou wilt come into the ſervice of God, ſtand faſt in righteouſneſſe and feare: And prepare thy ſoule to temptation. Settle thy heart, and be patient: bow down thine eare & receive the words of underſtanding, and ſhrink not away when thou art aſſailed; but wait upon God patiently. Ioyne thy ſelfe unto him, & depart not away, that thou maiſt be encreaſed at the laſt end. Whatſoever commeth unto thee, receive it patiently, & be patiẽt in the change of thine affliction. For as gold and ſilver are tried in the fire, even ſo are men acceptable in the fornace of adverſity*. And ſo forth much more, if you will, reade the place your ſelfe. Forget not what the Apoſtles in the *Acts*, did, and ſaid; *Who confirmed the Diſciples hearts, and exhord*

Sirach. 2.1,2,3, 4,5.

Acts 14.22.

horted them to continue in the faith; affirming that we must through many afflictions enter into the Kingdom of God. There are many such places in Scripture. Away then with those crooked wayes wherein too many do walke: and be taught by these examples what ever to do: The Gospell is welcome to many at the first, and they greatly rejoyce in it; but when either trouble groweth for it, or they are restrained by it from the accustomed sins of swearing, drunkennesse, sensuality, covetousnesse, oppression, usury, and such like; then they wish they had never beene troubled with such preaching, and all Gods mercie is returned to him with great unthankfulnesse, as here it was of these murmuring Israelites. If authority and offices either in Church or Common-wealth be given in Gods goodnesse to some men, they receive them joyfully, and say they are much bound to God for them: But when such things happen as usually follow such places; to wit, trouble and charge, lies and slanders, contumelies and reproches, with great unthankefulnesse, then they turne both tongues and hearts, and wish they never had beene so graced. For matches and mariages, O, what impiety is in many, many times! cursing the parties, and almost cursing God that gave them such a match: when yet at the beginning all was well, and every body pleased. Let all these and all other faulty in like sort looke upon these mumuring Israelites, and be ashamed of such sinne. For man and wife, let them consider but one thing which God hath given them in their owne bodies, and see how it will instruct them; Their two eyes if they goe together and looke both one way, be it upward or downeward, to the right hand or to the left, all is well and comely in the face: but if they be severed and the one eye looke one way, and the other an other, there is a blemish wee all confesse, and it is not well: So man and wife, who as the two eyes are made to looke one way, should never bee severed to goe asunder, to crosse one another, to reproach one another, to shame one another, to breake up house, and depart one from another. Surely the blemish is great, and as many as care either for piety or honesty, will consider of it. Secondly, these words of the Israelites may shew us what is the course of too many men and women in the world another way, even to prefer *the flesh pots of Egypt* before the land of Canaan, and *bellies full of bread* before a *blessed deliverance* out of cruell bondage, that is, earth before heaven, and the joyes of this world before all that can be given when this life is ended. A miserable a monstrous blindnes, yet such as no perswasion will prevaile against, it is so setled & rooted in sinful hearts. Remember what you reade in *Ioh.* 11. when Christ *had raised up* Lazarus *to life again: And many that had seen these things beleeved on him: Then gathered the High Priests a Councel, & said, what shall we do? If we let this man thus alone, all men will beleeve in him,* (now mark) *& the Romans will come & take away both our place, and Nation.* So before *Christ* they prefer their *places*, & for the world, adieu to heaven. Such others were those in the Prophet *Ieremy*, who measured Religion by plenty and scarcity, judging that best which brought most profit, and that worst wherin there was any want; *The word which thou hast spoken* (say they) *to us in the Name of the Lord, we will not heare of thee, But we will doe whatsoever thing goeth out of our owne mouth, as to burne incense to the Queene of heaven, and to poure our drink offerings unto her, as we have done, both we and our Fathers, our Kings and our Princes*, &c. *For then had we plenty of victuals, and were well, and felt no evill. But since we left off to burne incense to the Queene of heaven, and to poure out drink-offerings unto her; wee have had scarcenesse of all things, and have beene consumed by the sword and by famine.* But if you reade the rest of the Chapter, you shall see that the Plagues grew, because they sinned against the Lord, and would not bee ruled by his Word, to worship him, and him onely, according to his Word. Such Arguments made the Heathen against Christians in former times, as witnesseth *Tertullian*, *Cyprian*, and others; attributing all calamities (that happened) to the Christians; because that they worshipped not the Idols of the Heathens: but they answered even as *Ieremy*, that such calamities fell, because *they* (the Heathens) would not forsake their Idols, and embrace Gods true Religion, and so indeed they did. Such words, and even the self-same words use the Papists against us and the Gospell at this day; telling us often and too often (unlesse it were truer) how great plenty was in former times, when Popery swayed, how many egges, forsooth, for a penny, and all this geare, grounding an argument thereupon, that therefore that was truth, and this is falshood, even as Heathenish & Jewish Idolaters did before them. But with *Ieremy* and the godly Fathers, wee truly invert their argument upon them; that their contempt of truth, and foule Idolatry, in despite of truth, provoketh God to many crosses, and will yet provoke him further, if they continue without amendment. And touching their pretended plenty when Popery ruled, we say it is a tale, for as great dearth was then, as since. Touching our owne Countrey, of which I chiefly speake, let them remember what our Chronicles note in *Richard* the first his time, how sharpe a scarcity there was by the space of three or foure yeeres. What a Sommer that was in *Edward* the third his time, called *the deare Sommer*. In *Richard* the second his time, what a dearth, when the people were forced to feed upon fruit to sustaine nature, as that thereby many fell into fluxes, and dyed. How the childrens cryes were so pitifull for the want of food, which their parents had not to give them, as a stony heart could not endure to heare. Of *Henry* the sixt his time, when people were forced to make bread of Fearne rootes.

Mar. 16. 23. 2 Tim. 3. 12.

Ioh. 11. 44, 45, 47, 48.

Tertul. Apologet. 51. Si Tybris exundat, si grando, &c. Cypr. ad Demetrianum.

And (to go no further) of *Acorne* bread in Queene *Maries* time. Were there ſo many eggs a penny, and all cheape, cheape? Yet Popery twayed in blinded hearts too much. No, no, The calamities which have been in places where this *Ignorance* ruled, have been equall or greater, then under the *Goſpell*, ever, as all Stories tell us. Hath *Rome* it ſelfe never been afflicted? Hath the *Pope* himſelfe never been taken priſoner? Have *Romiſh* warres ever proſpered, or *Popiſh* conſpiracies had their wiſhed effects? Bleſſed be the God of heaven for it, they know the contrary. And that *Spaniſh*, *Romiſh* and devilliſh attempt in the yeare 1588. yeeldeth them matter of wiſdome, (if God ſo pleaſe,) and us eternall cauſe of thankeſgiving unto God for it. Ever praiſed from our heart rootes be the glorious name of him that ſo reſpected us. But yet this is not the matter; for if they had ever had plenty, and never ſcarcity, true religion is not meaſured by the belly, by fleſh-pots or great loaves, or any outward proſperity or adverſity, but by the *Rule* which God hath left us of his holy Scriptures: Therefore although we could object unto them the unſpeakable bleſſings of God upon this Land of ours, and thereupon reaſon as *Gamaliel* did; yet doe wee not; but throwing our ſelves downe at his feete who gave them all, we reſt our ſelves upon his word, and ſo both know truth, and hate errour, as in mercy he enableth, leaving *fleſh pots* and all fleſhly reaſons to ſuch doughty diſputers as they are, that ſtand upon ſuch arguments: and to ſtrengthen our hearts againſt this great ſinne here noted in the *Iſraelites*, we looke upon *Demas*, whoſe ſhame liveth in *Gods booke*, for embracing the world, and forſaking *Paul*. We thinke upon that fearefull *cry*, *One droppe of water to coole my tongue.* When all the pleaſures of the world, which either hee had, or can have, could not helpe. And as *Elias* covered his face with his mantle; ſo doe wee hide our eyes from beholding this world and the deceits thereof.

Eſay 8.20.

Reade *Paſils* Tract: *Non adhærendum reb. ſeculariibus.* pag. 436.

We aſſure our ſelves Saint *Hierome* ſaid true: *Difficile, imo impoſſibile eſt, ut præſentibus quis & futuris fruatur bonis, ut hic ventrem, ibi mentem impleat, ut de deliciis tranſeat ad delicias, ut in utroque ſeculo primus ſit, ut & in cœlo & in terra appareat glorioſus:* It is hard, yea it is impoſſible that one ſhould enjoy both preſent and future good things, that *here* he ſhould fill his belly, and *there* his minde; that from pleaſure he ſhould paſſe to pleaſure, that in both worlds hee ſhould be chiefe, and both in earth and heaven appeare glorious. So we leave *the fleſh-pots of Ægypt* to all earthly *Iſraelites*, and beſeech the Lord to bring us to his kingdome, although it be through many tribulations.

Verſe 4.

6. *Then ſaid the Lord to Moſes, behold, I will cauſe bread to raine from heaven to you, and the people ſhall goe out, and gather that which is ſufficient for every day, &c.* O admirable mercy, and bottomleſſe *fountaine* of all comfort and pitty! Will he now raine bread from heaven to theſe ungratefull *murmurers*, who much rather ſhould have been deſtroyed from the face of the earth? Let never *penitent* ſinner then deſpaire of *mercy*, let never troubled ſpirit caſt away comfort. For how can the ſighes of a groaning heart, ſorrowing for ſinne, be neglected of ſo ſweet a God, when ſuch proud offenders finde mercy? Never, never can it be, aſſure your ſelfe. Therefore lay up *this place* in your minde, and feeling your ſelfe grieved either for things *committed*, or *omitted*, be not too much ſhaken, as out of hope, but with faithfull aſſurance ſay cheerfully; O kinde Father, and ſweet God, doe not caſt away thy creature, that cryeth and flyeth unto thy mercy. I am unworthy, full well I know it, but thy goodneſſe hath no bottome, and with joy I remember it; Theſe murmurers and complainers againſt thy mercies thou yet ſhewedſt more mercy unto, and thy poore ſervant ſuing for grace wilt thou cleane reject? No, deare Father, thy nature is not ſo, and therefore by this favour to them, I gather comfort; and beſeech thee to be as thou haſt ever been, my kinde, my gracious, and loving Lord.

Greg. Nazian. calleth theſe workes of God *qui ſupra leges naturæ ac facultatem hominum facit* Δυναμείας Dei Domini potentias: *Quas nos mentis intelligentia nequaquam conſequi poſſumus.*
1 King. 17.4.
2 King. 4.4.
Gen. 47.11.
Mat. 2.11.

7. And can God *raine bread from heaven?* why then we all ſee that albeit the fields ſhould faile, and the whole earth grow barren, yet can the Lord nouriſh his people, and ſend food to all thoſe that truſt in him. It is moſt true, and it is moſt comfortable, leaving no cauſe why we ſhould in any diſtreſſe be caſt downe too much, ſeeing the *Lord* is not tyed to *ordinary meanes*, nor our maintenance to the fruits of the earth. The *Ravens* ſhall both finde meate, and bring meate to *Elias*, if he command: and *a little oyle* ſhall continue running till many veſſels be full, when he ſo pleaſeth. Infinite is *his* power, and infinite are *his* wayes, to comfort them that cleave to him. Lift up your thoughts therefore above the courſe of *Nature*, when you thinke upon God; and although you have neither bread nor money, nor the whole Land any corne; yet paſt *hope* take hold on *hope*, and leave God to himſelfe. *Iacob* was provided for in that extreame *famine*, and *Gold* was brought to *Mary* and *Ioſeph* from farre, when they thought not of it. What the *Lord* will doe, *hee* can doe, and on our parts Faith only is required; that we may ſee his glory and incomprehenſible mercy.

8. But why did not God thus comfort his people before they *murmured?* Surely becauſe he might open unto them the hidden corruption of their nature, and ſo make them ſee, and all poſterity alſo, that not *merit* in them, but *mercy* in him, drew all the favours that were ſhewed to them. And remember ever *this uſe of affliction*, how it is often ſent of *God* to diſcover *us*, not unto *him* who knoweth us well, but *to our ſelves*, who dote upon our worth, and thinke wee

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are farre otherwiſe than we are;yea,and to the world alſo,which many times is deceived by our golden ſhew. Stand wee therefore alwaies upon our watch, when the croſſe knocketh at our doores, and know there is a ſpy entred,and a very tel-tale; he will looke into us,draw out from us what is within; our faire lookes ſhall not deceive him: but as we are he will make us ſhew, that we may be knowne. How *Iob* and his wife differ he will diſcribe: *Sarahs* infirmity, and *Zipporahs* waſpiſhneſſe againſt their good husbands he will open; and in one word, he will tell all. Pray we therefore with *David* ever, *O let my heart be ſound in thy ſtatutes, that I be not aſhamed.* Sound without gloſing, faining and halting; ſound without grudging and inward complaining; that from ſoundneſſe within may flow holineſſe without, even patient comfort in Gods will,and ſo no ſhame grow, where no ſhameleſſe thing is done, &c. The Lord grant it us ever, *Amen.* The words in the 8.verſe,(*your murmurings are not againſt us,but againſt the Lord*) notably may feare us from abuſing of Gods Miniſters: and conferre with them the words in *Samuel*, *They have not caſt thee away, but they have caſt me away:* And the words in the Goſpell, *He that deſpiſeth you, deſpiſeth me.*

Iob.2.9,10.
Gen.16.5.
Exod.4.25.

Verſe 8.

1 Sam.8 7.
Luk.10.16.

The Second part.

IN the morning the dew lay round about the hoaſt: And when the dew that was fallen was aſcended, behold,a ſmall round thing was upon the face of the Wilderneſs.ſmal as the hoare froſt on the earth. And when the children of Iſrael ſaw it,they ſaid one to another, it is Man, *for they wiſt not what it was. And* Moſes *ſaid unto them, This is the bread which the Lord hath given you to eate.* Here is alſo mention made of *Quailes*,verſ.13. but we will reſpite that for another place, and conſider now only of *Manna*, wherein we may obſerve many profitable and comfortable things.

Verſe 13,14 15.

1 Concerning the *Name*, it is ſomewhat obſcure, as it lyeth in our *Engliſh*; *They ſaid it was* Manna, *for they wiſt not what it was.* But the *Hebrew* maketh it very plaine, wherein it is thus: *They ſaid this is Man*,that is, as your Marginall note hath, a *part*, a *portion*, a *gift*, or *meat prepared, for they wiſt not what it was* on the ſudden, and at firſt ſight, but *a thing given or prepared* for them,*that* they knew it was. Or (which for my part I like better.) They ſaid *Mah hu*, or *Man hu*, *What is this?* for they knew not what it was.

Datum. Paratum. Quid eſt hoc?

2 Concerning *the manner of the comming of it*, ſome queſtion is made, whether it was *naturall* or *miraculous?* They that would have it *naturall*, tell us of the *Manna* of *Arabia*, which is ſold in our *Apothecaries* ſhops, and ſay that out of the earth there iſſueth and commeth *dulcis halitus*, a certaine ſweet vapour, which being drawne up by the heat of the Sunne, is purged from his groſſe earthlineſſe, and made more pure and ſweet, then with the cold of the night is hardened,and before morning falleth downe againe upon the earth like dew,or the hoare froſt, and ſo is gathered, dried and kept, as medicinable for mans body. They ſay that it is ſmall and white, ſo was this; That falleth downe with the dew,ſo did this; both of them ſweet, even as the hony, and haply the ſubſtance of both, one, &c. But what of all this? Therefore ſhall it follow, that this was not given *miraculouſly* to the *Iſraelites?* nothing leſſe. For as they were *like* in ſome things, ſo were they alſo *unlike*. This *Manna* in the ſhops is not ſo ſweet as *this*, given here, was: it melteth not away with the Sunne as this did, neither is it ſo hard, that it needeth to be brayed in a morter, or ground on a mill, as this was, to make bread of it. This *Manna* came not before a certaine time and houre, appointed by God, and foretold by *Moſes*, no change of the ayre, and alteration of the weather hindered the comming of this *Manna*, but in Summer, in Winter, in Froſt, in Raine, ſtill it kept his courſe: and fell downe every night againſt the morning, for the ſpace of forty yeares together. The abundance of it was above any naturall courſe, even inough to ſuffice for ſixe hundred thouſand men, beſide women and children,ſo long. The ſixth day it was doubled to them, that they might gather both for that day and the next, which was the Sabbath:and to reſt upon the Sabbath: a very plaine token that all was not naturall. If upon any day they gathered more than their limited proportion, it putrified and rotted, wormes grew in it, and it ſavoured ill. But on the ſixt day when they gathered double, it did not ſo, but was very ſweet and good,till the next day: yea a pot of it was kept in the Arke,ſweet and good,long,which would not have beene ſo,if all had beene naturall. Againe, whereſoever the Iſraelites were,it followed them:and was about their tents,not in other fields and places remote from them. Now,they that write of the Arabian *Manna* ſold in ſhops, ſay it ſpringeth not out of all earth, and by name, not out of deſert places,but out of ſome certaine places onely in Arabia,as we ſee in other matters,ſome kind of earth yeeldeth a ſweeter,a fatter,and better ſap than other earth doth. But this *Manna* followeth the Iſraelites, whatſoever the earth was: and by name in the wilderneſſe and deſert. No way therefore was this *Manna* altogether naturall. Laſtly,when they came into the land of Canaan,which was a more excellent earth,preſently it failed and came no more. A great miraculous worke therefore of God this *Manna* thus given from Heaven was, and ſo to be eſteemed, that God may have his due glory, and we ſuch comfort and inſtruction as wil flow from it. A taſt whereof in this that followeth you may take.

The third part.

1 THey are commanded *to go forth every morning to gather this Manna.* and to make them bread of it: which teacheth us thus much, that as God doth ſomething for his part toward the nouriſhing and maintaining of us, ſo will he have us likewiſe againe to do ſomething for our parts. He will give *Manna* in his mercy and goodneſſe, but we muſt *goe out and gather it:* That is, he will *provide* meat, money, cloath, and all worldly matters for us, as ſhall be good for us, but wee muſt *labour* in ſome honeſt and lawfull vocation, and ſo come by theſe things; Idleneſſe he will not foſter nor abide in any man. Corne he will give to the Husbandman, but (conditionally) that he plow and ſowe. Riches he will give to the Merchant, but ſo that hee goe to ſea and take paines. Whereupon the Heathens did ſay, *Dij omnia vendunt laboribus*, the gods ſell all things for labour. And for the Scripture, it is plentifull in this point, as hath beene ſhewed elſe-where. Man in his Innocency was appointed *to dreſſe the Garden*, and not ſuffered to be idle. Againe, every man here was appointed *to gather Manna*; which needed not, if God had liked of ingroſſers, to take up all into a few hands, and then to deliver out to others as they pleaſe: but follow this Note farther your ſelfe, and be bettered by it.

2 *How much* might every one gather? even *ſo much* ſaith the Text, *as is ſufficient for every day*, verſe 4. that is, they ſhall provide for *the day and no more.* Wherein note how carefull the Lord is to have men depend upon his *providence*, with cheerfull hope in his goodnes, and not wretchedly and deſpairfully to mucker up what ſhall never do them good, nor any peradventure that they purpoſe it for. Thus is the prayer which our Saviour taught us, *Our daily bread give us for the day.* And from diſtruſtfull feare the whole Scripture driveth us in every place. He that feedeth the *Sparrow*, ſo ſmall in price, and heareth the *yong Ravens that call upon him, He that openeth his hand and filleth all things living with plenteouſnes*, will *He* either forſake or forget man or woman truſting in *him?* No; it is a helliſh thought, and away with it for ever out of your heart, *The life is farre more worth than meat; and the body than any raiment. We are much better than any fowles, and yet the Lord feedeth them, when they neither ſowe, nor reape, nor carry into any barnes.* Could not God *here* have bidden them gather for many dayes, if hee had would, and lay up in ſtore *for a deare yeere*, as we uſe to ſpeake? yet he would not, but tieth them to a *daies foode*, and for the *next day* to depend upon *him.* He failed them no day, nor ever faileth us if we beleeve. Caſt your care then cheerefully upon him, and cleave faſt unto him, you ſhall ſee his Mercy, you ſhall ſee his Truth, you ſhall ſee your Comfort. If the earth yeeld neither corne, nor graſſe, and that for forty yeeres together: yet can he nouriſh you and yours *with bread from Heaven*, and dainty fleſh of Quailes at his pleaſure. *The hard Rocke or the dry tooth* ſhall yeeld drinke for your thirſt, at his will. *Elias* had bread and meat brought him by the wild Raven: And *the little meale and oyle in the Cruze* waſteth not till the dearth was paſt, and ſo forth as you heard before. Theſe Iſraelites garments were not worne, nor the ſhooes of their feet torne in ſo many yeeres: who then will diſtruſt ſuch a God? He can do what he will doe: and he will do what is beſt, be ever aſſured with joy. Many a time hath the poore woman had no bread in the morning for her children, and before night, both bread and money. Goe farther your ſelfe, for this meditation is moſt ſweet. That man liveth not, or ever ſhall, who cleaving to God, hath been forſaken by him.

Luk. 11. 3.

Verſe 16. 3 *For the day* then, how much might they gather? without ſtint? No. The Text ſaith, *an Omer for a man according to the number of the perſons:* this was the ſtint. Every man was to take for them in his Tent. This Omer was about a pottle of our meaſure. Marke how the Lord alloweth a ſufficiency, and utterly diſliketh all needleſſe ſuperfluity. Our wanton wils he will not follow: but our juſt need he will ſupply. Would we learne this bleſſed meane in all our courſes, God would joy in it, and the child unborne be the better for it. Our houſes and land would tarry with us, and deſcend from us to them wee love, our Tenants ſhould taſte of better bargaines, and live and die at our feet, the poore would ſend a ſhreeking cry to the eares of God, for mercy and goodneſſe to be poured upon us for our releeving of them. The Commonwealth ſhould finde us furniſhed, either to defend, or offend upon occaſion; and in one word, both Heaven and Earth bee glad of it. O, why then ſhould not our Omer content vs *for the day?* God is wiſe that made this Law, and who ever followed his wiſedome and repented? You ſee the Note, and to a feeling heart I need not amplifie it any farther.

Verſe 21. 4 But might they gather this pottle of *Manna* any time of the day? No. It was to be gathered *in the morning: for when the heate of the Sun came, it was melted.* So God would teach them, to take time whileſt time ſerved: And it may well admoniſh us to do the like. We have a Morning, and we have an Evening. Our able youth and good health is our morning: our feeble Age and ſicke eſtate is our evening. Spend not the firſt vainly, and you ſhall not want in the laſt uncomfortably. God is good, and giveth us a gathering time, he looketh we ſhould uſe it as he intendeth, that is, *in the morning to go forth to our labour*, honeſtly and truly to live in a lawfull vocation,

vocation, to doe what we are called to faithfully and carefully. So ſhall we eate the fruit of our labours, when the evening of age and ſickneſſe commeth, and all ſhall bee well. But a careleſſe youth, and an evill ſpent health will make a wanting age, & an helpleſſe ſickneſſe. Gods bleſſings are not at our election to have them when we will; but when we ſeeke, when he bids, we ſhall finde. His *Manna* is ready if wee come in time, and if wee linger till wee liſt, he hath his Sunne to melt it away, and it is gone. O, take time then, and be ruled by God: youth and health you ſee is a bleſſed time. In the Booke of *Wiſedome* ſee another uſe of this time of this day, and ever remember it, namely, *That it might be knowne, how we ought to prevent the Sunne riſing, to give thankes unto God, and to ſalute him before the day ſpring. For the hope of the unthankefull ſhall melt as the Winter Ice, and flow away as unprofitable waters.* Let us doe thus then, and bee moſt aſſured that ſuch morning ſacrifice ſhall be no leſſe profitable unto us, than pleaſing to him. Wiſ. 16. 28, 29.

5 And did they juſt gather their meaſure, and no more, every man? No, the Text ſaith, *Some gathered more, and ſome leſſe, yet when they did meaſure it with an Omer, hee that had gathered much, had nothing over, and he that had gathered little, had no lacke, &c.* By which miracle the Lord would both reſtraine the greedy Scrapers of this world, that are never ſatisfied, and comfort his owne choſen that have not ſuch heapes. For what hath the greateſt raker that lives amongſt us at this day, touching himſelfe, but his living? and hath not the pooreſt man by his little as much? yes aſſuredly, wee ſee it daily. Nay, we ſee more, namely, that this little little, which the poore man hath, yeeldeth him often a more healthy life, and a merrier minde, ſounder ſleepe, and quieter thoughts, than that great abundance which the greedy gatherer hath gotten. *Daniel* with his thinne fare of pulſe and water, looketh as well or better than they that feed upon the Kings allowance, ſuch a mighty God every way is our God. And why then ſhould our deſire to have, be ſo exorbitant? or our hearts ſo dejected, if we have but little? God will make my little ſtretch to an Omer, that is, to enough, and his much ſhall be no more, doe what he can. O minde minde, then be content; Looke upon thy God, and feare nothing: he is the ſame, hee is no Changeling, &c. *Verſ.* 17, 18.

6 Did they reſerve nothing of all their gatherings till the morning? your Chapter goeth on, and ſaith, *Let no man reſerve thereof till the Morning. Notwithſtanding they obeyed not Moſes, but ſome of them reſerved of it till the morning, and it was full of Wormes, and ſtanke; therefore Moſes was very angry with them.* See ever in the world ſome diſobedient and diſtruſtfull wretches, let all the Preachers in the world (were they as good as *Moſes*) ſay and doe what they can; they will rake, they will ſcrape, they will hoord and mucker up: their wicked *Mammon* is their god, and their Cheſt their hope in time of need. But what became of *Manna* it ſelfe, when it was kept contrary to Gods liking? Wormes bred in it, as you ſee; it ſtanke, and no wayes ſerved to their uſe that ſo diſobediently had laid it up: Even ſo, ſo ſhall it ever be with this crue, let them make their reckoning of it, and reſt aſſured, *Ill gotten goods ſhall not proſper, nor the third heire be the better for them.* Our eyes daily ſee what may teach our hearts, if God bee within us: and this notable place of rotting *Manna* would never be forgtten. *Verſ.* 19, 20.

7 *Yet the ſixth day they reſerved, and it corrupted not.* Very true, and let it never goe out of minde whileſt thou live. For upon the *ſixth day* they were commanded *to gather both for that day, and the day following,* (*verſe* 5.) which *was the ſeventh day, and the Sabbath*: to the end they might reſt upon the Sabbath: *and not goe out to gather, and it corrupted not.* No more ſhall any goods you get and gather with the will and good liking, and by the commandement of the Almighty God, that is, truely, lawfully, and with a good conſcience, but the Lord ſhall bleſſe that basket, and that ſtore to you whileſt you live, and to yours when you are gone: and though it be but little, yet he ſhall make it ſufficient to ſuſtaine your ſelfe, to bring up your Children, and to doe what they which have thrice as much as you, comming in, cannot doe. Your Children againe after you, maintained with that which you have well gotten, ſhall proſper either in learning or trade, ſo that they ſhall come to great places often, and to be great men: to carry ſuch Offices of credit as are in the Countrey or Towne where they dwell, and leave Gods mercies againe to their children after them, to a thouſand generations loving and fearing Gods Holy Name, and keeping his Commandements; when the quite contrary ſhall come to paſſe with the goods ill gotten, as you have ſeene. *Verſ.* 24.

8 Forget not to marke here alſo the great care that God hath of his Sabbath, that it bee kept Holy according to his appointment, when hee will not ſuffer theſe Iſraelites to gather ſo much as his *Manna* for their food upon the Sabbath day, but appointeth them to doe it the day before. May not a good ſoule thus reaſon then with himſelfe, or her ſelfe? Good Lord, what doe I upon the Sabbath day? This people of his, might not gather *Manna*, and may I ſafely gad to Faires and Markets, to dancings and drinkings, to Wakes and wantonneſſe, to Beare-baytings, and Bul-baytings, with ſuch like wicked prophanations of the Lords Day? May I be abſent from the Church, where Gods people are *gathered together in his Name, and hee in the middeſt of them*, walking about by cloſes and grounds, ſending my ſervants and cattle to townes with corne which I have ſold before, becauſe I will not ſpare them on the weeke dayes, and ſo forth?

Are

Are theſe works for the Sabbath, Is this *to keepe holy the Sabbath day?* Can I anſwer this to my God that giveth me ſix daies for my ſelfe, and taketh but one day to himſelf of which I rob him alſo? No, no aſſuredly I ſhall not be able to endure his wrath, for theſe things one day; and therefore I will leave them, and regard hereafter his Holy Sabbath better than I have done. Yes aſſuredly this is a ſound and a bleſſed Reaſon: and therefore I pray God to ſet in our hearts, ſince now a daies there is ſo much offending this way.

9 When came this *Manna* from Heaven, in the day, or in the night? In the night, when the dew fell downe, this heavenly bread fell with it, and in the morning as hath beene noted (verſe 14.) *When the dew aſcended, this lay all ſcattered upon the earth to be gathered till the heat of the Sunne melted it away* (verſe 21.) What a ſweet note do I ſee here? namely, that when his children ſleepe and are at reſt, Gods providence for them ſleepeth not, but worketh and giveth things for their uſe, and for their comfort, for their health, for their life, and for their advancement unto honour. Groweth not the graſſe when we ſleepe, and the beſt hearbs for our health and uſe? Come not the ſweet ſhowers when we ſleepe that make the Husbandman rejoyce and ſing? *Peter* was aſleepe in priſon, the next day to ſuffer death by cruell tyranny, watched and warded, and bound with chaines: neither was there any helpe in mans eyes for him, onely the little floek of Gods children (gathered together in the houſe of a religious woman) prayed for him; but the providence of God was not aſleepe, which watched over him and his life, and ſent his Angell to deliver him in ſuch miraculous manner as you read of; ever and ever leaving us a Teſtimony of his care, love, mercy, and power as ſhall be good for us, the ſweetneſſe whereof I am not able to reach unto: but cry with the Prophet from my heart, *O bleſſed, bleſſed is the man that hath the Lord for his God! it is better to truſt in him, than in all the Princes of the world: And if he be on our ſide, we need not care what man can do againſt us.*

Acts 12,7,8.

Such another example is that of King *Aſſuerus*, not able to ſleepe, but calling for the Chronicles, and hitting upon the place where *Mordecai* his loyalty and faithfull ſervice was mentioned, thereby enquiring what had beene done for him, and ſo exalting him to great honour. Poore *Mordochem* was aſleepe when this was done, and little thought of ſuch a matter; but his ſweet and gracious God was not aſleepe you ſee, ſending from Heaven his *Manna*, that is, his comfortable mercy to his childs honor, and his whole Churches good by his advancement. Shall we ever then fall from this God by diſtruſtfull feare, that thus careth for his when they be on ſleepe? Lord, Lord give us the uſe of theſe things, and ſtrengthen our meditation to an immoveable faith, and ſtrong comfort in thee evermore.

Eccleſ. 2. 11.

Conſider the old generation of men, ſaith the wiſe *Sirach, and marke them well: was there ever any confounded that put his truſt in the Lord? Did ever any continue in his feare, and was forſaken? or ever any call upon him, and was deſpiſed?* No, no, no, no. And therefore lay it up in your heart and marke the Scriptures. If we beleeve that he hath made our bodies; ſhall we not alſo beleeve that he will provide for them, ſeeing the creation is greater than the preſervation? Hath he care over the wicked to do them good, and will he not much more rejoyce to do his children good? Did the Lord love us when we were his enemies? and will he leave us ſuccourleſſe when wee are reconciled to him, in ſo deare a price as his owne Sonnes precious blood? O, if he did us good, when he might have puniſhed us for our ſins; will not he now do us good, when through his grace we hate ſin, in ſome meaſure ſanctified by his holy Spirit? He will, he will, and never feare therefore, but cleave faſt.

Mat. 6. 25.
Pſal. 139. 17.

Thinke with your ſelfe, how the Fathers before the floud eating nothing but hearbs, yet lived ſome ſeven hundred, ſome eight hundred, and ſome nine hundred yeeres; and know by it that man liveth, not by theſe meanes, but if neither, graſſe, nor corne, nor any uſuall foode now amongſt us were in the earth, yet could God preſerve us and keepe us both alive, and in health, and in good liking. But much more now by fleſh and fiſh, and his other good bleſſings can hee do it. *Moſes* and *Elias* lived forty dayes without meate: and the Iſraelites walked (as I noted) forty yeeres in the wilderneſſe with the ſame apparell not waxen old. By which and many ſuch things moe in the Scriptures, you ſee that the bleſſing of God is all in all; and that theſe earthly meanes are but things given of God for our uſe, which yet he can want when he will, and notwithſtanding preſerve us. Up with your heart then, how hard ſoever the world goeth with you, and fixe both heart and eyes upon God, beleeve his Scriptures and read them for your comfort, all ſhall be well, aſſure your ſelfe, in his time.

Exod. 34. 8.
1 Kings 19. 8.
Deut. 2. 7.

10. The Lord by *Moſes commanded a pot of this Manna to be kept in the Arke for a remembrance ever of this great miracle,* and ſo it was; which very notably may teach us, ever to bee careful to keep in minde the gracious favours of our good God ſhewed unto us, and not to ſuffer them to be forgotten. The Scripture often layeth this point before our eyes, if you remember. As in *Deut. Take heed to thy ſelf, & keep thy ſoule diligently, that thou forget not the things which thine eyes have ſeen, and that they depart not out of thine heart all the dayes of thy life: but teach them thy ſonnes, and thy ſonnes ſonnes.* So in the 6. Chapter againe. *Theſe words which I command thee this day, ſhall bee in thine heart. And thou ſhalt rehearſe them continually unto thy children, and*

Verſe 32,33.

Deut. 4. 9.
Deut. 6. 6,7,8,9

and ſhalt talke of them when thou tarieſt in thine houſe, and as thou walkeſt by the way, and when thou lyeſt downe, and when thou riſeſt up. And thou ſhalt binde them for a ſigne upon thy hand, and they ſhall be as frontlets betweene thine eyes. Alſo thou ſhalt write them upon the poſtes of thine houſe, and upon the gates, &c. When they paſſed over *Iordan* on dry land, preſently *twelve ſtones* were ſet up for *a remembrance. David* in his Pſal. *Praiſe the Lord ô my ſoul, and* forget *not*, forget *not* all his *benefits*. So the *Fathers* have many good *ſayings* to this end. As Saint *Gregory*. *So much ſhall thy Soul finde more ſweet reſt in* Heaven, *by how much thou giveſt thy minde leſſe reſt in this world from the continuall remembrance of God and his Works.* If thy Corne lay in a low moiſt and dankiſh vault, where it might putrifie and corrupt: Wouldeſt thou not ſpeedily and carefully raiſe it up to a higher and ſweeter place, that ſo it might continue ſweet? Why then doeſt thou ſuffer thy *Minde* to lie ſo low among the rotten things of this *World*, that alſo will corrupt it with a grievous corruption, and doeſt not ſpeedily and carefully alſo raiſe it up to a ſweet remembrance of *Gods favours* and great works for thee, for thy Neighbours, for thy Countrey, for his Church and Children in all ages? *Here, here,* is the ſweet being of the minde, and not *below*. Againe, marke how the *eyes of thy body* (if they be in a ſmoakie place) are vexed and grieved with that foule ſmoake, and ſhed out their teares to be delivered there-hence, *So* think of the *light of thy minde*, that with vile things it is much offended, but with remembrance of good things much pleaſed and bettered. Ever therefore let it have his comfort: and looke upon *that pot of Manna which God hath given thee from heaven*, that is, upon his mercies and favours vouchſafed unto thee many wayes in thy life time, which to thee are the teſtimonies of his *love* and gracious *providence*, as this *Manna* here was to the *Iſraelites*. *Another* ſaith, will the yong lambe be drawn from her dam, or the yong kid, the yong calfe, the yong chickens, and ſuch like? will they not ſtill keepe with their kinde, not ſtray away farre, but runne to the damme againe? So certainly ſhould our minds not ſtray from *God*, and the thankfull remembrance of his mercies: but ever keepe *here*, and tarry *here*, and joy *here*, as in our ſweet and quiet comfort. A good carefull *ſervant* is ſtill in his *Maſters* eye, and cannot abide to be farre off. *No more* can the *ſervant of God* aſſuredly be pleaſed in the forgetfulneſſe of his *God* and his great works. *The fire of the Altar went not out either by night or by day: No more* ſhould the *fire* within you, that is, the heat of thankfull feeling & due remembrance of grace received from a ſweet God. *The Prieſts did bring wood to that fire upon the Altar, and ſtill nouriſh it, that it might ever burne*: So will the zealous *Preacher* to thy inward *Soul* give a holy *heate* continually, and keep in that bleſſed *fire of love*, of *zeale*, of *thankefulneſſe*, and ſo forth to Almighty God, if thou diligently frequent his company and heare his words. For the Lord hath appointed him to this end, to keepe this *fire* within his people, and *his ordinance* ſhall not be in vaine, unleſſe the fault be yours. What a heat will the fire give to the coldeſt water, if it be ſet to it? But remove the ſame water from the fire againe, and it returneth to his former coldneſſe: *So, ſo* it is in the matter we ſpeake of, and forget it not. The preſerved fruit that is boyled in ſugar loſeth his owne tartneſſe, and taketh a ſweeter taſte from the ſugar, that all men may know where it hath been: And *even ſo* aſſuredly will a minde much meditating on Gods benefits, and (to the end it may the better do it) much frequenting the *reading* and *hearing* of the *Word*, taſte moſt ſweetly both with God and Man. Wherefore follow this advice of *Scripture* and *Fathers*, and learne *by this reſerving of Manna for a remembrance*, what an acceptable thing to God, and what a fit duty for his ſervant *this careſull remembrance* of his works is.

Ioſhua 4 21. Pſal. 103. 2.

11. Now as by this *figure* of *the kept Manna*, men were taught to remember all Gods mercies in generall: So in particular it did lay before the Iſraelites the promiſed ſeed *Chriſt Ieſus*, of whom it was a very notable *type*, and therefore may likewiſe teach us, as to remember all Gods mercies, ſo (by name) this great mercy above all, the gift of his bleſſed Sonne our *Saviour* for us. The *type* is reſembled by learned men in this ſort. *Firſt, Manna* came downe from heaven, ſo did *Chriſt* as touching his deity. *Secondly, Manna* ſignifieth *a gift, or a thing prepared*: ſo was *Chriſt given and prepared* by the love of God, without all merit or cauſe in us. *Thirdly, Manna* was but a ſmall and contemptible thing to looke on; ſo was *Chriſt* little regarded of earthly minded worldlings, but as the Prophet notably declareth, *much deſpiſed and ſet at nought. Manna* was round, which is the perfecteſt figure, and ſo was Chriſt a perfect Saviour to all that ever beleeved in him. *Manna* was *white*, the colour of *innocency*, and our *Saviour Chriſt* without ſpot or blot of any ſinne. *Manna* was *ſweet* and like the hony, ſo is Chriſt ſweeter than any hony to all that taſte him by a true *Faith*. *Manna* was *bruiſed and beaten* in morters and mils, *Chriſt* was *tormented* for our ſinnes with many torments. *All* were commanded to gather *Manna*, and *all that travell and are heavy laden*, are commanded to *come* and take hold of *Chriſt*. *Manna* continued till they came into the *Land of promiſe*, and then ceaſed. *Chriſt* ſhall be *with us to the end of the world, ſhall ſubdue all things under his feete*, and then *himſelfe be ſubject to God, deliver up the Kingdome to him, that God may be all in all*. Thus notably you ſee was *Chriſt* fore-ſhadowed in this *Manna*. The *Iſraelites* might not forget the ſhadow, and may we forget the ſubſtance and thing it ſelfe? No, no: And therefore well prayed the old Father, *Da Domine ut ſicut verbum caro*

Iohn 6.41. *Datum, paratum*, Donum, *non debitum. Beneficium largientis, non præmium accipientis.* Eſay 53.3.

Mat.11.28. Mat.28 20. 1 Cor.15.24, 27, 28.

caro factum est, sic cor meum fiet carneum: Lord grant that as the Word became flesh, so my heart may be also fleshy, and not stony. *Majesty* humbled it selfe, and shall *misery* exalt it selfe? Remember often, and remember ever this *sweet Manna, Puer natus, Filius datus:* A Child is borne,
Esay 9. 6. a Sonne is given. Datus *ex divinitate*, Natus *ex Virgine*. Natus, *qui sentiret occasum*. Datus *qui nesciret exordium*. Natus, *qui matre junior*. Datus *qui non pater senior*. Natus, *qui moreretur:* Datus, *ex quo vita nasceretur. Sic qui erat*. Datus; *qui non erat*, Natus. *Given* in regard of his *Deitie*. *Borne*, in regard of his humanity. *Borne*, who should have an end. *Given*, who had no beginning. *Borne*, who was yonger than his Mother. *Given*, who was as old as his Father. *Borne*, who should die. *Given*, from whom life should spring. So he that was, was *Given*, and he that
Iohn 14.6. was not, was *Borne*. *Ambulare vis? Ego sum via: falli non vis? Ego sum veritas: mori non vis? Ego sum vita. Hoc dicit tibi* Salvator tuus, *non est quo eas, nisi ad me; non est qua eas, nisi per me. Surge homo*, via *venit ad te:* Wilt thou walke? I am the way: Wilt not thou be deceived? I am the truth; wilt thou not die? I am the life. This saith thy *Saviour* to thee, There is none to go unto, but to *mee*; there is none by whom thou mayest go, but by *mee*. Arise O man, the *way* commeth unto thee. Thus remember (I say) againe this blessed *Manna*, and let thus much suffice of this Chapter.

CHAP. XVII.

The generall heads of this Chapter are two.

{ *A bitter contention for want of water.*
{ *A warre with* Abimelech.

Verse 1. COncerning the *first*, thus we may profit: in the wildernesse of *Sinne* they complaine of *famine*, and wish for the *flesh-pots* of Ægypt againe, and for their bellies full of bread; thence they remove and come to *Rephidim*, where they as bitterly complaine for want of water. So to an earthly minde that will not looke at *God*, every place ministreth some discontentment, when a heart grounded in piety, taketh all well that God sendeth: and learneth as well to want, as to
Phil. 4. 12. abound. Againe, even to the godly, such, as many of these *Israelites* were (for we may not understand that all were guilty of these *murmurings*, but a great sort, or the greater sort) one *crosse* succeedeth another, that still our life may be a true *warfare*, and no heaven made of earth. *A man*
Iob 14. 1. *borne of a woman* (saith holy *Iob*) *hath but a short time to live, and is full of trouble:* full of *trouble* I say againe, and we must marke it, so shall we grow to the Apostles resolution, *desiring to be*
Philip. 1 23. *loosed, and to be with Christ, which is best of all.* For never shall we have permanent comfort till
Revel. 22. 20. *that day* come, but still a mixture, and an unequall mixture, more of the *sowre* than of the *sweet*; more of the *woe* than of the *weale*, that we may cry heartily, *Come Lord Iesus, come quickly.*

Verse 2. 2 When they are pinched with this *want of water*, what do they? Not crie unto *God*, but flie upon *Moses* with an unfitting speech, saying; *Give us water that we may drinke;* as though *Moses* were *God* to create fountaines and springs. Thus doth corrupt man, possessed with impatiencie, take a wrong course, leave *God*, and run to *Man*, and then speake according to his
Gen. 30. 1. rage, without due and right consideration of *mans* abilitie and power. A like speech had good *Rachel* to her husband *Iacob*, when impatiency had caught her, *Give me children:* To whom *Iacob* answered, not without griefe, *Am I God?* &c. Let us therefore, in all our wants, set our faces the right way, and looke to Heaven, not to Earth; to God, not to Man: For there is the
Mat. 7. 7. treasury and the bottomlesse store-house of all comforts: *Aske* there, *seeke* there, *knock* there, and you have a *promise:* Runne to creatures, and you have none. Againe, *Moses* was the *Magistrate* set over them by *God*, and therefore an high offence to contend with *him*, to be troublesome to *him*, and to grieve *him*. Such *malecontents* are odious to God, and their ends, if they continue in their faults, ever foule. *Moses* was further a meeke Governour and most milde, the
Numb. 12. 3. Scripture saith of him, that *he was the meekest man alive:* He had delivered them from a bloody bondage, and beene *Gods* instrument of many benefits and comforts. The more therefore was their fault a great deale, the better and sweeter his government was to them. Let it teach as many, as have the like blessing, to avoid the like sinne, and to be thankfull both to God, and his meanes. It is registred for a praise ever to endure, and the remembrance of it God will not have
2 Sam. 20. 1. &c. put out, that when a *rebellious spirit* made a commotion against *David* the Lords annointed, and the men of *Israel* foolishly and wickedly followed him, and forsooke their King, yet the men of *Iuda* would not do it, but as the Text saith, *They clave fast unto their King:* to their *good King*, their *religious* King, their *naturall* Prince, their *loving* Lord and Governour, annointed and set over them by a *mightie God*. No charmes would they hearken unto against *him*, but *clave fast unto him*, and I say againe, the praise of it shall *never* dye.

3 They are said also *to tempt the Lord*; A further degree of sinne in them: Which all men doe,

doe, when they doubt of his power, his will, and his truth, when they take upon them to prescribe wayes and meanes how they will be helped: and do not patiently expect his comfort by such wayes and meanes, and in such time as to him shall seeme good. That thus they tempted him, the seventh verse sheweth, where they say, *Is the Lord among us?* making that a Question which was so manifest, unlesse they might have what they would, and when they would, and as they would. Had ever people greater testimonies of Gods presence among them, then they? Did not they even at this time receive *every morning* a token of it, when they gathered *Manna? O impatience* then! whither wilt thou carry our corrupt nature, if God stay thee not? farre otherwise did that Saint of God, *David*, when in as great a distresse as this, he said, *Carry the Ark of God againe into the City, if I shall finde favour in the eyes of God, he will bring me againe, and shew me both it, and the Tabernacle thereof. But if he thus say, I have no delight in thee, behold here am I, let him do to me as seemeth good in his eyes.* Here is patience and contentment in Gods holy will, whatsoever it is, be it to *weale*, or be it to *woe*, be it to *Life*, or *be it to Death*. And what man or woman ever lost by carrying themselves thus towards their God? *David* found a blessing of this course, and returned in safety to his house, the Rebels against him being confounded and scattered in Gods powerfull justice. Pray it therefore with your heart, as you do with tongue, and pray it often both with heart and tongue, *Thy will be done, Thy will be done, O my Father, with me ever.* In it will I rest, in it will I joy, by thy helping grace, and be alwayes assured of thy true word: *All things, even all things worke for the best to them that love thee.* I could note by these mutinies and stirres, the difficulty of government, the nature of the multitude, the lot of Gods Ministers, and such like, but before they have been touched upon divers the like occasions; nothing must discourage a man in that calling that God hath placed him in. *Væ tibi si præes, & non prodes; sed væ gravius, si quia præesse metuis prodesse refugis:* Woe to thee, if thou governe and doest not profit; but more woe be unto thee, if because thou art afraid to governe, thou refuse to profit, saith Saint *Bernard*.

Verse 7.

2 Sam. 15. 25, 26.

4. *Then* Moses *cryed unto the Lord saying, what shall I do to this people? for they be almost ready to stone me.* The true refuge of Magistrate, Minister, and all godly, is ever to fly unto the Lord by hearty and earnest prayer, as here you see *Moses* doth. Thus againe, when *Pharaoh* pursued to the red Sea; and in both places his prayer is called *a crying*, for the earnestnesse of it in his heart, although he spake never a word with his mouth. So saith *David* in his Psalme, *Thus and thus they abused me, but I gave my selfe to prayer.* It is a blessed course, and never faileth them that use it. But stand you not amazed at the other part of the verse? namely, that *they were ready almost to stone Moses*, such a Man, such a Magistrate, so deare to God, so profitable to them, so famous in all Ægypt, and almost over the world, for those great works wherewith it hath pleased God to grace him? *O turba quàm semper es turbulenta?* O world, what trust is to be reposed in thee? this is the constancy of thy favour ever. The *multitude* is thus to be reckoned of, be a mans deserts never so good, and yet how hunt many after this breath? how spend they? how spoile they themselves and all theirs, to be great with the people, and to be spoken of by the multitude, never thinking in due time of the nature of this greatnesse, and what all monuments of learning have said of it? doe not the Scriptures shew us, how reverently the Pharisies sent unto *Iohn*, and yet after affirmed him *to have the Devill?* Whereupon, our Saviour Christ uttereth a Sentence, worthy to be written in a wise mans heart for ever, *Iohn was a burning and shining candle; and yee would for a season have rejoyced in his light:* Mark these words (*for a season*) and settle them soundly in your heart, that they may ever shew you, that were you as great as *Iohn Baptist*, *who had not a greater amongst them that were begotten of women*, yet your credit is but *for a season* with worldly men, and with the common multitude. To day a *man*, to morrow a *beast*; to day none *better*, to morrow none *worse*; to day a *God*, to morrow a *Devill*. The Lord Jesus himselfe found this measure, and all his Disciples and Servants after him. *Absalon* would write kindly to *Ioab* to day, and to morrow set his corne on fire. The world weigheth without Ballance, numbreth without Counters; and measureth without Rule. The *Ballance*, *Counters*, and *Rule* of the world, is a fickle, fading, hot and hasty humour for a time. How close and fast will the Quick-silver cleave unto the Gold? you would thinke it could never be gotten away, yet as soone as the fire commeth, it is gone, and no signe to be seene of it. Even so is the liking of the world, not loving in God and for God. They that run at Tilt, looke to the Judges what they say, and not what the vulgar people say. So must a wise man ever looke what his Judge in heaven alloweth, and not what inconstant men on earth praise.

Verse 4.

Exod. 14. 15.

Psal. 109. 4.

Mat. 11. 18.

Iohn 5. 35.

Mat. 11. 11.

2 Sam. 14.

If any man would warne you of the fall of the house wherein you are, you would soone bee gone, and shall no warning serve to make you avoid the tottering applause of the world? Glorious *Haman* how soone is he downe, and his glory gone as it had never beene: Great *Holofernes* that was so fearefull with his power, falleth and vanisheth in a moment. Mighty *Antiochus*, the King of Syria, what a change found he in an instant? He that hangeth upon the worlds opinion, shall *to day* be great, *to morrow* little, and *the third day* no body. In one day, and almost in one houre, *Ioram* the King of Israel, *Ochosias* the King of Juda, and wicked

Iezabel

Iezabel, all ſecure in peace and worldly comfort, are ſlaine by *Iehu*, and their pompe gone. That potent Monarch *Alexander*, after ſuch glory and fame, dieth in his flower, and lyeth thirty dayes unburied, his friends being buſie in ſharing his Kingdomes. *Valerian* the Emperour, taken of the Perſian King, is made a foote-ſtoole for him to tread upon in going to his horſe. Such Stories many our Bookes have; but theſe ſuffice for a taſte. If God and man have found the worlds love fickle, ſhall you only find it faſt? beleeve it not; but remember worthy *Moſes* here, ready to be *ſtoned*, by thoſe that even now, when the Sea was divided, honoured him greatly. You can never give any people ſo many cauſes to ſtick unto you, as he did give this people to cleave unto him, and yet they failed. Write it therefore in your hands, and in your heart for ever, and in well doing depend upon God, you ſhall find him never to faile you: Marke alſo your marginall note here in your Bible.

5. What anſwereth the Lord to this inward crie of his grieved and troubled ſervant *Moſes*? See I pray you in the two verſes following, the fifth, and the ſixth; *He biddeth him take his rod, and ſtrike a hard ſtony rock; and it ſhould yeeld the people water to drinke, and for their cattell alſo at full.* A mighty powerfull worke of God, and full of good inſtructions for all thoſe that will obſerve them. As firſt, that againſt ſuch a *rebellious people*, ſo froward, ſo ſtubborne, and ſo forgetfull of his former favours, yet he thundreth not out wrath and judgements as they deſerved, but mildly and mercifully ſtill dealeth with them, adding mercy to mercy, favour to favour, and goodneſſe to goodneſſe, for all their evill. So teaching all Governours patience and long ſuffering, not to follow with rigour and extremitie all wrongs, not ſetting power againſt folly, and yeelding meaſure for meaſure, in full recompenſe of ill deſerts, but according to the courſe of God here, doing good for evill, even to men of bitter tongues and naughty hearts againſt us, to men forgetful of the good we have done them, and every way deſerving evill of us. I know, I know, this is ſoone ſaid, but not ſo ſoone done: For fleſh and blood cannot away with this courſe. There is a *law in our members that rebelleth againſt* this counſell. But what then? here is *my God* before me, the beſt patterne that can be followed; who hath power to puniſh, and yet ſpareth, who hath power to hurt, and yet helpeth; who hath power to kill with the breath of his mouth ten thouſand worlds, and yet ſaveth all, and ſlayeth not the meaneſt man of all this company that *murmureth* againſt him. And his power in me can worke that, which otherwiſe my corruption will not abide to yeeld unto. That *Spirit* therefore ſo powerfull, I will pray to make me able to follow this example of my Almighty Father, and I will ſet this preſident before mine eyes, to direct me and teach me, as any way I ſhall be able to learne. His bleſſed ſervant the Apoſtle S. *Paul* treadeth in the ſame ſteps, when he ſaith, *Dearely beloved, avenge not your ſelves, but give place to wrath: For it is written, Vengeance is mine: I will repay. Recompence to no man evill for evill; but overcome evill with goodneſſe*, &c.

Rom. 12. 19. 17. & 21.

Secondly, it yeeldeth a moſt ſtrong comfort unto us in all our wants: For can we ever thinke, that this God which regardeth the need of ſuch *Rebels*, and giveth them help even miraculouſly, will deſpiſe our wants, and ſuffer us in them to periſh without reliefe? Search (I ſay) your owne ſoule, and tell me if you can harbour ſuch a thought againſt ſo ſweet a God: If you cannot, but abhorre to doe it, then ſee how you are aſſured by *this Place*, of his bleſſed providence for you and yours, yea even for your very cattell, if they want but water. And clap your hands upon it, binde it to your heart, and let it never depart from you, whileſt life endureth in this world of wants. What moved him to this mercy you ſee, not their merits, but his own promiſe and goodneſſe. Reaſon then ever with your weake heart, True to *them*, and not true to *me*? O fie, fie, avoid vile thought, *my God* is ever true in all his promiſes, and to all his children, never failing any that relyeth upon him. I will tarry therefore *the Lords leaſure*, and ſubmit my ſelfe to his good will: for he that helped ſuch Repiners as theſe, will in his good time looke upon my want. The eyes of my poore children ſhall wait upon him for bread and drink; and he ſhall fill them with his bleſſing, when and how he thinketh fit.

Thirdly, it is a profitable obſervation here, to ſee how no evill in man can drive God from his promiſe; and yet Satan will ſuggeſt ſtill: O, thou art not worthy of mercy, thou art ſinfull, and a great ſinner, thou muſt be puniſhed in Gods juſtice, he cannot ſpare thee, therefore trouble him not, hope not in him, for there is no mercy for ſuch a one, &c. Why vile Satan, is my comfort repoſed in mine owne worth? or do I reſt upon mine owne merit? I tell thee I confeſſe all thou ſayeſt of mine owne unworthineſſe, and therefore have no hope that way, but I looke at *his promiſe*, and I conſider *his truth*, and I ſee here and every where, that no evill in man can make *him* evill by breaking *his promiſe*, therefore I may not deſpaire. I have *his promiſe*, that he will forgive a grieved ſinner at all times, for all ſinnes were they as red as blood; and that *hee will never caſt any away that commeth unto him*. I beleeve him, and I will be comforted in his never-failing truth: avaunt thou vile *Tempter* from me: *Though the Lord ſhould kill me, yet will I put my truſt in him.* In which holy diſpute with your ſelfe, remember I pray you, the old Fathers how they have gone before you in this point: *Tota ſpes mea eſt in morte Domini mei, mors ejus meritum meum, Refugium meum, ſalus mea, vita mea, reſurrectio mea, meritum meum miſera-*

Iohn. 6. 37. Iob 13. 15.

tio

tio Domini. Non ſum inops meriti, quamdiu ille non eſt inops miſerationis. Et ſi miſericordiæ Domini multæ, multus ego ſum in meritis: Quanto ille potentior ad ſalvandum, tanto ſum ego ſecurior. Peccavi peccatũ grande, & multorum ſum conſcius mihi delictorum, non tamen deſpero; quia ubi abundavit delictum, ibi ſuperabundavit gratia, &c. All my hope is on the death of my Lord, his death is my merit, my refuge, my health, my life, my reſurrection: my merit is the Lords mercy. And I am not void of merit, ſo long as hee is not void of mercy: If his mercies be many, my merits are alſo many. And the ſtronger hee is to ſave, the more ſecure and ſafe am I. My ſinne is great that I have committed, yea I am guilty of many ſinnes, yet deſpaire I not; for where ſinne aboundeth, Grace hath ſuperabounded. Hee that deſpaireth of the forgiveneſſe of his ſinnes, denyeth God to bee mercifull, yea hee denyeth as much as lyeth in him that God hath *Love*, *Truth*, and *Power*, in which three all my comfort conſiſteth, to wit, in the *love* of his *adoption*, in the *truth* of *his promiſe*, and in *his power* to performe. Let my fooliſh cogitation then mutter what it liſteth within mee, ſaying, who art thou? or by what merit or worthineſſe doeſt thou hope to obtaine ſuch great glory? I comfortably will anſwer; I know whom I have beleeved, and I am ſure that in love he hath adopted mee to be his childe, that hee is true in his promiſe, and powerfull in performance. And theſe three ſo ſtrengthen my heart, that no want of merit, no conſideration of mine owne vileneſſe, no greatneſſe of the future bleſſedneſſe can caſt mee downe from the hight of hope, wherein I am ſoundly rooted. This is the *threefold Cord*, &c. To this effect have many other Fathers written alſo, but I omit them.

Laſtly, this example of God in this place, as it teacheth patience and long ſuffering, when we are abuſed, ſo doth it notably alſo teach conſtancy in love, where wee once have loved. A thing worthy following, if I had not beene too long in this *Note*, I will therefore reſerve it to ſome other place, onely now praying you to remember whom you reſemble, if this grace be in you, and from whom you ſway if it bee not. It is enough to move a childe of God.

6 Of this *ſtriking of the Rocke*, there is often mention made in the Scriptures; and therefore a thing worthy good conſideration, *Hee clave the hard rockes in the wilderneſſe, and gave them drinke thereof, as if it had beene out of the great depths. He brought waters out of the ſtony rocke, ſo that it guſhed out like the rivers.* Againe, in another Pſalme, *He opened the rock of ſtone, and the waters flowed out, ſo that rivers ranne in dry places. For why, he remembred his holy promiſe, and Abraham his ſervant.* The things we may thinke of are theſe: The fall of *Moſes* and *Aaron* at this time: The figure and allegory of this *Rocke*. Concerning the firſt, read what is written in the Booke of *Numbers*: *Moſes and Aaron gathered the congregation together before the rocke; and Moſes ſaid unto them, Hear now ye Rebels: Shall we bring you water out of this Rock? And the Lord ſaid to Moſes and Aaron, Becauſe ye beleeved me not, to ſanctifie me in the preſence of the children of Iſrael, therefore ye ſhall not bring this congregation into the Land which I have given them.* Here you ſee it revealed that *Moſes* and *Aaron* ſtaggered at this matter, and offended the Lord. Whereby we are notably taught, that although there be many in this world, who through the grace that is given them, *fight a good fight, having faith and a good Conſcience*: yet there is none free from all ſinne, ſaving Jeſus Chriſt alone. But even *Moſes* himſelfe here, that *Great light*, hath his darkneſſe and his infirmitie. He that hath wrought ſuch *great miracles*, and *divided* the maine *Sea*, through the power of him that now biddeth him *ſtrike the Rocke*: yet here he doubteth and fainteth in faith, as God himſelfe witneſſeth of him. Truely therefore ſaid the Prophet *David*, *If the Lord ſhall marke what is done amiſſe, Who, who ſhall be able to abide it?* And the Apoſtle likewiſe, *There is none that is righteous, no not one. All have gone out of the way; And in the ſight of God can no fleſh living be juſtified.* Let not Satan then amaze us with our imperfections: for the ſweeteſt Roſes have their prickles; and *Chriſt came not to call the righteous, but ſinners to repentance.* On the other ſide againe, Let not Satan tempt us to a conceit of purity or perfection either in our ſelves, or others: for if *Moſes* fall, if *David* fall, if *Samuel* fall, if *Iob* fall, if *Abraham* fall, and all have fallen, who ſhall ſay, *my heart is cleane?* Beware of theſe extremities both wayes, and walking in the *middle way*, take hold of Chriſt, by him fearing no imperfection, and for him flying all vaine thoughts of *abſolute* integrity. Againe, learne *here* and forget it never, what an odious thing in the ſight of God any doubting in him is, which yet the Doctrine of *Rome* ſo laboureth to maintaine. For when for this onely fault the Lord is ſo moved with his deare ſervant *Moſes*, that hee rejecteth him from conducting his people into the *promiſed Land*, and burieth him in the Deſart, certainely wee may not entertaine doubting in our hearts touching any promiſe of his, and eſpecially in ſo great a matter, or in ſuch a *grand Article of Faith*, as the *Remiſſion of ſinnes* is.

Pſal. 78. 15, 16.

Pſa. 105. 41, 42.

Num. 20. 10, 12

Rom. 3. 10, 12.

7 For the *ſecond* thing, namely, the *Type*: you reade in the Apoſtle, that *this rock* was *Chriſt*, that is, *a Figure* of *Chriſt*. With which kinde of phraſe would the *Romiſh* Teachers not wrangle, that great contention about the *Sacrament* needed not. For to give the name of the thing *ſignified*, to the ſigne *ſignifying*, was never ſtrange among learned men, and in this very particular of the *Sacrament*, S. *Auſtens* words are well knowne, *Nõ dubitabat Dominus dicere hoc eſt corpus*

meum, cum signum daret corporis sui: The Lord doubted not to say, *This is my body, when he gave a signe of his body*: To which end also speake other of the Fathers abundantly, if it were any purpose here to enter into this matter.

8 For the third thing, namely the *Allegory*, thus it is noted by the the learned: That when all mankinde was to be stricken by the Law for sinne; yet, through the infinite love of God, the *Rocke* onely was *smitten*, that is, *Christ*, of whom the *Law* laid hold for us, and he submitting himselfe for us, was smitten of it for us. Thus saith the Prophet, *He was smitten for our transgressions, and with his stripes we are healed.* Other Scriptures also, *That God so loved the world, that he gave his only begotten Sonne to suffer*, &c. *That he himselfe bare our sinnes in his body on the tree*, &c. This blessed *Rock* thus smitten for us, hath gushed out sweet water for us to drink, and to coole that scalding heate of burning sin in our soules, which else would quickly kill us, and be our bane. *Whosoever drinketh of the water that I shall give him* (saith this our Rock and Saviour) *shall never be more athirst, but the water that I shall give, shall be in him a well of water springing up to everlasting life.* But let no man thinke that *this water*, that is, the sweet and chearing comfort of the Gospell, is to be got by mans merits (as some teach) but ever remember the Prophets words, *Ho, every one that thirsteth, come ye to the waters, and yee that have no silver, come buy and eate; come, I say, buy wine and milke without silver, and without money*, &c. The Prophets words are full of force: First, calling to *All* to *come*, and excepting none, which is a great comfort: and then offering mercy without money, that all cursed cogitations of workes and worths in our selves might ever die and be abhorred. *Come unto me all ye that travell and are heavy laden, and I will refresh you*, not your owne merits and workes. *The blood of Iesus Christ cleanseth us*, saith the Apostle, *from all sinne; all sinne*, I say againe, and not our workes from any. *He, he againe is the propitiation for our sins*, and nothing else wholly or partly. Therefore let us do no wrong to this blessed *Rocke*, but being thankfull to God, *Father, Sonne*, and *Holy Ghost*, let us looke to be saved onely by that meane that so graciously is provided, and drinke wee *ever* and *onely* of *this water*.

Esay 53.5. Iohn 3.16. 1 Pet.2.24.

Iohn 4.14.

Esay 55.1.

The second part.

Verse 1. THen came Amalech *and fought with Israel in Rephidim.* I stil like to put you in remembrance, that as God hath given us bodies, so hath he given us soules; and as meate for the bodie, so for the soule, even his holy and blessed *Word*. If the body feed not, it cannot live; and if the soule feed not, it must likewise die. If the body eate, and yet feele no taste of sweetnesse and comfort in the meate, or digest it not well in the stomack, and convert it to good nutriment for the parts, we say and thinke the body is sicke; and verily so is it with the soule. Wherefore ever thinke with your selfe, when you have read, or heard read unto you a peece of Scripture, what you are the better for it, what *taste*, what *relish*, what *use* and *profit* you have by it: and if you finde any, thank your God, and be much comforted with it, for it is an assured token that your soule is in health: But if you finde none, call for the *Physitian*, even the *Physitian* of your soule, and pray him to helpe you; God shall bee pleased with your care, and give a blessing. But if he be absent, and not at hand, till he come, take this my labour, and as farre as it goeth make use of it: It may please God to make it profitable, at least it shall shew you how I my selfe profited, both in that which is past, and now againe in this second part.

1 First then I see here *a warre*, and it is the *First* war that these *Israelites* had after their deliverance out of Ægypt. I thinke with my selfe (meditating of it) why God should suffer his chosen people, delivered by him with such a mighty arme from *Pharaoh*, and directed altogether in their journey by him (for they travelled not but *when* and *which way he by the cloud in the day, and the pillar of fire in the night directed them*:) I say, I think with my selfe, why God should suffer his people to be troubled in their way, and set upon and fought withall? And I conceive *these uses*. First, that hee might fit them for great conflicts, which they must have in the execution of his justice upon the *Cananites*, whose places he had appointed unto them, determined to roote out and destroy all those inhabitants. Now, every thing hath a beginning and a trayning up, even as Schollers in the schoole, and Tradesmen in their trades; The young beginner is brought from easier things to harder, and at the last made a Master of his Art: So doth the Lord fit men by degrees for that which he hath appointed them unto: If he will in time have us to doe any great things, wee must begin to doe the lesse; and if we bee appointed to beare great crosses, we must begin to beare little ones: and so *on, on*, in our appointed *warfare* of this life. The good consideration whereof, will make you ever welcome what God sendeth, and thinke it is a *Degree* of *his* Schoole. You know not yet what you are appointed for, but follow him, and be cheerfull, the end, I warrant you, shall bee good. Secondly, by this (as by many other Scriptures) he teacheth his people *the lawfulnesse of warres, both defensive, and offensive*, contrary to phantasticall spirits, that talke they know no what. *The Magistrate beareth not the Sword in vaine*, but hath it to defend, and offend, as occasion serveth, that is, to protect the good,

Rom.13.14.

good,and to ſmite the evill. Thirdly, to tell us and his Church ever, that as theſe Iſraelites could not travell to the earthly *Canaan*,but they muſt fight with *Amalech* in the way; no more can wee travell to the heavenly *Canaan*, without battell given to many foes: The *Devill*, the *World*,and the *Fleſh*,they are fierce *Amalechites*; and they muſt be fought with, yea they muſt be overcome alſo,as *Amalech* was of *Iſrael*,or elſe wee ſhall never ſee *Canaan*. Poverty ſickneſſe, croſſes by children,by fained friends, and ſpitefull foes, ſlanders, and ill reports, with infinite more, they are *Amalechites*, and meet you *in your way* as you are travelling towards the Spirituall *Canaan*; they ſtop you, at the leaſt they offer to ſtay you, ſo that without buckling with them you ſhall not paſſe. At them then in the power of our God, and faint not, be valiant and of a ſtout courage: He ſtandeth at our backe that is *Almighty*, and hee joyeth to ſee you heartie. To *Hell* a man may ſayle with a forewinde, and meet never an *Amalechite*,but not to *Heaven*. When *Iſrael* was going to Ægypt they met no foes;but when they came frō Ægypt to goe to *Canaan*,they meet with many. *Lazarus*, poore *Lazarus* had a bitter battell in his way to heaven,when the *Rich Glutton* ſayled ſmoothly to hell, with never a rub in his way,&c. This meditation you may follow further if you will, and bee much comforted in it in your croſſes: for they are but *Amalechites*,and you ſhall overcome them,arriving joyfully in the glorious *Canaan* prepared for you,and all that fight manfully.

2 I conſider next what ſhould be the cauſe why theſe *Amalechites* would fight with the *Iſraelites*: For as touching blood, *Amalech* came of *Eliphaz*, ſonne of *Eſau* by *Timna* his Concubine,and *Eſau* and *Iacob* were brethren, ſo they were too neare to fight one with another, if all had beene well; neither is there mention made of any injury done of the *Iſraelites* to *Amalech*. Nothing then can I finde to bee the cauſe, but that which is too common a cauſe ſtill, ſtill in the world, even a bitter envy at Gods mercies vouchſafed unto them, and a wicked deſire to have the ſpoile of them. God was gracious, unto the Iſraelites,and had long beene, they could not abide it; and God meant to be further gracious. they would prevent it. In a word, God may not doe with his owne what he liſteth, but if his eye be good, theirs is evill; though themſelves had favours beyond their worth, yet ſpite they that others are favoured alſo. An old canker in mans heart; for *Abel* taſted of it ſo long agoe at his owne brothers hand: and I would it blemiſhed not in our dayes thoſe that ſhould bee brethren. Perhaps alſo there was in them naturally *a roote of quarrelling, jarring, and contending with others*, for ſuch roots there are too deepe ſet in ſome hearts. Men that cannot bee quiet, that cannot live in peace with their neighbours, but that delight in troubles and controverſies,in ſtrife and debate; and will damnably boaſt that they have health, and grow fat by going to law with their brethren, whereas if they were quiet,they ſhould die. Men I ſay of this nature, very limbes of Sathan, the world hath ever had, and ſtill hath too many. Now theſe cauſes were all naught, and therefore this warre *ill grounded, ill proſpered*. For *Envy* I have often touched it, but if the Lord alſo touch not ſuch hearts, nothing will ſerve. I ſay no more now, but wiſh they would earneſtly thinke of the ſaying of Gods Spirit in the Pſalme; *The ungodly ſhall ſee it, and gnaſh their teeth*: The ungodly, the ungodly be theſe gnaſhers; and *let him that hath eares to heare, heare*. For that filthy deſire *of having from others ſtill, ſtill*, that their heape may grow infinite, *I wiſh that Heathen Africanus* well remembred, who when hee ſhould have joyned with the Prieſt in praying for *more and more* encreaſe to the *Romanes*, anſwered *no,no*, our State is good already, and aboundeth rich, I will therefore rather pray that God will *keepe it*, and *maintaine it* as it is. Surely this man ſhall riſe up in judgement againſt ſuch unſatiable mindes, and bee a ſwift witneſſe againſt them. The old ſaying is wiſe,*Enough is enough*,and,*Enough is as good as a feaſt*. *Mediocria firma*, Meane things be firme, when great things bee fickle. In *Plutarch* is mentioned *a reaſon why* the Kings of *Sparta* raigned ſo long; namely, becauſe they were content with their owne limit, and deſired no more. The *third vice* is as bad as either of theſe, namely, *To bee unquiet*. And all Bookes of learning by occaſion ſpeake of the blot it made in that worthy *Alexander*, when the Scythian Embaſſadours truely told him, That *if there were no man to fight and quarrell withall,he would fight with the woods,and the mountaines, and the wilde beaſts*. Such another was *Alcibiades*,an excellent man many wayes,but ſo *unquiet*,that the ſaying grew, how *Greece was not able to beare two Alcibiades*. Beware then of theſe cauſes of warre and contention; and learne by the *Rod* of *God* upon *Amalech*, to live in peace, and to let Gods children paſſe by us without trouble. I could here with juſt honour remember Her late Majeſties moſt happy Government, Her bleſſed contentment with her owne, not ſeeking nor deſiring the right of others,no not taking that which was earneſtly offered unto her. In regard whereof ſhee renownedly flouriſhed, when other, envious, greedy, and troubleſome natures fell. But I end this *Note* here.

Gen.36.12. Gen.32.28. Gen.35.10.

Pſa.112.10.

3 *And Moſes ſaid unto Ioſhua, Chuſe us out men, and goe and fight with Amalech*; wee may obſerve in this the antiquity of Muſters,and a warrant for them. All did not goe here,but ſome, and thoſe choſen out by a Muſter, and view taken by *Ioſhua*. Such uſe remaineth ſtill amongſt us, and in all Governments elſe; for it is fit, it is neceſſary, and I would have all men

Verſe 9.

conſider well how full of honour and credit it ever was in theſe caſes to be choſen: as contrariwiſe what a blot it carried often with it to be omitted: as that either hee was guilty of ſome foule vice, or not truſted, &c. Then would not men runne away and hide themſelves as ſoone as they heare of a Muſter towards, as now-a-dayes they doe. Such baſe mindes and cowardly ſpirits were not wont to be in Engliſhmen: I would it were amended; for no friend can heare of ſuch a one, but with bluſhing and ſhame. And againe, it worketh another great miſchiefe, namely, to have our armie, that ſtand for God and Religion, for Prince and Countrey, to conſiſt of ſuch a ſcumme, as no bleſſing can bee expected, where ſuch inſtruments are uſed. *Non recipiebantur olim milites aliquo publico judicio damnati, non relegatus ad tempus, multo minus deportatus in inſulam, ad beſtias damnatus, imo nec reus tantum criminis, &c. Ex quorum fœce tamen noſtri exercitus ſunt refertiſſimi.* In times paſt (ſaith *One*) they were not taken for Souldiers, which were condemned by any publike judgement, or baniſhed (for a time, or finally) or to bee caſt to the beaſts, or guilty of any crime; with which froath yet all our armies are full. *Obſervavit illud antiqua diſciplina militaris, ut arma pro juſtitia & repulſione inimicorum hominibus vitioſis non darentur, &c.* Old military Diſcipline obſerved this carefully, that armes for juſtice and repulſing of enemies, ſhould not bee given to vicious perſons, &c. In *Rome*, when the Empire flouriſhed, he thought himſelfe not a man, that had not ſerved in the warres *per decennium*, by the ſpace of ten yeares. And with us hee thinketh himſelfe a *Kill-cowe*, that never ſaw *hoſtem aut caſtra*, either enemy or Camp; that can better skill to ſwagger and ſweare in an Ale-houſe, or in a Market-towne, with long ſhagged haire, like a bird of Newgate, than how to ſerve among men like a man. A foule degenerating from the vertue of our Elders, and of our Nation. Let it bee vile hereafter to ſuch as taſte of Man-hood, or have true *Engliſh* blood in the ir hearts.

4 *To morrow I will ſtand on the top of the hill with the rod of God in my hand*, namely, to pray: for ſo it appeareth hee did. Where ſee and note a religious joyning of Godly Prayer with the meanes of outward force. This is no new thing, but as old as *Moſes*: acceptable to God, and very powerfull ever. *Aſa* did thus, and he was a godly King *There came out againſt him the King of Æthiopia or Egypt, with an hoaſt of ten hundred thouſand, and three hundred Chariots*, (a huge company.) *And* Aſa *went out before him*, and uſed *both* theſe wayes. *Firſt, they ſet the battell in aray*, with all thoſe things, then joyne they in prayer alſo as moſt requiſite. *And* Aſa *cryed unto the Lord his God, and ſaid, Lord, it is nothing with thee to helpe with many, or with no power: helpe us, O Lord our God: for wee reſt on thee, and in thy Name are wee come out againſt this multitude: O Lord, thou art our God, let not man prevaile againſt thee. Then the Lord ſmote the Æthiopians before* Aſa, *and before* Judah, *and the Æthiopians fled, &c. Iehoſhaphat* did thus, and proſpered, his notable prayer is alſo expreſſed. *Mauritius* did thus againſt the Perſians, and proſpered. Our Chronicles tell us of *Oſwald* the King of Northumberland, how hee did the like, and proſpered againſt *Cedwall*. How *Ethelred* being at prayer, & hearing that his brother *Alured* was ſhrewdly diſtreſſed in the battell, yet went on with his prayer, and would not ſtirre till hee had ended that duty, after he went and had a notable victory, and releeved his brother. The men of S. *Edmundsbury* prayed againſt the cruell Tyrant *Swanus*, and the Lord heard them, ſmote *Swanus*, that hee dyed roaring and yelling, and they were delivered. *Edward* the third againſt the *French* did thus, and proſpered. Many more might be recited. Wherefore, good is that ſaying of S. *Ambroſe* to *Gratian*, *Noſti fide magis Imperatoris, quam virtute militum victoriam quæri ſolere:* Thou knoweſt that victory is gotten rather by the faith of the Emperour, than by the valour of the Souldiers. Both together fight ſtrongly againſt all foes and forces, as you ſee. And in this place I pray you well note what followeth.

2 Chron. 14. 9, 10, 11, 12.

2 Chron. 20. 3. 6. &c.

Verſe 11.

5 *And when Moſes held up his hand Iſrael prevailed: but when hee let his hands goe downe Amalech prevailed.* Thus ſhewed the Lord to all poſterity and ſucceding ages, the force of holy prayer in battell or elſe-where. Surely, ſurely, it is ever with the Lord *a prevailing power*, as ſhall be good for the parties uſing it. *Is any ſicke amongſt you?* (ſaith Saint *Iames*) *let him call for the Elders of the Church, and let them pray for him, &c. And the prayer of faith ſhall ſave the ſicke, and the Lord ſhall raiſe him up: and if he have committed ſins, they ſhall be forgiven him. For the prayer of a righteous man availeth much if it be fervent.* Elias *was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not raine, and it rained not on the earth for three yeares and ſix moneths. And he prayed againe, and the heavens gave raine, and the earth brought forth her fruit.* Agreeable hereunto is that great commendation of prayer in *Syrach*, *He heareth the prayer of the oppreſſed, He deſpiſeth not the deſire of the fatherleſſe, nor the widow when ſhe powreth out her prayer. Doe not the teares run downe the widowes cheeks? and her cry is againſt him that cauſeth them: for from her cheeks they goe up to heaven, & the Lord which heareth them doth accept them. He that ſerveth the Lord ſhall be accepted with favour, and his prayer ſhall reach unto the clouds. The prayer of him that humbleth himſelfe goeth thorow the clouds, and ceaſeth not till it come neare, and will not depart till the moſt high have reſpect thereunto, to judge righteouſly, and execute judgment, &c.* As *Davids* Harpe wrought when the evill ſpirit vexed *Saul* (ſaith a learned man) ſo ſhall thy hearty zealous

Iames 5. 14. 15. 16. 17, 18.

Syrach. 35. 13, 14, 15, 16, 17.

zealous prayer quiet thy troubled minde in all diſtreſſes, and comfort thy heart in all aſſaulting feares. Wilt thou bee raiſed up (ſaith another) then firſt caſt thy ſelfe downe in fervent and humble prayer? for no man is raiſed that firſt is not downe. *Ioſhua* by prayer obtained to have the Sunne ſtand ſtill, that hee might have day enough to ſlay the enemies of the Lord. In the hoaſt of *M. Aurelius* a company of Chriſtian ſouldiers by prayer obtained raine, when all the hoaſt was like to periſh for want of water. They alſo obtained thunderbolts to bee throwne from heaven in the faces of their foes, and thereupon had a name given them of the ſame; *Legio fulminea*, a thundring Legion. *Oratio oranti ſubſidium, Deo ſacrificium, Diabolo flagellum.* Prayer therfore to him that prayeth is a helpe, to God a ſacrifice, and to the Devill a whip. Ioſ. 10. 12, 13.

Theodoret upon *Exodus* ſaith, *Dum extendebat manus Moſes, præ ſe ferebat typum ejus qui crucifixus eſt pro nobis. Quemadmodum enim ſervo extendente manus cecidit Amelech, ita cum Dominus manus extendit, diſſoluta eſt acies Diaboli.* Whileſt *Moſes* ſtretched forth his hand he carried before him the Type or figure of him that is crucified for us. For as when the ſervant ſtretched out his hand *Amalech* fell, ſo when the Lord ſtretcheth forth his, the Devill and all his forces are overthrowne. If we receive not what we pray for at the firſt asking, we faint and ceaſe our praying ſtreight: not remembring how often wee uſe a medicine for the body, before we can be whole; how many ſtrokes an Oake muſt have before it will fall, and how we over and over, againe and againe, plow our land, and delve our gardens, to reape and gather fruite from them. Let us then amend this fault in our prayer hereafter; and never forget the force of true and godly prayer in time. *Whileſt Moſes held up his hands* (that is, continued praying) ſo long *Ioſhua* and the Iſraelites, whom hee prayed for, prevailed: But when he gave over, the enemy prevailed. Thus ſhall it be in your caſe, and in my caſe, and all others that bee troubled.

6 *But Moſes hands were heavy: therefore they tooke a ſtone and put under him, and hee ſate upon it: And Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide: ſo his hands were ſteady unto the going downe of the Sunne. And Ioſhua diſcomfited Amalech with the edge of the ſword.* This heavineſſe of *Moſes* hands may teach us the weakneſſe of all fleſh in Chriſtian exerciſes. Wee cannot hold out and continue as wee ought; but heavineſſe and dulneſſe will ſteale upon us, and ſeeke to coole us and hinder us. The helpe that *Aaron* and *Hur* performed unto him, may teach us the benefit of Chriſtian company in ſuch holy exerciſes, and the needfull duty of praying for him that prayeth for us, that God *would be with his ſpirit*, that is, ſtrengthen him, and quicken him and aid him, ſo to pray, and ſo to continue his prayers, as the end may bee to his glory and our comfort. In regard whereof our Booke of Common prayer hath that anſwer; *And with thy Spirit.* The outward geſture may here alſo bee noted, which you ſhall finde in the Scriptures to be divers. *Salomon* kneeled, *Ezechias* turned to the wall, Chriſt fell prone upon his face, the *Publican* knocked upon his breſt, and here *Moſes* lifteth up his hands. All which geſtures pleaſe God, as long as they ariſe from zeale and truth within, and are not hypocriticall. And what the cuſtome of the Church wherein we live eſtabliſheth and uſeth, wiſe and peaceable perſons will keep and follow. *Verſ.* 12. *Verſe* 13. The ſpirit is willing, the fleſh is fraile. *Miniſtri pii ſeſe mutuo adjuvent. Vide* Galaſium. 1 King. 8. 54.

7 Laſtly, the Lord commandeth them to *write this for a good remembrance in a Booke. And Moſes built an Altar, &c.* All this hath uſe to tell us how careſull wee muſt bee in keeping a Regiſter in our hearts of Gods mercies and favours towards us in our ſelves, in our friends, in our Countrey, in our Magiſtrates, and Miniſters, or any way. The point hath beene touched heretofore, when we ſpake of *Manna*; and therefore I paſſe it over now: but I pray you remember examples in this caſe, and follow them, *Deborah, Iudith, Heſter, Anna, Mary, Toby*, the *one cleanſed Leper* that returned to give thankes, the Iſraelites when they paſſed over the Red Sea, &c. for all theſe built Altars in their hearts for Gods favours, by being truely and fervently thankfull. The earth rendreth the Husbandman her fruit for his paines beſtowed on her; ſo doth the Horſe and Oxe their labour for the meate which they have given them. How much more ſhould Man remember what he receiveth, and be thankfull to his good God? But I ſtay here. Theſe things may yeeld you a taſte of the uſe of this Chapter if you now reade over the Text againe, and obſerve the particulars: for what is my deſire, but to work a liking of reading the Text, by ſhewing ſome fruit which wee may receive when wee are deſtitute of better teaching? *Verſ.* 14. *Verſ.* 15.

CHAP. XVIII.

In this Chapter wee have two generall heads.

{ *The comming of Iethro to his ſonne in law Moſes.*
{ *And the appointing of more judges to heare cauſes.*

Verſ.1. CONcerning the firſt, the Text ſaith, *When Iethro the Prieſt of Midian, Moſes father in law, heard all that God had done for Moſes, and for Iſrael his people, and how the Lord had brought Iſrael out of Ægypt, then he tooke Zipporah, Moſes wife, &c. and went unto him.* Thereby noting, that the hearing of Gods great and wonderfull workes done for his people, moved his heart to come and joyne himſelfe to them, ſo entreth God to the heart by the eare uſually. And therfore the uſe of the eare to heare of God and his workes, out of his Word, ever cryed for in the Scriptures: and the ſtopping of the ſame ever condemned, as to God rebellious, and to the ſoule moſt hurtfull and pernicious. Oh that it might ſinke and ſettle in all men, for their amendment, and encreaſe of care and conſcience to heare.

2 What is *Iethro?* A Gentile. Where dwelt he? In Midian, a good way off. Gentiles then heare, and Jewes will not; they that dwell farre off come, and they that are neare will not. Hee that but heareth is much moved, they that ſee with their eyes, and feele with their hands Gods workes and mercies murmur and repine ſinfully. Doe not things fall out thus in our dayes? and finde we not by experience, to the griefe of all good minds, that plenty is no dainty? would God wee did not. But let us in time remember what is ſpoken for our admonition, if we have grace:

Mat.8.11, 12. *Many ſhall come from the Eaſt, and Weſt, and ſhall ſit downe with Abraham, Iſaac, and Iacob in the Kingdome of Heaven. And the children of the Kingdome ſhall be caſt out into utter darkneſſe: there*

Mat.11.21. *ſhall be weeping and gnaſhing of teeth. Woe be to thee Chorazin; woe bee to thee Bethſaida; for if the*

Mat.12.24. *great workes which were done in you, had beene done in Tyrus and Sidon, they had repented long agoe in ſackcloth and aſhes. The Queene of the South ſhall riſe in judgement with this generation, and ſhall condemne it; for ſhee came from the uttermoſt parts of the earth to heare the wiſdome of Salomon, and behold a greater than Salomon is here.* Then Chriſt in his Perſon, now Chriſt in his Word; the ſame Chriſt God and Man, ever above *Salomon* who was his creature.

Iethro brought with him *Moſes* wife, *whom he had ſent away, and her two ſonnes*, verſe 3. The time when he ſent her away I doe not remember to be expreſſed in the Scripture. But of like it was when ſhee ſhewed her ſelfe ſo croſſe and wayward about the circumciſion of her ſonne, to

*Chap.*4 24. the hazard of *Moſes* owne life, *whom the Lord would have killed* for neglect of the Sacrament. Haply he thought ſhee would be croſſe and heady in other things, as well as in that; and therefore for feare leſt ſhe ſhould hinder him in his vocation now impoſed by God, he ſent her for a time backe with his children to *Iethro* her father. Whereof we may make, me thinks, theſe two uſes; Firſt, that it is a grievous offence for either wives or others to be an hinderance to men in their duties injoyned them by God; for this is even to ſtrive againſt God, and to ſet our will againſt his will, to the great perill both of the men ſo called, and of the parties that ſo hinder them, if they perſiſt. Secondly, that it is the duty of all ſo called, to remove from them in a lawfull ſort, thoſe hinderers; preferring the Lords worke before their owne affection, and remembring zealouſly their maſters words,

Mat.10.37. *He that loveth Father or Mother more than me, is not worthy of me. And he that loveth Sonne or Daughters more than me, is not worthy of me. But whoſoever ſhall*

Mat.19.29. *forſake houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my names ſake, bee ſhall receive an hundred fold more, and ſhall inherit eternall life.* This forſaking for a time of *Moſes*, was a holy reſiſtance of his owne affections, and a zealous care of his impoſed Office.

And Iethro ſaid to Moſes, (that is, he ſent meſſengers to ſay) *I thy father in law Iethro am come to thee, and thy wife and thy two ſonnes with her.* A ſingular modeſty in *Iethro*, and reverence to his Sonne in law *Moſes* his place; when albeit he had with him thoſe gueſts that he knew in nature muſt needs be welcome, beſides his own due who was come ſo farre in love and kindneſſe: yet hee would not come to him without this reverent ſending before to acquaint him. Such reverence to mens places in our dayes is much wanting in thoſe that chiefly ſhould performe it; and familiarity breedeth contempt. But behold *Iethro* here, and know that God hath chronicled this for his praiſe and our profit. Reverence to Magiſtrates, reverence to Miniſters, reverence to all authority and ſuperiority, certainly it pleaſeth God, and commendeth us. The contrary is immodeſty, yea impiety, and as a great contempt of the Author of that authority, as of the party contemned, uſually puniſhed of God either with want of ever having authority, or with ſuch contempt if they have authority, as erſt they meaſured unto others.

Verſ.7. 5 How requiteth *Moſes* this kinde reſpect? The Text ſaith, *He went out to meet his Father in law, and did obeyſance, and kiſſed him, & each asked other of his welfare; and they came into the Tent.*

No

No authority and greatneſſe maketh him proud or unmindful of an old friend, who had ſhewed him kindneſſe when he was in a lower eſtate: but with a ſingular humility hee receiveth reverence in his place, and with like reſpect againe boweth himſelfe and reverenceth *Iethro*. Such mutuall love and recyprocall offices of complement and order ſhall you ever ſee in wiſe men, what difference ſoever is in their places: and there is no greater pride, than where leaſt worth is. Pride maketh rude, and rudeneſſe getteth little love, wee all know. Such an example as this, is in ſtead of an hundred to a wiſe heart; and yet you may joyne *Davids* proteſtation to it, and be much profited, *Lord, I am not high minded, I have no proud lookes, &c.*

6 *Then Moſes told his father in law all that the Lord had done to Pharaoh and the Ægyptians, &c.* Being met together, after ordinary ſalutations and kinde enquiring one of anothers health, they fall to religious and godly talke: *Moſes* taking pleaſure to ſpeak, & *Iethro* to heare of ſuch gracious favours as the Lord had ſhewed to his people, and of ſuch powerfull judgements as he had laid upon their enemies. Which may ſerve for a good motive in our dayes to cut off idle, if not very prophane conference when wee meet, and to lead us this good way: remembring ever, that *of idle words we muſt give an account. Woe be to the world becauſe of offences: for it muſt needs be that offences muſt come, but woe be to that man by whom the offence commeth, &c. If any man among you ſeeme religious, and refraineth not his tongue, but deceiveth his owne heart, this mans religion is in vain.* The hearty joy alſo that was in *Iethro* when he heard theſe things, notably telleth us the right affection of a childe of God, when God is merciſull to his Church, or to any member thereof; he envieth not, he grudgeth not, much leſſe ſpeaketh ill, but with a very loving joy he is glad, and bleſſeth the Name of the Lord for it. A thing, I feare me, much wanting now a dayes, not only in country Chriſtians, and men (as we ſay) of the Laity, endued with leſſe knowledge, but even in ſuch as be great men in the Church and of the Clergy. The old ſaying was, *Laici infeſti Clericis*: but in our dayes, I feare, a Clergy mans chiefe enemies are they of his owne coate. Such is the rancor and poyſoned envy of theſe times. God in mercy alter it, and make our hearts like *Iethro* his heart here. Gratitude againe to God for his mercies here taught by *Iethro*, which is ever a duty due from man: and which being performed, moveth him to give more. For as *Ambroſe* ſaith, *Gratiarum actio eſt ad plus dandum invitatio*. Thankſgiving is a moving of the Lord to beſtow more, as ingratitude, out of doubt, worketh the taking away of things given. It is written of one *Timotheus*, the ſonne of *Conon*, a very good Father, a Citizen of Athens, that after he had proudly ſaid in a great aſſembly. *Hæc Ego feci, non Fortuna*, This have I done, and not Fortune, he never after proſpered in any thing, but daily loſt that glory which before he had gotten. Much more faulty are they, that at leaſt in heart (though by mouth they dare not openly ſay ſo) thinke that this, or that, they have gotten or done, and not God. You may thinke of that in *Dan.* 4. 27. and ever pray againſt ſuch pride.

Verſe 8.

Mat. 12. 36. Mat. 18. 7. Iam. 1. 26.

7 *Then Iethro, Moſes father in law, tooke burnt offerings, and ſacrifices to offer unto God. And Aaron, and all the Elders of Iſrael came to eate bread with Moſes father in law before God.* Having beene thankfull in words, now hee addeth deeds, that both words and deeds may goe together in honouring God. For *a dead faith*, ſaith Saint *Iames*, *that is where workes want. And as with the heart we beleeve unto righteouſneſſe, ſo with the mouth we confeſſe unto ſalvation*, ſaith S. *Paul*. If we learne of *Iethro*, ever to joyne theſe together, as the Lord ſhall enable us, wee ſhall rightly and fully give aſſurance both to our ſelves, and others of our true faith. This ſhewed againe, that *Iethro* worſhipped the true God, otherwiſe (in likelihood) *Moſes* would not have married his Daughter.

Verſe 12.

Iam. 2. 17. Rom. 10. 10.

And if *Iethro* here, and *Melchiſedeck*, and *Naaman*, and *Cornelius*, with others mentioned elſewhere in the Scriptures did ſo, having, for any thing wee know, ſmall preaching or meanes of true knowledge, beſides the working Spirit of a gracious God that mercifully pulled them out of the fire: Let us comfortably hope of our Fore-fathers living in the time of ignorance, that they found mercy with God. And yet beware that we reaſon not from thence to any contempt or neglect of that bleſſed light which God vouchſafeth now above theſe times. But ever remember that ſingular ſpeech of Saint *Cyprian*, *Ignoſci potuit ſimpliciter errantibus, poſt inſpirationem vero & revelationẽ factam, qui in eo quo erraverat, perſeverat, ſine venia ignorantia peccat, præſumptione enim & obſtinatione ſuperatur*; Mercy might bee ſhewed to them that erred of ſimplicity, but after light granted who ſhall ſo continue in his error, hee ſinneth without hope of pardon, being overcome with preſumption and obſtinacy.

Cypr. Epiſt. 63.

The kinde comming of the Elders with *Aaron*, to eate and bee merry with *Moſes* Father in law, ſheweth their love to *Moſes*, and was a great comfort. A like cuſtome wee have to give a man his welcome (as wee call it) with wine or meate as wee thinke good, which you ſee is commendable, being uſed rightly. For moſt good and joyfull it ever was, when men together agree in love and unity. Many ſharpe ſhowers *Moſes* was under by theſe Iſraelites; yet here is love and kindneſſe, which telleth us God will not ever grieve his ſervants, Magiſtrates, or Miniſters, or others faithfull, but hath his times to comfort them alſo, and mingle ſweet with their ſowre, that they may be able to beare and to goe along with their vocation. A ſweet goodneſſe

1 Cor. 10.

neſſe in him ſo to conſider our weakneſſe, ſo to temper things to our ſtrength, and let it worke a love in us of ſo deare a Father, and to a godly carriage in all ſtormes. For clouds will blow over, and after a foule day commeth a faire. *Sorrow at night, joy ere day*, ſaith the experienced Prophet
Pſ.30.5. *David*, and the Lord in mercy give us the uſe of all his ſweet comforts.

The Second part.

Verſe 13. NOw *on the morrow when Moſes ſate to judge the people, the people ſtood about Moſes from morning to even, &c.* Amongſt the infinite mercies of God vouchſafed to mankinde, this is one great one, that hee hath appointed government and governours, judgement, Judges, juſtice, and lawes, to defend the good, and repreſſe the evill and unruly. In the 11. Chapter of the Pro-
Zach.11.7. phet *Zachary*, he calleth it a Staffe, and a ſtaffe of beauty for the excellency of it; *I tooke unto me*, ſaith the Lord, *two Staves; the one I called Beauty, the other I called Bands, and I fed the ſheepe.* The firſt Staffe, was the government Eccleſiaſticall and civill, which hee eſtabliſhed amongſt them, called I ſay Beauty for the profit, comfort, and good that commeth ever by government. His ſecond Staffe, was peace, unity and concord, moſt mercifully alſo vouchſafed unto them, which being indeed a notable holdfaſt of happineſſe in any ſtate, hee calleth it by the name of Bands. And both theſe excellent mercies he calleth by the name of Staves, becauſe they have fit reſemblances with thoſe Shepheards ſtaves, that are uſed in feeding and tending the flockes of men.

For to ſpeake of government whereto the Text leadeth me, the Shepheards ſtaffe is ſaid to be a ſtaffe of direction, a ſtaffe of correction, a ſtaffe of defence, and a ſtaffe of ſupport or eaſe; Even ſo is good and juſt government if you marke it. For it directeth a man willing to live in order, what he ſhall doe, and what he ſhall not doe, as the ſtaffe guideth the ſheepe in the right way, and keepeth him from the wrong. It correcteth him that will not be ruled. It defendeth the oppreſſed and wronged, and is a ſure ſtay to leane and reſt upon, when wee are toyled with hard dealings of men, as the ſtaffe is for the ſhepheard to ſupport him when hee is weary. Very fitly therefore reſembled to a ſtaffe, and for the excellency termed not beautifull in the concrete, but very beauty it ſelfe in the abſtract. Which beauty that it may the more appeare unto you, thinke with your ſelfe of theſe points or heads. Firſt, what names are given to governours in the holy Scriptures, and holy Writings of wiſe men. They are called you know, gods, nurſing-fathers, nurſing-mothers, the Miniſters of God, Shepherds, and ſuch like; they are cal-
2 Pet.2.20. led *Patres patriæ, patres populi, præſidentes juſtitiæ, Vindices innocentiæ, Cuſtodes pacis*; the Fathers of the Countrey, Fathers of the people, the Preſidents of juſtice, the maintainers of innocency, the preſervers of peace, and ſuch like: all to make us ſee the beauty of this ſtaffe. Secondly, obſerve with your ſelfe the courſe of God ſetled in all his creatures; for in the ſtarres, in the beaſts, in the birds, in the fiſhes, in the trees, &c. the Lord hath made ſome chiefer than others, that we might riſe up thereby into a profitable meditation, how beautifull a thing order, degrees, and government is among men, and eſpecially a Monarchy when one ruleth over all: for as Saint *Hierome* well noteth, among the Bees there is one chiefe; and the Cranes in flying follow one. *Rome* when it was built could not endure two to rule as chiefe, although they were brethren, and therefore had her beginning in brothers blood.

In *Rebecca's* wombe even two brethren and twinnes did ſtrive. *Adam* but one, to governe Paradiſe: *Noah* onely governour of the Arke: *Moſes* alone chiefe in that government and con-
Gen.26.22. duction of that people: one *David*, one *Salomon*, and ſo forth. Thirdly, thinke of the commandements given in the Word to obey government, and to honour with all duty and reverence men placed over us in Authority, and ſee in them plainly how beautifull God eſteemeth them, than whoſe judgement and wiſedome there is no greater. Fourthly, duly conſider that note which the Scripture giveth often of all wickednes and miſchiefe abounding, becauſe there was no King in Iſrael; and of that in *Eſay* 3.5. 2. ſo fearfull. Fiftly, meditate of that reſemblance that is uſually made of government to a joyners inſtrument, whereby if a boord be warped and caſt aſide, or awry, adding heate to it, hee can make it ſtraight againe, and fit for his uſe. To a wreſt of a muſicall inſtrument, bringing the ſtrings that are out of tune into tune againe. Doe not theſe things ſhew the neceſſity, uſe, and comfort of it? Laſtly, the reſemblance to the ſtate of our bodies, wherein the firſt qualities of heat, cold, dirth and moiſture being contraries and diſagreeing one with another, yet by order, proportion, and a due temperation they are ſo agreed as they make an excellent creature. So doth government compoſe things moſt croſſe, and make a ſweet harmony in love and peace. Indeed therefore a Staffe of beauty is government either in publike, or private, as in *Salomons* houſe, and they unworthy of life among men, that will not ſtoope to it, bee ruled by it, and bleſſe God for it evermore. The uſe of Government is more than of bread, water, ſunne, ayre, &c. of which yet what uſe have wee? for the benefit of government is not to make us breathe onely, and to eate and drinke and bee nouriſhed, (which all yet it doth in that it maketh us live together ſociable;)

Plures in adminiſtatione, unus in dignitate.

but

but it farther provideth, that Idolatry, ſacriledges, blaſphemies, and other offences againſt God doe not ſpread themſelves among the people, that publike peace bee not broken, that every man enjoy his owne in ſafety, that trade and trafficke bee preſerved among men, honeſtie and vertue be defended,&c. They that ſay under the old Teſtament it was needfull, but not for the perfection of the Goſpell, ſhew no ſuch perfection but that Magiſtrates are needfull to make them better,and forget that the Pſalme doth not bid Rulers lay away their offices, but *to kiſſe the Sonne*, that is, to be ſubject to Chriſt, that hee may rule over them,and be above all,as hee ought to bee. And the Prophet *Eſay* doth not ſay, that in the time of the Goſpell there muſt bee no Kings and Queenes,but plainly otherwiſe,that they both ſhall be, and to the Church *they ſhall be profitable* and comfortable,even *Nurſing Fathers and Nurſing mothers*, *Eſay* 49.23. And the holy Apoſtle expreſſely commandeth, *that prayers and ſupplications be made for them, that wee may by the bleſſing of their government lead a godly and quiet life* under them. Wherefore you ſee the groſſeneſſe of this error,and how bound wee are to God for Magiſtracie, even now in the time of the *new Teſtament*, as well as others were that lived in the time of the *Old*. Now this meditation,that they are as Gods Deputies and Vicegerents,Gods Miniſters & Subſtitutes here on earth,how many good things doth it teach Magiſtrates and Governours? It cheereth them up againſt all the difficulties of their places, which ſurely are many, and ſo many, as hee ſaid well that ſaid it; *Who ſo knew the cares annexed to a Kings Crowne,would ſcarce take it up if it lay before him.* They are even like goodly trees under which in time of a ſtorme every man will runne with haſte to be ſhielded and ſhadowed from the tempeſt; but as ſoone as the ſtorme is paſt, caſt ſtones at it, and breake the bowes of it at their pleaſure. It ſtirreth them up moſt effectually to integrity, wiſedome, meekneſſe, continency and innocency. For upon what hope ſhall they admit iniquitie into their Tribunall-ſeate which they learne and know to be the Throne of God? How ſhall they dare to pronounce a wrong ſentence with that mouth which they learne and know to bee appointed Gods inſtrument for truth? How ſhall they ſubſcribe wicked acts with that hand which God hath appointed to write his acts? No, no, it will and ought,as I ſay, ſtirre up the good even by all meanes to indeavour to ſhew ſome reſemblance in their place of heavenly providence, watchfulneſſe, goodneſſe, love, juſtice, &c. This did *Moſes* and *Iehoſhaphat* thinke when they moved the Judges with this admonition, *That they executed not the judgements of man,but of God*; and therefore ſhould take heed, &c. Reade the places your ſelfe I pray you. *Deut.*1.16. 2 *Chron.*19.6. Whoſoever therefore reject Governours, it may truely bee ſaid of them as was ſaid of ſuch as refuſed *Samuel*, and would have a King, *They have not caſt thee away,but they have caſt me away. For by me Kings reigne, &c. Pro.* 8. 15. 1 *Pet.* 2.17. The *objection againſt government*, that a *Chriſtian may not kill*, and that *in his holy mountaine there may bee no ſlaying,&c.* wee eaſily anſwer and ſay, that *the Law of God forbiddeth to kill*, and yet to puniſh killers the Lord putteth the ſword into the Magiſtrates hand. Afflict and hurt the godly wee may not; but this is neither to afflict nor hurt, to puniſh by the Lords commandement thoſe that doe afflict and hurt. For Magiſtrates ſaith the Apoſtle, *beare not the ſword in vain*,Rom.13. *Non eſt crudelis qui crudeles jugulat, licet patientibus talis videatur; ſed qui malos percutit in eo quod mali ſunt, miniſter Dei eſt.* He is not cruell that killeth which are cruell, although he ſeeme ſo to them that ſuffer; but who ſo ſtriketh the evill for that they be evill, (meaning by lawfull authority) hee is the Miniſter of God, ſaith S. *Hierome*. And againe; *Homicidas ſacrilegos, & venereos punire,non eſt effuſio ſanguinis, ſed legum miniſterium.* To puniſh murderers,ſacrilegious, and licentious perſons,is not ſhedding of blood, but the miniſtery of Law. Thus ſlew *Moſes* the Ægyptian, *Act.*7.28. *Exod.*2.12. *Three thouſand Idolaters*, *Exod.* 32.27. Thus commanded *David* his ſonne *Salomon* touching *Ioab* and *Semei*, 1 *Kings* 2.5. *&c. Moſes* was meeke,and *David* pitifull,ye thus they doe: *Et uterque manus quas parcendo inquinaſſet, ſic ſæviendo ſanctificavit, dum ultionem ſibi à Deo commiſſam executus eſt.* And either of them ſanctifie their hands by this ſeverity in executing juſtice belonging to them, which otherwiſe they ſhould have defiled by unlawfull lenity and ſparing. Reade by your ſelfe the places of Scripture in the margine. Onely let cruelty in juſtice be ever farre from a godly Governour; for *the Kings Throne is eſtabliſhed by mercy*, and all mens ſeates under him. Yet againe on the other ſide, *Superſtitioſa affectatio clementiæ ne faciat crudeliſſimam humanitatẽ cum pernicie multorum*: Let not a ſuperſtitious affectation of clemencie make a more cruell gentleneſſe with the perill and hurt of many. For under the government of the Emperor *Nerva* it was rightly ſaid; *It is ill dwelling under a King or Magiſtrate where nothing is lawfull, but it is farre worſe dwelling under one where all things are lawfull.* For the duty of ſubjects towards their Governours, it is firſt to thinke moſt reverently of their places, as an authority appointed of God for our good: and not as ſome men doe,outwardly to obey them,and inwardly to thinke them but neceſſary evils. For S. *Peters* words teach more, when he ſaith, *Honour the King*, and *Salomon* when hee biddeth, *Feare God and the King*. For in the word *Honour*, *Peter* includeth *ſinceram & candidam exiſtimationem*: A ſincere and unfeigned reverence of them. And *Salomon* joyning the King with God, ſheweth a holy and reverent regard of him to bee due to him from men ſubject to him.

Pſal. 2.12.

1 Tim. 2 2.

2 Chron. 19 6.

1 Sam. 8.7.

Deut. 5.17.
Mat. 5.21.
Eſay 11 9.
Eſay 65. 25.

Hier. in Iſay 13.
In Ezechiel 4.
In Ier. 22.

Prov. 19 12.
Chap. 20. 8. 26.
Chap. 17 15.
Chap. 24. 24.

1 Pet. 2. 17.

Rom.13.5. him. That alſo in *Paul* hath great efficacie in it, *Not for feare, but for conſcience ſake.* As if hee ſhould ſay; even becauſe what duty is done or left undone to them, is done or left undone to God himſelfe, from whom their authority and power is. Whatſoever therefore the perſon is, the calling is of God, and muſt be thought of. Againe, after this inward reverend conceit muſt follow outward obedience to their lawes, in paying tribute, and undergoing what to us by them, is appointed either for publike defence, or otherwiſe. For, *Let every ſoule be ſubject to the high powers*, ſaith the Apoſtle, *becauſe he that reſiſteth, reſiſteth to his owne damnation.* And reade *Tit.* 3.1. 1 *Pet.* 2.13. The Magiſtrate may ſometimes be weake, but God will ever be ſtrong to puniſh any contempt of his ordinance. In no caſe therefore may we intrude our ſelves into their offices, and meddle with publike matters without a calling. For this is not to obey them, but to rule with them. What is amiſſe, to them muſt bee ſignified, and their helpe expected, unleſſe they appoint us, and then are wee not private perſons any more, but publike for ſuch buſineſſe. And as Counſellers are ſaid to be eyes & eares to the King, ſo are other ſubjects his hands when he pleaſeth to command them ſo. And be they never ſo evill, yet their place is of *God, by whom only Kings doe rule*, either to our good in his mercy, or to our puniſhment in his juſtice. *Permittuntur aliquando tyrannorum imperia à deo, in vindictam malefactorum, præmium vero bonorum.* Tyrants are ſuffered ſometimes to rule, for the puniſhment of the evill, and the reward of the good, ſaith S. *Ambroſe*. But how (will you think) for the reward of the good? The ſame *Ambroſe* notably ſaith for anſwer, *nunquã nobis amplius cõtulerunt* Gentiles, *quam cum verberari* Chriſtianos, *atq; proſcribi ac necari juberent. Præmiũ enim fecit religio, quod perfidia putabat eſſe ſupplicium, &c.* Never did the *Gentiles* more for the *Church*, than when they commanded the *Chriſtians* to be beaten, proſcribed and killed. For then did *religion* make that a *reward*, an honor and a crown, which infidelity reputed a puniſhment. S. *Auſten, There is no power but of God, and therefore*, ſaith he, our Saviour told *Pilate he could have no power at all over him, except it were given him from the Father. Sed Deus regnare facit hominẽ hypocritam propter peccata populi. Tollenda eſt ergo culpa, ut ceſſet tyrannorum plaga*: But God doth ſuffer the hypocrite to rule for the ſin of the people. And therefore that ſin muſt be taken away, that the plague of having a tyrant ruler may ceaſe. What manner of King *Nabuchadnezar* King of *Babel* was, which deſtroyed *Hieruſalem* we know; yet God ſaid, *Behold, I will give the land of Ægypt unto* Nabuchadnezar, *and he ſhall take her multitude, and ſpoile her ſpoile, and take her prey, and it ſhall bee the wages of his army, &c. Becauſe he wrought for me* (ſaith the Lord.) Mark thoſe laſt words, and ſee how evill Rulers are appointed by God for the puniſhment of ſuch as will not ſerve him. And therefore, if a King ſhall doe as it is ſaid by *Samuel, Chap.* 8. *v.* 11. &c. He is Gods inſtrument thus to chaſten us, and though things doe not ſhew what he ought to doe, yet they ſhew what ſubjects ought to ſuffer without diſloyalty, if they be done. Reade *Ier.* 29.7. *God forbid*, ſaith *David, that I ſhould lay mine hand on the Lords annointed*; and yet *Saul* ſought his life. *Who ſhall lay his hands on the Lords annointed, and be guiltleſſe, &c.* The wife is not freed from her husband when he is ill, nor the childe from the father; no more are ſubjects from their Prince. But in ſuch caſes God the only helper is to be thought of, and prayed unto, who can give a *Moſes* for a *Pharaoh*, and *Othniel* for *Chuſhan*; who can chaſtiſe the pride of *Tyrus* by the Ægyptians, and then the Ægyptians by the Aſſyrians, the Aſſyrians againe by the Chaldeans, by the Medes and Perſians, &c. yet carrying a gracious eare and eye to prayer proceeding from a penitent heart, &c.

Dan.2.21,& 37. *Lib.2 de Cain & Abel, ca.4.* *Ad Valer. c.* 31. Ioh.19.11. *Aug. in Iob* 34. *contra Pelagium l.1.c* 62. Ezec.29.19. 2 Sam.8 11. 1 Sam.24 7. 1 Sam.26.9. Iudg 3 8,9.

2 The great paines of *Moſes* in ſitting to judge the controverſies of the people, even from morning unto even: mentioned in the 14. *verſe*, what a commendation it is of him? what an example unto all thoſe whom God in mercy hath raiſed up to any like government over their Brethren? Surely, diligence in the charge committed to us, is ever ſweet unto God, and good for our ſelves. *Hee that is diligent in his worke*, ſaith the wiſedome of God by *Salomon, ſhall ſtand before Princes. Come thou good and faithfull ſervant*, will God ſay to his Magiſtrate, as well as unto the Miniſter, and *enter into thy Lords joy*. The wicked in their ill doing, how diligent are they? and ſhall it not move ſuch as be the Lords, to carefulneſſe in well doing? *Iudas* watcheth when the Apoſtles ſleep; and why watcheth hee, but for a miſchiefe? The *high Prieſts* and all that rabble aſſemble together betimes; even before the day will the wicked bee working evill. *While men ſleepe the enemie ſoweth tares among the good ſeed that was ſowne.* If the driver of horſes either ſtrike or ſpeake but to one, all the reſt ſet themſelves to it, and amend their paces. Let God and Nature, the Word and experience work with wiſe perſons unto good. And for Juſtice, what a bleſſing to the people, and what a praiſe to the carefull executer of it, who knoweth not? Heathen *Ariſtotle* could ſay, *Nec Heſperus nec Lucifer formoſior juſtitia*, that *no ſtarre is ſo beautifull in the skie, as juſtice is on the earth.* Mens wiſdome may make them reverenced, and their power may make them feared, but Juſtice, Juſtice is that which winneth mens hearts, and maketh them beloved, and the more faithfull and painfull they are in doing thereof, the more honoured alive and dead. Looke upon *Moſes* in this place.

Prov.12.29. Mat.27 1.

3 And as Juſtice is a bleſſing, ſo are good lawes and ordinances in a Kingdome, in the praiſe whereof much might be ſaid, as not a little againſt idle, ſuperfluous, and hurtfull lawes; againſt obſcure

obſcure and deceitfull penning of them, leaving holes and gaps in them for all the good intended by them to runne out at, and never be ſeene: but I leave it to your owne meditation.

4 In this excellent man *Moſes*, doth not *Iethro*, his inferiour farre, finde juſtly a fault, and very well adviſe him to a better courſe, which *Moſes* followed, and with Gods approbation? Let it tell us, that no man is perfect in all things, but may receive counſell even from a meaner perſon. Let *Moſes* modeſty in yeelding, make our ſpirits humble in like occaſion, where God dwelleth it will bee ſo, and pride is a ſure ſigne of an ill heart. The head ſcorneth not the foot in our bodies, and the very foote is carefull for the head. Make uſe and application of it your ſelfe. Time ſpent in theſe meditations, is well ſpent ever, and will pleaſe God and profit you. *Ver. 19. &c.*

5 The properties noted by *Iethro* to be in Magiſtrates and Governours, are worthy much obſervation. *Provide men*, ſaith he, *of courage, fearing God, men dealing truly, and hating covetouſneſſe.* All great graces, and ſhining ornaments in men of authority, as by a ſeverall conſideration of every one may well appeare. The firſt is courage, or an invincible conſtancy, wherewith all ſuch as are in authority over others to miniſter juſtice and iudgment unto them, ought to bee endued, to the end that neither by love or hatred they incline more to one or other, than ſtandeth with the right of their place, and to the end that neither by flattering praiſes, or bitter back-bitings of men given to tempt the good diſpoſition of ſuch Governours, they be moved and drawne aſide, diſcouraged or ſet downe in the worke of their calling, but what is iuſt and right that ſoundly and roundly they doe, miniſtring iuſtice to all without feare or fainting, looking to him that muſt judge them, and who will aſſuredly reward their well doing, and juſtly puniſh all their depravers and hinderers. In the booke of Chronicles we reade it for no ſmall blemiſh in a King, and no ſmall rod to the people under him, that *Rehoboam* the Sonne and ſucceſſor of *Solomon was but a child*, meaning in heart and courage, that is, (indeed) *weake and faint-hearted*, and ſo could not reſiſt thoſe *vain and wicked men which made themſelves ſtrong againſt him.* Therefore God willed *Ioſhua to be ſtrong and of a moſt valiant courage.* A good exhortation gave *David* to *Salomon* his Sonne, ſaying, *Be ſtrong and ſhew thy ſelfe a man, for I goe the way of all the earth, &c.* Such goodly fortitude was in the Apoſtle, when he ſaid, *we are reviled and yet we bleſſe; we are perſecuted, and ſuffer it. We are evill ſpoken of, and we pray, &c.* Meaning that he gave not over, or fainted in his duty for all theſe things. The ſecond is the *feare of God*, a vertue alſo moſt requiſite in Judges, for hereupon hang al vertues, as might at large be ſhewed if it were needfull. But let that example of *Abraham* ſuffice, who thinking that the *feare of God* was not in *Gerar*, utterly deſpaired of any other vertue, and therefore moved his wife to ſay *ſhe was his Siſter.* In this reſpect the *feare of God* is both by *David* and *Salomon* called *the beginning of Wiſedome*; that is, the root and fountaine of all goodneſſe, and therefore of all juſtice and true judgment in Judges. The third is *a love of truth and true dealing*; for who more than Judges ſhould be free in themſelves, and abhorre all in others fraud and deceit, lying and falſe witneſſe-bearing, by which all juſtice muſt needs be overthrowne, the wicked juſtified, and the halter put about the true mans necke, to the great offence of God, and the fearefull puniſhment of the Judge, that not loving truth, or not ſo carefull for it as hee ought, hath ſuffered ſuch iniquity to be done? The laſt is, that Judges bee haters of covetouſneſſe, the plague and poyſon of all juſtice, as might bee ſhewed by much proofe, were I willing to ſtand upon ſo knowne a common place. It ſtoppeth eyes, it ſtoppeth eares, it tyeth tongues, and worketh wonders woefull and hatefull, &c. To men of this ſort, that is, endued with theſe vertues above-ſaid, authority happily (and to the great good of many thouſands) is given, and God for his mercies ſake increaſe the number of them. In *Deut.* theſe things will come to bee ſpoken of againe, and therefore I am here the ſhorter. *Verſe 21.*

2 Chron. 13. 7.

Ioſhua 1 7.
1 Kings 2. 2.
1 Cor. 4. 12, 13.

Gen. 26. 12.

CHAP. XIX.

AT this Chapter beginneth the ſecond part of this Booke of *Exodus*, wherein you have theſe points. Firſt, a *Preparation* of the people to heare the Lawes of God, delivered by God himſelfe to them, for the government of their lives and actions, and that in this 19. *Chapter.* Secondly, the *Lawes themſelves* in the next Chapter. Thirdly other Lawes tending to the explication of theſe ten principall lawes, called the *ten Commandements:* together with the puniſhments of the tranſgreſſors, *Chap.* 21, 22, and 23. Fourthly, *Moſes aſcending up to the Mount*, firſt with the *Elders*, after without them all alone, and his receiving direction for the Tabernacle, and the worſhip of God, *Chap.* 24. unto the 32. Fiftly, the *ſinne* of the people, their *puniſhment*, and *Moſes prayer* for them, to the 35. *Chap.* where *certaine Lawes* are alſo repeated. Laſtly, the *building of the Tabernacle*, the *gifts* given, *the finiſhing, erection*, and the *dedication*, to the end of the Booke.

The preparation is generall and particular. The generall hath firſt an Argument drawne from

from the authority of the ſpeech, to wit, that *Moſes* did not command out of his owne head, but *was called up to the Mount to God*, and there was required *to ſay to the houſe of Iacob, and to tel the Children of Iſrael, &c.* Secondly, an argument drawne from the former benefits of God to them, in theſe words, *Ye have ſeen what I did to the Ægyptians, and how I carried you upon Eagles wings, and have brought you unto me.* Thirdly, an argument from future benefits, *if you will heare my voyce indeed, and keepe my covenant, then you ſhall be my chiefe treaſure above all people, though all the earth be mine: Ye ſhall be to me a Kingdome of Prieſts, and an holy Nation.* All which if you will apply unto your ſelfe and make uſe of them, then may you, in like ſort ever ſtirre up your heart, and prepare your minde to good things, in this ſort, and by the ſelfe ſame arguments. As for exampie, to goe to the Church, and to joyne with the Congregation both in prayer, and hearing of the Word preached. Firſt, becauſe it is not mans commandement, but God requireth the Miniſter to call and ſpeake to you for it, as here he did *Moſes*. Secondly, the favours of God paſſed to you require it. Thirdly, future favours (if you doe it) ſhall bee added unto you. It is alſo worthy marking ſtill, how hee joyneth here hearing and keeping together, ſaying, *If you will heare my voyce indeed, and keepe my covenant*. Keepe without hearing you cannot, and hearing without keeping will never profit you or any. Joyned therefore you ſee they muſt needs be, as the Lord ſhall make us able.

Verſe 3.
Verſe 4.
Verſe 5.
Verſe 6.

Moſes doing as God bad him teacheth all Miniſters to be faithfull, and to doe their meſſage. Many are the Commandements in Scripture to them to ſpeake, to cry, to *lift up their voyces like trumpets*, and to tell their people what God requireth. If they doe it, great is their reward with God, and if they be falſe, and idle, and negligent, men-pleaſers, and time-ſervers, as great againe is their judgement. Grandis *eſt dignitas ſacerdotum*, & Grandis *eſt ruina, ſi peccant: Great* is the dignity of Prieſts by their Office, and as great is the fall of them, if they offend. It can never bee too often repeated, nor to much remembred.

Verſe 7.

The peoples anſwer to *Moſes* what is it? *They anſwered all together, and ſaid, all that the Lord hath commanded we will doe*. A moſt notable patterne for a Chriſtian Congregation to looke upon, and to follow. Thus ſhould it bee betweene Paſtor and people ever. He to ſpeake what God commandeth, and they to heare and anſwer zealouſly, *wee will, we will doe what God commandeth us*. O ſweet joy where this agreement is! Such care and ſuch conſcience both in Paſtor and people, will give no place to jarres and contentions, to ſuites and vexations, or to any thing that diſpleaſeth God, and is offenſive to the world, &c.

Verſe 8.

2 The particular preparation followeth, from the 9. *verſ.* to the end of the Chapter, having foure members. *Firſt*, the *manner of Gods communicating himſelfe to Moſes*, namely, *in a thicke cloud*, together with the end thereof, *that the people may heare whileſt I talke with thee, and that they may beleeve thee for ever*. A ſingular inſtruction to all men in the world, that deſire to pleaſe God: and eſpecially to great ones, ſhewing them how carefull they ſhould be to grace and countenance the Miniſters of the Word before the people, to the end their words may have more weight with their hearers, and their ſervice and paines doe more good. Would men doe thus, O how comfortable to the painfull and faithfull Teacher, and how profitable to the Church would it be? The Lord would ſee it, and acknowledge it done for him, and with eternall comforts reward it for ever. But now it is otherwiſe with too many. For great men muſt ſhew their greatneſſe in diſgracing the Lords Prophets, and meaner men muſt ſhew their malice in ſpreading falſe rumors of their ſpirituall teachers, in open aſſemblies and private conventicles: motes are made mountaines, and ſpots ſurmiſed where none are. Never I thinke ſince the world was, did mens eares ſo itch, and their hearts ſo boyle in this ſinne, as at this day. But what ſhall we ſay? Surely even turne to the Lord in prayer, and comfort our ſelves in this example of the Lords goodneſſe, who as he is not *Moſes* his God alone, nor *Moſes* alone his meſſenger: ſo will not he tie his countenance onely to him, but give every true labourer in his good time, his due credit, notwithſtanding all the malice of man and Devill. O Lord doe it for thy Names ſake; and as thou graceſt here *Moſes* that he might ever be beleeved, ſo convert or confound theſe diſgracers of the Miniſters; whoſe inquitie tendeth to hinder beliefe, and conſequently to deſtroy the ſoules of the poore people. Encreaſe the number of them that follow thy example, and labour by all meanes to further thy worke in the hands of thy workemen. Set a Crowne of glory upon their heads; and daily reward their love into their boſomes with thy good bleſſings unto them and theirs.

Verſe 9.

3 The ſecond branch of this *particular preparation* is laid downe in the 10. *verſe*, and the reſt following to the 16. conſiſting in certaine outward matters uſed in thoſe times among thoſe people: and *figuratively* teaching *inward* purity and cleanneſſe of heart to come to God withal. As *waſhing of their cloathes, not comming at their wives*, and ſuch like. The ceremonies are taken away, but the truth remaineth, namely, that we are all by our corruption moſt unfit profitably to heare the Word of God, unleſſe we be ſanctified and prepared thereunto by the good Spirit of God. And therefore we ought to make ready for ſo holy a work by all due care before-hand, and to purge our hearts from other cares, troubles and impediments whatſoever. The Word

Verſ. 14.
Verſ. 15.

of

of God is not to be handled with uncleane hands, neither will enter into uncleane hearts. It is a *precious pearle*, it ſhould *not be caſt before Swine*. For this cauſe aſſuredly many heare and reade without profit, becauſe they came without feare and reverence in their mindes. This *abſtaining from their wives*, noted no impurity in holy Matrimony: but by this particular figuratively teacheth a godly abſtinence from all worldly pleaſures whatſoever in generall for a time, that we may more fully attend to the ſervice of God we goe about upon ſpeciall occaſion. To which end the Apoſtle *Paul* alſo requireth the like *by conſent for a time to give themſelves to faſting and prayer, and then to come together againe, that they be not tempted of Satan to incontinencie.* *Thomas Aquinas* himſelfe could not but ſay thus of it, *Hoc ex ſe peccatum non erat, ſed multa tunc ad carnis munditias exigebantur, quæ jam non ſunt neceſſaria; quia lex noſtra ſpiritualem munditiam requirit, non carnis.* This was not a ſinne of it ſelfe, but many things were then required to the outward cleanſing of the fleſh, which are not now neceſſary: becauſe our Law requireth ſpirituall cleanneſſe, not an outward of the fleſh onely, &c. 1 Cor. 7. 5.

4. The *markes that are ſet about the mount* to keep the people downe, with the puniſhment of death if they paſſed bounds, teach us what an odious thing to God curioſity is in matters forbidden: and how God would have every man content with that which it pleaſeth him to vouchſafe him of revelation and knowledge. Such curioſitie is to aske, *what God did before hee made the world?* And ſuch like fooliſh queſtions. To all which it may be anſwered, as God would not have the people to creep up to the Mountaine, and to peepe and pry what *Moſes* did there with him, but ſet bounds and limits for them, beyond which they could not paſſe without death: ſo it is ſtill. The Lord hath in his Word revealed his Will, and beyond our limits wee muſt not goe, having an eare where he hath not a mouth. If wee doe, for this buſie curioſitie we ſhall die eternally, as they for that, temporally, &c.

5. *And the third day, when it was morning, there were thunders and lightning, and a thick cloud upon the Mount: and the ſound of the trump exceeding loud, ſo that all the people that was in the campe, was afraid.* Verſe 16. This is the third branch of the particular preparation, reaching unto the 20. *verſe*, and containing an increaſe of the Lords manner of the communication of himſelfe, ſpecified before in the ninth *verſe*. By all which fearefull things the Lord declared his Majeſtie, ſaith *Chryſoſtome*, and the people were touched with a feeling knowledge of their infirmity. But beſides that, we may well learn by it how profitable it is to make a good & carefull hearer of Gods voice, firſt to ſhake him, and throw him down in himſelfe by ſome good wayes and means: For then aſſuredly the Word entereth more powerfully, and hee hath a more excellent touch than without ſuch humbling he would ever have had. Remember how the Lord called S. *Paul* when he was riding to *Damaſcus*. *Firſt throwing him downe*, and by making a *ſudden light ſhine about him from heaven*, and *then* when he *trembled, and was aſtonied*, ſpeaking to him with profitable effect. Remember alſo how *there came ſuddenly from heaven a ſound of a ruſhing, and a mighty winde in another place.* Surely, ſuch ruſhings and ſhakings and ſpirituall frightnings in conſcience hath the Lord his gracious meaning in, to beate us downe in our ſelves, that we may more carefully hearken unto him. And becauſe the greater part of men is not acquainted with them, therefore they remaine dull hearers, and dull hearted, ſo that the Preacher loſeth but his labour with them. How many have profited in ſickneſſe by words ſpoken, who in health never cared what was ſpoken? ſo in debt and poverty, in priſon and trouble, men have other eares than they have in proſperity. Doth not our Chronicle mention a Gentleman who at his death vowed openly that he had learned more good touching his ſoule in a darke hole within the Towre of London in a few dayes, than ever in all his life, when he was in light and liberty abroad? Full well knoweth God the way to win us; and happy are we if it pleaſe him to uſe it, how ſharp ſoever it be; that yet we may live hereafter in joy, though preſently for a ſeaſon we taſte of woe. I could tell you by experience (if it were needfull) of ſome that have ſaid to my ſelfe, they had heard many Sermons, and read the Scriptures, but they neither felt either Sermon or Scriptures as then when they ſo ſpake, being ſomeway touched inwardly by their loving God. But be Judge your ſelfe in your ſelfe if you know any thing. Acts 9. 4. 3. Acts 2. 2.

Againe, theſe ſignes ſhewed the terrour of the Law to mens conſciences: for it thunders, it threatens, it feareth and frighteth, and it utterly condemneth all men to hell and damnation, were there not a Chriſt to ſave us from it. *The Law cauſeth wrath* ſaith the Apoſtle, that is, it denounceth wrath againſt us for that we cannot keepe it. When *Iudas* could ſee nothing but the Law, his agony drave him for to hang himſelfe. So was *Saul*, *Achitophel*, and many others driven to deſperate concluſions, and fearefull ends. Wherefore the Apoſtle well addeth that *wee are not come to this fearefull Mount, not unto burning fire, not to blackneſſe, and darkneſſe, and tempeſt, &c. ſo terrible, that* Moſes *ſaid, I feare and quake, But we are come unto the Mount Sion, and to the Citie of the living God, the celeſtiall Hieruſalem, and to the company of innumerable Angels, &c. And to Ieſus the mediator of the New Teſtament, &c.* Here, here is our helpe againſt the Law, without whom we were caſt away every one of us: for *curſed is hee and ſhee that doth not all things written in the Law.* Rom. 4. 15. Heb. 12. 18. &c. 21, 22, 24.

6. This deſcending of the Lord we muſt underſtand of the ſignes of his preſence, and not that the Lord is here and not there, or there and not here, moving from place to place as man doth. Neither ſpeaketh he as man doth, but his Angell in his perſon taketh by his power the voice of man, and as God is ſaid to ſpeake by his Miniſters here, ſo by his Angels then and there as he pleaſed. Remember *Stephens* words in the *Acts*, *This is hee* (meaning *Moſes*) *that was in the congregation in the wilderneſſe with the Angell, which ſpake to him in Mount Sinai, &c.* The iterating of his commandement to *Moſes* to ſee that *the people paſſe not their limits*, which we touched before *ver.* 21. *&* 24. ſheweth the itching nature of man after hidden ſecrets, and to ſee and know noveltics, the great diſlike God hath of this curioſity, and how profitable the preſence of the Magiſtrate is to make people keep order. For ſurely men are marvellous apt to tranſgreſſe, and therefore againe and againe they muſt be admoniſhed by *Moſes*; and well if many or any admonitions will ſerve. Give Lawes never ſo good, and let there not be a Governour to ſee to the execution of them, and we ſee with griefe what little good ſuch Lawes doe. Well therefore and wiſely have they ſpoken who ſaid, *Lex Magiſtratus mutus, & interdum mortuus : Magiſtratus lex loquens & viva.* The Law is a dumbe *Magiſtrate*, and ſometimes a dead : but the Magiſtrate is a ſpeaking Law and a living.

Act. 7. 38.

Verſe 24.

7. The *Prieſts* alſo are mentioned as well as the people, that they likewiſe *ſhould not paſſe their limits*: whereby we ſee that no dignity, authority, or higher place, may bee a warrant to doe more than God permitteth. But rather ſhould theſe before others give example of ſobriety and order. What Prieſts were now, when as yet the Prieſthood was not eſtabliſhed, men differ in opinion; ſome thinking they were the *firſt borne*, and others thinking otherwiſe, as *Calvin* for one upon this place, to whom I referre ſuch as will, and goe no further in this Chapter.

CHAP. XX.

The ſumme of this Chapter.

THE Congregation being prepared (as you have heard) to receive the Law, now in this Chapter followeth the Law it ſelfe, and it is ſet downe in ten ſeverall branches or heads, commonly called the *Decalogue* or *ten Commandements*. Of all which becauſe I have made Expoſition in a Booke already, I will ſpare my labour here, and referre you to that Treatiſe. The other generall head of this Chapter, to wit, *the peoples feare*, beginning at the 18. *ver.* I will a little touch, Firſt then it is ſaid, *That all the people ſaw the thunder, and lightnings, and the ſound of the Trumpet, and the mountaine ſmoking : and when the people ſaw it, they fled and ſtood afar off*: which words yeeld us many good things to note.

Verſe 18.

Firſt, the difference of the Law and the Goſpell. The Law as it hath been ſaid, fearing and frighting, ſhaking and ſhivering the heart of Man, beateth downe his peacocks feathers and maketh him abaſhed and aſhamed in himſelf, to cry with the prodigall Son, *I am not worthy, I am not worthy, O Father, to be called thy Son.* Yea it maketh him *ſtand afar off* with the poore *Publican*, and *ſmite his breaſt* in true feeling of his ſin : and to beſeech God for mercy to a ſinner.

Luke 15. 19. Luke 18. 13.

Whoſoever is not thus humbled, he never knew what the Law meant, but like the vaine Phariſie doteth upon himſelfe without cauſe, and erreth as the Apoſtle did before *the Commandement came*. Contrariwiſe the Goſpell cheereth and comforteth, helpeth and healeth, and ſweetly allureth to come in all joyfull aſſurance of mercy by him who hath fulfilled the law for us, and removed away the curſe that would have ſlaine us. Reade the 12. *Chapter* to the *Hebrewes* noted before, and ſee what I ſay moſt plaine, beginning at the 18. *verſe*.

Rom. 7 9.

Secondly, it may teach us, to our great good now whilſt we have time, that if the law were ſo terrible when it was given, it will be a dreadfull day when all the breaches of the ſame ſhall be judged. And if the people fled now, *ſtood afarre off*, and were in ſuch feare, how will the *Idolater*, the *Blaſphemer*, the *Adulterer*, the *Drunkard*, the *Thiefe*, the *Murderer*, the *Rebellious* and *Diſobedient*, the *falſe witneſſe*, the *covetous oppreſſor*, and all ſuch jolly fellowes that now ſcorne and ſcoffe at all admonitions, I ſay, how will all theſe doe, and what will be their caſe at that day? Turne, turne we then unto God in time, and amend our lives, that Chriſt freeing us from that fearefull law, we may be ſafe by his holy Goſpell.

Thirdly, this place ſheweth their ignorant folly, that ſay in their hearts, O, if I might heare God ſpeake himſelfe, I ſhould be much moved, I ſhould beleeve, and bee out of all doubt, &c. For were the people here able to endure the voice of God? Doe they not ſay to *Moſes*? *talke thou with us, and we will heare : but let not God talke with us, leſt we die.* Little, little do they conceive (which thus ſay) either their own weakneſſe, or the majeſty of God. Let them therefore learn of this people here, the bleſſing of God in giving us *Moſes to ſpeake to us*, that is, in raiſing up among us men of our owne ſhape, mould and matter, men that we feare not, but know and love

Verſe 19.

love, and are linked to in degrees of love, to ſpeake unto us in his Name, putting his holy Spirit among them, and induing them with gifts fit for ſuch a calling, in vouchſafing his Word, to direct both them and us; and ſo every way familiarly, and yet truely and effectually, labouring and working our ſalvation, if we be not obſtinate to contemne his meanes and care. This Miniſtery of man ſo deſpiſed of man, ſo wronged and ſo caſt downe, is another manner of mercy than wicked worldlings conceive or feele: but one day they ſhall know, when it will bee too late to reforme their fault, which now they may leave, if they have grace. Then ſhall they ſee God, and heare God, but with greater terrour than his people did here. They ſhall alſo ſee *blackneſſe and darkneſſe*, they ſhall heare *thundrings and lightnings*, *ſmoakes* and *fires* and *flames*, with trembling and perplexity, and then, if it could be had againe, *Moſes* voice to ſpeake unto them would be accepted, which now is ſo little regarded and ſet by.

Fourthly, This *darkneſſe wherein God was*, noteth the Majeſty of God to be incomprehenſible, and not to be reached unto by our wits. We muſt therefore be ſober and modeſt, and humble in talking and writing of God. *Simonides* found this, when undertaking to ſhew what God was, the more he ſtudyed to doe it, the more time ſtill he craved, and was further and further off. Firſt he asked three dayes, and then ſixe, and then double againe, and in the end gave over and could not doe it. To us this place may be in ſtead of a thouſand. *But* Moſes *drew neere unto the darkneſſe where God was.* God dwelleth in light, but in regard of our weakneſſe it is darkneſſe, and happy wee, if we acknowledge our weakneſſe, and crave helpe where it is to be had. Other things your ſelves may note which I paſſe over. The great charge that God giveth to beware any Images of him, either of gold or ſilver, you may conferre the fourth *Chap.* of *Deut.* with the *ſecond Commandement*, whereof I have ſpoken, and ſettle in your heart how odious to God that courſe is, from which yet no perſwaſion will draw ſome. If God would be remembred by an Image, hee would have ſuffered it, if he would be worſhipped in an Image, hee would have ſuffered it, and hee would have letten them ſee ſome forme which they might have followed; and if he could like of an Image of wood or ſtone, more fit for his Majeſty were gold and ſilver. But you ſee all is forbidden, and curſed with them are the makers of them, which is a fearefull thing if it were thought of. Reade *Eſay* 45. *ver.* 16. *Verſe* 21. *Verſe* 23.

2. *An Altar of earth ſhalt thou make, &c.* God would have but one Altar, to note one truth, and one Religion. Hee would have it of earth, or rude and without labour, that when they removed they might throw it downe, or it fall of it ſelfe, ſo that poſterity might take no cauſe of Idolatry thereby. Steppes to the ſame Altar hee forbiddeth likewiſe, for the cauſe ſpecified in the margine of your Bible, and it well teacheth, that in Gods Worſhippe all things ſhould bee done devoutly and comely, even as the Apoſtle himſelfe teacheth and requireth. *Verſe* 24. *Verſe* 26.

Ignorant and prophane men delight in pompe and earthly ſhew, but Chriſtians muſt indeavour to have all things done ſo modeſtly, and ſoberly, as to every man it may appeare what ſpirit they are guided and governed by. The multitude of *Popiſh Altars* might here bee remembred if it were needfull, and that good Decree of the *ſecond Councell of Africa*, *Chap.* 50. and the fifth of *Carthage*, *Chap.* 14. *That ſuch ſuperſtitious Altars as were in thoſe dayes ſet up in every corner ſhould be plucked downe, being built upon dreames and ſuperſtitious conceits. And if without tumults they could not be pulled downe, then the people to bee admoniſhed not to frequent thoſe places, leſt they ſhould be abuſed by ſuperſtition, &c.* Alſo it might be ſhewed how the *communion Tables* be called of the old Fathers both *Tables* and *Altars* indifferently; *Tables*, as they are indeed, and *Altars* as they are improperly: How they were made of boards, and removeable, ſet in the midſt of the people, and not placed againſt a wall, with divers other things: but hereafter will be a fitter place.

CHAP. XXI.

THE *Lawes* of God are uſually *divided into Morall*, *Ceremoniall*, and *Indiciall Lawes*. In the *Chapter before* wee have had the *Morall Lawes*, *to wit*, *the ten Commandements*; hereafter wee ſhall have the *Ceremoniall*. And now in theſe three Chapters following God layeth downe certaine *Indiciall Lawes*. The *Morall Law* of God is the Law of *Nature*, ſhewing what ought to bee the manners and natures of all men, and it is the ground of all lawes whatſoever, either *Divine*, or *Humane*. The *Ceremoniall* being in this reſpect *Naturall*, becauſe among men Nature requires order and decency. And the *Indiciall* being the execution of the *Morall* which is *Naturall*. For humane lawes they are made by probable reaſon of Governours, and tend either to directions to keepe the *Morall*, or to circumſtances of execution in Exod. 22. 1.

Ratio ſingularum legum quæ dicitur anima legum, ex Decalogo ſumendaeſt. Valent enim leges poſitivæ propter duas cauſas, ſcilicet propter probabilẽ rationem ex jure Naturæ, & circumſtantiis petitam, & propter authoritatem Magiſtratus à quo prolatæ ſunt.

punishing offenders. As for example, *Gods Law* ſaith, *Thou ſhalt not kill :* Mans *Law* forbiddeth the carying of theſe and theſe weapons, ſo to take away occaſion and meanes of breaking the *Law of God.* Gods *Law* commandeth *there ſhall be Magiſtrates* : Mans *Law* appointeth *theſe* or *thoſe.* At *Rome two conſuls*, in other Cities foure. At *Rome annuall*, in other places *perpetuall*, *&c.* Gods *Law* appointeth that *a Debtor not able to pay ſhall be puniſhed* : Mans *Law* appointeth differing wayes, according to circumſtances of places : as in ſome Countries by perpetuall impriſonment, in other places otherwiſe. *Draco* his *law* was, That *hee ſhould be plucked in pieces, and every Creditor have a part.* The *Law* of *God* requireth *theft to be puniſhed by reſtitution of double* or *foure-fold :* Mans *Law by reſtitution*, and ſome where by death. By all which examples you ſee how Gods *Law* is ſtill the ground of mans *law*, and the end of mans *law* (if a good *Law*) is ever the keeping of *Gods Law.* Now to come to the text of this Chapter. The *firſt law* laid downe is *touching ſervants* and *ſervitude*, which you may referre to the *Morall Law, Honour thy Father and Mother.* Degrees of men concerning ruling and obeying being contained in the *Law.* The words of the text are theſe, *If thou buy an Hebrew ſervant, hee ſhall ſerve ſixe yeares, and in the ſeventh he ſhall goe free for nothing, &c.* From which verſe to the 12. verſe you have the matter of *ſervitude* and *freedome* laid downe : and it ſhall bee good to obſerve the Will of God in it. Hee would not have them ever bound, as amongſt the Nations elſewhere it was; becauſe they were delivered out of Ægypt by his mercy, as well as their Maſters were : whereupon in *Leviticus* he challengeth them for his, and ſaith, *For they are my ſervants, whom I brought out of the Land of Ægypt : they ſhall not be ſold as bond-men are ſold. Thou ſhalt not rule over them cruelly, but ſhalt feare thy God.* Yet would he not have the Maſter damnified, and therefore he alloweth of ſeven *yeares*, commanding their *liberty* and *recompence*; ſaying, *when thou ſendeſt him out free from thee, thou ſhalt not let him goe away empty.* The uſe whereof is comfortable to ſervants, and profitable to Maſters. To ſervants it ſheweth the loving care the Lord hath over them, which may cheere them in all their doings, being well aſſured, that what they doe well this God will ever reward, though man doe not. Whereunto ſerveth the *exhortation* of the *Apoſtle*, and promiſe annexed, *Servants be obedient unto them that are your maſters, according to the fleſh, in all things, not with eye ſervice as men-pleaſers, but in ſingleneſſe of heart, fearing God. And whatſoever you doe, doe it heartily as to the Lord, and not to men. Knowing that of the Lord ye ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.* And the very like ſaying again he hath to the *Epheſ.* So rewarded he the faithful ſervice of *Iacob*, though his *Maſter* were hard; *ſo Ioſeph, ſo* many moe. To Maſters it teacheth moderation and mercy : for how dare they wrong thoſe whom God calleth his, and hath ſuch a tender care of? The *Apoſtle* in the places named, ſo ſaith alſo; *Ye maſters do unto your ſervants, that which is juſt & equall, knowing that ye alſo have a maſter in heaven.* Where this is not done, God is angry; as you may ſee by that fearefull ſpeech in *Ieremie*; Becauſe *ye have not obeyed me in proclaiming a liberty to your ſervants, &c.* therefore *behold I proclaim a liberty to you, ſaith the Lord, to the ſword, to the peſtilence, and to the famine, and I will make you a terror to all the kingdomes of the earth.* Reade the place from the 9. v. to the end of the Chap. *Iob* therefore a good and juſt man, had a great care of this, and proteſteth *he did not contemne the judgement of his ſervant, and of his maid, when they did contend with him*, becauſe *he that made him in the womb, he alſo made them*, & if he ſhould wrong them, what could he anſwer to God for it? A moſt worthy example for all Maſters. Thus may all other governours and Superiours make uſe of this Law, and learne to take no pride in their authority, not to affect greatneſſe, and not to ſwell and looke big over their inferiors, For certainly the Lord will puniſh it, and all wiſe men will laugh at it. *Rule* and *government* is of *God*, but *pride* and *vanity* is of the devill. *Titles* to men God will have given, but to deſire *Titles* he never liked, much leſſe *Titles upon Titles* and never enough. It ſoundeth in bookes to the *Perſians* ſhame, that the governours there, will be free from all Lawes, and what they liſt, that they may: but their inferiors muſt be bound with all cruell bonds, even to kill themſelves if they command, and to endure all burdens impoſed upon them : If they be cruelly beaten, to give thanks that the governors have them in remembrance. The Phariſies were vaine men to affect the uppermoſt places, & to be called *Rabbi*. But this *proud mind* is like the water to the Dropſi-man, that maketh more thirſty the more that it is drunk. *Quo plus ſunt potæ plus ſitiũtur aquæ.* No end of *ſuperiority* with ſome men. They that are *noble* will be *Princes*; *Princes* will be *Kings*; *Kings* will be *Emperors*; *and Emperors* muſt be *gods*. That vain woman *Cleopatra*, ſhe muſt be called *Regina Reginarũ*, *Queen of Queens*. *Sapor* the *Perſian* wrote to *Conſtantius*, and called himſelf *King of Kings, & brother to the ſtars, the ſun and the moon, &c.* Theſe that thus hunger after *glory* & *majeſty*, how can they uſe *authority* moderately and humbly? Such *pride* commeth out of the root of folly, & begetteth *contempt* of all inferiors, *contempt* breeds *ſedition* & rebellion, they *wars*, and *war deſtruction*, at laſt of all, both *men* and *titles*. It is written of *Trajan* that he was much caried away with vain-glory, in *titles*; and therefore painted in his houſe many inſcriptions, which *Conſtantinus* wiſely jeſting at, called *Herbam parietariam*, wall-flowers. Such a vain fellow was *Herod* in the *Acts*, and what a ſhameſull downfall had he? Let then this Law of God for *Servants freedome*, together with all

Amброſ. lib. 5. exame cap. 21. Strabo lib. 5.

Chap 20 12. *Verſe* 2.

Lev. 25. 42, 43.

Deut. 15. 13.

Col. 3. 22, 23, 24

Epheſ. 6. 5.

Col. 4 1.

Ier. 34. 17.

Iob. 31. 13.

Acts 12. 22, 23.

all other Scriptures, ſhewing his care of them, and their good uſage, ſettle in our hearts the right uſe of authority, and make us neither vaine in coveting, nor cruell in uſing. The boaring of his care, was a ſigne of obedience, and figuratively admoniſhed, that ſervants muſt not bee deafe, but quick and ready, and willing to heare what is commanded to them. And ſpiritually, that if we be the Lords ſervants, he boareth by his holygrace our eare, that is, he maketh us have eares to heare his holy Word, & we are not deafe, we flie not frō it, we caſt it not away, we ſtop not our eares; but with care and zeale and love, we hearken to it, as men and women whoſe ears he hath opened or boared. This one thing well marked may ſhake the hearts and conſciences of Popiſh Recuſants, ſo preſumptuouſly deſpiſing the Lords voyce: But follow it your ſelfe, I paſſe away. *Verſ. 6.*

2 After theſe lawes concerning ſervants, follow other laws concerning murder and killing, which you may refer to the expoſition of that Commandement. Puniſhment God layeth upon ſinne, but not ever after one manner. Sometimes hee ſtriketh the body, ſometimes the ſoule, and ſometimes both: Sometimes hee toucheth our goods, ſometimes our name, and ſometimes our friends and deare ones. Who can reckon up his wayes to puniſh the rebelling man or woman againſt him? His ends alſo for which hee doth thus, are ſundry and divers, but all and ever moſt juſt. Firſt, for his owne juſtice, who is a conſuming fire, & muſt needs binde either to obey, or to be puniſhed. Secondly, that there may be ſeen a difference betwixt the good and the bad, which could not be, if there were not puniſhment and reward. Thirdly, for example, that others ſeeing, may feare & flie from evil, either for love of vertue, or feare of pain. Fourthly, good for the even of ſuch as are puniſhed. For as *Plato* could ſay, *Pœnæ, & ipſis qui præferunt, & ſpectatoribus utiles ſunt: utrīq; enim reddūntur meliores, illis dolore, his exemplo.* Puniſhment is for both good ſeer and ſufferer, amending the one by example, and the other by ſmart. Fiftly, that theſe ſhort puniſhments temporall, might put them in minde of the long pains eternall. Laſtly, for the preſervation of the ſociety and peace of mankind, which by ſlaughters & bloodſhed would be overthrowne, even as we ſee good Chirurgions to cut away the purified member, for the ſafety of the whole.

Oderunt peccare boni, &c. Omnes pœne mundi ſunt conciones de pœnitentia. Eſt immedicabile vulnus enſe recidendum, ne pars ſincera trahatur.

3 We ſee here degrees of faults taken from the cauſes. For all actions proceeding from the minde or judgment, and the will cōmanding the outward members, when the mind knoweth what ought to be done, and erreth not in the object, and yet the will goeth contrary to judgement and the Law of God, not forced nor compelled, but willingly and freely, ſuch actions are called voluntary. So ſlew *Cain* his brother *Abel*, and ſo tooke *David Vrias* his wife. But when things are done not of election, either for probable ignorance (as when the minde erreth, or taketh no counſaile) or when the will by violence is hindred, or the outward members by a violence forced, thē are thoſe faults ſaid to be *involuntary*. The Lawyers diſtinguiſh faults by divers names, which I ſtand not upon here, remembring for whoſe uſe I draw theſe notes; but in ſhort, thus much we learne here, that God meaſureth faults by will, and not by acts. Whereupon it is here ſaid, that wilfull murder ſhall be death, and killing without purpoſe and will, ſhall not; but another courſe is taken. For *if a man hath not laid waite* (ſaith the Text) *but God hath offered him into thy hand* (meaning, when by chance he is killed without any minde ſo to doe, which chance yet God by his hidden providence, guideth) *in ſuch a caſe I will appoint thee a place whither hee ſhall flie*: meaning certain Cities of refuge, or ſanctuaries uſed then in theſe caſes, as you may ſee in *Deuter.* at large. Of which ſanctuaries thus ordained of God for the people, and thoſe times, ſprang our ſanctuaries uſed within this Realme and others, but now in moſt places put downe and forbidden. The queſtion of them is diſputed to and fro by mens wits, and the likers of them to continue, uſe theſe and ſuch other reaſons. The anger and conceived diſpleaſure in the Judge againſt a man; The power of his adverſary that perſecuteth before that Judge; The difficulty and obſcurity of the cauſe not quickly to be determined. In all which caſes they think a ſanctuary would be fit in a Common-wealth. Secondly, againſt cruelty of Maſters, that either ſhould threaten danger to a ſervant, or by violence ſeeke to force him to foule matters, ſuch a refuge would yeeld comfort till his cauſe were knowne, and he provided for. Thirdly, in the time of war and diſtreſſe, theſe places gave ſafety to many from the bloody ſword and murdering hand of inraged enemies, for fury a while not weighing right. Fourthly, in caſuall killings, without pretended malice, great was the uſe and equity (ſay they) of the ſanctuaries. Contrariwiſe, they that ſtand for the taking of them away, alledge many evils and diſcommodities that grew from them in ſucceſſe of time, through mans corruption, albeit at the beginning there was a good end: As incouragement of Servants to be diſobedient, and very undutifull. Great defrauding of creditors by ungodly and unconſcionable debtors. Increaſing of theeves, and ſuch like evils many and many. Whereupon grew that good ſaying of S. *Chryſoſtome*; *Nullos tam ſæpe ad Eccleſiæ aſylum fugere, quam qui nec Deum, nec Eccleſiam curabant.* None more uſually and often fled to the ſanctuary of the Church, than they that cared neither for God nor the Church. *If a man come preſumptuouſly upon his neighbour to ſlay him with guile*, you ſee God commanded no ſanctuary ſhould ſave him, but *he ſhould be taken from the Altar, and die.*

Dolus. Culpa lata. Culpa levis & lenis. Caſus fortuitus ut ille canem lapide petens non vercam ferit. Has patitur pœnas peccandi ſola voluntas. Nam ſcelus intra ſe tacitum qui cogitat ullum, facti crimen habet.

Verſe 13.

Chap. 19, 11.

Verſe 14.

4 *He that ſmiteth his father or mother, ſhould die the death.* This is another law in this Chapter, which maketh for the expoſition of that cōmandement of honouring them, and is to be referred

to it. We may note in it, how God doth not ſay, *he that killeth father or mother* ſhall be killed for it; but *he that ſmiteth*, ſo that not ſo much as a tip is to bee given to Parents upon paine of death, no not with the tongue may we ſmite them, that is, by any evill and unfit words abuſe them, as you may at large reade in the expoſition of that Commandement. So great is the honour of Parents before God, and ſo ſharpe a Iudge is God againſt all abuſers of them: Little thought of by too many in our dayes, and the rather becauſe continually in the Church there is not a beating of theſe points of Catechiſme into childrens heads, and hearts, by carefull Miniſters. O, that they would be once drawne to doe this duty in their ſeverall Churches: Soone, ſoone ſhould they finde the fruit of it, and the greatneſſe of their ſinne in ſo long neglecting it. In *Plato* an Heathen we reade the like law, where is decreed, that all beating and contumelies of Parents, ſhould bee puniſhed with perpetuall baniſhment or death. By the Romane Lawes the ſlayer of his Parents was not to be ſlaine either with ſword or fire, or other ordinary puniſhment, *ſed inſutus culeo, &c.* Sowed in a ſack with a dog, a cock, a viper, and an ape, he ſhould be throwne into the Sea or river, that the ayre whilſt he lived, and the earth when hee was dead might be denyed him, who ſo had wronged them that gave him a life and being in the ayre, and upon the earth. A good writer teſtifieth he ſaw one put to death at Tigurine, who had curſed and reviled his mother.

Verſe 16. Plagium. 5. *He that ſtealeth a man and ſelleth him, if he be found with him, ſhall die the death.* To flocke away (as we ſpeake) a mans ſervant, man or maid, or to buy or ſell a freeman, and ſo bring him into bondage, was a grievous ſinne with God, and therefore thus ſeverely puniſhed. Thus ſinned the brethren of *Ioſeph* againſt him, when they ſold him to be a bondmau, and to bee uſed as pleaſed the buyers, which might have beene ſo as twenty deaths had beene better. Great therefore was their ſinne in that action. This law is to be referred to the ſeventh Commandement, and the fifth alſo.

Verſe 18. Verſe 19. 6. *When men ſtrive together, and one ſmite another with the ſtone, or with the fiſt, and he die not, but lyeth in bed. If he riſe againe and walke without upon his ſtaffe, then ſhall he that ſmote him goe quit* (meaning for mans law) *ſave only he ſhall beare his charges for his loſſe of time, and ſhall pay for his healing.* By the ſtone or fiſt are meant all other things whereby any wound is given, although theſe onely be named for example. For with Sword or Dagger, or any weapon all was one, if he were wounded and recovered, ſo that he was as fit for his vocation as before, then this was the Law; but if he were maimed, then otherwiſe. *If a man ſmite his Servant or his Maide with a rod, and he die under his hand, he ſhall ſurely be puniſhed; but if he continue a day or two, he ſhall not be puniſhed; for he is his money.* *Verſe 20. Verſe 21.* Theſe Lawes of God were fitted for the ſtate of that people, when many things were endured which were not allowed. If the ſervant dyed preſently, it was more grievous, and therefore puniſhed, but if he lived a time after, not ſo; yet before God it was murder alſo, though by mans law he eſcaped, both in regard he was his money in his maſters power, and alſo becauſe there might in that day or two happen ſome other cauſe of death then that beating. Perfection in theſe lawes we muſt not looke for, becauſe God was pleaſed to beare with much weakneſſe; But yet know we ever what his morall law requireth, and follow that which forbiddeth the abuſing of ſervants as well as of others, becauſe they alſo beare the Image of God, and God careth for them, as hath been ſhewed.

Verſe 22. 7. *If a man ſtrive and hurt a woman with childe, ſo that her childe depart from her, and ſhee yet die not, he ſhall be ſurely puniſhed as the womans huſband ſhall appoint him, or he ſhall pay as the Arbitrers determine. But if death follow, then ſhall he pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, ſtripe for ſtripe, &c.* *Verſe 23. Verſe 24. Verſe 25.* Stil obſerve how theſe Lawes tend to the explanation of ſome of the Ten Commandements, and refer this to the fifth. The light of Reaſon and Nature given us of God teacheth, That *what meaſure we mete*, it is juſt *we ſhould receive even the like againe*: That *he that taketh the ſword ſhould periſh with the ſword: That he which ſpoileth ſhould be ſpoiled: That by what a man ſinneth, by that he ſhould be puniſhed: That what a man doth, the ſame he ſhould ſuffer: That evill ſhould hit the worker, and the offender be preſſed with his owne example.* Luke 6.38. Mat. 26.52. Eſay 33.1. Wiſd. 11.13. This Law in equality was in effect thus alſo in the 12. Tables at Rome, the equity thereof being derived to them, either from other nations or the light of nature. The verſe ſaith,

Iuſta malis hæc, admiſſo pro crimine, pœna eſt,
Si quæ fecerunt, eadem patiantur & ipſi.

Lex Talionis. It is very juſt if men ſuffer the ſame things of others which they have done to others. If any man object, that by Chriſt, in the fifth of *Matthew*, this law is repealed, or diſliked; we anſwer, neither; but there our Saviour condemneth the abuſe of this Law according to private affections, and for the nouriſhing of a luſt to revenge by private perſons that are not Magiſtrates, and never would be intreated to forgive any. Whereas hee liketh ever in his children mercy and kindneſſe, and patience, and ſo to overcome our enemies, as his words ſhew, *Recompence not evill for evill, but overcome evill with goodneſſe.*

8. The

8. The other Laws that follow in this Chapter of ſetting ſervants free, for hurts done them by ſmiting, of the Oxe that ſhould gore any body, of digging a Well, whereby my neighbours cattell receive harme falling into it, of harme by one beaſt done to another, and ſuch like: they are ſo eaſie, that without any commentary, you may by reading of them be ſatisfied. All of them teach us, with what care we ſhould live of our neighbours goods as well as of our owne, no way hurting either the one or the other, ſmall or great, free or bond, but peaceably ſpending our dayes with all men, and doing what good we can any way. God we ſee is juſt, and we ſhould be juſt. God careth for the ſafety and well being, not only of all ſorts of men, but even of the very brute beaſts; and we muſt learne to doe the like, that by our reſembling of him, wee may be knowne to be his children, one day to inherite with his deare Sonne in his eternall Kingdome. This will not ſuch curſed courſes, as many men delight in, bring them to, who in oppreſſing their neighbours, in hurting their ſervants, in ſpoiling mens goods, and killing their cattell, in fightings, and ſtrivings, and all evill, take their great and daily pleaſure. *Who hath eares to heare ſhall heare*, and to others doe what we can, the word of God ſhall bee a ſavour of death unto death in Gods juſtice. And thus much ſhall ſuffice of this Chapter.

Verſ. 26, 27. Quod de Bove hic & in ſequentibus dicitur, proportionabiliter de quibuſcunq; aliis animantibus intelligendum eſſe, docet Auguſt. q. 81. & 82. in Exod.

Mat. 11. 15. 2 Cor. 2 16.

CHAP. XXII.

THe Lord goeth on with more lawes, all tending to the explanation of the ten Commandements: and in this Chapter very excellent lawes are laid downe: which howſoever they are not in uſe among us, yet yeeld this good by the reading and marking of them. To teach us privately in our ſelves an honeſt, good, and holy cariage of our ſelves. Princes may alter lawes, as circumſtances of times and place ſhall require; but the equity that God had in theſe lawes ever remaineth. And therefore what hee puniſhed wee muſt avoide, if we doe well.

Verſe 1.

First, hee beginneth with lawes againſt theft, which muſt be referred to that Commandement: and according to ſeverall degrees and differences of theft, hee maketh ſeverall and differing paines. *If a man ſteale an * Oxe or a * Sheep, and kill it, and ſell it, he ſhall reſtore five Oxen for the Oxe, and foure ſheep for the ſheep.* The *greater theft hath the greater puniſhment.* Other nations, by the light of God ſet in them, followed much this courſe, and puniſhed theft diverſly. *Draco* puniſhed it with death. *Solon* (if it were manifeſt) with foure-fold; if not ſo manifeſt, with double. *The Romanes twelve Tables did the like. Latter lawes with us, make theft death, if above ſuch a value: following therein a conſtitution of *Lotharius* the Emperour, whoſe ſum was above fifty ſhillings.

* *Quinque utilitates Bovis: Paſcit, arat vitulus, tritural; nos calciat, armat.*
* *Quatuor Ovis: Lactat, paſcit, Veſtit, immolatur. Hugo.*
* *Romani furtũ manifeſtum quadruplo, non manifeſtum duplo puniebant.*

Another caſe concerning theft, followeth in the ſecond and third verſe. *If a thiefe bee found breaking up a houſe, and be ſmitten that he dye, no blood ſhall be ſhed for him* (his meaning is, if this be in the night:) *But if it be in the day light, blood ſhall be ſhed for him: for he ſhould make full reſtitution: if hee had not wherewith, then ſhould hee bee ſold for his theft.* The law therefore appointing that puniſhment, hee ſhould not bee killed that brake a houſe in the day. The Romanes twelve Tables followed this equity, and in the night theſe breakers might bee killed any way: but in the day not, except he defended himſelfe by a weapon. Our owne lawes have made a difference betwixt day-theeves, and night-theeves, as indeed there is much cauſe to diſtinguiſh them: the feare in the night being farre greater, and the helpe to bee had farre leſſe, with many other circumſtances. But here may be a queſtion asked, what is lawfull before God, theſe being but civill conſtitutions? And anſwer may bee made, what God permitteth. But if our owne affection, cruelty, and rage ſtep in, being meere private men, take heed, for wee may doe a thing lawfull, not lawfully, The law biddeth kill not, but if a man ſmite to drive a theefe away, and death follow without a killing minde, the caſe is altered: for there is *inculpata tutela*, as Lawyers tell us, within the compaſſe whereof I take this caſe to bee.

Verſe 2.

Verſe 3.

Another law followeth in the fourth Verſe, That *if the theft were found with him, alive, hee reſtored double:* if killed or ſould, you ſaw in the firſt verſe another puniſhment more heavy. So muſt circumſtances direct judges to ſeverall puniſhments: and the wiſdome of God make man wiſe in all his proceedings. They that thinke death too much, muſt remember that even Gods law made the ſtealth of man death: And *David* ſaid, he that had *taken the poore mans one ſheepe ſhould ſurely die. Draco* made it death, as you heard before: and the Romans decreed, *That ſtealing ſervants ſhould firſt be beaten, and then throwne downe from a Rocke and ſlaine. Fures privatos in nexu & compedibus vivere, publicos in auro & purpura*: Private theeves live in fetters and chaines, publike ones in Gold and Purple. But I pray you, would theſe men that thus plead for the continuance of this Law of *Moſes*, That theeves ſhould reſtore and not die, bee aſwell content that other lawes ſhould ſtand in force alſo, as namely, that adultery ſhould be puniſhed with death? Gathering *but ſticks on the Sabbath day*, with death, &c? No I warrant you. And

Verſe 4.

Cato.

there-

therefore what they thinke, is not a rule, but what God alloweth, whose will is ever justice it selfe, and who by his Apostle hath taught, that so long as Lawes have this end to be a terrour to the evill, and a defence to the good, the forme of them may bee divers; neither now a dayes is all theft death, but the Judge weigheth circumstances of need for sustenance onely, of the first offence, of repentance, of youth, of towardlinesse, and such like.

Verse 5. *Verse 6.* 2 After theft followes Lawes for damages or trespasses done to our Neighbours: and the Text saith, *If a man hurt a field or a Vineyard, and put in his beasts to feed in another mans field, he shall recompence of the best of his owne field, and of the best of his owne vineyard. And if fire breake out, and catch in the Thornes and stackes of Corne, or the standing corne, or the field bee consumed, hee that kindled the fire shall make full restitution.* Who knoweth not, that the society of man cannot continue without recompence of losses and harmes? Therefore mercifully doth God regard it, and make Lawes for it. *Eurypides* maketh *Iocasta* speake of his equity, when hee giveth her these words, *Melius est æqualitatem colere, quæ amicos amicis, urbes urbibus, socios sociis devincit, &c.* Better it is to regard equalitie, which bindeth friends to friends, Cities to Cities, and fellowes to fellowes, &c. Now equalitie is, if I have hurt any man, to make amends, that no man bee pilled in his estate.

Verse 7. See the eight Commandement of these matters more. *Verse 8.* 3 Concerning *Pledges, borrowing, lending, &c. If a man deliver his neighbour money or stuffe to keepe, and it be stolne out of his house, if the thiefe be found, he shall pay the double; if the thiefe be not found, then the master of the house shall be brought to the Iudges to sweare, whether he hath put his hand to his neighbours goods, or no?* That is, whether himselfe have stolne it or no, &c. unto the 16. *verse*. In all nations faithfulnesse and truth in matters committed to trust hath beene highly regarded, and the contrary punished.

Therefore even with Heathens, besides recompence imposed, hee was infamous that offended this way, which how great a punishment it was, they see that rightly consider it. The Lawyers called it a civill death, because it leaveth to a man no honest place among men in the Common-wealth, he being disabled *to sue for any thing, to give any voyce, to be any witnesse, or to be of any credit any way.* There is too much iniquity amongst men in these matters, and therefore to be wished greatly, that these Lawes of God were often read and marked. Truth in trust is a Jewell of price, pleasing to God and man, and most honourable ever to the party alive and dead. Let Christians of all other men so thinke, that the wayes of God bee not ill spoken of for their faults, such men had better never have beene borne, than without care, so to sinne. Now goe we a little farther than this law expresly goeth, and judge in our owne heart, if falshood in pledges committed to mee by man be thus odious, is not unfaithfulnesse in Gods pledge much more odious? Remember the place to *Timothy, Custodi depositum: That worthy thing which was committed to thee, keepe through the holy Ghost which dwelleth in us.* What worthy pledge is this, but the pure and holy doctrine of the Word, which I must never mingle with mans Traditions? The manner of teaching it, if I be a teacher, must be plaine, profitable, and to the most edification, and not to the greatest ostentation. Be faithfull in these things therefore, for they are pledges left with us by God, which he will ask for againe, and require an account what we have done with them, &c.

Civiliter mortuus.

2 Tim. 14.

Verse 16. *Verse 17.* 4 For wanton and licentious life the Lord provideth, saying; *If a man intice a maide that is not betrothed, and lie with her, he shall endow her, and take her to wife.* But *if her father refuse to give her to him, he shall pay money, according to the dowry of Virgins.* Where you may observe the severity of God, and the remissnesse of man in punishing matters of this kinde. For man made his law disjunctive, hee shall marry her, or give her dowry: But God maketh a copulation, he shall marry her and give her dowry, yet leaving free the fathers authority, whether hee would so bestow her or no. If the father would bestow her, then both must hee marry her and endow her, because hee had thus offended with her. So God ever regarded Parents consents in the placing of their children.

Yea, Nature it selfe saw this equity in *Hermio* the Maid in *Eurypides*, who answered *Orestes* that sought her to wife; *That the marriage of her belonged to her father.* He that will may read S. *Ambrose* upon the story of *Rebecca*, and see his judgment of this thing. But why was not the maid punished also as well as the man? partly because yeares, and sex, and weakenesse of judgement might be occasion of fall in her, but chiefly because such money imposed upon her, must have come from the Parents, who were innocent, and had griefe enough by the fall of their childe. Furthermore, this is to be remembred here, that if the Parents would bestow her, never might he that had abused her, put her away by bill of divorce, as other might. The Romanes did not inforce mariage, because the man might bee Noble, and the woman meane; or contrariwise, the woman Noble, and the man meane. Whereas the Israelites were all alike Noble, descended from one and the same house, and the pedigree knowne, but if hee were rich, hee lost halfe of his goods, and if worth little, his body was punished, and hee banished, which was sharper.

Verse 18. 5 Of Witches, your Chapter saith, *Thou shalt not suffer a Witch to live,* which God would never

never have laid downe, if either there had been no Witches, or being, yet they can doe nothing, as ſome have to their blame affirmed. The ſhifts they uſe to avoid this place are weake, and by the beſt learned rejected. God maketh no law in vaine, but for more of his matter, I referre you to the Commandement. In this place, ſaith One, God joyneth this Law next after that of inticing young women, becauſe many times theſe Witches are inſtruments to worke them to mens ſinfull deſires. The nex Law, againſt unnaturall luſts with beaſts, I paſſe over, the fact being more filthy than to be ſpoken of. *Flagitia quæ ſunt contra naturam, apud omnes gentes deteſtanda ſunt, qualia Sodomitarum fuerunt; Violatur enim talibus flagitiis ſocietas illa, quæ cum Deo nobis eſt.* Deeds againſt Nature are deteſted amongſt all Nations, as the ſinne of *Sodome* was: for by ſuch impieties, that ſociety which we have with God is broken. Death it was by Law, and death eternall followeth the Temporall. God and Nature abhorre it, and hee taſteth neither of God nor *Nature* that committeth it. The eyes of God ſee all things, and the juſtice of God will finde out all things in time. *Verſ.* 19. *Aug. l.3. confeſ. cap.8.*

6 *He that offereth to any gods ſave unto the Lord onely, ſhall bee ſlaine.* The like law you reade in *Deuteronomy: If there be found amongſt you in any of thy Cities, which the Lord thy God giveth, the man or woman that hath wrought wickednesſe in the ſight of the Lord thy God, in tranſgreſſing his Covenants, and hath gone and ſerved other gods, and worſhipped them, as the Sunne and the Moon, or any of the hoaſt of heaven which I have not commanded, and if it be told thee,* and ſo forth, *then ſtone that perſon to death, &c.* In the thirteenth Chapter, the like death impoſed upon thoſe that ſhall perſwade and draw to this ſinne: So both worker and willer ſuffered death. And indeed ſhould Theeves die for robbing man, and not man die for robbing God? Can mans goods bee compared with Gods honor? No, no. Againe, if we ſweare fealty to the Prince his enemy, Die we not worthily? To ſweare fealty to the Devill by Idolatry, is worſe to God, than that to man. Happie were deceived Creatures, if any thing would make them wiſe, and bring them backe againe to God onely, onely, and marke the word. *Verſe* 20. Deu. 13. 6, 9, 10.

7 *Thou ſhalt not doe injury to a ſtranger, neither oppreſſe him: for yee were ſtrangers in Ægypt. Ye ſhall not trouble any widow or fatherleſſe childe. For if thou vexe and trouble ſuch, and ſo hee call and crie unto mee, I will ſurely heare his cry. Then ſhall my wrath be kindled, and I will kill you with the ſword, and your wives ſhall be widowes, and your children fatherleſſe.* Our ſtate in this world is not tyed to any place, but God at his pleaſure may remove us, even when we thinke leaſt, therefore the Lord would have them then, and all men ſtil favourable to ſtrangers. Experiences of evil paſt, and expectances of future, if God ſo pleaſe to have it, muſt make men forbeare thoſe diſcourteſies to ſtrangers, that othewiſe mans corruption will offer. *Verſe* 21. *Verſe* 22. *Verſe* 23. *Verſe* 24.

Non ignora mali miſeris ſuccurrere diſco.

By the Law of Nations it was ever forbidden, and ſharply puniſhed to violate the truſt that a poore Stranger hath in us, when he liveth with us, and under us. The *Athenians* were good, the *Lacedemonians* were bad, and ſo praiſed, and diſpraiſed in bookes to this day. The next Chapter, verſe 9. teacheth this matter againe, and often is it beaten upon by God, that they may remember it. *Hyppias* in *Plato* ſaith, *Simile, Natura, cognatum eſt ſimili*, By Nature every like is cozen to his like, and ſurely it is a great knot among men, likeneſſe either of wit, manners, judgment or fortune, &c. Which *Plutarch* alſo witneſſeth, when he ſaith, *Senis lingua ſuaviſſima eſt ſeni, puer puero, mulier mulieri jucunda eſt. Et ægrotus afficitur calamitate ægrotantis, & ærumnoſus ſocio calamitatum ſententiam aſcribit.* The ſpeech of an old man pleaſeth another old man, a childe contenteth a childe, and a woman a woman. One ſick body feeleth the paine of another, and pitieth it. So doe fellowes in affliction talke together, and expreſſe each to other their mindes. Wherefore God uſeth this for a reaſon here, that they alſo have bin Strangers in Ægypt. It pleaſeth the good Spirit of God to uſe this comfort to his Church, touching Chriſt, if you remember: That *we have not a High Prieſt, which cannot be touched with the feelings of our infirmities, but was in all things tempted in like ſort, yet without ſinne.* And thereupon concludeth, *Let us therefore goe boldly unto the Throne of Grace, that we may receive mercy, and finde grace to help in time of need.* If wee bee not in abilitie to doe Strangers any good, yet comfortable words ſhall pleaſe both them, and God that made this law for them. *Plut lib. de diſ. crimine amici & adulatoris.* Heb. 4. 15, 16.

The other Law concerning Widowes and fatherleſſe Orphanes, as the Lord made it in great mercy, ſo will hee ever puniſh the breaches with ſharpe juſtice. *Affliction*, ſaith *Salomon, is not to be added to the afflicted. Mortuis & jacentibus omnia inſultant:* All tread upon them that are downe and dead. Widowes and fatherleſſe children therefore muſt bee pitied, and comforted, and helped if need require, ſeeing they have loſt their head; and not oppreſſed and wronged, vexed and grieved, as often they are. Now: that the Lord will puniſh it, you ſee the Text plain, and how? (O reade it againe, for it is fearfull) with the ſword will he deſtroy thoſe Wringers and Cruſhers, that their wives alſo may become widowes, and their children fatherleſſe. So verifying the wiſe ſaying: *By what a man ſinneth, by that ſhall hee be puniſhed.* Carefull therefore *Verſe* 22. *Sophocles.* *Verſe* 24.

was

was *Iob* to avoide this danger, and vowed vehemently that he never *restrained the poore of their desire, nor caused the eyes of the widow to faile, by long awaiting* for her request. Let this move us, and strike us, and ever profit us.

Christ had a care of his mother at his death.

Iob 31.16.

If thou lend money to my people, that is, the poore with thee, thou shalt not be as an Vsurer unto him, ye shall not oppresse him with usury. This matter of Usury is so largely handled by many, and so little regarded by moe, that I spare my labour in it. To allow all that some allow, or to condemne as much as some condemne, as yet I see no reason. Many are the cases, and intricate are the questions moved and mentioned in this matter. Orphanes are left with nothing to bring them up, but a portion of money, some in the Universities, some in the Countrey. Spend the stocke and it will soone be gone; use it, and occupy it themselves they cannot. So they have money and want a Trade, others have Trades, and want money. *Bucer* in Cambridge was asked this question, and did not dislike of some interchange profitable to the Orphane; and yet not opening the way to flat Usury, Strangers likewise and exiles, out of their Countrey for Religion and good causes, bring a little money with them for easinesse of cariage, aud nothing else, themselves haply may not trade in a forren Land; how then shall they, their wives and children live? Worke-men peradventure they are not, but of an higher degree. In short therefore, wee know *the end of the Commaudement is love:* so farre then, as borrowing and lending breaketh not that, but agreeth with it, moderate men doe what is fit for them, and no scope given to the condemned Vsurer. To meete with one inconvenience, and to bring many others into the Common-wealth, was never wisdome. Wherefore let every man search his owne heart, and well observe his owne dealings, in lending to his Neighbour that liveth with him, as knowing that nothing is hid from God, but must be accounted for one day. If Contracts and Charity agree not together, but what profiteth you, hurteth your neighbour, the case is altered I speake of; and what agreeing with love, is by learned men allowed, the same disagreeing from the same, is condemned and blamed.

Vsurarius super omnes mercatores maledictus. Chrysost. hom. 38. super Mat. Amb. l. de David, Et esca Vsura est, & vestis Vsura est, & quodcunq; sorti accedit, quod velis ei nomen imponas, Vsura est. In King Edw. the sixt dayes. 1 Tim. 1. 5.

Verse 26, 27.

9. The next law is, concerning Pawnes and Pawne-takers: A great trade still in this wringing word: And of them thus the Lord speaketh: *If thou take thy neighbours rayment to pledge, thou shalt restore it to him before the Sunne goe downe: for that is his covering onely, and this is his garment for his skin, wherein shall he sleepe? Therefore when he cryeth unto me, I will heare him: for I am mercifull.* The foure and twentieth of *Deuteronomie* is to be referred hither, for explication further of that mercy, that God requireth in this matter from all men. Marke it, and ever remember it, that nakednesse and misery of the poore body cryeth against thee to the Lord, and he hath vowed to heare. All is not gained then that is put in thy purse, but onely that which is well put in.

Vers. 28. *&c.*

The other lawes of reverence to Magistrates, neither reviling them, nor thinking lightly of them, of due and true paying of tythes to the maintenance of Gods truth and Ministers, and so forth, will come hereafter to be touched againe, and therefore no more now of this Chapter.

Chap. XXIII.

Verse 1.

THis Chapter also, as hath been said, goeth on with moe lawes, tending likewise to the exposition of the Moral law, and namely of the eighth and ninth Commandements.

Touching the proceeding with moe lawes, we may make use of these and the like sayings; *Arcesilaus* and *Laertius* did not like that there should be many lawes, saying: *Quemadmodum ubi multi medici, ibi multi morbi: ita ubi permultæ leges, ibi plus vitiorum.* Like as where there are many Physitians, there are many diseases: so where there are very many lawes, there are moe faults. *Demonax* very unadvisedly spake against all lawes, saying; *Leges prorsus esse inutiles, ut quibus boni non egerent, mali nihilo fierent meliores:* That lawes were altogether unprofitable, because the good needed them not, the bad would not be bettered by them. But *Chrysostome*, with a better spirit, both approved good lawes, and would have them all to be obeyed, saying: *In cythara non satis esse, in uno tantum nervo, consensum efficere, universos oportere percuti & numerose & decenter: ita ad salutem, non satis esse unam Legem, universas esse audiendas & servandas:* To make musick on a Harp, it is not sufficient to play on one string, but all must bee stricken in due measure and proportion: so to salvation one law is not sufficient, but all must bee well understood and duely kept. These lawes therefore here following, continued by God himself, and serving by explanation to helpe our understanding, and consequently to direct our practice concerning former lawes, are diligently by us to be observed.

In the two first Verses, observe the vertues of a good and upright Judge, and adde them to that which was spoken in the 18. Chapter. His first vertue is Truth, Truth (I say) in his sentence and judgement, which he must ever carefully labour for, by all good wayes and meanes. Contrary to Truth are false tales and rumours, which therefore here in the first words are forbidden either to be received of the Judge, or reported by others; *Thou shalt not receive a false tale, neither*

neither ſhalt thou put thy hand with the wicked to be a falſe witneſſe. The word ſignifieth both to receive and report, therefore both forbidden. That the Judge may thus doe, he muſt ever remember *Epicharmus* little ſaying, *Memento diffidere*, remember to diſtruſt, or be not too credulous; which *Cicero* ſo commendeth and liketh, that he doubteth not to call it the *Synewes and joynts of all humane wiſedome.* It hath place in all our private life and actions, but eſpecially in judgement. This cannot he doe, unleſſe he have another vertue included in this; namely *diligence to heare both ſides*, patiently, fully, and indifferently, which ever good Judges doe: for want whereof, how foully ſome have beencarryed awry, many Stories teſtifie. *Non prius feras ſententiam, quam utriuſque partis cauſam cognoveris:* Give not ſentence before both parties bee heard. That one let me remember of *Apelles* the *Epheſian*, who was accuſed to *Ptolomie* by his enemy *Antiphilus*, that hee had imparted to one *Theodorus* treaſonable conſpiracies and plots againſt the King, which *Theodorus*, in truth, *Apelles* had never ſeene in his life. The King lightly and haſtily gave credit to this tale, and clapt *Apelles* up, with full purpoſe to execute him for it: And indeed had ſo done, if a priſoner in the ſame priſon, moved in conſcience, had not opened the whole truth, and acquainted *Apelles:* which when the King ſaw, hee perceived alſo his great fault in crediting too lightly, and gave that accuſer to *Apelles*, and to doe with him what he would, or, as ſome write, to be his bond-man for ever. Judges therefore muſt beware of this great fault, and heare ever the defence of the accuſed. Now becauſe we be not all Judges, doth not this Law concerne us? Yes, yes, your owne heart can tell you, if they muſt not receive them, we not tell them, raiſe them and coyne them. If we doe, the Lord ſeeth it, and marketh it; and although they wiſely avoid the ſnare of them, and ſet free the accuſed and ſlandered; yet God remaineth a ſwift Judge, and very ſure to conſume ſuch wretches, who ſo againſt his Law have wrought evill againſt their neighbour and brother. *Rumor eſt ſermo ſine authore, cui malitia dedit initium, credulitas incrementum, & Deus tantum finem:* Rumor is a ſpeech without Author, which malice gave beginning, beliefe encreaſe, and God onely an end.

ωνδ' ἄκλυε πευσέμεν ἄμφω μῦθον ἀκοῦσαι.

Fama malum, quo non aliud velocius ullum.

If we may not raſhly ſmite and kill with the hand, although he be a thiefe, no more with the tongue, although it be true, for *charity hideth a multitude of faults.* The phraſe moveth mee, and therefore note it, that (if God ſo pleaſe) it may move you alſo. *Thou ſhalt not put thy hand with the wicked, to be a falſe or* cruell *witneſſe.* If to give the hearing be in ſome meaſure to put to the hand, ſurely to have an itching eare to heare evill reports of our Chriſtian brethren, with delight and contentment to beleeve them wholly or halfe, and to report them againe, is to put the hand much more, and to bee grievouſly guilty before God. Yet what ſo common in our mouths, as, *I am not the author, I am not the firſt raiſer, I heard it, I have my author*, and ſo forth? God that made this Law againſt receiving, knoweth hearing goeth before receiving, and if not receive, then not heare, nor beleeve, nor report to others; for he ſhall bee thy Judge, who will not be mocked with ſhifts. How many men ſatisfie their own conſciences herein, I know not, when they heare with greedineſſe, and have their inſtruments laid abroad for that purpoſe, never imparting to the party what they heare, that he may anſwer it, but keeping all cloſe from him, and thinking what they pleaſe. I know there may be ſome reaſon to conceale the accuſer, but to conceale the accuſation, I know none: For if they will heare with one eare, let them heare with the other in the name of God, the wrong ſide being as broad as the right; and after two or three accuſations cleared, they will better know both the accuſer and aceuſed to their owne good. Would God this fault were not where it leaſt ſhould be, and where the ſinne of it is as well knowne, as others feele the injury. Till it be amended, let the childe of God ſay with *David, O God of my righteouſneſſe:* and again, *God, thou knoweſt mine innocency, and my faults are not hid from thee.* To thee therefore I flie, as knowing all, both my good, and my bad, and in thy knowledge I reſt, be it unto me as thou wilt. I know thou haſt meanes to humble *David*, and what thou doeſt, ſhall be ever good in the end: After a cloud the Sunne breaketh forth, and the weather cleareth, and is more comfortable.

Pſal. 4. 1.
Pſal. 135. 24.

2 After truth and diligence to attaine it by hearing both ſides, the Lord alſo requireth in a good Judge, skilfulneſſe in the Law, and Conſtancy: ſaying in the next verſe, *Thou ſhalt not follow a multitude to doe evill, neither agree in a controverſie to decline after many, and overthrow the truth. Skilfullnes in law* to give a right ſentence, not fitting the *line* to the *ſtone*, but the *ſtone* to the *line.* The *line* is fitted to the *ſtone*, when the *multitude is followed to doe evill*, than the which multitude nothing is more mutable and uncertaine. The *ſtone* is fitted to the *line*, when ſentence is given according to law and truth, that the Judge having his name of Juſtice, his name and his actions may agree. Conſtancy ſtayeth the Judge skilfull to diſcerne right, and to doe what hee diſcerneth, notwithſtanding any company gain-ſaying it, and therefore is Conſtancy alſo required in him. Now if this may not bee done in civill matters, whoſe heart will not tell him, much leſſe may it be done in religion, and maters of faith. The words are plaine, *multitudo non*

Verſe 2.

ὀπιθέμεν δικὰ κεῖν' ἀλλ' ἰθὺ πλῆθος.
Inquit Plato.

Verſe 2. Aug. in Pſ. 19. *Lib. 1. de Civitat Dei.*

non ſequenda, Thou ſhalt not follow a multitude to doe evill, therefore a multitude may erre and doe evill. *Neither decline after many to overthrow truth*, therefore a multitude may overthrow truth, *Vulgi judicium errore plenum*: the judgement of the multitude is full of error. And how then can it be a rule to guide my conſcience by either in Civill or Eccleſiaſticall matters? O weigh it well, and with a religious heart, and let neither Popery tell you of multitude, nor Anabaptiſts of fewneſſe and paucitie, but ever look you for truth, be they many or few, and let that be the iſſue. For proofe there is too much to be recited now, that many may erre, and many hold truth, therefore neither the one number, nor the other, any rule to a Chriſtian conſcience.

3 The next vertue in a Judge is equality, which is oppoſed to reſpect of perſons. Equality giveth like unto like, according to one rule certaine, from which there muſt be no departing an haires breadth, for any qualities in men, as wealth or poverty &c. *Judices ſæpe adimunt diviti propter invidiam, & addunt pauperi propter miſericordiam. Judicium inflecti non debet propter lachrymas cujuſq;. Non enim hac juſta miſericordia eſt*: Judges often take from the rich man for envy, and give to the poore for mercy. Judgement ought not to be inverted for any mans teares, for that were unjuſt mercy. On the contrary part, reſpect of perſons giveth to like unlike, to like cauſes, unlike and differing judgements, for qualities in the party, corruptly carrying the Judge his affections. As *Alexander* the Great more reſpected *Epheſtio* nothing ſo well deſerving, than *Craterus* a valiant Gentleman, and right well deſerving of the Common-wealth. This equality and indifferency God requireth, that it may expreſſe his nature upright and indfferent to all men, either in accuſing them by his Law, or ſaving them upon repentance by his Goſpell, in neither of which, he reſpecteth any mans perſon. Which, as it is a juſt terrour, if wee doe evill, how great ſoever we be; ſo it is as a juſt comfort, if we turne from it, be we never ſo ſmall, poor, wretched, vile and miſerable. Remember S. *Peters* words in the tenth Chapter of the Acts: If Judges will be free from reſpect of perſons, then needs muſt they be free from gifts, for gifts will lead their affections, will they, nill they, the old ſaying being true, *Beneficium accepiſti? libertatem amiſiſti*: Haſt thon received a gift? then haſt thou loſt thy liberty and freedome: All this is contained in the words of the Text. *Thou ſhalt not eſteeme a poore man in his cauſe.* And if all Judges followed this courſe, *Heſiodus* ſhould not need to faine, that *Aſtræa* hath left the ſociety of men, and is flowne up to heaven, But it is to be feared, that as *Vlyſſes* ſervants, when he was aſleepe, opened a bottell which *Æolus* had given him, wherein the windes were all incloſed, and ſo let the windes out, they thinking there was treaſure in the bottell, which as well at ſea, as at land they loved: ſo ſome Judges opening mens purſes whileſt they look for gain, let truth eſcape from them to their own hurt, and the Common-wealths. If any doe ſo, God make his Word profitable to them, and ſo I leave them to him.

Ver. 3. 6. &c. 7. 8.

Reade Deut. Chap. 17.

4 It followeth in the Text: *If thou ſee thine enemies Oxe or his Aſſe going aſtray thou ſhalt bring him to him againe. If thou ſee thine enemies Aſſe lying under his burden, wilt thou ceaſe to help him? thou ſhalt help him up again with it.* Let us here remember, that Gods actions are after two ſorts, generall, and particular: Generall to all men, Particular to his friends: So muſt ours bee, taking our preſident from him. As therfore by his generall action he ſuffereth his *Sunne to ſhine upon the bad, as well as upon the good*, & ſuch like: ſo muſt we extend our love, which is the common bond of mankinde, as well to our enemies, as to our friends. By which common love, all hurting of the bodies or goods, wives or children of our enemies, without juſt and neceſſary cauſe is forbidden, and contrariwiſe the law of Nature to bee obſerved. *Quod tibi non nocet, & alteri prodeſt, præſtandum*: what hurteth not thee, and profiteth another, is to be performed. From which fountaine of *this generall love* ſpring *many Lawes*, and by name *this bringing back our enemies ſtraying Oxe*, and *helping up his oppreſſed beaſt*. That alſo, which you read in *Deuteronomie*, of *not deſtroying the fruit-trees* in the enemies ground, which they did beſiege, becauſe there is uſe of ſuch trees. Againe, as *God* hath his *ſpeciall action* to his friends and to his Church, namely, Sanctifications: ſo muſt *friendſhip*, which is *our ſpeciall action*, reach it ſelfe but to ſuch as *are of the houſhold of faith*, and our friends. For although we muſt *love* with that generall love all mankinde, *Turkes, Pagans, &c.* yet to ſuch may we not be friends and familiars, but muſt beware inward and *uſuall converſation* with them that hate God, and all his graces. Both theſe are contained in that rule of Chriſt, *Be ſimple as Doves, and wiſe as Serpents*: for by the *Doves ſimplicity*, is meant, we ſhall learne to hurt no body, but as neare as we can be helpfull to all; and by the *Serpents wiſedome*, that wee ſhould yet know to put a difference betwixt the *houſhold of Faith* and Gods enemies, betwixt the *religious* and *prophane*, betwixt the *godly* and the *wicked*. By this *diſtinction*, you may ſee better the meaning of that Scripture, *Love your enemies*. Concerning this *helping up of our enemies beaſt, under his burden fallen*, I pray you marke, if the margent of your *Bible* note it not well; That, *If God commands us to helpe our enemies Aſſe under his burden, will he ever ſuffer us to throw downe our brethren with heavy burthens?* It reacheth to many things, wherein is hard dealing, if you thinke of them.

Verſ. 4. 5.

Matth. 5. 45.

Deut. 20. 19.

Gal. 6. 10.

Mat. 10. 16.

Ier. 15. 19.

Mat. 5. 44.

Verſe 5.

Thou ſhalt not overthrow the right of thy poore in his ſuite. Before in the third verſe he commanded that a poore man ſhould not be ſpared for pitie: here now he enjoneth, that a *poor man* ſhould

Verſe 6.

ſhould not bee wronged in reſpect of his poverty: ſuch equall ſteps would God have Judgement to walke in.

Thou ſhalt take no gift: for the gift blindeth the wiſe, & perverteth the words of the righteous. The equity of this Law was ſeen by the dimme eye of Nature, for the Romanes (as appeareth by the Lawes of their twelve Tables) uſed to puniſh that Judge with death, which was convicted to take a bribe for giving judgement. *Dioclesian* the Emperour likewiſe enacted, *Sententiam à judice corrupto prolatam, fore ipſo jure infirmam ſine provocatione*: That a ſentence given by a bribed Judge, ſhould by the law be of no validity, without any further appeale. Now corruption and gifts (as *One* ſaith) are not only Mony, Gold, Silver and Preſents: *Sed etiam propter laudem qui judicat male, munus accipit, & munus quo nihil inanius*: But he alſo which judgeth wrongfully to get *Praiſe* thereby, receiveth a *Gift*, and a *Gift* than which there is nothing more vaine. *Patuit enim illius auris ad accipiendum judicium linguæ alienæ, & perdidit judicium conſcientiæ ſuæ*: For his eare hath been open to receive the flattering verdict of another mans tongue, and hee hath loſt the comfortable teſtimony of his owne conſcience. *Tres ſunt acceptiones munerum: Munus à corde, eſt captata gratia à cogitatione: munus ab ore, eſt gloria per favorem: munus ex manu, eſt præmium per dationem*: There are three manner of receiving gifts: A gift from the heart, is grace from the thought: a gift from the mouth, glory by favour; a gift from the hand, a reward by giving. *Innocentius* reproveth corrupt Judges, with theſe words: *Vos non attenditis merita cauſarum ſed perſonarum, non jura ſed munera, non quod ratio dictet, ſed quod voluntas affectet, non quod liceat, ſed quod lubeat: Nunquam enim vobis eſt tam ſimplex oculus ut totũ corpus ſit lucidum: Pauperum cauſam cum mora negligitis, Divitum cauſam cum inſtantia promovetis*, &c. *Aliquid ſemper admittitis fermenti quo totam maſſam corrumpitis*: In giving judgement, you reſpect not the worth of the cauſes, but of the perſons; not the lawes, but gifts; not what reaſon doth counſell, but what the will doth affect, not that which is lawfull in it ſelfe, but that which is pleaſing to your ſelves: For your eye is never ſo ſingle that the whole body might be light: Poore mens cauſes with prolonging delay you neglect, rich mens cauſes with inſtant earneſtneſſe you ſet forward, &c. you alwayes mingle ſome leaven which corrupteth the whole lumpe. *Verſe 8.* *Lex 12. Tabul.* *Greg. Moral. 9. cap. 26.*

5. The *law* of *mercy to ſtrangers*, verſe 9. hath beene touched before, and therefore obſerve next, this law of reſt to the ground, *the ſeventh yeare*, for the reliefe and comfort of the poore. *Six yeares ſhalt thou ſow the land, and gather the fruits of it, the ſeventh yeare thou ſhalt let it reſt and lie ſtill, that the poore of thy people may eate, and what they leave, the beaſts of the field ſhall eate. In like maner thou ſhalt do with thy Vineyard, and with thy Olive-trees*: With great profit wee may note, and ſee this gracious care which the Lord our God hath over all his creatures, and learne, as our power and places give us leave, to follow his example. To the poore now in the Land you ſee his love, and you reade his Law here, with your eyes: Why ſhould it not work a good effect in your heart, during your life in this matter? Firſt, it is his will we ſhould with hand ſhew our heart both to him, and to our poore and needy brethren, and without deeds vaine are our words, that *we love one another*. Secondly, his recompence is great in them that doe it, and never faileth; *Whoſoever giveth but a cup of cold water, ſhall not loſe his reward. Come ye bleſſed of my Father, and poſſeſſe eternall comfort: For when I was hungry, you fed me*, &c. *Me*, I ſay, in the *poore* with you, to whom what you did, you did it to *Me*, and ſo I take it: *Bleſſed is the man that provideth for the poore & needy, the Lord ſhall deliver him in all his trouble.* By examples might be proved, but it needeth not, only remember the *Widow of Zarephath*, what followed her Pietie in feeding the Prophet, when ſhe had not much for her ſelfe. It is a ſtory, in ſtead of a thouſand, to raiſe up our hearts in this matter. *Verſe 9.* *Verſe 10, 11.* Mat. 10. 42. Mat. 25. 34, 45. Pſal. 41. 1. 1 King. 17.

6. The three feaſts here mentioned, to wit, Eaſter, Whitſontide, and Tabernacles, will have another place hereafter, unto which I will referre the Treatiſe of them. Of the reſt of this Chapter ſpent in the promiſes of God unto their obedience: I will only ſay this, that theſe great and ſweet promiſes are as honey, till we thinke of the condition, to wit, *perfect obedience*, but then we fall from all hope, had we not a Chriſt, becauſe ſuch perfect obedience to the Law wee cannot performe. *Chriſt* therefore we flye to, and relye upon him, who having performed that obedience for us, now juſtifieth us by faith in him, without that condition, and maketh his righteouſneſſe our righteouſneſſe by imputation. *Thou ſhalt not ſeeth a Kid in his mothers milke.* As Cruelty is here forbidden by God: ſo was it condemned by the very Pagans. *Domitianus (apud Suetonium) muſcas necat, & crudelis, &c. Athenis, damnatur puer judicum ſententia, quod cornicum oculos confixiſſet. Suetonius* writeth, that *Domitian* the Emperour was counted cruell for killing of Flyes, and that a Boy was ſentenced at *Athens* for putting out a Crowes eye. *Ver.* 14. &c. *Verſe 29.*

CHAP. XXIIII.

Verſe 1,2. Nazianzin.

IN this Chapter, firſt note how *Moſes alone aſcendeth up to God*, and let it remember us that *there are differences of graces, and yet one Spirit*, the Giver of all. They that have more may not deſpiſe them which have leſſe; neither they which have leſſe, envy them which have more. Reade the 1 *Cor.* 12. Chapter, &c. What if wee ſay that the Law was ſignified in *Moſes* going to God, becauſe it is holy and juſt, but it bringeth not his company with it, becauſe they are imperfect keepers?

Verſe 3. 1 Cor. 11. 23.

2 *Moſes came and told the people all the words of the Lord, &c.* So is the duty of a faithfull Miniſter, ſtill *to receive of the Lord, and to deliver to his people what he hath received*, not any dregges or droſſe of *mans invention, for in vaine doe men worſhip him with mens precepts, &c. All the things which the Lord hath ſaid, will we doe.* Concerning this raſh and confident anſwer of the people, note and remember the cenſure of learned men, that you may profit by it to a waryer kinde of ſpeaking out of a true feeling of your owne and all mens frailty of Nature, by the corruption entred into us at our fall in our firſt Parents. Saint *Hierome* condemning ſuch undiſcreet haſtineſſe, ſaith: *Melius eſt non promittere, quam promiſſa non facere: & melius eſt ancipitem diu deliberare ſententiam, quam in verbis eſſe facilem, in operibus difficilem*: It is better not to promiſe, than not to keepe promiſe: and it is better doubtfully and long to deliberate, than to grant eaſily, and performe hardly. *Gregory* againe obſerving this fault in the Jewes, ſaith, *Judæorum populum locuſtæ ſignificabant, ſubitos ſaltus dantes, & protinus ad terram cadentes. Saltus enim dabant, cum præcepta Domini ſe implere promitterent, ad terram cadebant, cum factis denegarent*: The people of the Jewes were ſignified by the Locuſts, which uſed ſuddenly to leape up, and forthwith to fall downe to the earth againe: They did (as it were) leape up, when in words they promiſed to doe all things which the Lord had ſaid, but they fell to the earth againe, when in their deeds they denyed the ſame. Let us therefore (I ſay) alwayes weigh our weakneſſe, and accordingly frame our promiſes, for (as we ſee in this people) we may purpoſe well that, which we cannot doe ſo well.

Chap. 24. v. 3. *Hieron in c. 5. Eccleſiaſt.*

Greg. Moral. 31. cap 19.

3 *Moſes wrote all the words of the Lord*, as a ſure and ſafe way to keepe them. Tradition by word from man to man failed in faithfulneſſe, and brought in many errours under the name of Gods word and will. Therefore writing was deviſed by God himſelfe, and ſo his appointed inſtruments, directed by him, have left unto us his holy Scriptures. This matter hath beene largely entreated of by many.

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Verſ. 5,6,7. Populus obedientiam ſpondet non κατὰ δύναμιν, ſed κατὰ βέλτιον. "Non ut ferebat naturæ imbecillitas, ſed ut poſtulabat divina voluntas.

4 *This covenant* made by *blood*, was a *figure* of the *precious blood* of the *immaculate Lambe Chriſt Ieſus*, with which we muſt be ſprinkled to make us cleane. *Theophilact. in Heb. 9. Quamobrem liber & populus aſpergitur? Nimirum, ut pretioſum ſanguinem præfiguret, quo ſumus ipſi, & & corda hæc noſtra, aſperſi, qua profecto vobis pro codicibus inſunt: Theophilact* upon the ninth to the *Hebrewes* asketh, why the booke and the people were ſprinkled? To wit, that it might prefigure that precious blood wherewith we and our hearts are ſprinkled. The ninth Chapter to the *Hebrewes* will bee an expoſition to this place. The promiſe of the people here againe, *to obey God in all things*, teſtifieth their heart, but not an ability to doe it. Therefore let us learne ſuch affection, but gather no error from ſuch places of mans power to fulfill the ſame.

Ve. 9, 10, 11.

5 The *Aſcention of Aaron, Nadab, and Abihu, with ſeventy of the Elders*, together with *the viſion*, was a gracious confirmation of *Moſes his authority*, and of the law given. But we muſt know, that it was farre from the Majeſty of God which they ſaw, *no fleſh being able to ſee him* as he is, onely a glimple for their comfor he vouchſafed, in ſuch manner as the Text expreſſeth.

Verſe 14.

6 After, *Moſes aſcendeth alone*, yet ſo, that he leaveth *Aaron* and *Hur* with them, *that whoſoever had any matter might come to them*, ſo watchfull and faithfull was *Moſes* in his place, that without juſt cauſe he is not abſent, and then he leaveth able Deputies. Such care in Miniſters now a dayes would God bleſſe, and the contrary fault, as he is God, he will ſeverely puniſh.

Verſe 16.

7 *Moſes aſcending is covered with a clond*, and not admitted to God till *after ſixe dayes*, to teach all fleſh patiently and reverently to tarry Gods leaſure and gracious pleaſure, for any matter of his will to be revealed to them, not curiouſly ſearching, but humbly waiting for the thing wee ſeeke, being fit for us. At the end of the *ſixe dayes*, even the *ſeventh day*, *God called unto Moſes*, and he is admitted to ſpeech, and I pray you marke how? *covered with a clond*, for the Text ſaith, *He entred into the midſt of the clond, and went up to the Mountaine*. So will the Lord have a comfortable time for all thoſe that waite for him, and the knowledge of him in his word. They ſhall ſee and heare at laſt, what hee will ſay unto them. For their hearts he will touch, their eares hee will boare open, and *they ſhall ſee with their eyes, heare with their eares, & underſtand with their hearts to eternall life*. But how? they muſt come to God in the *Clond, covered with it*, &c. that is, in the *humanity of Chriſt*, whereof this *Clond* was a *figure*. For without *him* there is no acceſſe to God, and by him wee come, and that boldly. He is become *fleſh of our fleſh, and bone of our bone*: Search without him, and be oppreſſed of Majeſtie; ſearch by him, and bee comforted

Verſe 18.

forted with mercy. *Kisse the Sonne*, and feare not. *The sight of the glory of the Lord was like consuming fire on the top of the Mountaine*, in the eyes of the Children of Israel (saith your Chapter) but to them whom he drew to him, he appeared as a *pleasant Saphire*, verse 10. Certainly, even so to carnall men, and such as are *his, called by his holy Spirit*, there is a great difference of *him*; the one seeing but feare and trembling, the other seeing, feeling, and tasting joy, sweetnesse, comfort and gladnesse, above that which mans pen can lay downe, or his narrow heart once conceive.

Lastly, *Moses was in the Mount forty dayes and forty nights*, without meat or drinke, when as God could have dispatched him in a moment: All to give authority to him and his Law, as hath been said, and that the people might see in his long abstinence, the divine power of God, and so ever esteeme of the thing wherein they saw no earthly course held. Let it teach us, still and ever to reverence Gods Ministers, to whom he hath revealed his will for our good. They are now his meanes, as then *Moses* was, and by his word he hath graced them, as here he did *Moses*, by these miracles: *He that heareth you* (saith he) *heareth me, and he that despiseth you, despiseth me.* Thus much briefly of this Chapter.

CHAP. XXV.

GOds holy Spirit having, from the beginning of this Booke unto the twentieth Chapter, laid downe such things as went before the Law; in the twentieth Chapter hee entered to declare the Lawes, and first laid downe the Morall Law, then the Judiciall lawes, Chapters 21, 22, 23. Now by a transition and way made, Chapter 24. in this five and twentieth Chapter he beginneth with the Ceremoniall lawes, and so continueth unto the one and thirtieth Chapter. Which Ceremoniall lawes were either common and touched all, whereof in the next Booke, or particular concerning onely the Levites, whereof in the next Booke, called *Leviticus* by reason of those Lawes. In this Chapter, first there is a Preparation to the appointed Ceremonies, even unto the tenth verse; and then a Prescription of them, thence forward to the thirtieth Chapter. In the Preparation you may note these heads:

1 *A Commandement*, that the people should offer.
2 *What* they should offer?
3 *With what* heart and minde?
4 *To what* use and purpose?
5 *To what* use should the *Sanctuary* serve? *viz.* that God might dwell there.
6 *Of what fashion* it should be? *viz.* Like the *patterne* that *Moses* saw, &c.

1. The *Commandement to offer*, is expressed in these words, *Then the Lord spake unto Moses, saying, Speake unto the children of Israel, that they receive an offering for me of every man*, &c. The *use* and profit whereof to us may be this. First, to observe, how although the Lord have no need of any mans goods, whatsoever it is that we possesse in this world, because the whole earth is his, and all that is in it; yet his pleasure is sometimes to seeke these things, and so to make men, as it were, his helpers in such workes as he will have done, that thereby he may even honor his creature with a great favour, and take occasion upon our ready and willing performance of what he seeketh, to heap more and more favours upon us. Remember with your selfe the fiftieth Psalm, *I will take no Bullock out of thine house, nor Goates out of thy folds. For all the beasts of the forrest are mine, and so are all cattell upon a thousand hills. I know all the fowles upon the mountaines; and the wilde beasts of the field are in my sight. If I be hungry, I will not tell thee; for the whole world is mine, and all that is therein.* Remember the sixteenth Psalme: *My goods are nothing unto thee, &c.* Whensoever therefore he seeketh it, it is for our good, and not for his need, which being well weighed, may make us more quick and ready to give. As for example, could not he relieve a poore man himselfe, or make of poore rich, all the honours in the world being disposed by him? yet you see he will not, but sendeth him to you and others for a morsell of bread and meate, that you being his instruments, he may take occasion to reward you. So in all other works of charity and piety wherein your purse is used, surely if he had not a purpose to benefit you, he would passe you over, and doe the thing without you. Hurt not your selfe then a pound by sparing a penny. A second profit may be this, to note, that as this materiall Sanctuary figured out the spirituall Temple, which the Lord hath in our bodies and mindes, 1 *Cor.* 6. 19. so this offering to that, noted what should be the duty of Gods servants ever to this, even to bestow part of such things as God blesseth them withall, of riches and goods, towards the maintenance of this spirituall Temple erected within us, and among us, by the preaching of his word, the administration of his Sacraments, and all other offices of the Ministry to the salvation of our soules, and all our children, servants, or neighbours that live with us, and are by Almighty God commit-

Verse 1, 2.

The first Vse.

Psa. 50. 9, 10, 11

Psal. 16. 2.

The second use

committed to our charge. For as then they had grievously sinned, if they denied God an offering to *that*; so shall we, if we be wanting to *this*. Thirdly that our goods are not ours to waste at our wills, but God looketh to be honoured with them, imployed to good purposes. Lastly, in seeking this offering to erect an externall worship of his holy Name among them, we see and learne, that God will be worshipped outwardly also in our bodies, as well as inwardly with our spirits, for they are both the Lords.

The third Vse. *Redde rationem* will come.

The fourth use. 1 Cor. 6. 19, 20.

Vers. 3, 4.

2. Touching the *things to be offered*, as *Gold, Silver, Brasse, Blew silke, and Purple, Skarlet, fine linnen, Goates haire*, &c. Thus you profit by them: First, in the variety and the severall kindes, you see shadowed out unto you the difference of spirituall gifts and graces given by God to men, for the building up of the spirituall Temple or Sanctuary in our hearts, whereof remember the Apostles words in divers places of his Epistles, as to the Romans, when he saith: *Seeing then that we have gifts that are divers, according to the grace which is given unto us, whether we have propheſie, let us propheſie according to the proportion of faith: Or an office, let us wait on the office; or he that teacheth on teaching: Or he that exhorteth on exhortation: he that distributeth, let him doe it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerefulnesse.* To the Corinthians, *There are diversities of gifts, but the same Spirit: And there are diversities of administrations, but the same Lord: And there are diversities of operations, but God is the same, that worketh all in all*, &c. To the Ephesians againe, *He therefore gave some to be Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, for the repairing of the Saints, for the work of the ministery, and for the edification of the body of Christ, till we all meet together (in the unity of faith, and that acknowledging of the Sonne of God) unto a perfect man, and unto the measure of the age of the fulnesse of Christ*, &c. Thus some men are indued with gold, some with silver, some with blew silke, some with purple, and so forth, that is, with severall gifts and graces, all profitable in some sort for the building of the Sanctuary: and such as God hath given, such must they bring and offer, and such shall be accepted. For to this end also pleased it God to appoint such severall things, that poore and meane persons might be able to offer, and no man exempted for want of power, the very poorest being able to offer Goates haire, and that their meane gift to him was as welcome, as the greater gifts of the rich. To teach us at this day to despise in no man what God himselfe accepteth well, and despiseth not. For had they in those dayes, that were able to offer *Gold, Silver, precious stones, blew silke*, and so forth, disdained the poorer sort that brought Goates haire, Badgers skinnes, a little Shittim wood, and such like, grievously would God have been displeased with it. And so assuredly now, if any man, upon whom God hath bestowed more, shall proudly scorne and deride him that hath lesse, yet joyning with his little to build Gods Sanctuary, as well as he that hath much, God will see it, abhorre it, and punish it. Away then with all disdaine and scorne in this matter, and humbly acknowledge, that as some men want what thou hast of Learning, Wisdome, Eloquence, and other good gifts to build withall: so doest thou want as much of others, who as farre excell thee, as thou in thine owne opinion doest excell others. O hatefull pride in this behalfe, too much, too much in some that should be wiser, and never since the world was, more then now! We trudge from place to place to feed our fancies, we choose, we judge, we censure, we shoote our bolts in every corner, never remembring this and other places telling us of the severall powers of men, and God his good acceptance of the meanest. Let it mend, and let it end, before God end us and all this pride, to our lasting paine. Joy in them that bring any offering to this worke, being the best they are able, and know it is as true as any thing is true, that the harmelesse simplicity of some Shepheards in the old Church, did sometimes more profit the Church, than the great, exquisite, and fine or delicate (but a little too proud) learning of some others. A learned man of our time saith very well: *Every man must walke in his place contentedly: Non omnes possumus esse Cæsares*, They that brought not gold, nor silver, nor precious stones, yet did good offices, if they brought but wood or stone. If we cannot attaine to bee *Inprimis*, to have the first place, yet it is praise-worthy, if we may have the second or third. In the building of the Temple, after this Tabernacle, they that laid the foundation, nay, that digged places to lay the first stone in, that hewed and squared the stone and the timber, were of lesse reputation and account, than those that carved and gilded the Temple; yet was the other works and labour farre more necessary. They that till the land, and sow the seede, that thresh and grinde the corne, are of lower place than those that live in Princes Courts, yet is their labour and service farre more needfull. In mans body the soveraignty is in the head, the eyes and eares, as in place, so in dignity excelling the hands and feete: yet *cannot the eye say to the hand, I have no need of thee; nor the head againe to the feete, I may be without you.* The greater may not despise the lesse, nor the lesse murmure against the greater, &c. Here therefore *Basils* speech is good, *Attende tibi ipsi*, Look to thy selfe: For every one hath in his owne house *accusatorem, testem, judicem*; an accuser, a witnesse, a judge: *Accusat te conscientia, testis est memoria, ratio judex*: Looke then to thy selfe, to thy conscience, to thy memory, to thy reason, and thou shalt censure thy selfe if thou live not in thy place accordingly, without either envy of superior, or contempt of inferior. *Surgunt indocti &*

Rom. 12. 6, 7, 8.

1 Cor. 10. 5, 6.

Eph. 11. 12, 13.

Pelles arietum et taxonum sive melium, quorum pellis pilis horrentibus fluviâ arcet. Plin l 8. c. 38.

Confess. Helvet.

1 Cor. 12. 21.

& cœlum rapiunt, nos cum doctrinis in infernum detrudimur. The unlearned riſe and get heaven, ſaith S. *Auguſtine*, and we with our learning are caſt into hell. Thus have good men eſteemed of their brethrens meaner gifts, and not deſpiſed them. They offered their Ear-rings and Jewels, which were ornaments to them: and obſerve their zeale, learning by it that nothing ought to be ſo deare unto us, which we cannot finde in our hearts to beſtow willingly to the ſervice and honour of God. *Quæ prius luxni, jam Tabernaculo ſerviunt.* Thoſe things, ſaith One, that ſerved for ſuperfluity before, now ſerve for Gods Tabernacle. Even ſo ſhould our bodies, that have bin wanton and ſinfull, ſerving ſin, ſerve the Lord in his holy feare, and ſuch humane learning as hath ſerved errour, may be applyed to Religion, and ſerve God, &c. of which we ſpake in the ſpoiles of Ægypt.

3. But with what heart were theſe offerings to be made? The Lord alſo expreſſed that, when he ſaid: *Whoſe heart giveth it freely*, ver. 2. and in the 35. chapter, ver. 5. *Whoſoever is of a willing heart, let him bring this offering to the Lord.* Againe, ver. 21. *And every one whoſe heart incouraged him, or lifted him up, and every one whoſe ſpirit made him willing.* And ver. 22. *As many as were free-hearted, &c.* By all which repetition, you ſee what an eye God hath ever to the heart of one that doth any thing to him, yea although the thing it ſelfe be commanded, as here ſuch offerings were. Forced ſervice God regardeth not, but will have ever our will concurre cheerefully, and heartily. Wherefore in that great offering of *David* and the people towards the building of the Temple, which *Solomon* built, note it and mark it diligently, what mention is made of ſuch a heart, as wel as of ſuch and ſuch gifts; *The people rejoyced when they offered willingly, for they offered willingly unto the Lord with a perfect heart.* Again, in the 17. verſe. *O my God, thou trieſt I know, the heart, and haſt pleaſure in righteouſneſſe: I have offered willingly in the uprightneſſe of mine heart all theſe things: I have alſo found thy people which are here, to have offered willingly with joy.* The Apoſtle alſo witneſſeth, that *God loveth a cheerefull giver*, and what is done grudgingly, that is, with a ſparing and niggardly heart, or of neceſſity, that is, againſt a mans will, as loth to be evill reported of; all that, be it whatſoever, the Lord deſpiſeth and regardeth not: to which agreeth that advice of the wiſe ſon of *Syrach*, *Give unto the moſt High according as hee hath enriched thee, and looke what thine hand is able, give with a cheerefull eye.* With a cheerefull eye, I ſay againe, and doe you marke it. *For the Lord recompenceth, and will give thee ſeven times as much*, meaning as thou giveſt with ſuch a cheerefull eye. Such a matter in all offerings, gifts, and duties to God is willingneſſe, cheerefulneſſe and heartineſſe, making good that ſaying of S. *Auguſtine*: *Nemo invitus benefacit, etiam ſi quod bonum eſt facit.* Even a good deed unwillingly done, is not well done. Were this conſidered of people, that for feare of law or ſuch like reſpects come to Church and to the holy Communion without all conſcience and love; of ſuch as cannot be drawne to give any thing to the poore, to reparation to their Church, to the Miniſter that preacheth the word of life unto them, and is in Gods ſtead ſent by him, and directed and inabled by him for their ſalvation, more than by meere authority and ſtrength of the law and the Magiſtrate they ſhall be forced unto, ſurely it would worke ſome better diſpoſition in them I would hope, and ſo draw from a gracious God reward upon willing duties, which now periſh without any profit to them from him, becauſe they are altogether forced. He is able to make it felt and conſidered.

Chap. 35. 5.

2 Cor. 9. 7.

Eccle. 35. 10, 11.

Aug. confeſ. lib. 1. cap. 12.

4. The fourth point is, to what end theſe offerings ſhould be? *even for the Sanctuary*, ſaith the Text, that is, for a place to offer Sacrifices in, and to heare the law in, as we now ſpeak, to make a Church. *Vt faciant mihi Sanctuarium, non idolis, non ſibi, ſed mihi, &c.* That they make Mee a Sanctuary, not to idols, not to themſelves, but to Mee. For this Sanctuary was in ſtead of a Church unto them till *Solomon* built the glorious Temple. The favourites of Rome often object to the Profeſſors of the Goſpell, that we have no Churches built by any of our Religion, &c. To whom true anſwer is made, that *firſt our bodies are the Temples of the holy Ghoſt*, and therefore were there no other Temples than theſe, yet God might dwell in us, and we be his. Secondly, this people of the Jewes, and our Forefathers had no ſuch Churches as now be, but worſhipped the true God in Tabernacles or Tents in the Wilderneſſe before this Sanctuary was made, and then in this Sanctuary, which was moveable alſo from place to place. Thirdly, Jeſus Chriſt in the mountaines, in ſhips, and ſuch like places taught the people, and they heard his Word and beleeved. *Iohn Baptiſt* in the priſon preached Chriſt, and that was his Church. *Paul* did the like, and begat Diſciples to Chriſt in his bands. *He preached and taught two yeeres together in his owne houſe hired in Rome.* Thereupon it hath beene ſaid that our Fathers (true godly men indeed) had darke Churches, and light hearts, afterward counterfeit Chriſtians had ſhining Churches, and darke hearts. Men became like the Diſciples of Chriſt in that error of theirs, when they ſo gazed upon, delighted in, and doted upon the outward forme and matter of the Temple, comming to their Maſter *to ſhew him the building of the Temple*, and ſaying to him, *Maſter, ſee what manner ſtones, and what manner buildings are here*, how it was garniſhed with goodly ſtones, and with conſecrate things. To whom Chriſt anſwered: *Are theſe the things that ye looke upon?* As if he ſhould have ſaid, this is but lightneſſe in you to eye ſo

1 Cor. 6. 19.

2454. yeares.

Mat. 11.

Act. 28. 30, &c.

Aventinus.

Mat. 24. Mar. 13.

Luke 21. 6.

ſo much theſe things, for they are not the things that I moſt eſteem: And therefore *the time will come, when not one ſtone ſhall be left upon another, which ſhall not be thrown down*: Earthly Temples and Churches have an uſe whileſt God pleaſeth, but true religion may bee without them, and God rightly ſerved if none were. But now there are Churches in the world, and did the Papiſts build them all? No, no, aſſuredly, the Jewes and the Gentiles did build moſt of them, and their labours we enjoy. Some peradventure were built, or repaired by men of Romiſh religion, Princes, Biſhops, or others; but what ſaid their great man *Campion* preaching at the funerall of Sir *Thomas White*? Surely (ſaith he) this they did (*in maxima rerum utilitate, & multorum opibus adjuti*) in a time of great cheapneſſe of every thing, and helped with the riches of many men. Thus could he ſee and ſay before diſcontentment made him Popiſh, and blinde, Popery made him blinde alſo. *Conſtantine* the Great built Churches before ever Popery was hatched. *Charles* the Great built Schooles of Divinity and Univerſities in Germany, France, Italy, not for Popery, but for the Bible to be taught, and S. *Auguſtines* workes read at their tables. *Edward* the third, King of this Realme loved *Wickliffe*, adorned the Univerſities, and ſpeaking honourably of the bounty of Princes, blameth and accuſeth greatly the ſpoile and overthrow of Churches by Popes; the Britans, ancient inhabiters of this nation, as *Beda* witneſſeth, had their Churches and Temples, and yet no Popery. Therefore all was not done by Papiſts. The very Papiſts themſelves confeſſe the contrary. Churches then we have, and not built by them, which yet if we had not, we might be Gods people. Worthy perſons in our dayes which have built Colledges, and enriched Cities, with many ſuch other good workes, would alſo have built Churches if we had wanted.

Epiſt. ad Clementem, de fundationibus, dotationibus, &c.

5. To what end would God have the ſanctuary builded? *That I may dwell among them* ſaith the Lord, he that hath *Heaven for his ſeate and earth for his footſtoole; dwelleth not in Temples made with hands*, neither is included in any place. *Sola inhabitatio Dei Templum Dei fecit*: the only dwelling in Gods Temple makes it Gods. So ſtill becauſe in our Churches the Word is preached, the Sacraments adminiſtred, our prayers made and heard, therefore God alſo dwelleth in them according to his promiſe, *where two or three, &c.* But becauſe there he gave them viſible ſignes of his gracious preſence, and was not called upon in vaine, but with effect and profit to all men that rightly made their refuge to him, therefore ſuch mercy is called even *dwelling among them*. God is not changed in theſe dayes, but ſtill kind and comfortable to his people. And therefore even our Temples alſo are his houſes in which he is truly worſhipped, and ever preſent to heare our true prayers, and to ſend us away with his comfort as then he did. Which uſe and end of the Church is a matter of great good to all minds that rightly and righteouſly will meditate of it, and be inſtructed. *My houſe ſhall be called a houſe of prayer, and he that ſweareth by the gold of the Temple ſweareth by the Temple & by him that dwelleth in it. Lord I have loved the habitation of thy houſe, & the place where thine honor dwelleth.* For if it be his houſe, where he dwelleth and is preſent, if it be the houſe of prayer and the worſhip of God, with what zeale and deſire ſhall we goe to it, with what reverence ſhould we remain in it, and how unwillingly depart from it before an end, what is for the decency of it, how cheerefully ſhould wee give, and the wicked prophaners of it how ſeverely ſhould we puniſh? The Prophet *David* being letted by his perſecutors, that he could not be preſent in the congregation of Gods people, grievouſly complaineth for it, and proteſteth, that although he was ſeparated in body from them, yet his heart was with them, and that after a very earneſt maner: For *even as the Hart deſireth the water brookes* (ſaith he) *ſo longeth my ſoul after thee O God, my ſoule is athriſt for God, yea even for the living God; when ſhall I come to appeare before the preſence of God? My tears have been my meat day and night, while they daily ſay unto me, where is now thy God? Now when I think thereupon, I pour out my very heart by my ſelf, for I went with the multitude, and brought them forth into the houſe of God in the voice of praiſe and thanksgiving among ſuch as keep holy thy day.* In another Pſal. *I was glad, when they ſaid unto me, we will goe into the houſe of the Lord.* In the 5. Pſalme, *But as for me, I will come into thy houſe, even upon the multitude of thy mercy, and in thy feare will I worſhip toward thine holy Temple.* Again, *We will go into his Tabernacle and fall low on our knees before his footſtool. Lord remember David, how he ſware unto the Lord, and vowed a vow unto the mighty God of Iacob. I will not come within the Tabernacle of mine houſe, or climb up to my bed, I will not ſuffer mine eyes to ſleep nor mine eye lids to ſlumber, neither the temples of my head to take any reſt, untill I find out a place for the Temple of the Lo: an habitation for the mighty God of Iacob, &c.* Thus earneſt to have a temple, thus earneſt to go to the Temple, and thus grieved to be from the Temple was this holy King, a Prophet in whom Gods Spirit ruled. Others alſo that have zealouſly loved to go to the Church, hath God noted and chronicled in his booke, both for the incouragement of ſuch as will do the like, and for the juſt condemnation of all ſtubborn deſpiſers of the ſame. *Anna*, an old woman, that had beene Widow foureſcore and foure yeares, the Lord hath cauſed his holy Evangeliſt to regiſter the praiſe of her, that ſhe *went not out of the Temple, but ſerved God with faſtings and prayers day and night.* It is ſaid of old Father *Simeon*, that *he came into the Temple by the Motion of the Spirit, when the parents brought the babe Ieſus, to do for him after the cuſtom of the Law.*

Till now no certaine place, and about 2454 yeares, as ſome doe reckon.

Verſe 9.

Eſay 66.1.
Acts 17.24.

Mat. 18.20.
Mat. 21.13.
Mat. 23.21.
2,3,4.

Pſal. 42.1. &c.
Pſal. 26.

Pſal. 132.

Pſal. 5.7.

Pſal. 132.7.

Luke 2.37.

Verſe 27.

Gods

Gods Spirit then moveth men to the Church, but never from the Church. The *Phariſie and the Publican went both up into the Temple to pray.* And ſo good a thing as to goe to the Church, God will not leave unnoted and praiſed in a very Phariſie. The bleſſed Apoſtles *Peter*, and *Iohn, went up together into the Temple at the ninth hour of prayer*, when they might have prayed at home, yet they would goe to the Church. *Three times in the yeare*, ſaid the Law of God, *ſhall all the males appeare before me in the place that I ſhall chuſe:* ſtill, ſtill to keep them in uſe, and love, and care of the Church, albeit they dwelled a great way off. Where you may obſerve, that although the Law reached but to the males, becauſe God graciouſly conſidered that the women might be with child, or nurſes, & not able to come, yet godly women, when they were able, and had no impediment, would goe up alſo with their husbands, ſuch a zeale had they to the houſe of God where the aſſembly met to ſerve God. So *went up Anna with her huſband Elcanah, when ſhe made unto her Sonne Samuel a little coate, and brought it unto him from yeare to yeare.* So went up the bleſſed Virgin *to Hieruſalem every yeare at the feaſt of the Paſſeover*, both of them when there were groſſe and foule corruptions. For when *Anna* went up, what read you of the Sons of *Heli* the Prieſt? and when *Mary* went up, Scribes and Phariſies, & wicked Prieſts were in their ruffe; yet they went up, & many other godly and well diſpoſed, to teach us ever, not to fal out with God for mens faults, nor to abſent our ſelves from Church, and Church-exerciſes, becauſe all things are not perfect in the Miniſters. O let men be men and full of miſeries! let God be God, and full of mercy to regard and reward them that ſo love him, and cleave unto him, to his houſe, and to his ſervice, as for no vices and fault of men, they will be plucked and ſevered from him. To conclude, what a care had Chriſt our Savior himſelfe of Church meetings, comming to them, and obſerving them, that he might doe good in them to many. *Vnaquæq; res propria loca habet. Piſces in aqua quæruntur, Feræ in deſertis & mõtibus, Pecora in paſcuis fructus in arboribus, Chriſtus in Templo.* All things have their certaine being; Fiſhes are fought in the Sea, wilde beaſts in the deſerts and hils, cattell in the fields, Fruit in the Orchards, Chriſt in the Temple: yea, even in his childhood where was he found when his Parents had loſt him, but *in the Tẽple, ſitting in the midſt of the Doctors, both hearing them, and asking them queſtions?* To teach it ever to the worlds end, that the place to ſeeke Chriſt, and finde Chriſt in, is the Church; for in other places you may miſſe of him, as his Parents did, but never in the Church ſhall you faile, if you ſeek him duely. It is written of S. *Iohn*, that when he was ſo old as he could not go to Church, he would be carried by his ſchollers and friends to it. *Chryſoſt. Quod apud te precans accipere non potes, &c.* That which praying privately thou canſt not obtaine, goe to the Church and pray there for it, and thou ſhalt obtaine. The prayers there made, ſaith S. *Hierom*, are like a great thunder clap; yea like the roaring of the ſea, ſaith *Baſil.* One ſtick maketh a fire, but many ſtickes a great and hot fire; one ſtring giveth a ſound, but many ſtrings a melodious ſound, &c. *I could not therefore refraine teares*, ſaith S. *Aug. at the hearing of the ſongs, which thy Church and congregation (met together) did uſe to ſing to thee, O Lord, what time I firſt began to recover my faith unto thee, yea me thinks even yet ſtill I feele my ſelfe raviſhed, not with the ſinging, but with the ſweet matter which is ſung, &c.* To the Church, to the Church then let our hearts be, ever following theſe bleſſed examples laid before us, and know it well to be but a late device of the Devill to uphold his Kingdome by ſecret perſwading of people from the Church. There is nothing in the Church but the Scriptures of God, the Sacraments of God, holy prayers, holy and comfortable exhortations to amendment of life drawne out of the Scriptures, all in a tongue that wee underſtand, inſtruction of our children and ſervants for whom wee muſt anſwer, if by our negligence they be caſt away, and in one word, nothing that may hurt or offend juſtly a religious minde. The contrary ſpeeches are ſlanders and ſhameleſſe lies, as your ſelf may ſee if you wil make try-all. Private houſes, and holes, and woods, and thickets, hay-mowes, and barnes, night and darkneſs may pleaſe them that love darkneſſe, and walk in darkneſſe, but a good man, and a good woman will love light, and open aſſemblies, will open both eare and heart to the truth, when God knocketh, and ſtand no more wilfull againſt God, that ſo made them, and bought them, and muſt judge them. The next point is reverence and fit behaviour in the Church, when wee come there, becauſe it is Gods houſe, where he dwelleth, and is preſent. In the firſt of *Luke* it is ſaid that *the whole multitude were without in prayer, while the incenſe was burning*, ſo reverently and religiouſly did they then uſe the place. But alas, in our dayes S. *Chryſoſt.* his complaint may bee taken up; *Alios video ſtare, & nugari dum preces fiunt, neq; ſolum dum preces fiunt, ſed et dum Sacerdos benedicit. Neſcis quod cũ Angelis ſtas? cum illis cantas? cum illis hymnos dicis? & ſtas ridens? Non mirum eſſet ſi fulmen emitteretur nõ ſolum in eos, ſed etiã in nos, digna enim fulmine ſunt hæc.* I ſee others ſtand & trifle while prayer is ſaid, yea not only when prayer is ſaid, but whẽ the Prieſt bleſſeth. Doeſt thou not know that thou ſtandeſt with the Angels, ſingeſt with the Angels, thou ſaiſt *Hymns* with them, and ſtandſt thou laughing? It were no marvell if God ſhould ſend out a thunder-bolt, not onely upon them, but upon us alſo, for ſurely theſe things deſerve a thunder-bolt. In another place againe, *Non eſt Eccleſia tonſtrina, aut unguentaria taberna, aut officina forenſis, ſed locus Angelorum, Regia Cœli, Cœlũ ipſum.* The Church is not a Barbers ſhop, or

Luke 18. 10.

Act. 3. 1.

Deut. 16. 16.

1 Sam. 2. 19. Luke 2 41. Women then would go with their husbands: now refuſe themſelves, and hinder their husbands.

Luke 2. 46.

Aug. Confeſſ. 19. cap. 13.

Obſerve here alſo the ſinne of the prophaners of it. Luke 1. 10. *Hom. 24. in Act.*

Hom. 36. in 1. ad Cor.

or an Apothecaries houſe, or a common court, but a place of Angels, the Court of Heaven, and Heaven it ſelfe. Surely, the devout behaviour of the Jewes in the Temple, will be a witneſſe to condemne Chriſtians in the great day. For they to types and figures ſhewed more reverence, than wee now a dayes to the truth and body. Such in thoſe dayes as did not regard this reverence of the place, *Cum flagellis utitur, oſtendit tales homines ſervile genus eſſe, non filios ſed ſervos, vel mancipia Diaboli*; He whipped out: ſhewing by that baſe puniſhment, that ſuch people are baſe, not ſonnes, but ſervile ſlaves of the Devill. If *Moſes* were commanded *to put off his ſhoos*, & told that *it was holy ground where God appeared*, we may fitly learne by it reverently to demeane our ſelves in the Church. The waſhing in the Law, when they entred into the Tabernacle. The *forbidding of burdens to be carried through the Temple*, all ſhewed then, and teach us now, reverence of Churches and holy places where Gods people are aſſembled to hear and ſerve him. *And if he*, ſaith *Auguſtine, were worthy great puniſhment that ſhould abuſe a common Well, where all the City fetch their water, may we not ſay much more is he ſeverely to be checked, who abuſeth the common Well, where Gods people fetch the water of Life for their ſoules? Yes, aſſuredly, for the ſinne is greater. I will waſh my hands in innocency*, ſaith *David, and ſo goe to thine Altar*; meaning, hee would ever remember what that holy place requireth. Wicked men will forget it, and do otherwiſe, till Gods wrath breake out, againſt them; See *Nicanor*, *Antiochus*, and *Heliodorus* in the *Machabees*; and *Belſhazzar* in *Daniel*. When the King conceived that *Haman* would have forced Q. *Heſter*, he tooke it worſe, becauſe it was in his houſe, and before him, and we meaner men alſo cannot abide our poor houſes to be abuſed, and polluted by any; how much more ſhould not Gods houſe, where he is and ſeeth all? *Stat Sacerdos Dei orationem offerens cunctorum, tu autem rides, nihil timens? Non contremiſcis, non colligis teipſum? In aulã Regiam intraturus, & habitu, & oculis, & inceſſu cõponis te & exornas: huc autem ingreſſurus, ubi eſt aula Regis Cœleſtis, rides, garris, ambulas, negotiaris.* The Prieſt ſtandeth, ſaith *Chryſoſtome* againe, offering up the prayers of all, & doeſt thou ſlire and laugh fearing nothing? doeſt thou not tremble and recall thy ſelf? If thou wert about to enter into a Princes Court, thou wouldeſt order thy habit, thy look, and thy gate, but entring into the Church, which is the Court of the Heavenly King, thou doeſt laugh, jangle, walke and make bargaines. As a wiſe man knoweth the difference of times and places, and when to ſpeake and when to hold his peace: ſo a foole obſerveth none, but doth in the Church what was to be done in his private houſe. And as the ſwine putteth his filthy foot in the very ſame trough where hee putteth his mouth to take his meat: ſo the prophane man and woman there ſpeake to their dogge, where they pray to their God, and ſhew no reverence to ſo holy a place.

Ioh. 2. 15.

Exod. 3. 5. Exod. 30. 18.

Contra Donatiſt.

Pſal. 26 6.

1 Mac. 9. 2 Mac. 15. 2 Mac 3. Dan. 5.

Chryſoſt. Hom. 36 in 1 Cor.

In old times mens houſes were Churches, but now the Churches are our houſes, yea more prophaned than our houſes, with babbling, with noiſe, with gazing and ſtaring at every one that commeth in, or goeth out, with ſliring and laughing, with ſleeping, and what not that is unfit? if we will buy and bargain, meet at the Church; if you will brawle and brable, meet at the Church; thus, thus are we odious to God and men for abuſing the houſe of Almighty God. The Prieſt of *Dagon*, and all that came into *Dagons* houſe forbeare to tread on the threſhold where *Dagon* their Idol brake his neck, for very reverence; and wee ſhew no reverence in the Court of the High God, his Church and Temple. To goe in to pleaſe God, and further to diſpleaſe him, and ſo to increaſe the ſinne thou prayedſt pardon for, what a madneſſe is it, if it be well conſidered? Great care then let us ever have in the Church of God, where Father, Sonne, and Holy Ghoſt behold us to doe nothing any way unfitting the place. The Lord ſhall never ſuffer ſuch Chriſtian reverence of his houſe, want a rich and comfortable bleſſing. Let us alſo conſider the dulneſſe of many men to adorne this houſe, to repaire it, to maintaine it: and doe theſe remember it is Gods houſe? What coſt we beſtow in our owne dwellings, who ſeeth not? and yet never ſhall they be ours longer than this God ſhall keepe them to us, whoſe houſe wee thus neglect. Truely it is fearfull to ſee mens backwardneſſe in this behalfe. Were God without a houſe till they built one, that will not uphold one already built, it would be long. How then can they ſay they deſire his dwelling among them, and his preſence to their comfort? No, no, they are farre from feeling the true uſe of Church-meeting, that thus hardly, or not at all are drawne to any contributions for them.

1 King. 5. 5.

To repaire our Churches.

Apol. cap. 1. 9.

They taſte not what *Tertullian* taſted, when he ſaid, *Coit cœtus, congregantur omnes, & quaſi manu facta precationibus ambiunt Deum orantes. Grata hæc vis eſt Deo, quodque ſingulis petentibus negaturus fortè fuerat, multorum unanimitati precantium fere tribuit.* The aſſembly commeth together, and all meeting as it were with an hoaſt or band of men, they ſet upon God with their joyned prayers, and the Lord accepteth well ſuch force offered unto him, granting commonly to that one voyce of many, what he would not have granted to ſome of them, if they had beene ſeverall. Surely as many ſtickes make a great fire, and many ſtrings a fuller muſicke; ſo is the meeting of many in the Church to pray together, a fire of great heate, and an harmony paſſing pleaſing to the Lord. The Churches are like thoſe Cities of refuge, which GOD appointed among the Iſraelites, whither hee that had offended might

might flie and finde pardon, onely thoſe Sanctuaries were for ſome kinde of faults, and the Church is for all kinde, ſo that we heartily and unfeignedly cry, *Lord forgive:* and what a comfort is this meditation, if you follow it? Doth the Husbandman ſow, onely for the pleaſure he taketh to ſow, or doth he it to the end he may reape? Doth the Merchant onely adventure for a pleaſure to ſaile, or doth hee it to gaine and get? So, ſo muſt a Chriſtian man or woman goe to the Church, not for the pleaſure of walking, or ſuch like, but to get and gaine ſome ſpirituall comfort and profit, which if wee doe, certainly that God, that ſeeth our hearts, deſires, and drifts, will mercifully and graciouſly anſwer the ſame to our good contentment. Let theſe things therefore increaſe our love to the Church, to goe to it, to ſpend the time well when wee are there, and to tarry out the end of all Divine duties there: which laſt point S. *Chryſoſtome* exhorteth unto by much perſwaſion, finding the fault even then as it ſeemeth, which too too much aboundeth in our Churches, namely, to depart away before the end of Prayers and Sermon. *Medicamentum, inquit, ſi tibi adhibeatur, nec te ſanet, an non altero die adhibebis? Si inciſor arboris uno ictu non incidat, an non plures adhibebit? Sic tu ingreſſus Eccleſiam, & admiſſus ad conſortium Chriſti, noli exire, niſi dimittaris: nam ſi exeas, tanquam fugitivus repoſceris. Totum diem in his quæ ad corpus ſpectant inſumis, & duas horas ſpiritualibus non vacas? Ad theatrum venis, & non diſcedis donec dicatur valete & plaudite; & in Eccleſiam ingreſſus, priuſquam Divina myſteria peragantur, abis?* A medicine, ſaith he, if it be applyed to thee, and help thee not the firſt day, wilt thou not uſe it the ſecond day againe? A feller of a tree, if he cannot ſmite it downe at one blow, will he not ſmite againe and againe till it fall? So thou entring into the Church, & admitted to the company of Chriſt, depart not away till thou be diſmiſſed. For if thou goe forth, thou ſhalt be called for againe as a fugitive. All the whole day thou canſt be content to beſtow in things concerning the body, and canſt thou not beſtow two houres upon ſpirituall matters? To the Theater where the Play is, thou wilt come, and not depart before the end, and out of Gods houſe wilt thou depart before an end? Thus effectually did that godly Father then reprove this fault, and let it move us much. Divers *Councils* alſo laid downe expreſſe *Decrees* againſt it, as may be ſeene. But let this ſuffice of this matter occaſioned by the end and uſe of this Sanctuary, which God here would have built. Namely, *that he might dwell amongſt them.*

Chryſoſt. de non contemnenda Eccleſia. Tom. 5.

Concil. Agathen. Concil. Aurel.

6 The laſt point is the forme and faſhion of it, which God here expreſly commandeth ſhould be *According to all he that ſhewed him, even ſo ſhould he make it, and all the inſtruments of it.* Afterward often it is repeated, *according to that patterne which God ſhewed* Moſes *in the Mountaine, verſe* 40. Wherein we are moſt plainly taught, that in the ſervice and worſhip of God our devices and inventions muſt have no place, but carefully and preciſely we muſt ever ſerve him according to his owne patterne and preſcription left us in his holy Word. Much hath the Word of this matter, and we muſt be very heedfull of it. *Heare O Iſrael, ſaith the Lord, the ordinances and lawes which I teach you, &c. Ye ſhall put nothing to the word which I command you, neither ſhall you take ought therefrom.* Againe, *yee ſhall not doe whatſoever ſeemeth good in your eyes: But to the place which the Lord God ſhall chooſe, thither ſhall you bring all that I command you, &c.* Againe, *Ye ſhall have fringes upon the borders of your garments, and put upon the fringes of the borders a riband of blew ſilke: that when you look upon them, ye may remember all the Commandements of the Lord to doe them, and that ye ſeeke not after your owne heart, nor after your owne eyes, &c.* The puniſhment of tranſgreſſing in this kinde you may reade in many places in the *Old* and *New Teſtament. He that breaketh the leaſt of theſe commandements, ſhall be counted the leaſt in the Kingdome of God. If any man love me, he will keep my Word. Then are you my friends if you do what I command you.* The Apoſtle condemneth all voluntary religion to the *Coloſſians*, and the place is worthy looking on. Therefore himſelfe expreſly mentioneth, that touching the holy *Sacrament* hee *delivered nothing but what hee had received.* For *in vaine, in vaine*, ſaith he, *doe we worſhip God, teaching for doctrines mens precepts.* Secondly, in that God ſheweth *Moſes* a patterne, we may conſider, that as a builder before hee build a houſe, in a paper uſeth to draw the whole plot and forme; ſo Almighty God before the ſending of his Sonne in our fleſh, which is the builder of the *New Teſtament*, in the *Ceremonies* of the Law, as in a paper or patterne, drew and diſcovered the manner of his worſhip, and mercies and favours in Chriſt. And as the ſame builder, after he hath finiſhed the worke, taketh away, and throweth downe all Scaffolds and props and ſtayes uſed before; ſo the Lord ſoone after the reſurrection of Chriſt, having ended the happy worke of our ſalvation, tooke away all the Moſaicall policy, with theſe Ceremonies, that onely Chriſt might be looked at, and not theſe, not ſparing that glorious materiall Temple, which if it had ſtood, never would or could men have beene drawne from theſe ſhadowes to the body and truth of all.

Hujus Tabernaculi Architectus non Dædalus cujus ſtatuæ per ſe movebantur, teſtibus Ariſt. in Polit. et Platone in Memnon: non Poideas, non Polycletus, non Callicratides et Mirmicides, qui currus moliti ſunt, qui muſcæ aliis tegerentur, non alius quicunque aut fabrili aut ſtatuaria arte celebris, ſed Deus ipſe, qui ſemper juxta Platonem. γεωμετρεῖ, qui juxta Scripturam ſemper οἰκοδομεῖ, qui ideam et exemplar fabricæ totius ſacræ primus præpoſuit, &c.

This matter of the Tabernacle is againe ſpoken of in the 35. Chapter, whither you may turne and reade that with this, out of which reading happily this queſtion may come in your minde, why God would have either now ſuch a ſumptuous Tabernacle erected, or afterward ſuch a glorious Temple? and you may anſwer thus. That becauſe the Heathens and Gentiles had all things ſo rich and coſtly in their Temples, therefore it pleaſed God to match and exceed that

Act. 7 44.
Heb. 8. 5.
Deut. 4. 1, 2.
Deut. 12. 8. 11.
Numb. 15. 38.
Gen 17.
Exod. 22. 31.
Lev. 7. 22, 23.
Iohn 15. 14.
Coloſ. 2. 23.

that beauty, leſt ignorant ſoules ſhould have thought him leſſe worth, being the true and everlaſting God, than thoſe Idols, and his children and people baſer, and leſſe to be regarded than thoſe Idolaters, true religion worſe than falſe, and ſo have fallen away to their utter confuſion. Which alſo was ſome reaſon, why the Lord burthened them with ſuch a multitude of Ceremonies, leſt they ſhould have leiſure to looke unto the Gentiles, and to deviſe new matters in imitation of them, as mans curious nature is too apt to doe. A bleſſed care of humane frailty, and an unſearchable goodneſſe to keepe man from falling. But a ſecond queſtion ariſeth upon this, whether now under the Goſpell it ſhould not bee ſo alſo, ſeeing Temples of Idolaters
Coloſ.2.17. and Idolatry are now alſo very glorious to the eye? The anſwer is true, No, For, as S. *Paul* teacheth, all theſe Moſaicall Ceremonies *were but ſhadowes of things to come*; and the Epiſtle to the Hebrewes plainly ſaith, that the *Old Teſtament* was nothing but the ſhadow of the *New*, which ſhadowes are vaniſhed, the bodie and truth being come, as was ſaid a little before. For a time thus it pleaſed God to ſubmit himſelfe to a man, and to teach him by theſe things, but it was not the courſe hee entended to continue. Since therefore the Jewes had a commandement, and Romiſh Idolaters now have none, ſince theſe things repreſented what now is come and can no longer be preſented as future, you ſee the caſe is farre differing, and he ſaid well that ſaid it:

Dicite Pontifices, in Tempo quid facit aurum?
Nempe hoc quod Veneri donata à virgine puppæ.

Tell me ye Prieſts, what doth gold in the Church, or in Gods worſhip, &c? Thus could the Satyricall Poet reprehend the exceſſe of the Gentiles in adoring their Churches. *Exuperius*, Biſhop of *Tolouſe* a City of *Narbon* in France neare the Pyrene Mountains, carried the Sacrament in a little wicker basket (I meane the bread,) and the wine in a glaſſe. Saint *Hierome* writing to *Nepotian* inveigheth alſo againſt too much glory and gliſtering in Churches. Saint *Ambroſe* likewiſe in his *Offices*, *Lib.2. Cap.* 28. And when in the Councell it was argued, whether golden or wooden veſſels were fit for the Temple, *Boniface* the Martyr anſwered: *Cum aurei eſſent Sacerdotes, ligneos habuerunt calices, nunc lignei Sacerdotes, volunt habere aureos calices*: When the Prieſts were golden, they had wooden Cups, but now their Prieſts were wooden, they will have golden Cups. Theſe things reprove not what is fit in Churches, but condemne rightly all unneceſſary exceſſe and ſuperfluity, ſuch as is in Popiſh Churches at this day, and was in uſe among the Gentiles; God is now worſhipped *in ſpirit and truth*, *Iohn* 4.24.

Verſe 3. Now as an appendix here I may remember you, that *Beda* ſaith of theſe things, to wit, *Cuncta hæc quæ Dominus ſibi à priore populo adfaciendum Sanctuarium materialiter offerri præcipit; nos quoque qui ſpirituales filij Iſrael, hoc eſt, qui imitatores Dei viventis populi eſſe deſideramus, ſpirituali intelligentia debemus offerre, quatenus per hujuſmodi oblationes voluntarias, & ipſi Sanctuarium ei in nobis facere mereamur, & ipſe in medio noſtrum habitare, hoc eſt, in corde noſtro manſionem ſibi conſecrare dignetur. Cui, videlicet Aurum offerimus, cum claritate veræ ſapientiæ, quæ eſt in fide recta, reſplendemus: Argentum, cum ex ore noſtro confeſſio fit ad ſalutem: Æs, cum eandem fidem publica prædicatione devulgare gaudemus: Hyacinthum, cum ſurſum corda levamus; Purpuram, cum corpus paſſioni ſubjicimus: Coccum bis tinctum, cum gemino, hoc eſt, Dei & proximi amore flagramus: pilos caprarum; cum habitum pœnitentiæ & luctus induimus: pelles arietum rubricatas, cum ipſos Dominici gregis ductores ſuo ſanguine baptizatos videmus; pelles ianthinas, cum nos poſt mortem ſpiritualia corpora habituros eſſe ſperamus: Ligna Sittim, cum expugnatis pecatorum ſpinetis, munda carne & anima, Domino ſoli ſervimus: Oleum ad luminaria concinnanda, cum fructibus charitatis & miſericordiæ refulgemus: Aromata, unguentum, & Thymiamata boni odoris, cum opinionem bonæ noſtræ actionis, multis ad exemplum bene vivendi longè lateq; diffandimus: Lapides onychinos, & gemmas ad ornandum Ephod, cum miracula Sanctorum, quibus cogitationes Deo devotas & opera virtutum ornavere, digna laude prædicamus, atque hæc in adjutorium fidei noſtræ, ubi opus aſſumimus, &c.* All theſe thing which the Lord commanded to bee materially offered nnto him by the people of Iſrael to make a Sanctuary, wee alſo which are the ſpirituall children of Iſrael, that is, which deſire to be the followers of the people of the living God, muſt offer the ſame, underſtanding them ſpirituall, ſo farre as by ſuch voluntary offerings, both we may deſerve to make a Sanctuary to him in us, and alſo hee may vouchſafe to dwell in the middeſt of us, that is, to conſecrate unto himſelfe a manſion place in our hearts. For example, wee offer unto him gold, when wee doe ſhine by the brightneſſe of true wiſe-
Verſ. 4. dome, which is the right Faith: Silver, when with the mouth alſo, confeſſion is made to ſalvation. Braſſe, when wee delight to noiſe abroad the ſame faith by publick praiſing of it. Blew ſilke, when we lift up our hearts: Purple, when we make our body ſubject to offering: Scarlet, when wee bee inflamed with a twofold love, that is, of God, and our Neighbour:
Verſe 5. Fine Linnen, when we feele or perceive in our ſelves the cleanneſſe of the fleſh: Goates haire, when

when we put on the habit of penance and mourning: Rams skinnes coloured red, when we see the guides or Rams of the Lords flock washed in their blood: The skins of Badgers, when we hope that after death we shall have spirituall bodies: The wood of *Shittim*, when the thickets and the thornes of sinne being broken through with a cleane body and soule, we serve the Lord onely: Oyle for the light, when we be beautified with the fruits of love and mercy: Spices for annointing oyle, and for the perfume of sweet savour, when we spread farre and wide the opinion of well-doing, to be an example unto many of well living: Onyx stones, and stones to adorne the Ephod, when we doe publish with due praise *The miracles of Saints*, wherewith they have beautified their devout thoughts and vertuous deeds: And these things, for helping our Faith (when need is) wee take to our selves.

Verse 6.

Verse 7.

The Arke.

HAving passed over the *Preparation of Ceremonies* and shadowes, now in the *tenth verse* beginneth the matter it selfe, and first of the *Arke*. *They shall also make an Arke of Shittim wood, two Cubits and a halfe long, and a Cubit and a halfe broad, and a Cubit and a halfe high. And thou shalt over-lay it with pure gold within and without*, and so forth: Reade you the Text, and marke every particular thing as it is expresst. For exposition whereof, you may know, that first this Arke was an outward signe unto that people of God his presence among them, and therefore as in other things the name of the thing signified, is attributed to the signe, so is it in this. For you reade *Davids* words so, when he sent to fetch the *Arke of God, whose name is called by the Name of the Lord of Hosts, that dwelleth betweene the Cherubins*. And in the booke of *Numbers*, when the Campe removed, they spake to it as to God: *Vp Lord, and let thine enemies be scattered, &c.* Secondly, as men are apt and prone to abuse outward signes and Sacraments, tying God to them, and too much trusting in them: so did the Israelites abuse this Arke. For in the time of *Heli* the Priest, when they had warre with the Philistims, and were put to the worse, streight way they sent for the Arke out of *Shiloh*, and alledge this reason, *That it might save them out of the hands of their enemies. And when it came into the Hoast, they shouted a mighty shoute, so that the earth rang againe*, when God was not tyed to the Arke, but could bee present with them without it, neither could the outward matter of the Arke profit them. So abuse some men the words of the Scripture, as of Saint *Iohn* his Gospell, hanging them about their necks, and putting trust in the outward words, whereof S. *Chrysostome* much complaineth, if that be his worke upon *Matthew* which is ascribed to him. Thus in our time is the Sacrament of the Lords body abused, by carrying the outward signes up and downe on Horse-backe, and foote, and giving that to the signe, which is proper to the thing signified. Thirdly, for the Name you may observe, it is called the *Arke of the Covenant*, the *Arke of the Testament*, and the *Arke of the Testimony*. The reason, because in this Arke was the Law kept written in the two Tables, which Law is called the *Booke of the Covenant*, *Exod.* 24. 7. or the *Testament of God*, *Psal.* 78. 10. or the *Testimonies of God*, *Psal.* 119. *Blessed are they that keepe his Testimonies: I have had as great delight in the way of thy Testimonies, as in all manner of riches*. And in this Chapter, *Thou shalt put in the Arke, the Testimony which I shall give thee, verse.* 16. for the like cause also shall ye reade the whole Tabernacle, called the *Tabernacle of the Covenant*, or of the *Testimony*, because it contained this Arke wherin the Law was. Fourthly, for the signification some make this Arke a figure of Christ, and resemble it thus: the wood whereof the Arke was made, was *Shittim* wood, a durable and lasting wood, not subject to worms and corruption as other wood is: so representing and shadowing the *humanity of Christ*, whose body in the grave felt no corruption and putrefaction, as other mens flesh and bodies doe, neither was subject to sinne. That wood was *overlaid with pure Gold, both within and without*, so shaddowing out the divine nature of Christ united to his manhood, the incomprehensible excellency whereof, wee have nothing here in earth more precious than gold to resemble, and yet even in that no comparison. The Crowne of Gold that went about it, shadowed the Majesty of his Kingdome, of which so great things are spoken of in the Scripture. The rings and the barres by which the Arke was carryed, were shadowing figures of the preaching of the Gospell, by which Christ is carryed and borne from place to place through the world, as his owne divine will shall appoint. The barres remained ever in the rings, and *might not be taken out*; so figuring, that preaching and Christ must not be severed, but ever be together. Wherefore whosoever teacheth and preacheth mans merits, as either wholly or partly the cause of Salvation, the Preacher and teacher pulleth the barres out of the rings, and severeth them from the Arke, a thing forbidden and unlawfull, offending God, hurting eternally the party so doing, without undeserved mercy. The Arke must be carryed onely by the *Levites*, and not by every Tribe, so is there a calling still to the preaching of the Word, and every man indifferently may not doe it: those *Levites* were able to carry the Arke, and so should men called to the Ministerie be able to preach in some measure, though not in like measure, as neither had the *Levites* like bodily strength, neither had like burthens imposed

Verse 10, 11, *&c.*

Reade *August.* his Epist. to *Bonifacius.*

2 Sam. 6. 2. Num. 10. 35.

1 Sam. 3. 5.

Arca fœderis. 1 Sam. 4 3. *Area Testamenti, Arca Testimonii.* *Aug. lib.* 10. *de civit. cap.* 17. *Testimonii Arcam dictam dicit non solum quod voluntatis divinæ testimonia inde perhiberentur, & quod legis tabulæ ibi essent quæ et divinæ voluntatis Testimonia sunt: sed etiam cui legi reddita sunt deinde testimonia multa, ut quod Jordanis aquæ ad ejus præsentiam subsisterent: quod muri Iericho subito ceciderunt septies ea arca circumacta, nulla manu, nullo ariete, &c. quia Dagon cadit, et frangitur*, &c. Psa. 78. 10.

impoſed upon them. They were alſo willing and carefull to doe what they were able and commanded to doe: and certainly even ſo ſhould it be in preaching: power and paines ſhould goe together, otherwiſe the ſinne is as great now, as it ſhould have beene then, in that kinde of bearing that materiall Arke, the figure and ſhadow of Chriſt, and of this bearing of him before our Brethren, if it had beene then neglected either for want of ſtrength or will. Hence are the Miniſters called the Pillers of the Church. A thing not ſo deeply conſidered of many Miniſters as it ſhould, and as I pray God make it to be. To the calling we come of carrying the Arke, but from the paines many runne, and let the Ark alone. It will not ever be borne of a juſt God, and therefore happy he that returneth ſooneſt to his office. This Arke, as hath beene ſaid, was a ſigne of Gods preſence, ſo that when the Arke was there, God was thought to bee there, but how much more is Jeſus Chriſt the cauſe that God is preſent with us? from whom our ſin had ſo ſevered us, as where we were he would not bee, and where he was, we could not be. In this Arke was the Law, to ſhadow how Chriſt for us ſhould undergoe the Law, ſatisfie and fulfill it in all points, and ſo free and deliver us from it. There was the pot of *Manna* ſhadowing that Chriſt ſhould be the *true bread from heaven, nouriſhing to eternall life*, all thoſe that faithfully feed upon him. And thirdly, there was *Aarons Rod that budded*, ſo to repreſent the *Prieſthood of Chriſt for ever (after the order of Melchiſedech)* and his reſurrection, who being dead lived againe, as *Aarons rod*, dead and drie, budded and bare againe. Finally, where the Arke was, there was it lawfull to ſerve God, and not in every place; and where Chriſt is, there is the true Church, and without him, no ſervice nor labour acceptable, in whom, and by whom onely wee can pleaſe. What an excellent figure then was this Arke of Chriſt, and how rightly, though ſomewhat obſcurely, (for ſo then it pleaſed God to deale) did it lay before the Jews their future Meſſiah? Others have made it a figure of the Church, and followed the application that way. As for the Name, the Arke, as you have heard, was called the *Arke of the Covenant*; and what is the Church but the *people of the Covenant*, that is, a peculiar flocke and company choſen of God, with whom he hath made a gracious league and covenant, as you read in *Eſay*, *The Mountaines ſhall remove, and the hills ſhall fall downe, but my mercy ſhall not depart from thee, neither ſhall the Covenant of my peace fall away, ſaith the Lord, that hath compaſſion on thee, &c. This is my Covenant with them ſaith the Lord: My ſpirit that is upon thee, and my words which I have put in the mouth of thy ſeed from henceforth for ever.* A comfortable meditation in all the ſtormes and ſtirres of the Church Militant here on earth, to looke and runne unto his Covenant which ſhall never faile, becauſe God is true, and to conſider that whatſoever men be, or doe, or threaten to doe, the Church dependeth not upon men, nor their favours, or leagues, or promiſes, but upon Gods covenant with it, even the Almighty maker of all worldly maſſes, who bloweth upon all earthly Potentates, and they periſh, who ſaveth not with *bowe and ſpeare*, but with *his word and will*, no confederacies of men being able, to endure his wrath. *He is our ſtrength and ſtony rocke, hee is our defence, our Saviour, our God and our might, in whom we will ever truſt, our buckler, the horne alſo of our ſalvation, and our refuge.* By his Commandement it is ſaid to the members of his Church, *I baptize thee in the name of the Father, of the Sonne, and of the Holy Ghoſt.* As much, as if hee ſhould will his Miniſter to ſay from him to mee, to you, to every one particularly, I the Almighty God maker and preſerver of all things, together with my coeternall Sonne crucified for thee, and raiſed up againe, and with the Holy Ghoſt powred upon the Apoſtles, make with thee a covenant of everlaſting peace, which by no power of the Devill or his members ſhall ever be made fruſtrate. And to this covenant I flie in all my feares, ſeeking no unlawfull meanes, but remembring comfortably the words ſpoken, *Quoniam in me ſperavit, liberabo eum; protegam eum, quia cognovit nomen meum, &c.* Becauſe he hath hoped in mee, I will deliver him; I will ſave him, becauſe he hath knowne my Name. I am with him in trouble (to wit, as his confederate) I will deliver him, and exalt him to honour, I will fill him with length of life, and ſhew him my ſalvation. Then for the keeping of the Law, as the two Tables of *Moſes* were kept in the Arke: ſo is the Church the keeper of the Scriptures, not onely by entertaining and holding the holy doctrine in our ſeverall hearts, as in an Arke, but even alſo by preſerving the bookes and the miniſtery of the truth to the end of the world, in proſperity and adverſity. *Arca typus Eccleſiæ, quæ eſt fida cunctis Teſtimoniorum Dei, ea lignea quidem eſt, ſed operta auro mundo: ſic Eccleſia colligitur ex hominibus infirmis, ſed donis Spiritus Sancti ornata eſt, atque Dei gratia, munda, ſplendida, & illuſtris. In hac Deus ſua gratia, præſens eſt. Tegitur Propitiatorio: ſic Chriſtus tegit Eccleſiam, & caput eſt, legem nos accuſantem tegit, impetrata remiſſione merito ſuo, & communicata juſtitia ſua. Adſunt illi Cherubini: ſic Angelorum omnium miniſterium Eccleſiæ, qui alis ſuis eam obumbrant, id eſt, defendunt, & caſtra ſua juſſu Dei, &c. Ducibus vectibus geſtatur: ſic Eccleſia nondum habet certam ſedem in terra, geſtatur miniſterio & doctrina veteris & novi Teſtamenti.* The Arke a figure of the Church, and a faithfull keeper of the Teſtimonies of God; yet as it was made of wood, but covered with pure gold, ſo the Church is gathered together of weake men, but beautified by the gifts of the holy Ghoſt, and by the free grace of God made cleane, famous and glorious. In it God by his grace is preſent. It is covered with a propitiatory

Non cuſtodierunt Teſtamentum Dei.
Pſal. 119.2, 14.
Tabernaculum fœderis, ſive Teſtimonii.
Beda. *Arca de lignis Sittim ſig. cop. Dom. omni vitiorum labe carens: longitudo arcæ longanimẽ Redemptoris noſtri patientiam, latitudo amplitudinem charitatis, quæ ad nos venire interẽ, nos habitare voluit: altitudo ſpem futuræ ſublimitatis.*
Rupertus, *obſervavit eam eſſe menſuram arcæ quæ hominis ſtaturam non excedit, & quam homines porrectis manibus in longitudine amplecti queant, ut oſtendatur acceſſibilem eſſe atque attractabilem intus atque foris.*
Verſe 12, 13, 14, 15.
Numb. 4. 5.
Mat. 25. 15.
Heb. 9. 4.
Iohn 6. 51.
Heb. 9 4.
Object.
1 Reg. 8. 9. & 2 Chron. 5. 10. Onely the two Tables.
Some anſwer by diſtinguiſhing times: others by a *συνεκδοχὴ*.
A third ſort by Deut. 31. 26.
1. *Eccleſia eſt incorruptibilis.*
2. Τετηρωμ.
3. *Induta Chriſti merito.*
4. *Ornata S. S. donis.*
5. *Nuſquam certam ſedem habet.*
6. *Cuſtos librorum Prophetarum et Apoſtolorum.*
Eſay 54. 10.
Eſay. 59. 21.
Pſal. 18. 1.

covers his Church and is the head of it; by his merit and communicated Justice, protecting us from the Law accusing us. The Cherubims are present with him; so the Church by the commandement of God is shadowed and defended under his wings by the Ministery of Angels. It is caried with two wheeles; so the Church having yet no certaine place upon earth is governed by the ministery of the *Old* and *New Testament*.

The Mercy-Seat.

THe *Arke*, as you may see, had a cover appointed to be made for it, which was the *Mercy-Seat*, or the *Propitiatory*. The words of your Bible are thus: *Also thou shalt make a Mercy-Seat of pure gold, two cubits and a halfe long, and a cubit and a half broad. And thou shalt make two Cherubims of Gold, &c.* How notable a Figure again this was of Christ, I pray you see: for first, it was the cover of the *Arke* where the law of *Moses* lay: and who hideth and covereth us from the wrath of God, and from the accusation of the Law but Jesus Christ? He is like a coole shadow to flie unto in the scorching heat of Gods deserved displeasure, which is a *consuming fire*. And were it not for him, up would the Law rise against us with his heavy curse, and cry for condemnation against us for our manifold breaches and contempts, which no flesh is able to abide. Whereupon the Psalmist saith, *O Lord, O Lord, if thou wilt marke what is done amisse, who, who is able to endure it?* But *doe not thou, O Lord, enter into judgement with thy servant*, (to wit, without *this Mercy-Seat, cover*, or *propitiatory*) for without Christ thy Sonne represented and shadowed hereby, *shall no flesh be justified in thy sight*. Our first Parents having sinned, covered themselves with Figge-leaves; and did they helpe? Even so are all covers beside this, against God and sinne, try them and trust them who will. One *Dionysius a sowre and severe defender of that Stoicall unfeelingnesse of passions*, being tormented in his reines, cryed out, that all things were false which he had till then held of paine and griefe, as that it might so easily be born and endured whatsoever it was; for now he felt the contrary, that paine pincheth and will bee felt, notwithstanding all Plaisters of Philosophy and humane reasons. Even so shall the sense of Gods Divine judgement convince all Hypocrites when he shall please to touch them with it, and make them confesse, that will-worship and outward workes whatsoever, are as Fig-leaves to hide them from God and their sinnes, whatsoever opinion they have formerly held of the force and merit of them, and that Christ onely is the cover of the Arke where the accusing Law lyeth, to whom whosoever flye, and in whom whosoever trust, *Being justified by faith, they have peace with God through him*. Thinke you then of it for ever, and lay hold on Him, and on Him onely, by your unfeigned faith in him, if you meane to bee sure and safe without perill and hazzard. Hee is our mouth whereby wee speake unto God, Hee is our Eye whereby wee see God, and Hee is our hand whereby wee offer to God. *Quo nisi intercedente, nec nobis nec omnibus Sanctis eum Deo quicquam est*, Without whose intercession, neither wee, nor any of the Saints have any thing to doe with God. *Quem invenirem qui me tibi reconciliaret? An eundum mihi ad Angelos? At qua prece? quibus Sacramentis? verus Mediator Christus.* Whom should I finde to reconcile me to thee (saith Saint *Augustine*.) Must I goe unto Angels? But with what prayer? with what Sacraments? The true Mediator is Christ. *Quisquis pro peccato compunctus esurit & sitit justitiam, credat in te qui justificas impium, & per solam fidem justificatus, pacem habebit apud Deum*. Whosoever feeleth compunction for sinne, and hungreth and thirsteth after righteousnesse, let him beleeve in thee that doest justifie the wicked, and by faith onely hee shall have peace with God, saith Saint *Bernard*. *Non in fletibus & actibus nostris, sed in Advocati nostri allegatione confidimus*: Wee doe not trust in our weeping or working, but in the allegation or pleading of our Advocate for us, saith Saint *Gregory*. Thus spake the old Fathers all, and we must marke it. *Popes pardons* were *pro fisco, non pro Christo*; for their owne gaine, not for the good of Christs people, as one of their owne side said well of them, &c.

2. Secondly, it was of gold, that so it might shadow and shew, that although Christ should suffer and die for sinne, yet he should himselfe have no sinne, but be pure as gold, that is, holy, just, unspotted, the immaculate Lambe of God in whom there is no blemish of impurity. *In all things* (saith the Apostle) *he was tempted in like sort, yet without sinne*.

3. There were two Cherubims set upon this *Mercy-Seat*, in manner as you see expressed in the Picture of your Bible, which Cherubims, whatsoever *Iosephus* saith, were in the most received opinion, like Angels, happily to shadow out the subjection of all Angels to Christ, and their ready service at his Commandement for the Church, and any particular member thereof. *For unto which of the Angels*, saith the Apostle, *did God say at any time, Thou art my sonne, this day begat I thee?* No, it is said, *Let all the Angels of God worship him*. And of the Angels he saith, *He maketh his Spirits his Messengers, and his Ministers a flame of fire*. Also to shew as they are obedient and serviceable at all appointments, so should we be; remembring the incomprehensible goodnesse of our God, who among other his infinite favours wher-

Verse 17, 18.

Heb. 12. 29.

Psal. 130. 3. Psal. 143. 2.

Gen. 3. 7.

Dionysius Heracleotes acerrimus defensor Stoicæ deliration is de Apathia.

Rom. 5. 1.

Heb. 4. 15.

Verse 18.

Apponebantur ad arcam, ut ille qui colebatur intelligeretur esse Dom. exercituum summis etiam spiritibus præsidens: qua ratione passim super Cherubim sedere dicitur

by he bindeth us to his ſervice, hath made even this, one, That theſe holy Angels are our ſervants by his appointment. A mighty motive to a good and thankfull minde to labour to become obedient and dutifull to ſuch a Father, to ſuch a Creator, to ſuch a God. Laſtly, to figure out, that when we draw neare to the Propitiatory (a figure of Chriſt) and are of God in his great mercy adopted in Chriſt for his ſonnes, we are called, and as it were joyned to the company and ſociety of the Cherubims and holy Angels of God: A comfort alſo for us that come unto him.

Pſal.80.1. & Pſal.99. Eſay 37 16. &c. *Cur Deus non dicatur ſedere ſuper Seraphim, Hieron. Epiſt. 113. ad Damaſ.* Yet conclude not that Cherubims are ever like Angels, but ſee Ezec.1. 10. Heb.1.5. Pſal.2.7. Pſal.104.4. Of Cherubims ſee *Sextus Senenſis. lib.5. biblii annot.58.*

4. *The Cherubims ſtretch their wings on high, covering the Mercy-ſeat with their wings:* ſo repreſenting the Majeſty of Chriſt, who though he ſhould yet humble himſelf to a very low eſtate for mans good, yet indeed was of that glory and brightneſſe in his Godhead, as no fleſh could bee able to behold, but muſt hide their eyes, and acknowledge their infirmity, if but a ſmall glimpſe thereof ſhould be ſhewed them. Figuring alſo the moſt comfortable protection of the Lord Jeſus our Saviour, who ſpreadeth as it were his wings over his Church, and every member of it, to repulſe any harme that may happen, other then he will graciouſly turne to his glory, and to the Churches or parties good, which then indeed is no harme, but a benefit rather, although bitter to the fleſh, and diſgraceſull in the world. Thus ſpread he his wings over *Iacob*, and ſaved him from *Laban*; over *Ioſeph*, and ſaved him from his brethren; over *Eliah*, and ſaved him from *Ieſabel*; over *Eliſhah*, 2 *Kings* 6. And thus ever as the hen to cover her chickens, ſo is the Lord our gracious God to all that truly feare him. A marvellous ſweet Meditation, if you follow it.

Verſe 20. Mat.17.3. See his transfiguration. Twelve Legions of Angels could he have had, &c. Acts 26.22.

5. *The faces of theſe Cherubims were one towards another, and both of them toward the Mercy-Seat: ſo repreſenting the conſent of the Old & New Teſtament,* in both which there is but *one truth* and *one doctrine*; the *Old having* his face toward the *New*, and the *New* alſo looking at the *Old*. For what is the *Old Teſtament* but the *New* (obſcure?) And what the *New Teſtament*, but the *Old* made plaine? And both *Old* and *New* looke upon Chriſt, the promiſed ſeed of the Woman that ſhould *bruiſe the Serpents head*. They being ſaved in the *Old Teſtament* by beleeving hee ſhould come; and we being ſaved in the *New*, by beleeving he is come.

Verſe 22.

6. *And there* (ſaid God) *I will declare me ſelfe unto thee, and from above the Mercy-Seat, between the two Cherubims which are upon the Arke of the Teſtimony, I will tell thee all things, which I will give thee in Commandement unto the Children of Iſrael.* Still note the excellency of this Figure of the Mercy-Seat. For as God before had *ſpoken out of the buſh, Exod.* 3. 4. verſe, and *out of the Cloud, Numb.* 12. 5. verſe: ſo hereafter, ſaith he, *I will ſpeake to you from betwixt theſe Cherubims*, and ſo he did. For in the Book of *Numbers* you reade thus; *When Moſes went into the Tabernacle of the Congregation to ſpeake with God, he heard the voice of one ſpeaking unto him from the Mercy-Seat, that was upon the Arke of the Teſtimony betweene the two Cherubims, and he ſpake to him.* Whereupon the Prophet *Eſay* ſaith, *God dwelleth betweene the Cherubims.* And *David* in his Pſalm alſo, *The Lord is King, be the people never ſo impatient, he ſitteth between the Cherubims, be the earth never ſo unquiet.* And againe, *Heare O thou Shepheard of Iſrael, thou that leadeſt Ioſeph like a ſheep: ſhew thy ſelfe alſo, that ſitteſt upon the Cherubims.* And fitly did this reſemble Chriſt, by whom God afterward would ſpeake unto his Church whatſoever he would command. As the Apoſtle writeth to the Hebrewes, when he ſaith: *At ſundry times, and in divers manners God ſpake in the old time to our Fathers by the Prophets, but in theſe laſt dayes he hath ſpoken to us by his Sonne*: which ſtill he continueth, and will unto the end of the world, though not by living voice and perſonall preſence in earth, as he did for a time. How then? Still looke upon the figure. *Two Cherubims* were upon the *Mercy-Seat* repreſenting (as you have heard) the *two Teſtaments*, and *from betweene thoſe two Cherubims God ſpake*: ſo doth Chriſt ſtill by the two *Teſtaments* the *Old* and the *New*, the *Law* and the *Goſpell*, the *Prophets and Apoſtles*; and ſo will he ſtill ſpeake to the end. Other wayes we muſt not now expect. Revelation and Dreames, Viſions and Miracles are ceaſed, and *if they will not heare Moſes and the Prophets, neither will they beleeve if one ſhould riſe and come from the dead unto them.* In *Moſes* and the Prophets is the *New Teſtament* contained, though obſcurely, as you have heard; and therefore ſtill to theſe Cherubims reſort, if you meane to heare your God ſpeake. Huge is the heape therefore of their ſinne, that bar Gods people from this way, and will make themſelves to be Cherubims, onely to bee heard and beleeved, ſhamefully affirming, that the people are not to ſearch the Scriptures, but to receive all things from their Teachers upon their bare credit, not reaſoning, not diſputing, not asking any queſtions more than the horſe asketh his maſter, *why he turneth him this way, or that?* but ſimply obeying. Thus never dealt God with people ſince he gave them his Scriptures, you well know: but as the other parts of their *Spirituall armour, Helmet, Breſtplate, &c.* ſo he bade them take their weapons, (without which what ſhould armour doe?) even their *Sword, which*, ſaith he, *is the word of God.* But truth ſeekes no darkneſſe, and lies love no light. Be you armed, being warned, and goe you to the Cherubims, where you ſhall heare God (that deceiveth not) ſpeake unto you, knowing that as theſe people of the Jewes were tyed to the *Propitiatory*, ſo are we now to *Chriſt* in his *word*.

Num.7.89.

Eſay 37.16. Pſal.99.1.

Pſal.80.1.

Heb.1.1.

Epheſ.6.17.

The

The Table of the Shew-bread.

THen *ſhalt thou alſo make a Table of Shittim wood of two cubits long, &c.* The building and parts you muſt reade in your Bible. This Table againe was a third figure of Chriſt, who is propounded of God to his Church, as a Table furniſhed with all dainties and contents. Nothing is wanting in him that we can want, and is good for us to have; but *aske and you ſhall have, ſeeke and you ſhall finde.* He is the riches of God to all that beleeve in him. The *Shew-bread* upon this Table, repreſented the word, and the preaching of the ſame; whereby, as by bread man is fed, ſtrengthned, and continued alive. The one thus worketh to his body, the other affecteth it to his ſoule. A great bleſſing is the one, a farre greater is the other. And therefore *labour not for the meat which periſheth*, ſaith our Saviour Chriſt, *but for the meat which endureth to eternall life, &c.* It was called *Shew-bread*, becauſe it alwayes ſhewed it ſelfe before God. For it was not lawfull to remove the old, before they brought and placed their new, and ſo it never wanted, ver. 30. In Hebrew, *the Bread of faces*, becauſe it ever ſtood before the face of God, as a continuall remembrance of the twelve tribes of Iſrael. The being of it continually, figured how preaching ought to be continuall. *Verſe 23.* 1 Cor. 1. 30. Wiſdome, Righteouſneſſe &c. Iohn 6. 27.

2. When as the Iſraelites did eat of the ſame wheat whereof the *Shew-bread* was made (the ſame being of the firſt fruits of their corne offered) they were thereby admoniſhed by Type and Figure, to eate and drinke ever as if they ſate before God, and were his gueſts: and that the bread and meate whereon they fed, was in ſome ſort holy and conſecrate to God, to bee uſed therefore ſoberly and reverently. The like good meditation may we have at this day, although we have not the ſame Ceremony. For whoſe are all the creatures we uſe for the refreſhing of our bodies, but the Lords? And ſhould we then abuſe them riotouſly, prophanely, waſtfully, and wickedly, as many doe? The fault is manifeſt, the truth and right is as manifeſt. Such as be Gods will note it, and amend it if there be any fault, giving thankes both before and after, for ſuch goodneſſe as we little deſerve, and uſe them well.

3. *Thou ſhalt alſo make diſhes* (to ſet the bread upon) *for it, and Incenſe cups, and coverings, and Goblets, &c.* Deſervedly was that Biſhop commended, which ſold the holy veſſels in the time of famine, to relieve the poore with the money, and excuſed himſelfe to the Church: *That becauſe God neither eateth nor drinketh, therefore he needeth no diſhes nor cups.* But to have ſaid thus in the time of theſe ceremonies, and by that pretext to have robbed the houſe of God of thoſe things, had not been well. For every thing hath his proper time. As then to have taken them away being commanded for *types* and *figures*, had beene evill: ſo now to bring them in without commandement, and to keepe *figures* when the truth and body is come, is alſo unlawfull. Which might yeeld a ſober minde due contentment againſt the idle and ſuperfluous furniture of Popiſh Churches, neither to deſire it when it is wanting, nor to like it when it is preſent. *Verſe 29.*

Neither is the Church now in her infancy, nor true beleevers in their minority, but ſhadows are gone, Chriſt is come, and his *true worſhippers worſhip him in ſpirit and truth.* *Moſes* and the Prophets are read and preached, mens hearts are opened by the holy Ghoſt in the Miniſtery of the word, being powerfull and ſtrong: Good life is ſought, and ſin is reproved: Prayers are offered up unto God in a tongue underſtood: the Sacraments adminiſtred duly according to their inſtitution: And this is a bleſſed beauty in a Church: though there be neither gold nor ſilver ſhining upon the walls; the truth and comfort of conſcience ſhining within us is far more excellent. Iohn 4. 23.

The Candleſticke.

ALſo, *thou ſhalt make a Candleſtick of pure Gold: of work beaten out with the hammer ſhall the Candleſtick be made, his ſhaft, and his branches, his bowles, and his knops, and his flowers ſhall be of the ſame. Sixe branches ſhall come out of the ſides of it, &c.* *Verſe 31.* *Verſe 32.*

A fourth figure of Chriſt is this *Candleſticke*, and of other good things alſo taught by it myſtically. As firſt, the whole *Candleſtick* being an inſtrument of light, noteth out fitly, that even ſo Chriſt is the light of his Church, which light of his, in his holy Scriptures, he propoſeth continually to men and women that will reade them. The Heathens and Pagans had their Religion; but becauſe they had not this *Candleſtick Chriſt*, therefore they had no light, but were vaine in their thoughts, and their fooliſh heart was full of darkneſſe. *They turned the glory of the incorruptible God to the ſimilitude of the image of a corruptible man, and of birds, and foure-footed beaſts, and of creeping things. They turned the truth of God into a lie, and worſhipped and ſerved the creature, forſaking the Creator, &c.* The *faithfull* have this *Candleſticke*, and therefore their Religion is true, they have light and *know what they worſhip.* Their actions and manners alſo are directed aright: for they are made to ſee what truly *pleaſeth*, & what truly *diſpleaſeth*, not following their Rom. 1. 23, 25. Iohn 4. 22.

owne imaginations and wils, doing what ſeemeth good in their owne eyes, but what God hath commanded that doe they.

2. The Candleſticke was in the Sanctuary or Church, and the *light* of the word whereby Chriſt ſhineth, ſhould be in the Church, that all the congregation thither comming, might ſee and receive the comfort of it. This is the true beauty of a Church indeed as hath been ſaid, and therefore either their ignorance, or their malice was monſtrous, who ſet Candleſtickes of gold, and ſilver, and ſhining braſſe in their Church, but could not abide the word, unleſſe it were in a ſtrange tongue: all light but that light was regarded: banners, and pictures, and ſilkes, and ſmels, and all beauty, but not the Scriptures. Therefore ſeeing they had not the true *Candleſtick*, *Chriſt* in his word giving light, their glory was vanity, and their light was groſſe and grievous darkneſſe.

Greg ho. 6. ſuper Ezech.

3. The *Candleſticke*, as you ſee in the picture of your Bible, had an upright ſtemme, and ſixe branches iſſuing out, three on either ſide of the ſtemme. The ſtemme repreſented *Chriſt*, from whom all light groweth, even as the ſixe branches come out of the ſtemme. The branches are ſet in the ſtem, and ſo are all that give light ſet in *Chriſt*. *The branch*, ſaith our Saviour, *cannot beare fruit in it ſelf, except it abide in the Vine, no more can ye except ye abide in me. I am the Vine, ye are the branches: he that abideth in me and I in him, the ſame bringeth forth much fruit; for without me can ye doe nothing.* Even ſo ſay you of light: No man is an inſtrument of any light to others, but as he himſelfe is in the ſtemme *Chriſt*, from whom commeth all light. In him men give much light, and ſhine unto many both farre and neare by word and writing, &c.

John 15.4.

4. There are many branches of the Candleſtick. The branches are chiefly the Miniſters of the Church, and the variety noteth their divers degrees and orders. Theſe all grafted in the Stem, and growing out from the ſtemme, doe alſo give light in the Sanctuary. A great honour to themſelves when they doe give light, and a great comfort to the beholders that ſee their light. Thus to ſhine, is rightly and truly to ſhine in Gods houſe, and all glory elſe, pompe, and port, and ſtate, is utterly vanity if this be away. The light was ever in the Church, and ſo diligent ſhould Miniſters be, that their ſound ſhould be heard ſtill, ſtill, as the Lord willeth. *In ſeaſon and out of ſeaſon*, holy day and worke day, if the place require it, and ten thouſand times *happy that ſervant, whom when his Maſter commeth he ſhall finde ſo doing.* I lay no burthens on any mans backe, but the Lord that called hath enjoyned the worke, accounted us faithfull, and put us in his ſervice. *He, he it is that hath delivered out his money*, and will looke for a reckoning, that lent us his light, and will one day aske what we did with it. He gave it not to be put *under a buſhell*, but to be ſhewed out *to all that are in the houſe.* O that he may give the feeling remembrance of it! Then will not loyterers condemne labourers, and thinke it unfit to preach too often; curioſity ſhall not put out the Candle a quarter of a yeare together, or cenſure diligence and plainneſſe in others for want of it. Every mans labour ſhall be accepted for the end whereunto they are directed, and godly joy in every mans well doing. That ſnake of envy will flye away, and where diſcouragement hath growne, comfort will ſpring, that God may be pleaſed, and his Church profited by all mens meaſures and abilities. *He that walketh in the middeſt of the Candleſticks* ſeeth the light or the darkneſſe of them, and will remove any one that amendeth not, being faulty.

2 Tim. 4.2.

Luke 12.38.

Mat. 25.14.

Apoc. 2.1.

5. This Candleſtick had bowles, and knops, and flowers, to adorne it and beautifie it withall. The Bowles figuring againe the ſpirituall gifts wherewith God Almighty doth beautifie his Paſtors and Teachers, which are as Lights in his Church, as Wiſdome, Learning, Eloquence, Tongues, and ſuch like, teaching alſo theſe Miniſters that as Bowles doe containe or keepe Water or Wine, ſo ſhould they containe and ever keep Doctrine and Exhortation, to coole and comfort the conſciences of men, bringing (as the good Scribe) out of *their ſtore things new & old.* The knops and flowers ſerving for delight, well repreſented what pleaſure and contentment godly people ſhould take, in a godly Teacher placed by Gods gracious providence over them. They will not tread upon them, but ſmell to them, not caſt them at their heeles, but ſet them in their boſomes, as truly pleaſing flowers unto them. Still God is the matter and pure Gold, to ſhew out, by way of ſhadow, the excellency of Chriſt, and of his faithfull Miniſters in him, and for him.

1 Cor. 12.8. &c.

Ver. 36.

Verſ. 37.

6. There were againe 7. Lampes, and oyle in them for this light. *Septimus numerus numerus plenitudinis:* The number of *ſeven* noting ſufficiency, as (indeed) the Lord never faileth his *Church* of what he knoweth needfull. Oyle commonly ſignifieth the Goſpell and Faith kindled in the hearts of men by the efficacy of the Miniſtery; and the Lampe ſhadoweth out a good conſcience. Becauſe as Oyle cannot be kept in a broken Lampe, but in a whole: ſo is true Faith ever preſerved in a good conſcience; and hurt the conſcience, loſe faith, loſe the Holy Ghoſt, and loſe eternall life. This is proved by the Apoſtle *Paul*, when he ſaith, *Fight a good fight, having faith and a good conſcience.* And again, *The end of the Commandement is love out of a pure heart, and of a good conſcience, and of faith unfained.* Furthermore, as the only Lampe, empty and dry, could not light thoſe fooliſh Virgins to the Bridegroomes chamber: ſo neither can a good

1 Tim. 1.18,19

good conſcience as Philoſophers ſpake of it, that is, honeſt externall action, ſave a man, without there be alſo the oyle of the knowledge of the Goſpell of Chriſt. Laſtly, as a Lampe of glaſſe is brittle and ſoone broken: ſo the conſcience is a very tender thing, and quickly may be crackt, if not cleane broken. A juſt cauſe to make men chary what they doe.

7. *Snuffers and Snuffe-diſhes* are appointed for theſe lights, wherein we may alſo profit and be inſtructed. For firſt, in that God leaveth not the leaſt and baſeſt thing to their wils, but himſelfe appointeth and preſcribeth all, we very truly learne how odious in his ſervice mens meere inventions be, and how he ever tyed men to his owne commandement, not ſuffering them to doe what ſeemed good in their owne eyes, and to ſalve up the matter with their good intents. Amongſt then many other things in the Word, even this alſo ſhould have his force in our hearts, to beat us from will-worſhips, and to make us carefull to learne how God will be ſerved, and ſo only and ever to ſerve him. Secondly, this is a great comfort to Miniſters, and to all the faithfull of God, who are alſo here ſhadowed, namely, that although my gifts be not ſuch as to ſet me high in the Tabernacle; yet am I not therefore utterly unprofitable, or unfit, or rejected of God. But if I may be among the meaneſt veſſels of the Sanctuary and of the Church, if I may be but as the Snuffers, or Snuffe diſhes, as a door-keeper, as a beſome, or as an aſh-pan, whereof mention will bee made hereafter, even this ſhall well pleaſe mee, and herin will I rejoyce, thanking my God right humbly, that hath looked upon me in that meaſure. Every faithfull man or woman cannot be great, and have great places in the Church, the body hath divers members, and all good, and made by God: the Church hath divers degrees of beleevers, and yet all beleevers and loved of God: ſo, if you be one in any place, bleſſed be God for it: your joy ſhall be eternall alſo, and incomprehenſible. Thirdly, for the uſe of theſe Snuffers, you know they ſerved to make the lampe and light ſhine more bright: So ſhadowing out, that the Doctrine of the Church muſt be pure, bright, and light, not mixed with darkneſſe and ſnuffes in it: and to this end, the Lord hath Diſcipline in his Church and diſputations, ſo to cleere, when obſcurity groweth, and to ſet things right that went awry. Diſcipline is profitable when it is rightly exerciſed by men authoriſed, but if men not authoriſed, by meanes not allowed, will be ſnuffing of lights, (indeed) rather aiming to put them out, than to amend their light, from a good heart to have all well, although they ſo may profit the lights accidentally, yet their owne fingers may be ſo burned or blacked, as they had better have dealt more charitably. Diſputations alſo have their excellent uſe to cleere matters obſcure in the Doctrine or light of the Church, but ſo, that they be rightly ordered and guided, not being a *ſtrife of words, whereof commeth envy and railings, Neither froward diſputations of men of corrupt minds and deſtitute of truth*, whereof the Apoſtle ſpeaketh, and biddeth *Timothy to avoide them*. Both theſe good uſes and their contrary abuſes, we may draw from the matter of the ſnuffers which was pure gold, ſo to teach, that neither men exerciſing diſcipline to remove darkneſſe and amend the light, ſhould bee braſſe or iron, wood, or worſe, nor diſputations and explications divers and differing from the matter of the Candleſticke, but both of gold, the one brotherly affected and meekly minded, the other true, right, naturall, agreeing with the body of the Scripture, with the proportion of faith, and the conſent of the godly members of the Church in their times.

Such Snuffers and Snuffing we ſhall ever praiſe God for, as heartily entreate him, on the contrary ſide, to remove away malice and rage from vexing his poore ſervants, and fruitleſſe contentions and corrupt gloſſes, from hurting or hindering his holy doctrine, the true Lamp that lighteth unto him. Thus may this Chapter profit us, if we reade it over, and yet abſtaine from too bold wading into allegories of every particular thing, as ſome men have done both in times of old, and ſince, not without danger and deſerved blame. A meaſure is fit, and that nothing bee urged againſt Faith. For, of the two Rules in theſe things to be obſerved, the firſt is, as S. *Paul* teacheth us, *That he which hath prophecy, prophecy according to the proportion of faith*, that is, ſo expound things, as nothing diſagree from the Articles of our faith, which is a ſhort ſumme of all doctrine. This did not *Origen* obſerve, and therefore in all ſucceeding ages he ſtill carieth a blame. The ſecond Rule is out of the old Proverbe, *The ſafeſt way is the beſt way*. The ſafeſt way, is that, wherein the Prophets or Apoſtles have gone before, who albeit they doe not ever at large follow an Allegory, yet many times they point their fingers at ſome, giving ſo the diligent reader occaſion to note more. So in *Eſay* the ſtory of *Gideon* is referred to Chriſt & his Church. And in S. *Paul* that of the Paſchall Lamb, of *Moſes* vaile, of *Abrahams* two wives, the free-woman, the bond-woman, of the propitiatory, &c.

Verſe 38.

1 Tim. 6. 4, 5.

Rom. 12. 6.

1 Cor. 5. 7.
2 Cor. 3. 13. &c.
Gal. 4 21. &c.
Rom. 3. 25.

Chap. XXVI.

THe former Chapter hath ſhewed God his purpoſe to have a Sanctuary or Tabernacle made, and what offering to that end he required: now will this Chapter goe forward with the deſcription of the ſame, and in what order things were placed in it. To the deſcription belong the firſt thirty verſes, and to the order the other laſt ſeven verſes. Touching the Tabernacle, theſe things you may marke, the firſt covering conſiſting of *ten Curtaines of fine twined linnen, and blew ſilke and purple, and skarlet, with Cherubims of broydered work wrought*, as you ſee in the Picture of your Bible, of which ſpeaketh the firſt ſix verſes. Then the ſecond *covering made of the Curtaines of Goates haire*, and ſpoken of from the beginning of the ſeventh ver. unto the fourteenth, upon which was put a covering of rammes skins coloured red, and a third *covering of Badgers skins* above that againe, all to defend the weather and to keep the Tabernacle dry. Laſtly, a frame of boards to ſupport all theſe coverings, and to make it a houſe for God and his people to meet in, from the fifteenth verſe to the thirty. Concerning the order of things, laid down in the laſt ſeven verſes, you muſt note, that in this Tabernacle there were three diſtinct places or roomes. Firſt, *the outward Court*, (as they called it) wherein the people were, where ſtood the *Brazen Altar* and the *Laver*, of which you reade in the next Chapter, which roome was as the bodies of our Churches. Secondly, a place within that, ſevered from it, wherein the Prieſts onely were, in which roome ſtood the *Golden Altar of Incenſe, the Table of the Shew-bread, and the Golden Candleſticke*. This was called the Holy Place, and it was as our Quires. Thirdly, there was a roome within that againe, ſevered alſo by a vaile, wherein did ſtand the Ark covered with the *Mercy ſeate* or *propitiatory*, and the *golden Cenſer* was there kept, Chapter 40. This was called the moſt Holy place, into which the High Prieſt but once a yeare entered, and that with blood. This was reſembled in the Popiſh time (as I take it) by drawing a Curtaine croſſe over the Quire, and ſo parting the upper end of the Quire from the reſt, which, as I remember, was done by them in Lent. Thus was the matter and forme of that Tabernacle.

Diviſion of the Chapter.
Verſe 1. &c.
Verſe 7. &c.
Verſe 14. *Tabernaculum à tabulatis.*

Heb. 9. 4.

2. To make Allegoricall uſe of theſe things one by one, ſhould bee unwarranted curioſity, as I have ſaid; Yet remember what *Luther* ſaith: *Nihil putandum exiguum, ſiquidem id S. S. voluit literis mandare quod non proſit.* The holy Scripture commands nothing, be it never ſo little, that profiteth not. *Singuli ſermones, ſyllabæ, apices, puncta, in divinis Scripturis plena ſunt ſenſibus*; The leaſt word, ſyllable, point, in holy Scriptures is full of ſenſe, *Reconditum habent theſaurum*; They have a hidden treaſure: or as *Origen* ſaith, *inſtar herbæ peculiarem habent vim & proprietatem.* As Hearbs, ſo they have a peculiar ſtrength and property. Onely therefore, as either others have taught us, or as well ſtandeth with Faith, let us walke and profit our ſelves. And firſt obſerve what the Apoſtle to the Hebrewes doth, whoſe ſteps we may ſafely follow, and by his example apply the Holieſt place of all to Chriſt. Reade the 9. and 10. chapters of that Epiſtle. Others, not contrary to the Scriptures, have noted by the Common Court or Tabernacle in generall, the viſible Church of God, imbracing his Word, praying to him and heard of him, defended by him in all perils, and in the end made partaker of eternall life.

Gen. 12.

Hier. in Epheſ. 1.

Chryſoſt. hom. 18. in Gen. cap. 4.

Pſal. 84. 1, 2.

To this end therefore they thinke of *Davids* words in many Pſalmes, when he ſaith, *O how amiable are thy dwellings, thou Lord God of Hoſts! My ſoule hath a deſire and longing to enter into the Courts of the Lord, &c.* Again, *One thing have I deſired of the Lord, which I will require, even that I may dwell in the houſe of the Lord all the dayes of my life, and to behold the faire beauty of the Lord, and to viſit his Temple. For in the time of trouble he ſhall hide me in his Tabernacle, yea in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rocke of ſtone. Lord who ſhall dwell in thy Tabernacle?* that is, who ſhall be a member of our Church? *Bleſſed is the man whom thou chooſeſt and receiveſt unto thee: he ſhall dwell in thy Courts, and ſhall be ſatisfied with the pleaſures of thine houſe, even of thy Temple.* All which places, under the figure of this worldly Tabernacle, as the Apoſtle calleth it, note out the viſible Church of God, diſperſed now far and wide over the face of the earth, the comforts of it, and the bleſſings in it.

Pſal. 27. 4, 5.

Pſal. 15. 1.

Pſal. 65. 4.

3. The ſumptuous dignity of every thing ſo pure, ſo cleane, and ſo excellent, noted figuratively the purity of the Church cleanſed in Chriſt, and how carefull every member of the ſame muſt be, to keepe himſelfe pure and cleane, as the Lord ſhall ſtrengthen him. The goodly and rich furniture and ornaments ſhadowed out (as hath beene ſaid) the rich gifts and graces of God powred upon his Church, and the bleſſed eſtate of it under Chriſt. Of which ſee a deſcription in the Prophet *Eſay* moſt notable. *O thou afflicted and toſſed with tempeſt, that haſt no comfort, behold I will lay thy ſtones with the Carbuncle, and lay thy foundations with Saphires. And I will make thy windows with Emeraudes, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones. And all thy children ſhall be taught of the Lord, &c.*

Eſay 54. 11, 12, 13.

4. The three diſtinct roomes they have applyed to three kinds or meaſures of righteouſneſs, thus; There was an outward court, & that may repreſent the firſt ſtep to God, when a man uſeth the outward ceremonies and actions commanded, then of ſacrificing, waſhing, and ſo forth,

now

now of comming to the Church, hearing, &c. Those be good things, but yet a man is not gotten into the Church, onely into the outward Court he is gotten, and there remaineth; For evill men may doe these outward matters. Then there was an inward place, called the Holy place, and a third within that againe, called the Holiest of all. So they say there is a second degree of righteousnesse, or a second step to God, when a man doth these outward things heartily, truely and unfeignedly: And a third step, when by so doing his heart is opened, and he beleeveth in Him that redeemed him, and for ever holdeth fast by him. And now is hee gotten into both the Holy place, and the most Holy of all. Into the Holy place, in possession, that is, to bee a true and sound member of Christ his Church, and into the most holy of all, by hope and expectation, because after this life is ended, hee passeth into the presence of God in heaven, and there liveth for ever.

5 By the vaile, men have noted how the obscurity of those Rites and Ceremonies was figured, and that the time of full Revelation was not yet come, in which, things should bee most plaine, as when Christ came, they were. Those Types and shadowes being open in him, to whom they all carryed their meaning. Also they noted in it how reverently wee speak and heare of the Majesty of God, of his Word, of his holy exercises, and whatsoever belongeth to religion. And lastly, by the *rending of the Vaile from the top to the bottome*, when Christ suffered, plainly was shewed, that then that kinde of teaching the Church by such Figures was ended, and they also were ended. The Body and Truth was come and had finished all things; Now intending to powre out his Spirit more abundantly, and to teach more plainly whatsoever belongeth to eternall comfort. Reade Saint *Peters* Sermon in the 2. of the *Acts*, when the *Holy Ghost fell upon them*, and ignorant men deemed them drunke. Thus may wee profit by this Chapter, and leave many particulars which idle men have beene too busie with, abounding with unquiet thoughts and itching love of novelties. Still, still carry this in your minde, how God loveth a place of publick meeting for holy exercises, and to have all his come thither upon dayes and times appointed, and ever love you the Church, and be not drawne from it.

Mat. 27. 51.

Acts 2. 14 & 3. 13.

CHAP. XXVII.

THis Chapter also goeth forward with the description of the Tabernacle, and namely of those points which in the former Chapter were not mentioned, as the Altar of *burnt offerings*, the Court of the Tabernacle, and the Lampes continually burning. Concerning the Altar how it was made for *matter, height, length and bredth*, the Text is plaine in the eight first verses. For the use to us we may note two things: First, that it was a figure of Christ, as the Apostle to the Hebrewes expoundeth it. And secondly, that the Altars used in Popery are not warranted by this example. But that the *Primitive Churches used Communion Tables* (as wee now doe) of boords and wood, not Altars (as they doe) of stone. *Origen* was about two hundred yeares after Christ, and he saith that *Celsus* objected it as a fault to the Christians, *Quod nec imagines, nec Templa, nec Aras haberent*: that they had neither Images, nor Churches, nor Altars. *Arnobius* (after him) saith the same of the Heathens, *Accusatis nos quod nec Templa habemus, nec aras, nec imagines*: You accuse us for that we have neither Churches, nor Altars, nor Images. *Gerson* saith, that *Silvester* first caused stone Altars to be made, and willed that no man should consecrate at a wooden Altar, but himselfe and his successors there. Belike then, the former ages knew not that profound reason, that Altars must bee of stone, *quia Petra erat Christus*, because the Rock was Christ, as *Durandus* after devised. Upon this occasion in some places stone Altars were used for steddinesse and continuance, wooden Tables having beene before used, but I say in some places, not in all. For Saint *Augustine* saith, that in his time in *Africa* they were made of wood. For the *Donatists*, saith hee, *brake asunder the Altar-boords*; Againe, the Deacons duty was to remove the Altar. *Chrysostome* calleth it, *The holy boord*. Saint *Augustine*, *mensa Domini*, the Table of the Lord. *Athanasius*, *mensam ligneam*, the Table of wood. Yet was this Communion Table called an Altar, not that it was so, but onely by allusion metaphorically, as Christ is called an Altar, or our hearts be called Altars, &c. Marke with your selfe therefore the newnesse of this point for stone Altars, in comparison of our ancient use of Communion-Tables, and let Popery and his parts fall, and truth and sound antiquity be regarded.

Heb. 13. 10, &c. *Fuit unicum Altare Sacrificiorum, ut unus ille significaretur Christus. Per Cornua notatur vis et potentia Salvatoris erigentis nobis Cornu Salutis. Cavitate Altaris illa Christi sig. De qua Apost. ad Philip 2. Vers. 7, & 8. Vestibus et instrumentis notantur Ecclesiæ Ministri, Christum voce sua et prædicatione fideli ex loco in locum portantes, purgantes Ecclesiam à sordibus, et foventes Charitatis ignem. Greg. hom. 22. super Ezec. ad mentem nostram, quæ ara quædam Dei est, accommodavit.* 2 Sam. 22. 3.

2 Touching the hornes of the Altar spoken of, they litterally served to keepe up the sacrifice from falling off, and figuratively noted strength: so that, *to binde the sacrifice to the hornes of the Altar*, was to give themselves wholly with a strong Faith, and onely to rest, and trust, and stay upon him, and to tie all carnall affections fast also to the Altars Hornes, by subduing and making them captive to God. This Altar was in one place, and the Sacrifice in one place, noting how Christ should onely once, and in one place offer up himselfe for all mankinde.

3 Concerning the Lamps, as little doe they warrant Popish Tapers and Candles, as the Altars

Altars before, did their Altars. And Christians used no such follies and Apish imitations of things abrogated and serving onely for the time. For *Ceras non clara luce accendimus, sed ut noctis tenebras temperemus*, we doe not light Candles at noone day, saith Saint *Hierome*, but in the night we use lights, as a comfort against darkenesse. The same saith *Augustine*, *Eusebius*, and others, whose testimonies are often used. And *Lactantius* asketh, *Num mentis compos putandus, qui authori & datori luminis, candelarum & cerarum lumen offert pro munere?* Whether they be well in their wits or no, that offer candles and lights to the author and giver of all light? *Tertullian, Accendunt quotidiè lucernas quibus lux nulla est, illis competunt & testimonia tenebrarum, immo & auspitia pœnarum:* they daily light Candles who have no light in themselves, to whom both agree both the testimony of darkenesse, and the reward of punishment. But by way of figure these lights shadowed the light of Gods Word, which ought ever to shine in his Church, as hath beene said; and oyle usually in the Scriptures noteth the Holy Ghost. As in the Psalme, *He hath anointed thee with the oyle of gladnesse above thy fellowes.* And *that anointing which he received of him, dwelleth in you, and ye need not that any man teach you, but as the same anointing teacheth you all things, &c.* This *Holy Spirit* Christ giveth to his Church, therefore he said, *It is good for you that I goe away. For if I goe not away, that Comforter will not come unto you: but if I depart, I will send him unto you.* And *this Spirit* maketh the light of the Word in the heart, as that oyle made the light of the Lampe in the Church. But the Lampes were attended and fed ever with more and more oyle, and so God by his Ministers dealeth still. They attend upon this light, and read and interpret this Word unto Gods people, that they may have light: which holy work and profitable service should yeeld them all comfort and favour from the people again, if it were well considered, as of some, blessed be God, it is. These Lampes and lights were not in the holy place of all, but in the Sanctuary; and so in the Church Militant, the light of teaching and preaching is onely necessary: in Heaven, which was resembled by the most Holy Place, no such matter shall be requisite. I am shorter in these things, because I trust the long and happy use of the Gospell hath removed such errours out of our hearts, and we are not now to be perswaded in these matters. The truth is manifest, and wee are grounded. Popish follies may deceive and carry away such as refuse knowledge, not any others. Blessed be God for his mercies, and ever so establish and strengthen us with his gracious Spirit, as wee may not looke backe to Ægypt any more, but stil take comfort in the light of his Word, which is light indeed, and leave *Romish tapers* and *trinckets* to the abusers of God his offered grace, praying yet for them, that if it may stand with his blessed will, he would vouchsafe to open their eyes, and to touch their hearts, that at last they may thinke, *What the whole world will profit a man if he lose his soule*, and what an horrible sinne it is, to pin that soule (for which the Lord Jesus suffered such things) upon any mans sleeve, that refuseth to shew the ground of his doctrine out of God his *written Word*, as all true teachers ever did.

Hier. con. vigilant.

Lib. 6. cap 2.

De Idol.

Lucerna pedibus meis verbum tuum. Psal. 119. Iohn 1 6 7. *Hilar. in Psal. Omnis doctrina cœlestis, lux nobis aditer vitæ est, quæ lucernæ modo in hoc nocte seculi præferenda est cum aliquid aut agimus, aut cogitamus, aut loquimur, ut ea in omni progressu cujuscunque operationis utamur. Et ut lumen ex oleo luminis habet causam: ita et lucem spiritualis gloriæ retineamus, doctrina atque operatio præstat.* Idem *in* Psa. 104. Aaron *summus Sacerdos lucernas fovens oleumq; infundens imago Christi est, qui solus ministrat et donat Spiritum Sanctum*, Iohn 20. 22. *Per* lucernas semper ardentes *commendatur nobis assiduitas tractandi verbum cœleste quod perpetuo lucet in loco caliginoso, usque dum Lucifer exoriatur in cordibus nostris.* 2 Pet. 1. 19. Aug. *in illa verba*, Nemo accendit Lucernam, Mat. 5. *Ista* domus, *inquit, totus mundus est.* Lucernæ accensio *verbi est incarnatio*, Candelabrum *Crucis est signum*, Lucerna in candelabro lucens, *est Christus in Cruce pendens, &c. Grat. de 5. hæres. Tom. 6. Idem tract. 23. in Joh. Gratia Dei gratuita est* oleum lucernarum.

CHAP. XXVIII.

AFter God had spoken of the Tabernacle, and the severall things to be placed and set in the same; now he cometh to the persons that should governe, and as it were, bee the masters in the same, namely the Priests. And first, hee calleth and chuseth the men that hee will have, then he adorneth them with *fit and decent apparell* for so high a calling. Concerning the first, *Cause thou*, saith God to *Moses, thy brother Aaron to come unto thee, and his sonnes with him, from among the children of Israel, that he may serve me in the Priests Office, I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons sonnes.* No reasons God here alledgeth why hee would have these to bee his Priests rather than any others, but simply commandeth to chuse them, thereby plainly teaching us, that out of his owne will and pleasure hee ever maketh choyce of his Ministers, not regarding any dignity or excellency in man, but onely moved with his owne mercy and favour first to choose him, and separate him even from the wombe to such service, and after (in time, by degrees, and as he will) to fit and frame him to performe it. The inward calling hereunto, every man rightly entring into the Ministery feeleth in his heart and conscience within, which maketh him a true Minister to God, and his conscience. The outward is not now by voyce, as here it was, and after in the New Testament, but by the approbation of such, as in the Church where wee live, have authority committed to them so to approve, which maketh him a Minster before men, not to be refused upon every private mans fancy before authority have heard the reasons, and allowed them well: knowing that his insufficiency or fault maketh not the Ordinances of God void to them that rightly use them, but that so to thinke, is altogether Anabaptisticall. I referre the willing Reader to my Treatise upon the Lords

Verse 1. *Moses* having not the like dignity, neither anoynted, nor apparelled, &c. yet is bidden to call them. *Ergo* Sacraments depend not upon men, but upon the commandements of God. See *Calvin.* No man ought to take his honour, except called as *Aaron* was, Heb. 5.

Reade *Feza*, *Quest.* 141.

Lords Prayer (the laſt Petition) for more in this matter, in the temptation that ariſeth upon conceived wants in Miniſters.

Reade *Beza Quæſt.* 141.

2 In this choyce againe of his Prieſts, you may note the words, *from among the children of Iſrael*; which are all one, as if he had ſaid, Men as you are, and of your acquaintance, not my ſelfe, or my Angels, who might feare you with Majeſtie and excellency: and ſurely this both then was, and ſtill is a great favour. For you remember before, how when God ſhewed himſelfe in the Mount by thoſe fearfull ſignes, *the people cryed to Moſes, Talke thou with us, and wee will heare: but let not God talke with us, leſt we die*; ſo unable is man to endure the voyce of God. How Angels alſo have feared men, the Scripture is full of teſtimonies. Wherefore, in great mercy was *Moſes* then, and ſtill are the Miniſters now, uſed as meanes betwixt God and his people; to ſpeake from him to them, without any terrifying feare, a thing to make us more careſull to heare them, and to uſe them well, thankfully acknowledging both that bleſſing to our weakneſſe, and the honour done unto our Nature, when *our owne fleſh* is in the ſtead of God unto us, &c.

Chap. 20. 19.

3 When God had made this choyce of the perſons, he pleaſeth to preſcribe them a kinde of apparell differing from others, and teaching them and that people (figuratively) many things, wherof ſtill unto the end of the world, there may be uſe for profitable inſtruction. *Alſo thou ſhalt make* (ſaith the Text) *holy garments for Aaron thy brother, glorious and beautifull*; ſo to ſhew, as the marginall note ſaith, his Office and function to be glorious and excellent; ſo to ſhew the Majeſtie and glory of the true High Prieſt, *Chriſt Ieſus*, of whom *Aaron* was a figure; and ſo to teach, with what excellent vertues the Prieſts of God, as with garments, ought to be adorned and beautified. The ſhadowes of the law I confeſſe are gone, and Miniſters of the Word are not now figures of another Chriſt to come, yet ſtill it is both lawfull and commendable, that they ſhould be diſtinguiſhed from other men by a decent and fit attire, &c.

Verſe 2. So to teach mans unworthineſſe to approach before God in ſuch ſort. *Niſi exutus communi habitu, tanquam novus homo prodiret.*

Verſe 3.

4 But who ſhall make theſe glorious garments for *Aaron* the Prieſt? The Text anſwereth: *Thou ſhalt ſpeake to all cunning men*, (or *men wiſe in heart*) *whom I have filled with the Spirit of Wiſdome, that they may make Aarons garments to conſecrate him, &c.* By which words two things are taught us. Firſt, that in the ſervice of God, nothing ought to be done, but what proceedeth from the direction of God his *Wiſedome* and *Will*, that being the *Rule*, and *onely Rule* of his owne worſhip. Mens inventions, without warrant from him, have no place, be they never ſo gloriouſly coloured and painted with good intents and meanings. Secondly, that Mechanicall Arts, Trades, Occupations, and Handy-crafts, are not found out by men, without direction of Gods Spirit: but God is the Author of them, as here appeareth to the great comfort of the uſers of them well. Many men (otherwiſe good men) doe condemne *Gold-ſmiths, Iewellers, Perfume-makers, Imbroyderers, Arace-weavers*, and ſuch like, as though they ſerved onely for vanitie and exceſſe, when indeed they be the workes of God (I meane their ſeverall skils) and fruits of his Spirit, as here wee ſee. If any man abuſe them, it is the fault of man, not of the skill; and what may not be abuſed? The very Heathens have acknowledged theſe things, *Inventa Deorum*, the inventions of God. Our Bookes mention * ſtrange Garments, the workes of mens hands: Yet none like unto this have been deſcribed, being *Exquiſitioris artificii, divinioris inventi, utpotè à Spiritu ſapientiæ cœleſtis, & dignioribus ſanctioribuſq; hominibus tributus.* Of a more exquiſite workmanſhip, and of a more Divine invention, given by the Spirit of Heavenly wiſedome, to more worthy and more holy men. Let us give God the glory, and make right uſe of the skill of men.

* *Magnificam illam* Alciſthinis Sybaritæ *veſtem quam ſenior* Dionyſius *pro* 120. *talentis Carthaginenſibus tradidit, Athenæus lib.* 12. *cap.* 16. *ex Ariſtotele.* Demetrii Maced. *Regis chlamydem, mundi aſtrorumq; imagine intertextam, quam regũ nullus geſtare auſus fuit, quod invidioſa nimis eſſet impendii magnificentia. Cœl lib* 8. *cap.* 9. Heliogabili *auream ſericãq; tunicam*, Plutarchus. *Lycidorum & Tyrionum colores* Sabel. *l* 8. *c.* 17.

5 The ſeverall ſorts are laid downe in the fourth verſe, and are ſixe in number: A *Breſt-plate*, an *Ephod*, a *Robe*, a *Broydered Coate*, a *Miter*, and a *Girdle*. The matter is ſpecified of all theſe garments, namely, *Gold*, *Blew-ſilke*, and *Purple*, and *Scarlet*, and *fine linnen*. Hee beginneth with the *Ephod*, verſe 6. and ſheweth how that ſhould bee made, unto the fifteenth verſe. Where you are to remember, that there were two ſorts of *Ephods*, one of this ſort that is here deſcribed, rich and precious, uſed onely of the High Prieſt, and another of plaine linnen, which was common to others; whereupon it was ſaid, that *Saul* cauſed *foureſcore and five perſons, that did weare a linnen Ephod*, to be ſlaine, that is, ſo many Prieſts. Little *Samuel* alſo, *being a child*, is ſaid *to miniſter before the Lord, girded with a linnen Ephod: and his mother made him a little coat*, (that is, ſay ſome, *a little Ephod*) *and brought it to him from yeare to yeare, when ſhee came up with her huſband to offer the yearely Sacrifice. David*, againe, *danced before the Arke girded with a linnen Ephod.* Touching the firſt kinde of *Ephod*, you ſee here it is ſaid, that in two *Onyx ſtones the names of the children of Iſrael were to be graven. Six names of them in one ſtone, and ſix in the other. And theſe ſtones to be put upon the ſhoulders of this Ephod, that Aaron might beare their names before the Lord, &c.* Whereupon *Beda* thus noteth, *Lib.* 3. *de Tabernac. cap.* 4. *Tres ob cauſas* Aaron *nomina Patriarcharum in humeris portaſſe ſicut in pectore. Primò, ut ipſe fidem vitamq; Patriarcharum meminiſſet imitari. Secundo ut* 12. *Tribuum quæ de his natæ ſunt, in orationibus & ſacrificiis memor exiſteret. Tertiò, ut idem Pop. ſcripta in veſte Præſulis ſui patrum nomina videns, curaret ſedulo ne ab illorum meritis deſciſcens, ad errorum contagia declinaret:* For three cauſes *Aaron* did beare

Verſe 4.
Verſe 5.
Verſe 6, *&c.*
Iudges 8. 27.
1 Sam. 2. 18.
1 Sam. 22. 18.
1 Sam. 2. 18, 19.
2 Sam. 6. 14.
Verſe 9.
Verſe 10.
Verſe 12.

beare the names of the Patriarks upon his ſhoulders, as upon his breaſt. Firſt, that he might remember to imitate the faith and life of the Patriarks. Secondly, that hee might remember both in his prayers, and in his ſacrifices, the twelve Tribes who of the Patriarkes ſprang. Thirdly, that the people ſeeing the Names of their Fathers written in the garments of their High Prieſt, might diligently take heed that they fell not from the vertue which was in them, unto vice and error. *Myſticus uſus, ut ſignaret Chriſtum humeris ſuis portantem, inſtar Paſtoris, oves perditas, &c.* A myſticall uſe of this *Ephod* with theſe Names, to repreſent or ſhadow Chriſt, like a Shepheard bearing his ſheepe upon his ſhoulders, &c.

The ſecond is the Breſt-plate, from the fifteenth verſe to the one and thirtieth. In which Breſt-plate was *Vrim* and *Thummim*, *Vnde certior factus eſt Sacerdos de Dei erga ſe & populum voluntate, quoties de jure conſulentibus reſponſa erant danda, Numb.* 17. 21. *Eſdr.* 2. 63. *Nehem.* 7. 65. By which the Prieſt was informed of Gods will toward himſelfe and the people, as often as counſell was ſought, and anſwer to be given. How this was done, ſeverall men are of ſeverall mindes. *Ioſephus* ſaith, *Tantus erat ſplendor in* 12. *lapidibus quos ſupra pectus Pontifex portabat, ut omni fieret multitudini manifeſtum, eorum auxiliis adeſſe Deum: Lib.* 13. *Antiq. cap* 12. The twelve ſtones which the Prieſt did beare upon his breſt, did ſo ſhine and gliſter, that the whole multitude might obſerve Gods favours to thē. *Suidas* in this word *Ephod* (if I forget not, having not the booke now with me) maketh mention of an Adamant in the *Ephod*, which the Prieſt putting on when hee ſought counſell of God, and putting his hands under it, *Cum detraheret, deprehendebat eas quaſi colore quodam infectas*; When he drew them out, he did finde them, as it were, ſtained and coloured with a certain colour. *Et ſi Deus petitioni annuebat, confeſtim micabat lapis Adamas; ſin negabat, nihil ad proprium & priſtinum lapidis fulgorem accedebat: quod ſi Deus voluit pop. objicere gladio, lapis reddebatur cruentus; ſi autem imminebat mors, lapis fiebat niger:* And if God would grant the petition, preſently the Adamant ſtone would gliſter extraordinarily, but if God denied it, then the Adamant remained ſtill without any change in his colour and ſhining: if God would deliver the people to the ſword, then the ſtone was made bloody; and in caſe of death, it would ſhew blacke. The like things *Epiphanius* hath, ſpeaking of the Adamant which the High Prieſt did beare and weare. *Auguſtine* was of another minde, and beleeved not thoſe things; *Queſt.* 117. *in Exod.* And ſo you ſee in a matter obſcure, mens gueſſes. Divers others I might repeate, but let it be a vertue ſometimes to profeſſe ignorance.

Virtus eſt Theologica rerum arcanarum ignorantia.

The third is the *Roabe*, from the one and thirtieth verſe, to the ſixe and thirtieth.

The fourth is the *Golden-plate* upon his *forehead* or *Miter*, whereon was graven *Holineſſe to the Lord*, from the ſixe and thirtieth verſe, to the nine and thirtieth.

The fifth is the *Broydered coate*, verſe 39. And the ſixth, the *Girdle*, the ſame verſe. Of every parcell to ſtand and ſearch out particular ſignifications, ſhould bee more curious than profitable: Divers have done ſo, but with little contentment to their Reader, becauſe their aſſertions are but gueſſes, and very uncertaine.

What wanteth in us to bee ſought for in Chriſt our true High-Prieſt, and his interceſſion for us. See *Hieron. ad Fabiolam Epiſt.* 127. & *Epiſt.* 130. *ad Marcellum.* See *Beda* before, *Myſticus uſus, &c.* *Conſule libellum Epiphanii de* 12. *gemmis, quem Hieron inſigne ingenii et eruditionis volumen appellat: Et Geſnerum lib. de gemmis.* Before upon his ſhoulders, now upon his breſt. *Verſe* 30. *Verſ.* 33. Eſay 56. 10. *Verſ.* 40. *&c.*

The Names graven in the *Onyx* ſtones, might teach both the Prieſt to remember the people, and the people to reſt in the judgement of the Prieſt. The *bearing of them upon his ſhoulders*, ſhadow how Chriſt, the true High-prieſt, with his power and ſtrength noted *by the ſhoulders*, doth and ever will ſupport his Church, defend and preſerve his little flocke, *Deut.* 32. *Eſay* 49. And therefore in all perils flie comfortably to this Meditation. The *Breſt-plates twelve ſtones* with particular Names, figure, that God hath not onely a joynt care and knowledge, but even a particular of one by one, &c. Sweet alſo againſt temptation, &c. The bearing of the names of the *Tribes upon Aarons breſt, being ingraven in the precious ſtones which were upon his breſt*, may profitably remember a godly Miniſter, how deare unto him his flock and people committed unto him ſhould be, even graven (as it were) in his breſt, and ever in his minde to profit them by all the meanes he may, that they may be ſaved. Chiefly it noted the love of Chriſt to his Church and every member of it, who beareth us not onely in his armes as a Nurſe, or on his ſhoulders, as a ſtrong man, but upon his heart, and in his heart, as a moſt kinde God. *Eſay* 49. *Can a mother forget, &c.* The *Vrim* noting *Knowledge*, and *Thummim Holineſſe*, ſhew how fit for a Miniſter theſe vertues are. The *Bels* about the garment, how a Miniſter ſhould not bee dumbe, but heard ever in his Church preaching and teaching the Goſpell of God: for *woe be unto me*, ſaith the bleſſed Apoſtle, *if I preach not*, &c. The *Pomegranats*, good workes with goods words; *Gold*, life with true doctrine. From the fortieth verſe to the end of the Chapter, Apparell is appointed for the inferiour Prieſts. So both Superiour and Inferiour the Lord had a care to have fitly attired for their holy Calling: and it much ſhould move all honeſt mindes to obey the lawfull Orders of a Chriſtian Church, wherin they live. The puniſhment of contempt, in going in without theſe garments, is death; and ſhall contempt of Chriſtian Magiſtrates in diſobeying their good lawes be life? Let it ſinke and be religiouſly thought upon.

CHAP.

CHAP. XXIX.

OBserve how the Lord proceedeth: First, he will have a *Church*; then *Priests* to serve in the same; thirdly, *comely and fit apparell* for them, and now a very reverent and solemne consecration of them, to, and for their holy office: Of which consecration, as before of the apparell, there is much good to be taken by due consideration of it; for it served greatly to the honouring and gracing of this high function in the eyes of the people, who are much moved with outward Ceremonies. It served (being no idle shew) for the procuring of Gods blessing upon them. For the Lord graciously wrought in their hearts by his holy Spirit, what was outwardly shadowed by Ceremony. The *anoynting oyle outwardly* was powred upon them, and the holy Ghost (signified by the oyle) was effectually given, 2 *Cor.* 3. *We are not the Ministers of the Letter, but the Spirit*; that is, by our preaching, the Holy Ghost is not only effectuall, but indeed truly given to them that beleeve. By oyle the Holy Ghost was signified for the fitnesse of resemblance betwixt them. For the oyle hath *igneam vim*, a force of fire, and so hath the Holy Ghost: Oyle penetrateth and pierceth inwardly, so doth the Holy Ghost; Oyle cherisheth and comforteth, so doth the Holy Ghost. It served to shadow out the anoynting of Christ with the holy Spirit, without measure. *The Spirit of the Lord hath anoynted me to preach, &c.* Esay 61. *God, even thy God, hath anoynted thee with the oyle of gladnesse above thy fellowes*, Psal. 45. But to justifie Popish oyling, or necessary use of it now, by this example, were to reduce the Ceremoniall Law againe, and not to bee Christians, but Jewes. Consecration againe in this sort, notably served to seale up to their consciences their vocation to this office, that in all troubles and afflictions they might be cheared with it, they had not thrust themselves in, but of God were appointed, and that God never would forsake either them, or his owne ordinance. In the beliefe whereof, let us ever reverence and defend the Ministery, use the blessing of it with true thankfulnesse to the Author, and beseech him heartily, that in his tender mercy to his poore Lambs, he would continually *send faithfull labourers into his harvest*. In this faith againe let us cheare up our hearts, when we see the Church shakē with rage of worldly troubles, so that many fall away in weakenesse: For if the Lord will ever have a Ministery greater or lesse, surely he will ever have a flock for those true Pastors to employ their gifts upon, greater or lesse. Thinke of the speech in *Amos* often: *Behold the eyes of the Lord God are upon the sinfull Kingdome, and I will destroy it cleane out of the earth. Nevertheless I will not utterly destroy the house of Iacob, saith the Lord.* And let faithfull Ministers of God lay up in their hearts that example of *Alexander* the Great, to *Iaddus* the High Priest, and his company at Jerusalem, with other such like testimonies of Gods power, when he pleaseth to use it. This great conquerour of the world, *Alexander*, having besieged seven moneths the strong City of *Tyrus*, sent to his neare neighbours the Jewes, for some men and helpe to bee sent unto him, but they by pretence of gratitude to the Kings of *Persia*, who had ever beene kinde (they said) to them, denyed him any ayde. Whereupon entring into a great rage against them, as soone as he had gotten the City, hee gathered all his forces to goe against Hierusalem to be avenged of them, which when *Iaddus* the High Priest understood, hee put on all his Priestly attire, and tooke the rest of his company also with him, and went to meet *Alexander* in the way, desiring peace at his hands; whom when *Alexander* saw (now see the finger of God with his Minister) he presently allighted downe from his horse, and falling upon his knees to the High-Priest, granted him and all the Jewes their desired peace. A most admirable sight in such a warriour, such an Emperour, such a powerfull Prince, as made all the world to stoope, himselfe so to humble his body to an unarmed Priest, unknowne to him, and never seene before. His chiefe Councellers *Parmenio*, *Clitus*, and others were amazed at it, and asking a reason, *Alexander* told them, God had shewed him in a dreame the very same man so attired, and so accompanied, and promised him victory; which now remembring, and having prevailed against *Tyrus*, in reverence of that vision, and hope of further successe, according to the promise, he held it most fit to behave himselfe in such sort. So was the case altered by an Omnipotent God, striking even that Lyon with a reverence of his Minister, and after great gifts given to the Colledge, he departed peaceably into Ægypt. Not an unlike reverence did God strike into the heart of *Herod*, of *Iohn Baptist*, the Text saying, *Herod feared Iohn, knowing that he was a just man, and a holy, and reverenced him, and when he heard him, he did many things, and heard him gladly.* Surely, the Lord is the same both in power and mercy, if we will be true Pastors, and Ministers to him and his people. Well may the *mountaines be moved, and the lesser hils tremble*, but his mercy shall never depart from his Ministers, nor the Covenant of his peace bee altered. Onely, onely let us looke to our part of the Covenant, and performe it, not loytering, but labouring, and that in such sort, as maketh most for the edifying of our flocke. Let not them gape upon us, and catch nothing, our words passing like a streame for our praise, not for their profit, &c.

2 The *blood was to be put upon the hornes of the Altar*, saith the twelfth verse; that so might bee

Verse 7.

Mat. 3. 11. Acts 2. 3.

Gal. 4. 3.

Amos 9. 8.

Vers. 12.

be ſhadowed, how the preaching of the Goſpell concerning the blood and paſſion of Chriſt, ſhould be publiſhed and founded through the foure corners of the world, even over the whole earth. *And all the reſt of the blood thou ſhalt powre at the foot of the Altar*; So noting againe how the blood of Chriſt, though in it ſelfe ſufficient for all, yet becommeth not helpfull to all, but is unprofitably powred out for many, as this here was, *at the foot of the Altar*, through their owne unbeliefe and wicked hardneſſe of heart, treading under their feet that holy atonement, *Hebr.* 10. The fat was to be offered unto the Lord, even *the fat that covered the inwards, and the kall that is on the Liver, and the two Kidneyes, &c.* That ſo men might learne to give unto God their beſt ſervice and dutie, moſt thankfully ever confeſſing that all fatneſſe, that is, all comfort, and proſperity, and joy, commeth from him, as from the fountaine, and is due to him as his owne, from all men. But O change of mens hearts in theſe dayes from this perſwaſion and duty! When the very worſt is thought good enough for God, our worſt corne, our worſt calfe, our worſt Lambe, and too often neither good nor bad ſhall God have of us. Is this *to burne the fat upon the Altar unto the Lord?* Then for thankfull feeling, as given of God, it is alſo farre from us (many I meane,) as we are neare to conſuming vengeance for the ſame. We ſacrifice praiſe to our purſes, to our wits, to our friends, and to any thing rather than to God. So that I feare the prophane Atheiſme and wickedneſſe of *Ajax* and *Timotheus*, two Captaines of *Athens*, ſtealeth into the hearts of men in theſe dayes. Of which *Ajax* it is written, that when hee went to the *Trojan* warre, his carefull father *Telamon* adviſed him to behave himſelfe manfully, and to be valiant in attempting great things, honourable and praiſe-worthy, *adjutore Deo*, God being his helper. But *Ajax* like a mad Atheiſt anſwered, *Timidis & ignavis opus eſſe auxilio Divino*, That fearfull and cowardly men had need of Gods helpe; he would attaine to victory without God. Which odious and damnable ſpeech of an arrogant wretch, *Sophocles* ſaith, was puniſhed, *Ardentibus tedis furiarum*, with burning torches of Furies, whereby he was bereaved of his wits, and ſo being mad, ſlew himſelfe: A fit end for ſuch a Monſter.

Of *Timotheus* the other Atheiſt thus we reade: That when certaine envious perſons ſpiting his ſucceſſe, and made ſpread abroad certain pictures or fables, wherein they portrayed Fortune hanging nets about ſuch Cities as he had ſubdued, he ſleeping faſt, and doing nothing, whereby they maliciouſly ſought to rob him of his due praiſe, and to give it to Fortune: hee unadviſedly out of a proud and prophane heart, brake out into theſe words: *Ego feci, non Fortuna*, Theſe things, I tell you, my ſelfe have done, not Fortune: After which words he never had ſucceſſe in any ſervice more. Underſtand by Fortune, God, as the better Heathens did, and the wickedneſſe will appeare better of this ſpeech. Let us then learne *to burne the fat unto God*, that is, ever and ever to acknowledge, that all our proſperity and ſucceſſe, all our comfort and good is from *him*, and from *him onely, without whom we can doe nothing*.

3 *But the fleſh of the Calfe, and the skin, and his dung, ſhalt thou burne with fire without the hoſt; It is a ſinne offering.* By theſe things was repreſented the *Old man*, ſubject to ſinne and curſe, which hath no place in the Church, but muſt be carryed out of the hoaſt: *fleſh and blood cannot inherit the Kingdome of God.* Others apply it to Chriſt, as a figure of him, and alleadge the Apoſtles words to the *Hebrewes*, where he ſaith, *The bodies of thoſe beaſts, whoſe blood is brought into the Holy place by the High Prieſt for ſinne, are burnt without the Campe. Therefore even Ieſus, that he might ſanctifie the people with his owne blood, ſuffered without the gate.* As if hee ſhould have ſaid, the carrying out of theſe things *out of the hoaſt*, and burning of them there, was a notable figure how Chriſt ſhould ſuffer (being *an offering for ſinne*) *without the gate*, not in the City. The uſe whereof followeth in the ſame place. *Let us therefore goe forth to him out of the campe, bearing his reproach.* See your marginall note in your Bible upon the words.

4 Going from this ſacrifice to the next, of the *Ramme*, verſe 17. hee ſaith, *Thou ſhalt not cut the Ramme in pieces, &c.* It was not lawfull to teare and rend the ſacrifices, but there was uſed a cunning and right cutting of every part whole up, as it grew upon the body, both for reverence of the ſacrifice, and to the end every part appointed by God to an uſe, might truely and rightly and wholly be ſo uſed. From this cuting and dividing the Apoſtle drew this word ὀρθοτομεῖν, 2 *Tim.* 2.15. *To divide the word aright.* Not to rend and teare, not to wring and wreſt to our fancies the holy ſayings of Gods, not to bring a ſenſe, but to take a ſenſe, and to keepe the purity of doctrine, the ſoundneſſe of truth, the proportion of Faith, *teaching, convincing, correcting, and inſtructing in righteouſneſſe rightly, that the man of God may be abſolute, being made perfect to all good workes.* How men have failed in this, who ſo readeth the Monuments of times may ſee to his griefe, in *Tertullian* and others, how the *Valentinian* Hereticks, and many moe, abuſed the holy Scriptures by their interpretations, every man may reade. *Origen* was learned, yet how ill he divided holy Writ, by forced and conceited Allegories, it is pittifull to ſee. Thus may you goe over older times. And for theſe latter times, our Romiſh teachers have exceeded all that went before them in this fault, as may be ſhewed by many miſerable expoſitions, when time ſhall ſo require.

5 *Thou ſhalt kill the Ramme, and take of his blood and put it upon the lappe of Aarons eare, and upon*

Vide Cyril. l. 11. ſuper Ioan. c. 56.

Verſe 13. & 22.

Omnia membra concupiſcentiis ſervientia, & carnis noſtræ deſideria mortificanda, et craſſamentum ipſum naturæ vitiatæ, imo Τὸ νοητὸν, θυμητὸν καὶ ἐπιθυμητὸν *adolendum et abolendum, veteriſq; Adami ſordes extra Eccleſiam relinquendas eſſe quaſi ænigmaſi quibuſdam judicatur, velut* Theodoretus *quæſt. 61. in* Exod. *omnia illa affectionum noſtrarum enigmata eſſe ait. Adeps enim qui ventriculũ operit, gulæ atq; abdominis vitium notat:* Renes *vero, voluptates illas quæ ventrem maxime oblectant:* fibræ *autem jecoris, iraſcibilem animi vim declarant.*

Vide non inelegantem hujus loci expoſitionem in Baſilii magni *oratione de* Virginibus.

Fortuna eſt, cum Deus operatur occulte.

Verſ. 14. Heb. 13.11, 12.

Verſ. 17. *Diviſione partium* ὀρθοτομία *verbi veritas proculdubio abumbrata eſt: Inteſtinorum ablutione, interiorum omnium purgatio: Holocauſto ipſo,* ὁλοτελὼς *ſive integra corporum animorumque noſtrorũ conſecratio et oblatio.*

When I come to *Leviticus*..

Verſe 20.

upon the lappe of the right eare of his ſonnes, and upon the thumbe of their right hand, and upon the great toe of their right foote,&c. By the eare is noted obedience; whereupon the ſervant that would ſtill continue with his maſter, was put to the poſt of his maſters houſe, and boared in the eare, in token of perpetuall ſervice and obedience: So by this figure the Lord would ſhadow out that the Prieſts (from whom others ſhould draw example) ſhould themſelves be obedient to his word in all things, and firſt heare, and then teach: *Obedience* was ever acceptable and pleaſing to God: *Sacrifice and meat offerings*, ſaith the Pſalme, *thou wouldeſt not have, but mine eare thou haſt opened. Hath the Lord as great pleaſure in burnt offerings and ſacrifices, as when his voyce is obeyed? Behold, to obey is better than ſacrifice, and to hearken is better than the fat of Rammes*,&c. Eſpecially in them that call upon others to obey, obedience muſt needs be looked for, and the want ſeverely puniſhed. [a] The *right eare* is choſen, to ſhadow a *right hearing* of the *Word* for amendment of life, and not a left, for confirmation of errour and further obſtinacy againſt the Lord, as many doe heare it. The thumbe of the hand is *touched with blood*, to teach that we muſt not onely bee hearers but doers of the Word, joyning workes to faith, and a holy life to a ſound beleefe. For the Kingdome of God ſtandeth not in word, but in power. The right thumbe, not the left, to ſhadow out, that wee may not deceive our ſelves in our workes, and doe what ſeemeth good in our owne eyes, thinking to pleaſe God with our good and faire intents, but our workes muſt be right, commanded by God, not invented by us.

Pſal.40.6. 1 Sam.15.12.

For want of which due conſideration, O, how many are deceived, and weary themſelves in doing what God never will accept or reward? Woe be to the Teachers, that for their owne advantage have thus adviſed Gods poore people, the worke of his hands, the price of his deare Sonnes blood. The thumbe is touched, but it is the right thumbe, and both by figure and plaine teſtimonies the Scriptures are manifeſt in this point. To the like end, was the great toe of their right foote alſo ſprinckled with blood, that they might ſo remember to walke worthy of their vocation. And uſually, by the foote, in Scripture, is both action and affection noted. *Their feet are ſwift to ſhed blood*, that is, their actions are cruell and tyrannicall. *My feete had almoſt ſlipped*, ſaith *David*, meaning both action and affection. *Looke to thy foote when thou entereſt into the houſe of God*, that is, to thy minde, intent and affection. Laſtly, both *Aaron and his garments, and his ſonnes, and their garments were ſprinkled with blood*: To teach, that hee and all his ſervice, and interceſſion for the people, was only in his blood acceptable, who ſhould ſhed his blood for mankinde, the true *Aaron* and *High Prieſt Chriſt Ieſus*.

[a] *Alii, ſignificatum eſt omnem piorum miniſtrorum ſufficientiam & aptitudinem à Chriſto eſſe, qui tum aures verbo percipiendo, tum pollices actionibus ſacris præparat aſperſo ſuo ſanguine, ut officio ſuo rectè fungantur. Agitatione pectoris & exultatione armi monetur, toto pectore & opere invigilandũ eſſe divinis, excitato ſemper animo. Partium diſtributione, indicata communis ſanctorum cum Deo, et Dei viciſſim cum illis notitia. Vide plura* Greg. *in Paſtor.* part.2. cap.3. & l.1. Moral.cap.40. *Cauda offerri jubetur ſig. Omne bonum quod incipimus, etiam perſeverantiæ fine complendum.*

6 The *breſt and the ſhoulder* were the *Prieſts part*, as you ſee, allotted by God to them for their maintenance, yet not without ſome figurative reſemblance: for the breſt is often uſed to ſignifie wiſdome, and the ſhoulders to note ſtrength in bearing. So by theſe parts given to the Prieſts, God would ſhadow how the Prieſts ought ever, both in wiſdome and judgement, and in bearing and enduring the many difficulties of their owne function, and all other croſſes whatſoever, goe before the people, and be examples to them of comfort and courage, of counſell and good advice in all things. Great uſes are then of Miniſters, if people had eyes to ſee them, and hearts wiſely to conſider them, that with thankfulneſſe both to God and his inſtruments, they might rightly uſe Gods goodneſſe provided for them.

Verſ. 21. *Verſe* 26. & 27.

7 The *head* was *caſt away*, not without an excellent *figure*: For thereby was ſignified, that in matters divine and heavenly, we muſt caſt away *our owne heads and wits*, as not able to attaine to ſuch depth, and pray with the Prophet *David*, *Open mine eyes O Lord, that I may behold the wonderfull things of thy Law. The naturall man*, ſaith Saint *Paul*, *underſtandeth not the things that belong to God, neither can he, for they are fooliſhneſs to him.* This meditation is a notable ſtay when we cannot underſtand, and ſo are tempted to thinke it falſe and abſurd, &c.

Pſal.119.18.

8 *And the holy garments which appertaine to Aaron, ſhall be his ſonnes after him, to be anoynted therein, and to be conſecrate therein*, &c. The ſame garments continued, although the Prieſts by mortality (being a naturall man) changed: and ſo was ſignified, that our High-Prieſt (not meere man, but God and Man) is one, and his righteouſneſſe (our bleſſed garment) remaineth to *father, ſonne, and ſonnes ſonne*, to the worlds end, in them that feare him; and by a true faith beleeve in him. Againe (by the way) wee may note that by Gods law the High Prieſt was not buried in his Roabes and *Pontificalibus*, as now (forſooth) Biſhops be among apiſh imitators of theſe Jewiſh Ceremonies, a toy taken up without reaſon, unleſſe this may be reaſon, becauſe being dead, they meane to diſcharge that duty of their place, which alive they never made any conſcience of.

Verſe 29. The garments of the inferiour Prieſt were not ſo rich and glorious, as the garments of the High Prieſt. *Quæ res diſcrimen adumbrare debuit inter* Chriſtum *qui ſine menſura conſecutus eſt Spiritum Sanctum, et alios Sanctos qui de ejus acceperunt plenitudine, et quidem* ἀνὰ μέτρον, *nec non inter Sanctos ipſos, quos donorum varietas diſpares facit, unoquoque proprium ferente donum à Deo.* See Ioh.3. verſe 34. Ioh.1.16. 1 Cor.7.18.

9 *Aaron and his ſonnes ſhall eate the fleſh of the Ramme*,&c. *But a ſtranger ſhall not eate thereof, becauſe they are holy things.* When any ſacrifice was effected in this ſort, the bringer or owner, and the Prieſt, did eate part, and ſo were as Gods gueſts invited of him to a holy Feaſt: which that it might be with more reverence and ſpirituall preſence, all things were done in the

Holy Place, the meate ſodden and eaten, &c. ſo a difference made betwixt that and their ordinary dyet at other times, their minds drawne to the meditation of ſuch myſteries, and they preſent rather at a Sacrament, than an earthly repaſt. No prophane perſon was admitted, but onely ſuch as were of the family of God, and yet in our dayes they that will ſeeme moſt religious, teach and ſtrive to maintaine, that wicked and prophane perſons may as well *eate the body, and drinke the blood of Chriſt*, as the godly may; and to that end teach a groſſe reall preſence of materiall fleſh and blood by tranſubſtantiation. Nothing will draw them from their madneſſe, neither the figures of the Law, nor the plainneſs of the Goſpell, but headlong to hell they will runne with it againſt Scripture, Fathers, Reaſon, and whatſoever ought to perſwade wiſe men. The late beginning of this curſed error, they reade and ſee as well as we: *Tertullians* rule they acknowledge with us, That *Truth is firſt, and that which was firſt, is Truth*; and yet they faile, and ſtill will faile to grant and make the Concluſion. Their hands are red in their poore brethrens blood, who have avowed truth, and choſen rather to loſe life, than to forſake truth: what remaineth but fearefull confuſion, without repentance? God give them eyes.

Verſe 34. 10. *Now, if ought of the fleſh of the conſecration, or of the bread remaine unto the morning, then thou ſhalt burne the reſt with fire. It ſhall not be eaten, becauſe it is an holy thing.* Firſt, this was done for more reverence of thoſe Sacrifices, leſt by reſervation, either any loathing might have grown from wormes and ſuch like, or neglect and contempt, by caſting it away or loſing it. Secondly, by this is ſhadowed, that God will have no part of his worſhip put over till another day, but cheerefully ever will he be ſerved *without delayes. Cras, Cras, to morrow, to morrow*, is the noyſe of a Crow, not the voyce of a Chriſtian. But, *To day if you will heare his voyce, harden not your hearts*: And, *while it is called To day, exhort one another*, with many other ſuch ſpeeches in the Scripture, are we ſtirred up to that preſent time, and not to delay. Thirdly, by this denying them to keepe any, the Lord would prevent ſuperſtition by abuſing thoſe parts kept contrary to Gods will: as, *to heale diſeaſes, to keepe away ill ſpirits, to hang them about their necke, to ſweare by them*, and ſuch like, as at this day is to be ſeene in the Popiſh Church by reſervation of the Sacrament. Satan was ready then, had not this law prevented him; but after, in the time of the Goſpell, he prevailed, and even in *Tertullians* time were crept in foule abuſes growing to adoration of the bread.

Hebr. 3. 15. 13.

Verſe 39. 11 Theſe things thus paſſed over belonging to the *conſecration of the Prieſts*, your Chapter commeth to the Sacrifice which was *continuall*. A *Lambe in the Morning, and a Lambe at Even*, with what further is ſpecified in the Text. By which kinde of Sacrifice notably the Lambe Chriſt Jeſus was figured, *which taketh away the ſins of the world*. The manner how the Lambe reſembled Chriſt, you may reade in the twelfth Chapter of this Booke, where ſpeech was of the Paſchal Lamb, and thither I referre you.

Verſe 40. *Oyle and Wine* were added to this Sacrifice, to ſignifie, that unto theſe holy exerciſes of the Law, they ſhould bring with them faith and repentance, which ſhould make the taſte of them good, as Oyle and wine doth the Sacrifice. For without theſe two, what ſavour or reliſh could God have of them? Sorrow for my ſinne, and faith in him that hath redeemed me from my ſinne, is all the comfort God can conceive in mee; and therefore beware of doing any duty to him, without theſe two, leſt the Lord ſay, *I have no pleaſure in them*. Oyle and Wine then with that Legall Sacrifice, and faith and repentance with our ſpirituall duties and ſacrifices, agree well.

As all Sacrifices then led unto Chriſt, ſo did this daily Sacrifice of the two Lambes morning and evening, moſt plainely; and therefore after Chriſt was exhibited in the fleſh, accordingly theſe legall Sacrifices had their end all, and by name this, whereof reade the prediction of *Daniel* in the ninth Chapter. Yet nevertheleſſe the Synagogue of Antichriſt is not aſhamed hereupon to build that filthy Idoll of their Maſſe, ſaying, that all they are Antichriſts which take away their daily Sacrifice of their Maſſe: But their mouthes are no ſlander. The truth we hold, and God ever make us hold it, both in this point and the reſt. In this point wee ſay thus, that *this daily ſacrifice of the Lambes*, figured Chriſt; he is come, and therefore no longer to be figured as to come. But *theſe Lambes* are gone, and hee the *true Lambe* remaineth, once offered upon the Croſſe, but daily ſaving us from our ſinnes, upon our true repentance and faith in him. He is our daily Sacrifice and continuall Mediatour. And who ſo taketh Him away, hee is an Antichriſt ware he thrice three Crownes upon his head: But that doth the Man of Rome and his Succeſſion, who teach that the remiſſion of ſinnes may be obtained by other meanes than by Him onely. We have none but Him, *yeſterday, and to day, and the ſame for ever*. His bleſſed Sacrament he hath left us, to remember us of his worke wrought for us, and we ſo uſe it to thankſgiving, and not as a *Sacrifice for quicke and dead*, as they do. Judge betwixt us, good Chriſtian Reader, and the Lord give thee wiſdome in all things.

12 Finally, the Lord promiſeth, they uſing theſe his appointments rightly, *hee will dwell among them, and will be their God*. It is not hard in proſperity to thinke God is preſent, and careth for us, being indeed, as Philoſophers could ſay, *Deus eſt mens æterna, cauſa boni in Natura*: the cauſe of all good things in Nature. But when the cloudy day of adverſity commeth, and wee

Plato.

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are over-whelmed (as it were) with perils and croſſes, then it is a gracious ſtrength to thinke and beleeve ſo ſtedfaſtly. *Cato*, a wiſe-man, as long as *Pompey* ſtood and flouriſhed, defended ſtoutly a Providence, but when he fled into Ægypt, and was ſlaine of a baſe fellow, and lay upon the ſhore without any honour of buriall, when *Cato* himſelfe alſo was beſet with *Cæſars* Armie, then in this miſt of miſery, hee fell from his former doctrine, turning his tale, as if there were no Providence at all, but every thing went by Happe; and ſaying, *There was a great darkeneſſe in Divine things, ſeeing* Pompey, *who had many times proſpered and had good ſucceſſe in ill cauſes, now was overthrowne in a good cauſe moſt miſerably, namely, in the defence of his countrey.* Too many taſte of this weakeneſſe, which know more than *Cato* knew; and therefore in the day of comfort and faire Sun-ſhine, it is good to gather ſtrength againſt a change; and to remember ſuch ſpeeches, as this of God to his Church, and to his people. *I will dwell among you, and will bee your God.* He is true in his promiſe, as well in foule weather as in faire, and we muſt be aſſured of it. Other like ſpeeches there are many; *If any man love mee* (ſaith Chriſt) *hee will keepe my word, and my Father will love him, and wee will come to him, and dwell with him.* The Pſalmes are full of ſuch comforts: *The Lord is neere unto all them that are of a troubled ſpirit, the Lord is neare unto all them that call upon him faithfully.* It is a memorable place, where *Eſay* the Prophet bringeth in God, ſaying, *Ego Deus habito cum contrito & humili ſpiritu, ut erigam ſpiritum humilium, & vivificem corda contritorum*, I the Lord will dwell with the contrite and humble ſpirit, that I may raiſe up the ſpirit of the humble, and revive the hearts of them that are contrite.

It is the manner of ſinfull men to inſult over them that are in affliction, and to go over where the wall is broken, but with our ſweet and gracious God it is farre otherwiſe, of whom the Prophet *Hoſea* ſpeaketh thus, *Quomodo affligam te, Iſrael? Aut quomodo puniam te, O Ephraim? Iuſtè quidem te delerem, ſed converſum eſt in me cor meum. Exarſit commiſeratio mea, non faciam furorem iræ meæ, quia Deus ego ſum, & non Homo*, &c. How ſhould I afflict thee, O *Iſrael?* Or how ſhould I puniſh thee, O *Ephraim?* Juſtly might I deſtroy thee, but my heart is turned within me, and my mercy burneth towards thee, I will not execute the fury of my wrath, becauſe I am God and not Man, &c. Thus, thus let us gather comfort, and in all ſtormes looke unto him, and hold faſt by him: he is the ſame, and no changeling, good before, good now, and good ever: chaſtiſe us he may for our good, but forſake us to our harme, hee will never. Fire trieth Gold, and affliction the godly. *Abraham even paſt hope, yet beleeved under hope*; and ſo do you. *If the Lord ſhould kill me*, ſaith *Iob, yet will I put my truſt in him.* *Aske ſince the world was made, who ever clave faſt unto him, and was ſhaken off by him?* No, ſaith Chriſt, *whom I love, to the end I love, and he that commeth unto me, I never caſt away.* God for his Sonnes ſake ſtrengthen our hearts in all our wayes, and give us aſſurance immoveable, that he dwelleth with us according to his promiſe. *Amen, Amen.*

Rom. 4. 18.
Ioh. 13. 1. & 6. 37.

CHAP. XXX.

THe holy Ghoſt having thus paſſed over the ordinary Sacraments of the Law in the 25. and 26. Chapters, the obſervations belonging thereunto in the 27. and 28. the Sacrifices in the 29. Chapter: Now in this 30. hee layeth downe ſuch things as belonged to the miniſtring of all the former; And by name noteth five ſorts of holy inſtruments, whereof the firſt belongeth to Gods ſervice, the ſecond to the whole Miniſtery, to wit, the money for the maintenance of the Sanctuary: the third is the Laver; the fourth is the Holy Oyle; the fifth is the Incenſe, and the manner to make it. Touching the Altar of Incenſe, if you marke the Text, you ſhall ſee in the firſt verſe the matter of it, *Shittim wood:* in the ſecond verſe the forme of it, *thus long, thus broad:* in the third verſe the adorning of it, it was *overlaid with gold:* in the fourth and fifth verſes the helpes to carry it, as *rings, barres*, &c. in the ſixth verſe, the place for it, to wit, *before the vaile neare the Arke:* in the ſeventh and eight verſes, the uſe if it, *to burne ſweet perfume upon it morning and evening:* in the ninth verſe the holineſſe of it, *in that no ſtrange Incenſe might be offered upon it:* And laſtly, in the tenth verſe, a peculiar reconciliation by Sacrifice to be made *upon the hornes of this Altar, once in a yeare by blood.*

Verſe 1.
Verſe 2.
Verſe 3.
Verſ. 4. & 5.
Verſe 6.
Verſ. 7. & 8.
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Verſe 10.

2 Concerning the myſtery and meaning of all theſe, thus you may ſafely meditate of them. The Altar of Incenſe was of wood, and covered with gold, figuring ſo, Chriſt in both his Natures, the wood his Humanity, the gold his Divinity, the Deity yeelding glory and Majeſty to his Manhood, as the gold adorned and beautified the *Shittim wood.* You remember another Altar in the Court of the Tabernacle, whereupon all the Sacrifices were offered, and that was of Braſſe, now this overlaid thus with gold, and as it were of Gold; both of them ſhadowed our Chriſt, and this difference of matter, haply the difference of his eſtate, when humbled here on earth, and when glorified now in heaven. The Brazen Altar ſtanding in the Court, might note his meane account in the world before his Paſſion. This golden Altar, ſtanding in the Sanctuary,

Holy Place, the meate ſodden and eaten, &c. ſo a difference made betwixt that and their ordinary dyet at other times, their minds drawne to the meditation of ſuch myſteries, and they preſent rather at a Sacrament, than an earthly repaſt. No prophane perſon was admitted, but onely ſuch as were of the family of God, and yet in our dayes they that will ſeeme moſt religious, teach and ſtrive to maintaine, that wicked and prophane perſons may as well *eate the body, and drinke the blood of Chriſt*, as the godly may; and to that end teach a groſſe reall preſence of materiall fleſh and blood by tranſubſtantiation. Nothing will draw them from their madneſſe, neither the figures of the Law, nor the plainneſs of the Goſpell, but headlong to hell they will runne with it againſt Scripture, Fathers, Reaſon, and whatſoever ought to perſwade wiſe men. The late beginning of this curſed error, they reade and ſee as well as we: *Tertullians* rule they acknowledge with us, That *Truth is firſt, and that which was firſt, is Truth*; and yet they faile, and ſtill will faile to grant and make the Concluſion. Their hands are red in their poore brethrens blood, who have avowed truth, and choſen rather to loſe life, than to forſake truth: what remaineth but fearefull confuſion, without repentance? God give them eyes.

Verſe 34. 10. *Now, if ought of the fleſh of the conſecration, or of the bread remaine unto the morning, then thou ſhalt burne the reſt with fire. It ſhall not be eaten, becauſe it is an holy thing.* Firſt, this was done for more reverence of thoſe Sacrifices, leſt by reſervation, either any loathing might have grown from wormes and ſuch like, or neglect and contempt, by caſting it away or loſing it. Secondly, by this is ſhadowed, that God will have no part of his worſhip put over till another day, but cheerefully ever will he be ſerved *without delayes. Cras, Cras, to morrow, to morrow*, is the noyſe of a Crow, not the voyce of a Chriſtian. But, *To day if you will heare his voyce, harden not your hearts*: And, *while it is called To day, exhort one another*, with many other ſuch ſpeeches in the Scripture, are we ſtirred up to that preſent time, and not to delay. Thirdly, by this denying them to keepe any, the Lord would prevent ſuperſtition by abuſing thoſe parts kept contrary to Gods will: as, *to heale diſeaſes, to keepe away ill ſpirits, to hang them about their necke, to ſweare by them*, and ſuch like, as at this day is to be ſeene in the Popiſh Church by reſervation of the Sacrament. Satan was ready then, had not this law prevented him; but after, in the time of the Goſpell, he prevailed, and even in *Tertullians* time were crept in foule abuſes growing to adoration of the bread.

Heb. 3. 15. 13.

Verſe 39. 11 Theſe things thus paſſed over belonging to the *conſecration of the Prieſts*, your Chapter commeth to the Sacrifice which was *continuall*. A *Lambe in the Morning, and a Lambe at Even*, with what further is ſpecified in the Text. By which kinde of Sacrifice notably the Lambe Chriſt Jeſus was figured, *which taketh away the ſins of the world*. The manner how the Lambe reſembled Chriſt, you may reade in the twelfth Chapter of this Booke, where ſpeech was of the Paſchal Lamb, and thither I referre you.

Verſe 40. *Oyle and Wine* were added to this Sacrifice, to ſignifie, that unto theſe holy exerciſes of the Law, they ſhould bring with them faith and repentance, which ſhould make the taſte of them good, as Oyle and wine doth the Sacrifice. For without theſe two, what ſavour or reliſh could God have of them? Sorrow for my ſinne, and faith in him that hath redeemed me from my ſinne, is all the comfort God can conceive in mee; and therefore beware of doing any duty to him, without theſe two, leſt the Lord ſay, *I have no pleaſure in them*. Oyle and Wine then with that Legall Sacrifice, and faith and repentance with our ſpirituall duties and ſacrifices, agree well.

As all Sacrifices then led unto Chriſt, ſo did this daily Sacrifice of the two Lambes morning and evening, moſt plainely; and therefore after Chriſt was exhibited in the fleſh, accordingly theſe legall Sacrifices had their end all, and by name this, whereof reade the prediction of *Daniel* in the ninth Chapter. Yet nevertheleſſe the Synagogue of Antichriſt is not aſhamed hereupon to build that filthy Idoll of their Maſſe, ſaying, that all they are Antichriſts which take away their daily Sacrifice of their Maſſe: But their mouthes are no ſlander. The truth we hold, and God ever make us hold it, both in this point and the reſt. In this point wee ſay thus, that *this daily ſacrifice of the Lambes*, figured Chriſt; he is come, and therefore no longer to be figured as to come. But *theſe Lambes* are gone, and hee the *true Lambe* remaineth, once offered upon the Croſſe, but daily ſaving us from our ſinnes, upon our true repentance and faith in him. He is our daily Sacrifice and continuall Mediatour. And who ſo taketh Him away, hee is an Antichriſt ware he thrice three Crownes upon his head: But that doth the Man of Rome and his Succeſſion, who teach that the remiſſion of ſinnes may be obtained by other meanes than by Him onely. We have none but Him, *yeſterday, and to day, and the ſame for ever*. His bleſſed Sacrament he hath left us, to remember us of his worke wrought for us, and we ſo uſe it to thankſgiving, and not as a *Sacrifice for quicke and dead*, as they do. Judge betwixt us, good Chriſtian Reader, and the Lord give thee wiſdome in all things.

12 Finally, the Lord promiſeth, they uſing theſe his appointments rightly, *hee will dwell among them, and will be their God*. It is not hard in proſperity to thinke God is preſent, and careth for us, being indeed, as Philoſophers could ſay, *Deus eſt mens æterna, cauſa boni in Natura*: the cauſe of all good things in Nature. But when the cloudy day of adverſity commeth, and wee

Plato.

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are over-whelmed(as it were)with perils and croſſes,then it is a gracious ſtrength to thinke and beleeve ſo ſtedfaſtly. *Cato*,a wiſe-man,as long as *Pompey* ſtood and flouriſhed,defended ſtoutly a Providence, but when he fled into Ægypt, and was ſlaine of a baſe fellow, and lay upon the ſhore without any honour of buriall,when *Cato* himſelfe alſo was beſet with *Cæſars* Armie,then in this miſt of miſery, hee fell from his former doctrine, turning his tale, as if there were no Providence at all, but every thing went by Happe; and ſaying, *There was a great darkeneſſe in Divine things,ſeeing* Pompey,*who had many times proſpered and had good ſucceſſe in ill cauſes,now was overthrowne in a good cauſe moſt miſerably, namely, in the defence of his countrey.* Too many taſte of this weakeneſſe, which know more than *Cato* knew; and therefore in the day of comfort and faire Sun-ſhine, it is good to gather ſtrength againſt a change; and to remember ſuch ſpeeches, as this of God to his Church, and to his people. *I will dwell among you, and will bee your God.* He is true in his promiſe, as well in foule weather as in faire, and we muſt be aſſured of it. Other like ſpeeches there are many; *If any man love mee* (ſaith Chriſt) *hee will keepe my word, and my Father will love him, and wee will come to him, and dwell with him.* The Pſalmes are full of ſuch comforts: *The Lord is neere unto all them that are of a troubled ſpirit,the Lord is neare unto all them that call upon him faithfully.* It is a memorable place,where *Eſay* the Prophet bringeth in God, ſaying, *Ego Deus habito cum contrito & humili ſpiritu, ut erigam ſpiritum humilium, & vivificem corda contritorum*, I the Lord will dwell with the contrite and humble ſpirit, that I may raiſe up the ſpirit of the humble, and revive the hearts of them that are contrite.

It is the manner of ſinfull men to inſult over them that are in affliction, and to go over where the wall is broken, but with our ſweet and gracious God it is farre otherwiſe, of whom the Prophet *Hoſea* ſpeaketh thus, *Quomodo affligam te, Iſrael? Aut quomodo puniam te, O Ephraim? Iuſtè quidem te delerem, ſed converſum eſt in me cor meum. Exarſit commiſeratio mea, non faciam furorem iræ meæ, quia Deus ego ſum, & non Homo*, &c. How ſhould I afflict thee, O *Iſrael?* Or how ſhould I puniſh thee, O *Ephraim?* Juſtly might I deſtroy thee, but my heart is turned within me, and my mercy burneth towards thee, I will not execute the fury of my wrath, becauſe I am God and not Man, &c. Thus, thus let us gather comfort, and in all ſtormes looke unto him, and hold faſt by him: he is the ſame, and no changeling, good before, good now, and good ever: chaſtiſe us he may for our good, but forſake us to our harme, hee will never. Fire trieth Gold,and affliction the godly. *Abraham even paſt hope, yet beleeved under hope*; and ſo do you. *If the Lord ſhould kill me*,ſaith *Iob, yet will I put my truſt in him. Aske ſince the world was made,who ever clave faſt unto him,and was ſhaken off by him?* No, ſaith Chriſt, *whom I love,to the end I love, and he that commeth unto me, I never caſt away.* God for his Sonnes ſake ſtrengthen our hearts in all our wayes, and give us aſſurance immoveable, that he dwelleth with us according to his promiſe. *Amen, Amen.*

Rom. 4. 18.
Ioh. 13. 1. & 6. 37.

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might note his Glory and Majesty in heaven after his Ascension: For the Sanctuary is a figure of heaven. The forme of this Altar square, significantly represented the firme stability of Christ, who cannot bee overthrowne. *The Crowne about it*, the regall dignity of Christ, and of all those that are ingrafted to him. For *wee are Kings and Priests in him and by him.* Saint *Peter* saith, *A royall Priesthood*, &c. The *hornes of the foure corners*, the power and force of our heavenly Altar Christ dispersed over the World *to the East, West, North* and *South*, in such as will beleeve in him. The sweet Incense generally noted all duties and services which the people of God do to him, by his appointment and warrant, and that they shall smell sweet before him as Incense, and are accepted of him: but particularly the prayers of Gods faithfull, for so *David* in his Psalme expounded it, saying, *Let my prayer come before thee as the Incense, and the lifting up of my hands be as the Evening Sacrifice.* And so the Custome noted, which was, That *whilst the Priest was burning this Incense within in the Sanctuary, the people were without at prayer.* Also in the Revelation thus you reade, That *the foure and twenty Elders fell downe before the Lambe, having Harps and Golden Vials full of Odours, which are the Prayers of the Saints.* Againe in the eight Chapter, *Another Angel stood before the Altar, having a golden censer, and much odours was given unto him, that hee should offer with the prayers of all Saints upon the golden Altar which is before the Throne.* This resemblance was very fit, if you marke it, and shewed the Nature *of true prayer.* For what doth the smoke of the Incense but ascend upward, and scatter it selfe abroad in the ayre every way? so shewing, that the faithfull prayers of true beleevers ascend up to heaven, and the profit of them disperseth it selfe farre and wide over the world, the members of the true Church praying one for another throughout the world, and being profited one of another by mutuall prayer, although they live in severall countries, and never know or see one another. *The burning of this Incense upon the Altar*, which was a figure of Christ, shadowed out, that in Christ, and for Christ onely, our prayers are of force with God: and therefore by him they ought to be offered to God, hee himselfe telling us, That *No man commeth to the Father, but by Him, and whatsoever wee aske the Father in his Name, we shall receive it.* No Saint nor creature was shadowed by the Altar of Incense, but Christ; and therefore let them take heed that will pray to others, and make others the presenters of their desires to God. Againe, no strange Incense was to be offered upon this Altar: and prayers eyther to others than to God in the Name of Christ, or for unlawfull and unfit things, are strange Incense, and therefore not to be offered to God. The Lord by the Prophets much complained of Incense offered without faith in those dayes, and prayers without faith, are as odious. Lip-labour, and much babling by number upon Beads for to keepe the reckoning, is not Incense that pleaseth God. It was forbidden that any man should make such Incense, as this in the Law was, and that also shadowed, that no creature is to be prayed unto, but this honor reserved onely to God. Every morning and evening this Incense was offered up, that so might be shadowed the continuall use and exercise of prayer, both when we rise, and when we go to rest. The Apostle therefore commandeth true Christians *to pray continually.* Thinke with your selfe, I pray you, as you read this Note, what fearefull negligence is in this behalfe, and for your owne next part never be guilty in it, but let the Lord smell your sweet odours morning and evening at least, sent up to him, which many wayes hee assureth you are to him acceptable, and to your selfe most profitable. Last of all, note it; that this *Altar of Incense was once a yeere sprinckled with the blood of the Expiatory sacrifice*, to signifie so, that no prayer availeth any things with God, unless hee or shee that prayeth be reconciled to God in the blood of his Son Jesus Christ, the true Sacrifice of reconciliation. So have you this figure of the Law, every way leading your prayers to God onely in the name and mediation of his Sonne Christ, and all other wayes and meanes condemned: which, if you be the Lords, shall so sinke in your heart, as all the Inchanters of Ægypt shall not remove you from the manner of praying. You may follow the meditation further, if you please.

Apoc. 5. 10. 1 Pet. 2. 9.

Psal. 141. 2.

Luke 1. 10.

Apoc 5. 8.

Apoc. 8 3.

1 Thes 5. 17.

Verse 11. & 12. &c.

13 *Afterward the Lord spake unto Moses, saying, when thou takest the summ of the children of Israel after their number, then they shall give every man a redemption of his life*, &c. unto the 17. verse. This is the second part or point of this Chapter, concerning a Tribute raised upon the people of Israel, towards the maintenance of the Tabernacle, and what belonged thereunto, and divers things we may observe in it. First, that to *number people* in a Land is lawfull. And if you thinke of *David*, why hee was plagued for so doing, surely it was not for that he numbred the people, but because hee did it in a pride and confidence in mans strength, which indeed is very odious before God, all victory and prosperity resting in the helpe of God, and not in man, or horse, or any humane meanes. These are things men may use, not trusting in them, but in the Lord: but to slippe from the Lord in any measure or degree, to a confidence and vaine hope in these, is most sinfull. The Hebrewes say. *David* offended because hee numbred the people, and tooke not this Tribute here spoken of, according to the Law. But the former opinion is more like. Among the Romans wee read one *Servius Bullus* first ordained this mustering or numbering of the people, that so he might know the number of able men for the warres, the worth of them

them in worldly eſtate, and ſo impoſe a Tribute accordingly, with other ſuch ends and uſes. But here neither wealth, nor other ſuch ends were reſpected, rather obedience was aimed at, and that they ſhould profeſſe themſelves thus Gods people, him their King, and themſelves his tributaries, and ſo bee ſtrongly comforted ever in his protection and defence of them, whoſe power no worldly Princes could match. It was a redemption of their lives, or a matter expiatory to them, that there ſhould bee no plague among them when they were numbred. How often this was, is not mentioned, whether every yeare, or every five yeare, as it was in Rome. How *Moſes* numbred, you may reade in the Booke of Numbers at large. Num. 1, 2. &c. From twenty yeares old and upward they were numbred, and what they gave you reade in the Text. That the poore paid as much as the rich, and the rich no more than the poore, it is worthy noting. It was a perſonall tribute, impoſed to teſtifie obedience to God, and therefore equally was paid, to ſignifie that God is no reſpecter of perſons, but the poore are as deare and acceptable unto him (doing his will) as the rich, we are all wholly the Lords, the price of our redemption is one, the precious blood of the immaculate Lamb Chriſt Jeſus. In worldly matters they may go before us, but in matters belonging to Gods ſervice and worſhip, wee ought to bee as forward as the rich, &c. Againe, here may you thinke what an acceptable thing to God it is to preſerve the Miniſtery, and to give to the Church: on the contrary ſide, how odious to ſpoyle the Miniſtery, and to take from the Church what men and women of better hearts than we have, gave to the Church. You ſee how this was not poſted over to Princes and great men only, but even private men alſo muſt joyne in this. For if he be borne to inherit heaven, he muſt think himſelfe borne to maintaine the meanes that leads us unto heaven. Our ſheepe and cattell we provide for, becauſe they labour for us and feede us, what hearts then ſhould we have to ſee them comfortably maintained that labour for us in a farre higher ſort, and feed us with much better foode? They draw body and ſoule out of the pit of death, and leade them both to eternall comfort. Of this tribute againe was the queſtion mooved in Chriſts time: for the Romans having conquered, tooke this tribute to themſelves, which was here appointed for God: and this offended much the Jewes: but Chriſt knowing theſe legall types were ended by his comming, bade them *give Cæſar that which was his, and God that which was his.* Himſelfe alſo paying for himſelfe and *Peter.* Mat. 17. 27. A piece of 20. pence for himſelfe and *Peter*, &c.

4 This Laver (ſpoken of in the next place) wherein the Prieſts waſhed their hands and feet, when they went to performe their office, plainly reſembled, how with unwaſhen hands we ought not to meddle with holy things; that is, with prophane hearts, tongues, or mindes, as they do that reade the Scriptures not to guide their lives, but to maintaine table-diſcourſes, and with unholy tongues ſpeak moſt unholy and falſe things, drawing the Scriptures to their judgments, and not framing their judgments according to the Scripture. The Phariſees were great waſhers of the out-ſide, and ſtill left the in-ſide very foule. Such waſhers ſtil the world is full of. Of this Laver ſee S. *Auguſtine* in his tenth Tome, and thirty eight Sermon, *ad Fratres in Eremo. Et Sacerdotibus jam conſecratis ac ſanctificatis imponitur manuum pedumque lotio, ut Sanctis etiam quotidiana peccatorum venia opus eſſe agnoſcamus*, Pſal. 31. 6. *Et præterea fidelium infantibus (quamvis generalis ad eos gratiæ promiſſio ſpectat) non minus quam gentilium liberis neceſſarium eſſe ſalutarẽ S. Baptiſmi uſum: ſiquidẽ de Chriſtianis nõ Chriſtianus naſcitur, cũ non generatio ſed regeneratio facit Chriſtianos.* Aug *lib. de peccat. meritis & remiſſione Cap.* 9. Hieron. *Chriſtiani non naſcuntur, ſed fiunt.* Greg. *Labro pœnitentiam ſig. dicit. Labrum enim de ſpeculis mulierum factum eſſe &c. Specula maculas oſtendunt &c. Hom.* 17. *in Evang. plura. Notata etiam myſtice precum noſtrarum efficacitas & qualitas diverſis iſtis ſpeciebus. Primo, Balſamum calefaciendi & abſtergendi vim habens, pingit eum Orationis fructum qui permoveat Deum, ut abſterſis criminibus noſtris, animæ corporiſque infirmitatem curet*, Eccleſ. 38. Jac. 5. *Secundo, Candor & odor Onychæ ſig. orationem oportere eſſe ab hypocriſi omni alienam ac ſinceram*, Mat. 6. 5. *Tertio, Galbanũ quod accenſum ſerpentes necat, precatione Dæmones ipſos fugari denotat*, Mat. 17. 21. *Et quia Galbanum odore fertur ſuave, tamen olentibus miſcetur, ſignificatum eſt gravem quantumvis crucis noſtræ odorem, ſalutarem tamen nobis eſſe, Deoque gratum. Quarto, Thus redolens, & exiccans, plurima naturæ noſtræ vitia precibus averti recte admonet. Quinto, æqualitas ponderis dubio procul indicat eam invocationem eſſe optimam, quæ ex fide, ſpe, charitate & gratitudinis ſtudio ſuſcipitur. Sexto Contuſio aromatum, ſymbolum eſt cordis contriti & humiliati, quod ſingulare Dei ſacrificium eſt. Septimo, ſitus è regione propitiatorii Chriſtum præfiguravit, ſine quo preces unquam gratæ, qui de ſeipſo*, 24. Eccleſ. ver. 21. *ſuaviter inquit redolui quaſi Galbanum & onyx* &c. *Octavo*, συνθέσεως *hujus artifex, ne quem alium orationis magiſtrum quam Chriſtum audiamus hortatur. Nono, Præceptum de vitando abuſu inculcat, ne cultum orationis ulli creaturæ, ſed ſoli Deo tribuamus: quia ille gloriam alteri non dabit*, Eſa. 48. *Chryſoſt. Hom.* 12. *Operis imperfecti: Sicut Thymiama bene confectum delectat hominem odorantem ſic oratio juſti ſuavis eſt ante Deum.* Verſe 14.

Likewiſe unto the Prieſts, after conſecration and ſanctification, is enjoyned the waſhing of their hands and feete, that thereby wee may underſtand even the Saints to ſtand in need of daily remiſſion of ſinnes, *Pſal.* 31. 6. Moreover, that there is no leſſe

neceſſity of the ſaving uſe of Baptiſme for the children of the faithfull (although the generall promiſe of grace belongs unto them) then for the children of Gentiles: for to be borne of Chriſtian Parents maketh not a Chriſtian, and it is not generation but regeneration that makes Chriſtians: *Auguſtine* in his booke of ſinnes, merits, and remiſſion, *cap.9. Hierome* ſaith, We are not borne Chriſtians, but made ſo. *Gregory* ſaith that by repentance is ſignified waſhing: for waſhing was occaſioned upon womens glaſſes, &c. Glaſſes ſhew the ſpots, &c. in his 17. Homily on the Goſpell you may reade more. The efficacy and quality of our prayers are alſo myſtically noted in theſe divers formes. Firſt, Balſamum having the vertue of healing and taking out, doth expreſſe that fruit of prayer, whereby God is moved both to blot out our offences, and to heale the infirmity both of our ſoule and body, *Eccleſ.*38. *Iames* 5. Secondly, the whiteneſſe and odor of the Onyx ſignifieth that our prayers ought to be free from all hypocriſie, and ſincere, *Mat.*6.5. Thirdly, Galbanum, which being fired killeth ſerpents with the ſent thereof, ſhewes that evill ſpirits are put to flight by prayer, *Mat.*17.21. And becauſe Galbanum is ſaid to be of a ſweet ſavour, and yet mingled with things of an ill ſmell, it ſetteth forth unto us, that although the odor of the croſſe be irkſome unto us, yet it is withall healthfull unto us, and acceptable to God. Fourthly, Frankincenſe, which is of a redolent ſavour, and hath the property of drying, doth admoniſh us that many vices incident to us by nature, are averted and avoided by prayer. Fiftly, the quantity of weight ſheweth (without queſtion) that that invocation is the beſt, which proceeds from faith, hope, and charity, and a deſire of thankfulneſſe. Sixtly, the pounding or bruiſing of the ſpices, is the ſigne of a contrite and humble heart, which God accepts for the beſt ſacrifice. Seventhly, the ſituation over againſt the Propitiatory, did prefigure Chriſt, without whom our prayers are never acceptable; who ſweetly ſpeaketh of himſelfe, *Eccluſ.*24.21. *I ſmelled as Galbanum and Onyx.* Eightly, the workmaſter of this *Syntheſis* exhorteth us that we lend not eare to any other maſter of prayer than Chriſt. Ninthly, the precept to ſhun abuſe, doth intimate that wee ſhould not give the worſhip of prayer to any other creature but to God onely, *becauſe he will not give his glory to any other*, *Eſay* 48. *Chryſ. hom.*12. As Thymiam being well confected, delights the man that ſmels to it, ſo the prayer of the juſt is pleaſing before God. But as Chriſt rebuked that ſuperſtitious folly in them, ſo he wil judge ſharply this hypocriticall mockery in us. Thoſe waſhings againe in the Law had a further reach, being uſed in faith, even unto the inward waſhing of the Spirit, wherof they were true Sacraments to the beleevers. So you ſee by *David* in his *Pſalm*, *Waſh me O Lord and I ſhall be cleane*, that is, inwardly, inwardly ô Lord by thy bleſſed Spirit from my foule tranſgreſſion and fall. So may you ſee in the Prophet *Eſay* 1.16.17. *Waſh you, make you cleane*: how? it followeth, *Take you away the evill workes from before mine eyes: ceaſe to do evill, learne to do well, ſeeke judgement, releeve the oppreſſed, judge the fatherleſſe, and defend the widow*, This waſhing was ſhadowed by the other, and wrought by Gods holy Spirit as verily in all true beleevers, as they truly were partakers and uſers of outward waſhings. So *Pſal.*15.1. *Lord, who ſhall dwell in thy tabernacle?* even he that is thus waſhed and made cleane. Reade it over.

5 In the two and thirtieth verſe it followeth after this manner: *Take unto thee principall ſpices, of the moſt pure Myrrh* ſo much, *of ſweet Cynamon* ſo much, & ſo of the reſt. *Thou ſhalt make hereof the moſt holy anointing Oyle, even a moſt precious oyntment*, wherewith al things appertaining to the Tabernacle were anointed, and the Prieſts, *verſe* 25. &c. No man might uſe this for his private uſe, &c. This holy and moſt excellent oyle was a figure of the holy Ghoſt, without whom nothing is pure or ſweet. All things were anointed therewith, Prieſt, Arke, Table, Candleſticke, &c. to teach us that all the exerciſes of religiõ are utterly unprofitable without the inward working of the holy Ghoſt in our hearts, by whom onely we are made partakers of Chriſts holineſſe. Private uſes it might not ſerve unto, nor be for ſtrangers, to maintaine the reputation of it, and to keepe under the proud deſires of corrupt mindes. Of the Perfume the like is ſaid: and happy were men if all theſe could make them ſee how things belonging to Gods ſervice ought not to be transferred to private uſes. The Romiſh Church hath taken upon her, and ſtill doth, to imitate this Ointment and Perfume; and therefore their Prieſts ſhew that they are rather Prieſts of the Law, than Miniſters of the Goſpell: and by continuing theſe Ceremonies of the Law, they (as much as they can) labour to teach that Chriſt (the end of theſe Ceremonies) is not yet come. What a ſtirre they make in imitation of this Oyle, who is able to repeate without laughter. The mitred Biſhop he charmes the Oyle with certaine words whiſpered and muttered over it; then he breatheth upon it with his unſweet breath: twelve prieſts ſtand by ready, which (one after one) come and breathe into the cup where the Oyle is. Then the Biſhop addeth more charming prayers, and maketh mention of *Moſes* and *Aaron*, of *David*, Kings, Prophets, and Martyrs, deſiring that this Chriſme or oyntment when it is made, may have power to confer upon men ſuch gifts as they in their times were partakers of. With the Oyle he mingleth a quantity of balme, and then prayeth againe. At length a Deacon taketh away the cloath that covered the cup, and then bowing himſelfe he ſaith, *All haile holy Chriſme*, three times over, lifting his voice higher and higher, he kiſſeth the lip of the cup, the like do the twelve prieſts arow one after another, and then it is goodly oyntment as they ſay. Now where have they learned in Gods Book

theſe

theſe toies? let it bee noted for our good, they are wholly apiſh in all their doings, ſetling their owne devices as holy matters for Gods people, &c. In their perfumes and cenſers they are as childiſh againe, and will not ſee it. But let this ſuffice of this Chapter.

CHAP. XXXI.

THe Lord having thus appointed a Tabernacle to be made, it pleaſeth him now to give gifts to men, to be able to worke and make theſe goodly things, appointed to be made. And this uſe I would make of it, to learne, that he which thus provided for the building of his earthly Tabernacle, aſſuredly will never be careleſſe of raiſing up the ſpirituall: onely let us be carefull to provide they may have a cheerefull maintenance that worke this ſpirituall worke, as they had that wrought this earthly worke.

2 In that the Lord ſaith, *he had called by name Bezaleel*, it may comfortably aſſure us, that ſuch a care hath the Lord of us, as even our very names are knowne unto him. He knew the City called Damaſcus, he knew the ſtreet in it which was called Streight, he knew the houſe, the roomes upper and neather, the furniture, &c. He knew *Ananias* name, *Simon* the Tanners name, and here *Bezaleel* his name. We account it a great matter to be knowne by name to the King here on earth, and how much more ſhould we joy to be knowne ſo particularly to the King of Heaven? He that beſt knoweth what is true comfort, nameth this by the Prophet *Eſay*, ſaying, *Feare not Iacob, for I have called thee by thy name, thou art mine.* The like in *Cyrus, Chap.* 45 *verſe* 4. and in other places, *Rejoyce that your names are written in Heaven*, ſaith the Goſpell.

Verſe 2.

Eſay 43. 1. Luke 10. 20. Eſay 49. 1.

3 In that God ſaith, *he had filled theſe workemen with the Spirit of God, in wiſedome and underſtanding, and in knowledge, and in workmanſhip*, it plainly ſheweth, that handicrafts are the works of Gods Spirit, therefore ought to be duly eſteemed. In the Proverbs of *Salomon* it is ſaid, *The Lord hath made both theſe, even the eare to heare, and the eye to ſee*; meaning, that both in governours and craftſmen, wiſdome and skill to do the worke well is of the Lord. Thankes are to be given to this gracious God for raiſing up in all ages ſuch men. And their cunning workes conſequently may be uſed, ſo that pride and vanity be abandoned. Nay note the words again in the Text, and you may ſee that not onely the firſt gift in theſe things is of the Lord, but all increaſe and going forward in the ſame: for the Lord ſaith, *It is of him that they ſhall be able to finde out curious works*, that is, to deviſe more and more daily.

Verſe 3.

Prov. 20. 12.

Verſ. 4.

4 *Notwithſtanding keepe yee my Sabbath, &c.* A place never to bee forgotten touching the Lords care of the Sabbath, for he will not have his owne worke medled withall on that day. O what can we thinke of our workes! His Tabernacle builder muſt be forbidden, and our buildings muſt go on. Reade and feele that place in *Ieremy* with a tender heart, *If the Sabbath be kept, Kings & Princes ſhal enter in at the gate, &c.* that is, the government ſhal ſtand & flouriſh: *if not, the Lord will kindle a fire in the gates thereof, and it ſhall devoure the places of Ieruſalem, and it ſhall not be quenched*: that is, the Lord will overthrow all with a very fearefull and grievous deſtruction. He is the ſame now that he was then, and his glory is as deare to him. Let it move us.

Verſe 13.

Ier. 17. 25. &c.

5 *When the Lord had made an end of communing with Moſes, he gave him two Tables of ſtone, written with the finger of God.* By which name of the *Finger of God*, S. *Auguſtine* ſaith, the Holy Ghoſt was ſignified: *Neque enim Deus forma corporis definitus eſt, nec ſic in illo membra & digiti cogitandi ſunt, quemadmodum videmus in nobis; ſed quia per Spiritum Sanctum dona Dei ſanctis ſic dividuntur, ut cum diverſa poſſint, non tamen diſcedant a cõcordia charitatis: in digitis enim maxime apparet quædam diviſio, non tamen ab unitate præſciſio: Sive propterea, ſive propter aliam quamcunque cauſam, Spiritus Sanctus appellatus eſt digitus Dei.* For God is not limited or concluded within any forme or ſhape of body, neither are limmes and fingers to be imagined ſo to bee in him, like as we ſee them in our ſelves, but becauſe by the holy Ghoſt the gifts of God are ſo diſtributed unto holy men, that although they be able to doe differing things, yet they doe nothing contrary to the quietneſſe of love: for in the fingers moſt of all is ſeen ſome certaine ſeparation, howbeit no cutting off from unity among themſelves: either for that cauſe, or for ſome other cauſe (whatſoever it be) the holy Ghoſt is termed the finger of God. *Theophilact* thinketh, *Spiritum Sanctum Dei appellari digitum propter ὁμοούσιον. Sicut enim (inquit) Digitus toti corpori eſt ὁμοούσιος: ita Spiritus Patri & Filio.* That the Holy Ghoſt is called the Finger of God, becauſe of the ſame ſubſtance: for even as (ſaith he) the finger is of the ſame ſubſtance with the whole body, ſo is the holy Ghoſt with the Father and the Sonne. *Ambroſe* noteth that the naming of the finger is to be referred, *ad formam unitatis, non ad diſtinctionem poteſtatis*, to the manner of unitie in the Godhead, not to the diſtinction of power. But an objection is made, how they were written with the finger of God, when *Moſes* is ſaid to have written them, *Exod.* 34. 28. And divers men anſwer diverſly. S. *Auguſtine* thinketh the firſt were written by God, which being broken, the ſecond were written by *Moſes*. But *Moſes* plainly affirmeth that both were written by God, *Exod* 31. 18. *Deut.* 10. 2. *Lyra* therefore ſaith, *Deum ſcripſiſſe authoritative & dictando: Moſen miniſterialiter & figurando*: God wrote as the Author that preſcribed, but *Moſes*

Verſe 18. *Auguſtinus.*

Theophilact. in 11. *cap. Luc.*

Ambroſ. lib. de Spiritu ſancto.

Aug. lib. 5. *queſt. in Deut. cap.* 15. *Lyra.*

Moſes as the Miniſter and a figure. Then not liking this ſo well, *Fieri potuit (ait) ut Moſes manum tabulæ admoverit, Deus autem miraculoſe litteras formavit.* It might be (ſaith he) that *Moſes* his hand was put to the Table, but God miraculouſly framed the letters. *Hugo* ſaith, *Moſes* wrote the Tables, that is, he received them written. Later Writers make this anſwer, that the words, *Exod.* 34.28. referred to *Moſes*, ſhould be referred to God. And for *Moſes* writing, it was that volume, *Exod.* 17. *ver.* 14. But let this much ſuffice of this Chapter.

Hugo.

Neoterici.

CHAP. XXXII.

The Idolatry of the people,
The wrath of God,
The Interceſſion of Moſes,
The fact of Moſes.

Verſe 1. TOuching the firſt, follow the words, and note things as they lie. The Text ſaith, *When the people ſaw that Moſes tarried long ere he came down from the mountain, &c.* The cauſes of Idolatrie are moe than can be reckoned up, but ſome you may here thinke of: and firſt of this that appeareth in theſe words, Impatiencie to ſtay for *Moſes* comming downe from the mountaine. Such impatiency made *Saul* run to a Witch, and even at theſe times many to do the like. God doth defer many times his help for the triall of men, and then having not his holy ſpirit to make them patient, they raſhly and haſtily flie to forbidden meanes for helpe. It was truly ſaid *Timor fecit in orbe Deos*, Feare maketh gods, to wit, falſe gods. For in diſtreſſes and agonies, as I ſay, men do, as here they did, run to wicked devices, thinking ſo to comfort themſelves.

Lucanus.

A ſecond cauſe of Idolatry is often an ignorant imitation of things not rightly underſtood, as, becauſe *Abraham* was commanded to offer up his ſonne *Iſaack*, and his readineſſe to do it, ſo well taken; therefore men would follow him herein, and offer up their ſons and daughters, with bloody hands to their falſe Gods. A third cauſe, fooliſh doting love and affection. Thus was *Salomon* made an Idolater for his love to his wives: and it is written of *Alexander*, that he ſo loved *Epheſtio*, as he decreed divine honor to be done unto him. *Adrian* the Emperor did the like to a moſt wicked and naughty perſon, whom he loved. A fourth cauſe, good hap or proſperity. Thus did the Athenians, who having but 10000. in their armie againſt the Perſians at Marathe (the Lacedemonians being not yet come) it is ſaid a certaine ſpirit appeared in their armie in the likeneſſe of *Pan*, and mightily daunted their adverſaries, aſſuring them after of victory in the ſame likeneſs. Whereupon in great kindneſs (forſooth) they would ever after worſhip *Pan*, and build him a Chappell under the Temple of *Pallas*. Thus is mans nature prone to Idolatry, and taketh very ſmall occaſions to fall from God. The roote of this foule Idolatry here, was that foule and odious vice of ingratitude, forgetting all the great workes and wonders of God, done and ſhewed for them; and by name, their ſo comfortable deliverance from ſuch thraldome and miſery in Egypt. Such vice and ſuch effect of it ruleth ſtill in too many, whoſe eyes have beene lightened, and whoſe hearts have been comforted with the truth of the Goſpell, and yet curſedly and damnably they fall from this kind God, and *run a whoring after their own inventions*, whoſe wiſedome herein is much like the Thracians, that could not (as *Ariſtotle* ſaith) number above five. Wherefore againſt this fearefull inconſtancy and mutability of our natures, let us often uſe (from our hearts) the words of the Pſalme, *Make me a cleane heart, O God, and renue a right ſpirit within me. Caſt me not away from thy preſence, and take not thy holy Spirit from me. Give me the comfort of thy help againe, and ſtabliſh me with thy free Spirit. I am thy ſervant, O give me underſtanding to learne thy Teſtimonies.*

Pſal. 51. 10.

2 *They gathered themſelves together againſt Aaron, and ſaid unto him, Vp, and make us gods to go before us.* They never aske *Aaron* whether it might be done lawfully or not, but up and do it; moſt preſumptuouſly directing him, who ſhould direct them, and audaciouſly urging him to approve what they liked. Thinke here of ſome people, and ſome pariſhes, where if the miniſter will not doe as they fancy, allowing their dancings and drinkings, their bowles and their paſtimes, full of diſorder and ſin (for orderly recreation is good) they fall out with him, they turne both heart and hand from him, and he is now become their greateſt enemie, becauſe he heartily wiſheth their ſalvation. But I ſaid, I would not amplifie much, and therefore your ſelfe meditate of this hatefull and pernicious boldnes in ſome Congregations.

3 *For this Moſes (the man that brought us out of the land of Egypt) we know not what is become of him.* And is this all the care of him, if he be gone? Such an inſtrument of God and good to them, ſuch a deliverer, ſuch a famous Governor, ſo deare to God, ſo familiar with God, and ſo graced and honoured by God? O ingratitude, O world, and fickle and tickle hold-faſt of the multitude! A man would have thought they would have wept out their eyes almoſt, and

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ſighed their hearts in ſunder for ſuch a man, if they had conceited the loſſe of him: but it is not ſo; and therefore by this example let all men be wiſe, and look at the author of their calling, joy in their obedience to him, reſt upon his gracious acceptance, which ſhall never faile a ſingle heart, and leave the world to be a world full of unthankfulneſſe to all degrees of well deſervers. Marke alſo how contemptuouſly they ſpeake of this worthy man, when they ſay, *This Moſes, This Moſes, &c.* How many circumſtances taught them more reverence to ſuch an one? make uſe of it, and prepare for the like, forewarned, forearmed, if it happen.

4. *Aaron* demanded their golden eare-rings, thinking they would not have given them: for in the Eaſt countries ſuch eare-rings were ornaments, and the pleaſures of women; tokens alſo of Nobility, as the Romanes had their *Bullas*. But he was deceived: ſo pleaſing to our corruption is Idolatry and ſuperſtition, that no coſt is much unto us to ſet forward that. Women in all countries are much wedded to their Jewels, yet to ſuch a purpoſe they will part with them, when unto goodneſſe and truth a very halfe-penny grieves them. Reade *Nehemiah*, 13. *ver.* 10. and *Agge* 1. *ver.* 2. *Vt lapis Thracius ignem & flammas concipit, quando in aquam mergitur, contra vero perfuſus oleo, extinguitur: ſic quidam magnam operam in rebus fictis ponunt, nulliſq; ſumptibus parcunt; contra vero, audita voce Evangelii (quod eſt ſalutare oleum mitigans dolores vulnerum) fiunt ſegnes ad omnia bona, &c.* As the ſtone, that caſt into the water burneth, and having oyle powred upon it, is extinguiſhed; ſo ſome men beſtow much labour about vaine things, and ſpare no coſt; but as ſoone as they heare the voyce of the Goſpell (which is a wholſome oyle mitigating the griefe of wounds) they become dull and heavy to all goodneſſe, &c. As wicked Adulterers will beſtow much upon their harlots, and pinch for any thing to their lawfull wives: ſo doe Idolatrous and ſuperſtitious men and women, &c. *Aaron maketh them an Idoll* when hee ſaw their rage; and from the folly of the people, and the weakneſſe of the Miniſters, what Idolatry and impiety hath come? Hee maketh it like a Calfe, following the manner of Ægypt, wherein Calves, Oxen, and Serpents were worſhipped, and ſhewing how apt we are to learne the corruption of any place where we ſojourne and abide. This fearefull fall of *Aaron* doth not encourage any to fall as he did, in hope to finde mercy as he did, more than the example of one that hath broken his legge, and been healed, heartneth any man to doe the ſame. But it well teacheth and ſheweth the ſhameleſſe pride of them, who being neither in calling nor gifts like *Aaron*, yet ſay, they cannot erre. I would they ſaw their errors themſelves, as well as the world ſeeth them. And being great and grievous errors, had hearts themſelves to leave them, and to thinke well of thoſe that for them only (without any hatred to their perſons) diſſent from them. The Leviticall High Prieſt (by the ordinance of God) was above all Prieſts, and yet *Ieremie*, *Zacharie*, and others diſſented from them that had the place. And the Apoſtle giveth it for a true courſe, *If an Angell from heaven teach amiſſe, he muſt not be followed, but accurſed.* Some have excuſed *Aaron* here, as *Bernard*, *Aharon ſceleratis tumultuantis populi clamoribus contra voluntatem, &c. Aaron* againſt his will gave place to the cries of this tumultuous people. *Theodoret* ſaith, *Vitulum formare neceſſario coactus eſt.* He was forced to make this Calfe. *Auguſtine*, *Aharon erranti populo ad idolum fabricandum non conſenſit inductus, ſed ceſſit obſtrictus: Aaron* did not yeeld to this erring people for an Idol, induced by perſwaſion, but forced by compulſion. *Ambroſe* leaveth it in doubt, ſaying, *Neq; excuſare tantum Sacerdotem poſſumus, neq; condemnare audemus:* Neither can we excuſe ſo excellent a Prieſt, neither dare we condemne him, &c. Thus in reverence and modeſtie have men written, when indeed the fall was foule, and not to be excuſed: for ſeeing the Idoll ſo to pleaſe, *He made alſo an Altar, and appointed an Holy day, &c.* See *Deut.* 9. 10. how angry God was, &c.

5 They did not take this Calfe for God, neither was it their meaning to worſhip the metall that themſelves had given; but it muſt be a repreſentation of God to them, and they will worſhip God in the Calfe; therefore they proclaime *a holy day unto the Lord*, not to the Calfe. But did all theſe excuſes mock God? No, no. The Lord by *David* ſaith, *they worſhipped the molten Image: they turned their glory into the ſimilitude of a Calfe that eateth hay. And they forgat God* (O mark this) *they forgat God their Saviour, which had done ſo great things in Ægypt*; and therefore the fierce wrath of God purſued them, as followeth. Let it teach our Romiſh Idolaters what will be their end, for even in this ſort they excuſe their worſhipping ſtocks and ſtones.

6 *When Aaron ſaw this, he made an Altar before it, &c.* Is not this ſtrange, that ſuch a man ſhould thus fall, and goe forward in evill? Let it ſtrongly ſettle in your thonghts what fleſh is, if God hold not up; and how one error begetteth another: an ill beginning draweth on a further proceeding; and therefore ever the counſaile good, *Obſta principiis*, ſtop the beginnings.

7 *They offered burnt offerings, and brought peace-offerings betimes, riſing in the morning to this golden Calfe*, that we might have a lively patterne of mans corruption.

Vt jugulent homines ſurgunt de nocte latrones.
Vt teipſum ſerves non expergiſceris?

For who would ever have beleeved thus much, if we had not ſeene it in this ſort. Thoſe Sacrifices were ſuch as God appointed, but now diverted from their uſe, and therefore nothing leſſe

Lapis Thracius.

Verſe 4.

Chap. 34 v. 4.
Bernard Epiſt. 38
Theodoret. Aug. Lib. 14. de Civit. Dei, cap. 11.
Ambr. Ep. 56.

Verſ. 4.

Pſa. 106. 19.

leſſe than pleaſing to God. Even ſo learne you, that although wee uſe the ſame words in our prayers, and doe the ſame things that the Scripture appointeth, as to give almes, and ſuch like; yet, if we do not them in manner and forme as they are appointed, they differ from right, as theſe Sacrifices did here; and wee provoke God to his fearefull wrath inſtead of reward, or any bleſſing. Be not blinded then with the matter, but carefully looke alſo at the manner, and uſe things appointed by God to the very end that God appointed them for.

Luxuriant animi rebus plerumque ſecundis.

The people ſate downe to eate and drinke, and roſe to play, namely to daunce, to leape and be merry, rejoycing in their new god. *Duo ſimul admiſſa capitalia crimina, opprobria carnis & mentis ſacrilegia.* Two capitall crimes uſed, the opprobry of the fleſh, and the ſacriledge of the minde.

Ambroſ. Epiſt. 36. ad Sabinum. Greg. 1. Moral.

So did the Gentiles at their Sacrifices and great meetings, ſo do the Romiſh company at this day, and ſo it will ever be, where mans will, and not Gods will is followed. *Gregory* ſaith, *Cum corpus in refectionis delectatione reſolvitur, Cor ad inane gaudium relaxatur.* When the body is given over to the belly, the heart is left to a vaine joy. *Chryſoſtome* ſaith, *Mens aſſueta deliciis, nec exculta diſciplinæ ſæculo, multas contrahit ſordes, &c.* A minde uſed to delights, and not within the bound of order, doth foule things. When men have made unto themſelves a golden Calfe, it is a wonder to ſee how they pleaſe themſelves with it, and how they joy in their abſurd invention. The Scripture ſpeaketh of workes in ſome places, and of faith in others; joyne therefore (ſay ſome) both together in the matter of juſtification, and then all is well. This is their Calfe, and who may ſpeake againſt it? Thus thinke of more, Never was the world ſo full of Calves, as now, &c.

Chryſoſt.

Verſe 7.

8 *Then the Lord ſaid unto Moſes, go, get thee down: for thy people which thou haſt brought out of the land of Ægypt, have corrupted their wayes, &c.* Thus knoweth the Lord ever what men doe, albeit they little thinke of him in their actions. Thus dangerous againe is the abſence of the Paſtor, which is too little thought of, either by the Paſtor many times, or the flocke. Note it alſo that he ſaith, *tuus populus*, thy people, giving a propriety by reaſon of his charge over them: it may worke good thoughts if it be meditated upon, both in people and in Paſtor.

9 Sometimes the Lord endureth mens miſdoings long, and ſometimes ſpeedily he toucheth them, and reſtraineth them, as here. The latter is the better if God vouchſafe it, and to be prayed for: more ſinne heaping up more wrath againſt the great and generall day of wrath. The Lord calleth them *Moſes* his people, ſaying, *Thy people* have done thus, *which thou haſt brought out of the land of Ægypt:* when as they were the Lords people, and by his mighty arme delivered, not by *Moſes* his ſtrength. Thus doth the Lord aſcribe to his Miniſters what his power worketh by them, that ſo they may be incouraged in their paines, and the people know to love them deerely, hearing God himſelfe to ſay, that *They be their people.*

Ingratitudinem notat q.d. tuus Pop. quem eduxiſti, quem docuiſti &c.

10 *They are ſoone turned out of the way which I commanded them, ſoone, ſoone:* Note the word, and note our manner, if the Lord keepe us not in his true obedience, and ſend us good guides, *Levitatem & inconſtantiam notat populi, qui cito, &c.* It noteth the levity and inconſtancy of the people, who ſuddenly, &c. To fall away from God is fearefull, but ſoone to be turned aſide is an amplification of the faulr, and maketh it greater. Pray that neither the one, nor the other happen unto us.

The Second part.

1 AGaine, *the Lord ſaid unto Moſes, I have ſeene this people, and behold, it is a ſtiffe-necked people. Now therefore let me alone, that my wrath may waxe hot againſt them, &c.* Still obſerve with your ſelfe how inwardly God knoweth all people: before hee told their action, now he telleth their hearts full of hidden contumacie and ſtubbornneſſe againſt him: and let it have this fruit in you, *to make cleane both the inſide and outſide of the platter*, that is, watch over your actions, for they are ſeene of God, and watch over your heart from whence your actions proceede, for even that alſo is well knowne to God. Deceive your ſelfe you eaſily may, but deceive him you never can. Bee wiſe and bee warned, *qualis vita, finis ita*, ſuch life, ſuch end uſually, &c.

That God willeth *Moſes to let him alone that his wrath may breake out*, it is a place to be laid up in your heart, and ever to be ready in your remembrance for your comfort. *Non abducit ſervum ab interceſſione pro pop. ſed potius accendit, ut ignem furoris ſui precum imbre extinguat.* Hee leades not his ſervant aſide from the interceſſion for his people, but rather he inflames him, that by the ſhower of his prayers, he may quench the fire of his wrath. *Conſidera hic, quid precibus tribuatur Sanctorum, quomodo illis Deus teneatur, vinciatur & ligetur. Quis te ligavit, Domine Deus? Ligatum habent Sancti Deum, ut non puniat, niſi permiſerint ipſi; ut non puniat, niſi*

Greg. l. 2. Moral. c. 12.

dimiſſus

dimissus ipse, Here consider what is attributed to the prayers of the Saints: how God is restrained, bound and obliged by them. Who hath bound thee O Lord God? The Saints have God so bound that he cannot punish without their permission and licence. *Bernard Sermo* 30. *super cantica.* For it sheweth the incomprehensible mercy and loving kindnesse of the Lord towards such as truely feare him and serve him, making them in his goodnesse, in his bottomlesse goodnesse (I say) so powerfull and so mighty with him, that they are to him (as it were) bands to tye him, and a wall against him, that he cannot execute his anger against offenders, unlesse they will suffer him, and (as it were) stand out of his way. O sweet God, *what is man that thou shouldest thus favour him, and have respect unto him?* Is there any thing in man to deserve this? No, no. It is thy meere mercy and love to such as thou pleasest to love, and the comfort of it unspeakeable. When Sodom was to be destroyed, what reade you? for so many, and so many I will not do it. In the Prophet *Ezechiel*, when sinne so abounded, and wrath was so due, what saith the Lord, but thus? *I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none. Therefore have I powred out mine indignation upon them, and consumed them with the fire of my wrath: their own wayes have I rendred upon their owne heads.* As if hee should have said, might I have found but one to stand in the gap against my wrath, even for that one, I would have shewed mercy and loving kindnesse. What a speech of God is that in the Prophet *Hosea?* I pray you reade it often, and often taste the sweetnesse of it: *How shall I give thee up, O Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me: my repentings are rowled together. I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim, for I am God, and not man, &c.* Could ever Father speak more compassionately over his child, when he were about to beat him? Surely no tongue can expresse the Lords goodnesse and pittie. Therefore settle with your selfe this comfort, that if for other mens sinnes a true *Moses* bee such a stop to God, that he shall not punish them, and if *ten righteous persons*, that is, men and women truely loving God, though full of humane weakness, shall save so many thousand soules as were in Sodom and Gomorrah; nay, if the Lord himself have such a melting heart towards his poore people, that when the rod is up, and he ready to smite, hee stayeth his hand of himselfe, and breaketh into these speeches; *How shall I doe it? My heart is turned up and downe in mee, &c.* What force have your owne sighs and grones for your owne sinnes before him? Your true teares flowing from a grieved heart, that you have offended him? Can hee strike you holding up your hands for mercy, and looking upon him with watrie eyes, humbled in the dust before him; and for Christ, Christ his deare *Sonne in whom he is perfectly pleased*, begging pardon? O no, no, be assured. And therefore ever make up this wall of defence by true prayer and repentance against him, and stand your selfe in the gap, thus crying to him in his Sonne, against your own sinnes, and be assured you shall prevaile. By *Moses* for these Israelites, and by Christ for you, God is stopped and will not destroy.

Gen. 18. 19.

Ezech. 22 30.

Hosea 11. 8.

3 Note againe with your selfe, how intollerable a sinne Idolatry is before God, when the Lord useth such vehement words as these, *that my wrath may waxe hot against them, and that I may consume them.* Thus sinne our Romish Catholikes every day, and because God striketh not presently, they thinke he will never strike. Their Idolatries are many, and you may consider of them by other learned Treatises published in this manner.

The Third part.

1 *THen Moses prayed and said, O Lord, &c.* Here, here then see *a faithfull Magistrate, a faithfull Minister, a true Shepheard* over his people committed to him of God. Who knoweth what judgements godly Governors turne away by their earnest intercession to God for their people? Wee see this place, wee read what *Hester* did, and the mercy of God is plaine for their sakes. It should worke in us all love, and obedience, and duty to them, and make us day and night pray for the continuance of them. Treasons and trecheries, raylings and revilings, slanders and defamations, wrongs and injuries any way, are not fit requitals of such good received by them and for them. This prayer of *Moses*, if you marke it, is most vehement, as comming from a moved heart, and using vehement and urging arguments unto God, *Verse* 1.

1 *A peculio & hereditate, quia tuus, inquit populus*, from the flocke and heritage, because, saith he, it is thy people.

2 *A memoria beneficiorum præteritorum, quæ irrita essent omnia, populo non amplius superstite.* From the memory of forepassed benefits, all which were to no purpose, if there were no people surviving.

3 *A gloria Dei, quæ ab Ægyptiis obscurabitur ad interitum tãta gentis.* From the glory of God, which shall be hidden from the Ægyptians, to the destruction of so great a Nation.

4 *A promissionibus quæ Patribus facta sunt, quarum fidem toti mundo constare oporteat.* From the promises that were made to the fathers, whose faith ought to be manifest to the whole world.

As

As first of his favour alwaies extended to them, *vers.* 11. Secondly, of his glory which would be obscured by the Ægyptians lewd speeches, if hee destroyed them, *vers.* 12. Thirdly, of his promises made unto their Fathers, *Abraham, Isaac*, and *Israel*, the truth whereof might not be violated, *verse* 13. with which the Lord moved in mercy, stayeth as you see. Such reasons serve even at this day, and may be used to the Lord in our prayers. Hee hath beene good to us infinite wayes, and we may intreat him by these passed favours to vouchsafe future, and to stay his wrath which we have deserved. Nothing more common with *David* in every Psalme, if you marke it. Againe, even by our punishment the enemy will be proud, and speake evill, they will call both himselfe and his truth into question, and eclipse his glory to the uttermost. His promises also we have most richly, and therefore in all these respects wee may crave pardon, and doing of it heartily with true repentance and purpose to amend, he is the same God still, and we shall finde favour.

2 Upon this earnest prayer the Lord (saith the Text, *vers.* 14.) *changed his mind from the evill which he threatned to do unto his people*: with which comfort *Moses* came away, and drawing neare the hoast, *he first heard the noyse of singing*, vers. 18. (for they were making merry about their new god:) *then comming neere he saw the Calfe and the dancing, verse.* 19. But then (although he were the meekest man in the world) yet *his wrath waxed hot, and he cast the Tables out of his hands, and brake them in peeces beneath the Mountaine. Which breaking of the first Tables allegorically* shewed, that the Law of God lighting upon our unregenerate nature, is broken (as it were) and by the meanes of our inability cannot justifie us. But the second written tables are put in the Arke, that is, when God by his Spirit worketh in us, we are regenerated, and the Law is obeyed of us, though not fully, yet in measure, and this imperfect obedience is made perfect by Christ. *Magno etiam mysterio figurata est iteratio Testamenti novi, quoniam vetus erat abolendum & constituendum novum.* Quest. 144. *By a great mystery the abrogating of the old Testament by the comming of the new was figured.* But understand *Augustine* rightly, *Factum est, (inquit Augustin.) magnum Sacramentum. Et addit, O ira prophetica, & animus non turbatus, sed illuminatus, &c. Vide eundem prolixius lib. 22. contra Faustum, Cap* 43. *Omnia inquit impietatis vestigia abolere volnit & de populo: obsorbuit omnem & perfidiam & superbiam, ne eum absorbeat impietas & arrogantia.* Aug. *in expos. Phal.* 73. It is made, saith *Augustine*, a great Sacrament: and hee addeth, O propheticke wrath, and a mind not troubled but enlightened: See more at large in the 22. Booke against *Faustus*. Hee would abolish all the steps and wayes of the people, &c. *Then he tooke the Calfe which they made, and burned in the fire, and ground it to powder, and strowed it upon the water, and made the Children of Israel drinke of it, verse.* 20. Partly to despight them, and partly that they should have no occasion to remember it: After he rebuked *Aaron, verse* 21. And if *Aaron* now elect High Priest, and a figure of Christ, be so sharply rebuked of *Moses*, surely, great men must be reproved, and it is a cursed doctrine, that, *though the Pope should carry thousands of soules to hell, yet no man may say, Sir, why doe you thus?* Secondly, in matters concerning the glory of God, wee must rebuke even our neere ones as others; no place for affection. After that, he called for such as would revenge this wrong done to the Lord, verse 26. *And the sonnes of Levi gathering to him, he bade every man put his sword by his side, goe to and fro, from gate to gate, through the host, and slay every man his brother, and every man his companion, and every man his neighbour, vers.* 27. *so that there fell of the people the same day about three thousand men, vers.* 28. yet this fact made them not irregular, nor unfit for the Ministery. *Ambrose* was a man that had sit in judgement of blood before, yet a good Bishop, &c. This was the zeale of his heart to the glory of God, and it must be a glasse for us to looke in whilst we live in this world. The Lord hath placed the Commandements in the Decalogue, and the petitions in the Lords prayer which concerne his honour, before those which concerne our selves, to teach us that we ought to preferre his glory before all worldly things, yea, even life it selfe, if they come in question together. Thus did *Shadrach, Meshach*, and *Abednego*, thus did *Daniel*, when he opened his window, and made his prayer to God, notwithstanding that cruell Law: thus did the mother and her seven sonnes in the Maccabees: thus did *Elias, Phinees, David*, and others. Thus did not old *Heli*, and therefore the Lord smote him. *Mine eyes gush out with teares* (saith the holy Prophet) *because men keepe not thy Law.* And *doe not I hate them that hate thee, and am grieved with them that rise against thee? Yea, I hate them right sore, even as though they were mine enemies. He that loveth Father or Mother more than me, is not worthy of me. And he that loveth* Mat. 10.37. *Son or Daughter more than me, is not worthy of me, &c.*

Verse 30. 3 *And when the morning came, Moses said unto the people: ye have committed a grievous crime,*
31. *but now I will goe up to the Lord, if I may pacifie him for your sinne. Moses therefore went againe*
unto the Lord, and said: Oh, this people have sinned a great sinne, and have made them gods of gold.
32. *Therefore now if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, raise me out of the Booke which thou hast written.* When *Moses* had fought in Gods part with the Sword, now he striveth for the people with his prayer; so both true to God in a holy zeale, and carefull of his people in the bowels of love, was this holy man, this faithfull Governour and Leader

Qui expositionē velit illustriorem ἐπιτύξεως hujus sacræ, legat Hieron. *in* Isai. cap. 5. Chrysost. *super quartam* Ho. 12. Ambr. lib. 2. offic. *cap.* 7. *Cum ipsi dicant Patres veteris Testamenti limbo fuisse, et ignorasse quæ hic aguntur, quomodo hunc locum ad eorum invocationem detorquent?* Psal. 4. 1.

Vers. 13. Remember *Abraham* &c. that is, the promise made to *Abraham*, &c. not *Abrahams* prayers made in Heaven for them, &c. *Vt discat Pop. contemnere quod in secessum projici videret.* Hieron. ad Fabiolam. *Ambros. de Mose ad Romulum.*

Leader of this multitude. Another example for all Magiſtrates and Miniſters ever to follow. But here is more than I ſaid in the former Note. For here is a preferring of Gods glory before even life and comfort eternall, which is far more than this temporall life, and all the joyes of it. So ſhall you ſee in S. *Paul* to the Romanes, and what a meaſure of Gods holy Spirit it was, conſider you. Farre are we from this, that preferre every ſmall profit and pleaſure before this glory of God, and yet ſay, *We hope to be ſaved as well as they.* A true feeling of our owne iniquity herein may much amend us hereafter, and God for his Sonnes ſake give it us. Againe, you may note here how *Moſes* doubleth over and over in this Chapter the foulneſſe of their fault, calling it *a great ſinne, a grievous ſinne, &c.* ſo learning you not to extenuate faults before God, if you ſue for mercy, but to ſet them out in their true colours, that mercy may the more appeare. Rom.9 3.

4. Touching this Booke of life, you muſt know it to be a figurative ſpeech, borrowed from the manners of men, who uſe bookes and writings for their memory, and not conceive that God hath, or needeth any ſuch things. It is therefore (in ſenſe) as if *Moſes* had ſaid, O Lord pardon them, or deprive me of that ſalvation which is as ſure before me, as if it were regiſtred and written in a Booke. Such borrowed ſpeeches you have more in Scriptures, as you may remember. In the Pſalme you reade of a Book wherein *David* ſaith *were all his members written, which day by day were faſhioned, when as yet there were none of them.* In the Revelation you reade of bookes againe, when he ſaith, *I ſaw the dead both great and ſmall ſtand before God, and the Bookes were opened, &c.* And for the Book of life, you reade perſons written in it of two ſorts, one as it ſeemed, the other true indeed. Of the firſt ſpeaketh the Pſalm: *Let them be wiped out of the book of the living, and not be written among the righteous*, meaning wherein they ſeemed to be written, or might perſwade themſelves they were written, but indeed were not. For then they could not be wiped out. Of the latter you reade here, and in other places. Where though *Moſes* ſpeake of raſing out, yet indeed there is no ſuch matter, being nothing but the eternall election of God, which never can be altered. This is more plaine in the words following, when God anſwered *Moſes*, that *Whoſoever ſinned againſt him, he would put them out of the Book*: meaning, he would make it appeare that he never was written in it. *Si homo dicit, quod ſcripſi ſcripſi, multo magis Deus, &c.* If man ſay, What I have written I have written, much more God, &c. For the houſe built upon the Rocke can never fall. *They ſhould deceive the very Elect if it were poſſible*; as if he ſhould ſay, but it is impoſſible. *He that commeth to me, I never caſt away. No man taketh my ſheep out of my hand.* And many ſuch other places. Pſal.139.16. Apoc.20.12. Dan.12.1. Apoc.20.12. *Auguſt.* Mat.7.25. Mat.24.24. Iohn 6 37. Iohn 10.28.

Laſtly, conſider and note here, how he biddeth *Moſes* goe on with his charge, but for the people, *he will viſit them*, ver.34. *And ſo the Lord plagued the people, becauſe they cauſed Aaron to make the Calf which he made*, ver.35. No certain time noted, but often were they puniſhed. *Aaron* was very ſory, and, *Quem pœnitet peccâſſe, pene non peccavit; quem pœnitet peccâſſe, pœna eſt*: He that repenteth him of his ſinne, hath ſcarce ſinned. It plainly telleth Magiſtrates and Miniſters that they may not deſiſt from their duties for the peoples frowardneſſe, but endeavoring to the uttermoſt of their power to reforme them, they muſt goe on, though they periſh; and even in them ſo periſhing, they ſhall be a ſweet ſavour to the Lord. That *Aaron* thus eſcaped among them, if you thinke of it, anſwer your ſelfe with this of S. *Auguſtine*: *Dominus novit cui parcat uſq; ad commutationem in melius, & cui parcat ad tempus, quamvis eum præſcierit in melius non mutari: & cui non parcat ut mutetur in melius, & cui non parcat ita ut vitæ mutationem ejus non expectet*: The Lord knoweth whom to ſpare for their amendment, and whom for a time to ſpare, though he know they will never amend. O, how unſearchable are his judgements, and his wayes paſt finding out! Grievous, and thrice grievous is the ſinne of Idolatry, that not for *Moſes* his ſo earneſt prayer may be freed wholly from all further puniſhment, though in part the Lord yeeldeth, as ver.14. you ſaw. God make it ſinke where it is ſo much uſed by deceived Romiſh Recuſants. *Plautus & Seneca.*

CHAP. XXXIII.

GReat was the ſinne which this people had committed, mentioned in the former Chapter; and therefore the Lord (whoſe mercy hath neither bottome nor meaſure) *not willing the death of any ſinner*, much leſſe of ſo many thouſands, but rather that (by repentance) pardon may be procured; in this Chapter graciouſly uſeth the meanes that their hearts may ſmite them with true feeling of their fault, and ſo *they turne and be ſpared.* Their ſinne (I ſay) was great, and great ſinnes are not ſo eaſily repented of as they ought to be.

Againe, in ſinnes of this kinde, namely when they are coloured and covered over with a good intention, by them to ſerve God, moſt hardly are men and women drawne to acknowledge an errour and miſtaking. Matters of the ſecond Table committed againſt our neighbour

we much better diſcerne, than matters of the firſt Table concerning the worſhip of God. For here we thinke wholly our meaning ſhould be accepted, which was, to worſhip God, bee the thing we doe, either never ſo void of warrant in the Word, or never ſo contrary to the Word. The meanes that God uſeth here, is by letting them know, that *he will be no more with them* as he had been, nor travell with them as he hath done. Moſes *ſhall goe on with them to the land which God had promiſed to give them; and to ſend his Angell to drive out the Canaanites; But himſelfe would not goe, for they were a ſtif-necked people, leſt he ſhould conſume them in the way.* The Lord noteth a maner of repentance, namely, to put away their coſtly raiment from them, not that this is a neceſſary part of repentance alwayes, but that at this time, by this outward ſigne, the Lord would have them teſtifie that which is needfull indeed, the true remorſe and ſorrow of their hearts. And upon the hearing of this fearefull newes, that indeed the Lord would thus deale with them, they caſt from them accordingly their beſt attire, and ſorrowed for their fault.

Ver. 1,2,3,4.

2. For further working of this ſaving ſorrow in them, the Tabernacle wherein the Lord will conferre with his ſervant *Moſes*, untill the other (now ſo much ſpoken of) was ready, is, by the appointment of God to *Moſes*, *pitched without the Hoaſt farre from the Hoaſt*, that by this ſigne alſo it might be ſhewed, how God was eſtranged from them for their ſinne, who earſt ſo comfortably, and ſo powerfully had ſhewed himſelfe for them, and amongſt them. All which things religiouſly conſidered, manifeſt unto our ſoules what a ſweet God, the Lord whom we ſerve, is, who thus ſeeketh his loſt people; even a father full of pitty and compaſſion, that they may returne to him againe, and have that which ſo ill they have deſerved, his favour and love for ever. Will this God (can you thinke in your conſcience) ever caſt away the poore ſinner that commeth in ſorrow, when hee worketh thus to draw men to ſorrow? Feele and bee comforted with it.

Verſe 7.

3. *And when Moſes went out unto the Tabernacle, all the people roſe up, &c.* Now reverencing him, whom before they ſpake very lightly of, ſaying: *This Moſes we know not what is become of him.* What cauſed this, but that ſtill he was in favour with God, and they out. So, ſo ſhall a ſound and upright heart to God ever in the end procure honour, howſoever for a time contempt may be ſhewed: for God will honour them that honour him; it is his word, and it ſhall never faile. *Aquila per ſenectutem tam curvum acquirit roſtrum, ut veſci non poſſit, niſi ad lapidem percutiendo, adunci tatem frangat: ſic peccatori moriendum fame, niſi ad petram Chriſtum per pœnitentiam ſe fortiter ac diu percutiat, uſq; ad propoſiti mutationem & dumitiei abjectionem.* The Eagle by old age becomes ſo crooked billed, that ſhe cannot feede, unleſſe by ſtriking her bill againſt a ſtone ſhee breakes the hardneſſe; ſo a ſinner unleſſe he ſtrongly and continually ſtrike againſt the rocke Chriſt Jeſus by penitence, yea, even to the purpoſe of changing and caſting away hardneſſe of heart, doth famiſh. That union that was betwixt God and his ſervant *Iohn Baptiſt*, (when hee was true to God, and God truely favoured him againe), gave him more honour and eſtimation in the heart of *Herod* (though an evill man) than they had, whoſe worldly ſhew was farre greater. *For Herod feared Iohn* (ſaith the Goſpell) *knowing that he was a juſt man, and a holy, and reverenced him, and when he heard him, he did many things, and heard him gladly.* Would God then men might be moved to ſeeke honour this way. Surely the Lord is the ſame ſtill, and will make them riſe up to you, that have formerly little (and too little) regarded you, as well as here he did to *Moſes*, if you with *Moſes* keepe faſt your foot with him, when others wickedly fall away, as theſe unhappy Iſraelites had now done.

Verſe 8.

Mat. 6. 20.

4. In the 14. ver. and ſo to the 18. ſee and mark the faithfull heart of a true Governor, how he prayeth, and never giveth over till the Lord hath yeelded to go with this people, as in former time, whereas he had ſaid he would not doe it. O force of faithfull prayer! It ſubdueth all things in time; yea, it pleaſeth the Almighty Maker of all worlds maſſes to be ſubdued with it. In the end it prevaileth, though it belong, but ſtill this is mercy, and not merit, no not in *Moſes* himſelfe. For *I will doe this alſo that thou haſt ſaid* (ſaith God:) *becauſe thou haſt found grace in my ſight, and I know thee by name.* Grace it is therefore, and no merit, and a bleſſed grace it is, to ſee and hold it firme, againſt all proud and ignorant Merit-mongers.

Verſ. 17.

Verſe 18.

5. *Againe, Moſes ſaid, I beſeech thee ſhew me thy glory, &c.* Hitherto *Moſes* kept himſelfe in his deſires, within the bounds of modeſty, but now he exceedeth, ſeeking what was neither lawfull, nor profitable; for ſo by the deniall and repulſe which God gave him, it appeareth. Yet was it not any fooliſh curioſity that moved *Moſes*, but a very earneſt deſire to be further ſtrengthned in this charge. Wherefore, if to ſuch a minde, that might be hurtfull which he ſo much deſired, and thought ſo profitable; let it ſchoole us, and teach us what we doe, when in vain curioſity of our corrupt nature, we ſearch and pry into ſuch things as God hath kept hidden and cloſe from us. It is a true ſaying, *Mitte quod eſſe nequit, quære quod eſſe poteſt.* Let that alone which cannot be found out, and ſeek that which may be found out. The ſecrets of God are to himſelfe, and revealed things for us. *He that curiouſly ſearcheth his glory, ſhall juſtly be oppreſſed of his Majeſty.* To profit and go forward in knowledge is good, but the right way muſt alſo be held, which is, *To follow God going before*, that is, to have an eare to heare where God hath a mouth to ſpeak, and not elſe.

6. But

6. But concerning this ſight thus deſired of *Moſes* to ſpeake a little more, to an ignorant man, the Scripture in that point may ſeeme contrary to it ſelf. For here it is ſaid, *There is no man ſhall ſee God and live*, And S. *Paul*, *That he dwelleth in light not to be attained to, whom no man hath ſeen, neither can ſee.* Againe, *To the King immortall, inviſible.* And *Iohn*, *No man hath ſeene God at any time.* On the other ſide it is often in Scripture teſtified, that God was not ſeene of the old Fathers and Patriarches, and in the Goſpell, *Bleſſed are the pure in heart, for they ſhall ſee God.* Saint *Iohn* ſaith, *We ſhall ſee him as he is.* Saint *Paul*, *Now I know in part, but then ſhall I know even as I am knowne. To the Epheſians, That ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and height, and depth of Chriſt, &c.* But to a diligent obſerver of the Scriptures theſe places are not contrary. Therefore conſider with your ſelfe, that ſeeing is of two ſorts, with the outward eye, and with the inward minde. Mat. 5. 8. 1 Cor. 13. 12. Eph. 3. 17, 18.

Concerning the outward ſight (whereby indeed curious and ignorant men would be glad to ſee God, hardly thinking (oftentimes) that there is any God, when none in this ſort can bee ſeene) the truth is, *God cannot be ſeen.* For if he could, then muſt he be a body; and if a body, then to be divided into parts, and included in a place, and ſo not infinite, & therfore not God. Wherefore groſſe are thoſe old Heretikes that gave to God an humane forme: becauſe the Scriptures (ſpeaking after our capacity) give unto him the parts of man, as feet, hands, face, &c. And concerning thoſe viſions and apparitions which the Fathers had, as *Abraham*, *of three going to deſtroy Sodome, &c.* We anſwer with S. *Auguſtine*, that God appeared unto them. Yet not in his nature, but in ſuch forme as it pleaſed him. Many ſaw, *ſed quod voluntas elegit, non quod natura formavit*, but what ſaw they? ſurely what his will choſe, not what nature formed. Men ſaw him when he would, in ſuch forme as he would, not in his nature, wherein he lay hid even then when he was ſeen. The Divinity when it taketh theſe ſhapes, is not converted into theſe ſhapes, but appeareth under them. God his nature is ſimple, one, and immutable; thoſe formes in Scripture were divers and ſundry; therefore by the very diverſity of them wee know none of them were the true nature of God. Only in our fleſh we may ſay God was ſeene, after Chriſt had taken it into the unity of his perſon, but that is not the matter now ſpoken of. So touching the firſt kinde of ſeeing, with bodily eyes, we conclude, that *No man hath, or can ſee God at any time, and live*, as here God himſelfe ſaith in this Text. The ſecond kinde of ſeeing is by minde, wherein we muſt diſtinguiſh our eſtate here from that it ſhall be in the next world. For neither by minde (whileſt we live here) are we able to ſee God as he is. The reaſon; Becauſe all our knowledge is by ſome formes and faſhions which we conceive in our minde, and for the moſt part floweth from the outward ſenſes; but God (as hath been ſaid) cannot be perceived by our ſenſes: Therefore, neither by our minde can we comprehend him as he is. And for theſe words in that Chapter, That *the Lord ſpake to Moſes face to face, as a man ſpeaketh unto his friend*, they note out a more familiar and gracious manner of ſpeech, than before was vouchſafed to any, but not any bodily ſight of God in ſubſtance and eſſence as he is. But in the life to come we ſhall in farre more excellent manner ſee God, yet not ſimply, neither as he is, becauſe he is infinite, wee ſtill finite, although changed from our corruption. *Anthropomorphite* Monks. *Audiandi. See Epiph.* 1 Iohn 1. 1. *Verſe* 10. *Verſ.* 11.

So, no way can God be ſeene as he is of any creature, either with his bodily ſenſe, or with his minde in this life, or that to come. Yet ſuch a meaſure ſhall be afforded to us, as no heart can comprehend now the comfort of it. Let it ſuffice, and be carefull rather to attaine to it, than curiouſly and unprofitably to ſift and ſearch the manner of it.

7. *The covering of Moſes face with Gods hand till he was paſt him*, is but a borrowed ſpeech from the faſhion of men, who uſe to hold their hands over their eyes when they looke upon the Sunne: for the brightneſſe and glory thereof, is more than their eyes can endure. It is fit therefore to note and teach us the incomprehenſible glory and Majeſty of God, above all power in man to looke upon, but it may not leade us to any erroneous conceit, that God hath hands or humane forme, or did thus in any materiall manner. So his back-parts note ſuch a meaſure of glory as *Moſes* (a mortall man) was able to endure. Otherwiſe God hath no backe nor back-parts, but is a Spirit incomprehenſible, and above all mens ſtrength to know fully as he is, in Majeſty, glory, ſubſtance, and nature. Wee may be ſaid to ſee the back-parts of God, becauſe there is much more which we know not, than which we know, and we muſt ſtill goe forward while we live, in the knowledge of him. *Omnia Chriſto rectiſſime accommodat, qui petra eſt unica, in qua conſiſtendum fidelibus, quia poſteriori viſus & agnitus eſt à Indæis, hoc eſt, poſt mortem & reſurrectionem ſuam omnis gloria poſterioribus temporibus (interprete Tertul.) nobis revelata eſt.* He very fitly accómodates all things to Chriſt, who is the only rock for the faithfull to reſt on: becauſe he is acknowledged of the Jewes by the ſight of his back-parts; that is, after his death and reſurrection all glory (as *Tertul.* interprets) ſhall be revealed to the latter times. *Gloria mea quam videre deſideras poſterioribus temporibus revelabitur.* My glory that thou deſireſt to ſee, ſhall be revealed to the latter times. *Deus videri non poteſt, quia viſu clarior; comprehendi non poteſt, quia tactu purior; non æſtimari, quia ſenſu major eſt. Ideo tam digne æſtimemus, cum inæſtimabilem dicimus. In noſtra dedicandus eſt mente, in noſtro conſecrandus eſt pectore, &c.* God *Vide Hier. In Mat. cap. 8. in Eccleſ. cap. 4. Hilar. lib. 4. de Trin. Aug. quæſt. 154. in Exod. &c.*

cannot be ſeene, ſaith Saint *Cyprian*, becauſe he is brighter than our ſight; God cannot be comprehended, becauſe he is more pure than can be touched, he cannot be eſteemed as he deſerveth, becauſe he is greater than our ſenſe. Therefore we rightly eſtimate him, when we ſay he is ineſtimable. In our minde to be dedicated, and in our breaſt to be conſecrated, &c. *Dionyſius.* *Solemne eſt Deum dicere inviſibilem, cum ſit lux clariſſima; ineffabilem, cum multis inſigniatur nominibus. Attribuunt ergo ei privationes, ut habituum excellentiam demonſtrent.* It is uſuall to call God inviſible, when indeed he is a moſt cleere light; to call him ineffable, when indeed hee hath many names. The reaſon is, that theſe negatives or privations might ſhew the excellency of the affirmative or habit.

Chap. XXXIV.

THere is little in theſe Chapters following, which hath not been touched already in the former: and therefore I may in few words end them, and referre you to that which hath been ſaid. Firſt then, you reade here that the former Tables being broken, the Lord reneweth them againe. *Verſe* 1. And obſerve thoſe things for your good. *Moſes is commanded to hew the ſtones, but the Lord would write in them*; ſo may Gods Miniſters by preaching and crying upon men, as it were hew their ſtony hearts, that is, prepare them for writing, but onely the Lord muſt write in them by *the finger of his bleſſed Spirit*, and no man can make any thing enter without him. *Paul may plant, &c. But He, He giveth all increaſe. Cathedram in cœlo habet, qui corda movet, His chaire is in heaven that moveth the heart.* And did God write before the ſtones were hewed? No: No more aſſure your ſelfe will be ever in your heart ſet any good, if you contemne and deſpiſe the outward hewing and preparing of you by the Word in the miniſtery of his ſervants. Take heed therefore what you doe, you deſpiſe not men, but God and your owne good. Others by theſe former Tables broken, and latter Tables remaining, have thought to be figured the abrogation of the old Law, and the eſtabliſhment of the new, the Law of the Goſpell: the cutting off of the Jewes, and the grafting in of the Gentiles: Our old corruption which muſt be broken, and our new regeneration which muſt come in place, &c.

Verſe 2. 2. *And be ready in the morning, that thou maiſt come up early to the mount Sinai, &c.* The godly muſt be ready to aſcend at all hours when the Lord ſhall appoint, and they neither muſt, nor will ſtay to bid their friends farewell, or to regard any earthly impediment whatſoever. O Lord, make us thus ready ever: For here we have no abiding City. Early, early muſt we aſcend, and ſo did the Apoſtle, when he deſired to be looſed, and to bee with Chriſt: Forward, not backward was that happy man, and ſo muſt we be.

Verſe 3. 3. *Let no man come up with thee, &c.* Feare and reverence is ever fit for holy things, and preſuming boldneſſe ſavoureth never of that holy Spirit, whoſe effects feare and reverence are.

Verſe 4. *Moſes* did with ſpeed (as God commanded) *hew two Tables of ſtone, and went up early.* Two biddings he needeth not, and a thouſand thouſand will not ſerve us, &c.

Verſe 5. 4. *And the Lord deſcended in the Clond, &c. Moſes aſcendeth, and God deſcendeth*; So it is in our manner of knowing him: we muſt aſcend in heart, and minde, and will; he doth deſcend, moſt graciouſly ſubmitting himſelfe to our weake and feeble capacities, &c.

Verſe 8. 5. Conferre the 6. and 7. ver. with that which was in the former Chapter, ver. 18. and ſo forth, and the one will notably explaine the other.

6. *Then Moſes made haſt, and bowed himſelfe to the earth, and worſhipped.* The greater meaſure of manifeſtation of God and his truth is vouchſafed unto us, the more ought we to humble our ſelves and be thankfull, worſhipping and adoring that God which ſo mercifully dealeth with us. Againe, when God vouchſafeth ſignes of his preſence, let us haſt unto him, and not ſuffer him to paſſe away whilſt we are hindered with this and that. He giveth ſignes of his preſence in the word preached, hee giveth ſignes of his preſence in my heart by good motions. O let him not paſſe away, but make haſt, as *Moſes* here did, bow downe and worſhip, &c.

Verſe 9. 7. *Moſes* ſaid, *O Lord, I pray thee, if I have found favour in thy ſight, that the Lord would now goe with us, for it is a ſtiffe-necked people, &c.* The promiſes of God kindle prayer, and ſee it in *Moſes* here, wherefore uſe (when you are dull to pray) to meditate a time upon the promiſes of God, generall, particular, ſo many, ſo ſweet, ſo full of power to inflame an heart halfe dead, and when you feele the fire kindle, then pray, it will flame out at laſt. His prayer is for aſſiſtance in his charge, and well noteth the heavy burthen of Government which ſo many deſire that little thinke of the weight. *Demoſthenes* ſaid, if there were two wayes before him, the one leading to government, and the other to death, he would take that which leadeth to death, before the other. *Æſchines* deſired to bee delivered from government, as from a mad Dogge. *Trajan* ſaid, who knew the cares of an Emperours Crowne, would not take it up in the way if he found it there. Such, and many ſuch ſpeeches reade we, and all to note the great charge, and

to

to ſnub the vaine ambition of man. Yet government is of God, and God in Governours is honoured greatly, ever was, and ever will be.

8. *Keep diligently that which I command thee this day, and behold, I will caſt out before thee the Amorites, &c.* Who ſubdueth enemies and caſteth them out? God, and God onely; man is but by his meanes, and prevaileth and faileth as the Lord will. Why doth God ſubdue? That we may keep diligently what he commandeth, doe this and proſper, as ſhall bee good ever; doe it not, and vaine ſhall all ſtrength be, when the Lords patience is expired, and juſtice taken in hand. Publikely and privately this is true, thinke of it. *Verſe* 11.

9. *Take heed thou make no compact with the Inhabitants of the Land, whither thou goeſt, leſt they be the cauſe of thy ruine among you.* It ſeemeth cruell, if the Inhabitants would yeeld and ſubmit themſelves, not to receive them. But learne here and ever, that God is the true line of mercy, and where he condemneth beware pitty: For that is to condemne him, and to exalt thy ſelfe above him in mercy. *Becauſe*, ſaith the Prophet to *Benhadad*, *thou haſt let him goe, whom I appointed to die, thy life ſhall goe for his life, and thy people for his people. Leſt* (ſaith the Text) *they be the cauſe of thy ruine.* Falſe Religion (you ſee) in the end worketh deſtruction, and how then is it policy? how better for a Common-wealth, as Romiſh Catholicks vainely have written? *Verſe* 12. 1 King. 20 42.

Thirdly, *Thou ſhalt overthrow their Altars*, &c. Then no toleration to be had of two Religions in one Government. *If the Lord be God he muſt be worſhipped, but if Baal be he, he muſt be worſhipped* ſolely and only, not God and *Baal* both. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. God is a jealous God, and will not give his glory to another. David* a Prince truly religious, ſaith, *Their offerings of blood will I not offer, neither make mention of their names within my lips.* Princes deſtroying Idolatry and purging the Church, are renowned in Scripture with a bleſſed memory. *Solomon* for his mingling was plagued. *Valentinian* ſought of *Ambroſe* a Church in Millan for the Arrians, and *Ambroſe* denied it, &c. But by whom are the Altars to be broken downe? By the Magiſtrate only, or by private men alſo, and by every one that is zealous? Surely publike things by publike perſons in authority, *Conſtantine*, *Theodoſius*, and ſuch like. But for private things, private men may doe them, as *Iacob* purged his owne houſe of his wives Idols. And the Councell condemneth Maſters that will ſuffer in their houſes Images, and not take them away. Private men to meddle with publick things, is very dangerous. *Paul* came to Athens and found an Altar, yet he threw it not downe. The Councell decreed, that he which (being not a Magiſtrate) ſhould break down an Image, and be ſlaine in the fact, ſhould not be numbred among Martyrs. *Theodoret* maketh mention of *Anda*, a Biſhop, who overthrew *Pyreum Perſarum*, and ſaith thus, that a private man overthrew this, I praiſe it not, &c. Extraordinary inſtincts God hath given, but let men take heed they be not deceived. *Gideon* had Gods inſtinct, every motion to ſuch matters muſt not be ſuch a warrant. *Ambroſe* defendeth the Biſhop that burned the Jewiſh Synagogue, and reckoneth one among Martyrs, which in the time of *Iulian* threw downe an Altar, and was condemned. Our own times have yeelded ſome examples. But you ſee, all are not of one minde. Therefore beware of falſe ſpirits that will raſhly write of reformation, without tarrying for the Magiſtrate. So every man may bee a Magiſtrate, and the ſweet ſociety of man with man turned to blood and ſlaughter. Some yet are too milde, and they tell us Idolatry muſt firſt of all be taken out of the heart by true teaching, &c. They ſay well, that true teaching goeth before; but what then? Therefore is the Magiſtrates worke excluded? No. For, are not the ſinnes againſt the ſecond Table alſo to be taken out of the heart by teaching? And yet I hope the Magiſtrate may concurre with teaching, and puniſh Theeves, and Murderers, and Adulterers, &c. Much more in the firſt Table touching Gods honour and ſervice. *Verſe* 13. 1 King. 18. 21. Mat. 4. 10. Pſal. 16. 4. *Euſeb. lib. 3. Concil. Atrelatenſ. Canon.* *Concil. Eliber.* *Ambr. Epiſt. 24.*

10. Mariages with theſe Idolaters is forbidden, and I wiſh it marked: I have elſewhere touched it, and the curſe of God is often ſo great upon ſuch matches, as I wonder at the preſumptuous provoking of Gods wrath that I ſee in many. A Recuſants living is reſpected, and body and ſoule deſtroyed for ever. The father wilfully throweth his deare childe away, and never thinketh of the judgement he ſhall have with God at his fearefull day for the ſame. I know where I am, and I ſtay. God in mercy worke feeling and true repentance. *Tertullian* perſwadeth Chriſtian Widowes to take heed of theſe mariages. *Solomon* was overthrowne by them, &c.

11. *When Moſes came downe from the mountaine, Aaron and all the Children of Iſrael looked upon him, and behold the skinne of his face ſhone bright, and they were afraid to come neere him. Hoc ſigno intolerabilis divini judicii ſplendor adumbrari debuit, & legis Divinæ operatio, quæ conſpicientibus peccata ſua terrorem incutit. At per velamen, cum naturæ noſtræ caligo, tum Iudæorum excæcatio, de qua anagogice.* 2 *Cor.* 3. 13. *&c. Myſticam expoſit:* By this ſign the unſufferableneſſe of the Divine ſplendor ought to be ſhadowed, and the Divine operation of the Law, that ſtrikes a terror into them that look into their ſins. But by a ſhadow, &c. Divers and ſundry cauſes might cauſe the Lord thus to change *Moſes* face. Firſt, to aſſure him by this outward token, that his prayers were accepted, and Gods favour againe reſtored to the people. Secondly, that thus the *Verſ.* 29. & 30. *Orig hom.* 12. *in Exod. Ambroſ. in Pſal.* 118. *Greg lib.* 28. *Moral. c.* 23. *&c.* 2 Cor. 3.

Law written in the two Tables now the ſecond time, and *Moſes* alſo the Miniſter of the Law, might receive authority and dutifull regard with the people. Thirdly, that it might note *Moſes* to ſhine with heavenly knowledge and wiſdome, inſtructed by the Lord for the good of the people. Fourthly, to note that Miniſters faces, that is, their outward actions and words (which appeare to men) ſhould gliſter and ſhine: *So let your light ſhine, that men may ſee your good works*, &c. Fiftly, to ſhadow that the Law which *Moſes* now repreſented, is onely bright and ſhining in the face; that is, outwardly, for the righteouſneſſe of them that obſerve the Law for outward actions, is only a ſeeming Juſtice, ſhining before men, who looke no further then to the outward appearance; but before God (who ſeeth the heart and reines) it is none: Whereas the righteouſneſſe of Chriſt is all glorious within and without. Sixtly, to teach that the Law lightneth the conſcience, which is as the face of the inward man, making it ſee and know ſinne; but the minde it lightneth not with any faith to ſave from ſinnes, Chriſt only doing that by his holy Spirit, &c. Therefore the people feare, and dare not approach, the Law ever ſtriking a terrour into the hearts of them that behold their ſinnes in it, and by it. *Moſes* himſelf (ſaith your Chapter) knew not of this glory of his face. And modeſt men are not caried away with knowledge of their own gifts, but are as it were ignorant of them. *Socrates*, when all men judged him moſt learned, yet of himſelfe held this both thought and ſpeech, *That he knew nothing*. And in matter of our almes, the Lord biddeth, That *the right hand know not what the left hand doth*.

12. *Moſes put a covering over his face, &c.* For the ſignification whereof you may reade S. *Paul*, 2 *Cor.* 3. 7. It was a figure of the Cover that is over our underſtanding, till the Lord take it away, whereby we are not able to diſcerne the things of God. Pray we therefore ever, that as our Saviour hath come out of the boſome of his Father to reveale all truth, and hath in his holy word perfectly taught the ſame; ſo he would be pleaſed to open our eies, to boare our eares, and to ſoften our hearts, that we may receive to our endleſſe comfort what hee hath revealed. Thus much of this Chapter.

Ver. 33.

Chap. XXXV.

These laſt ſix Chapters following do but repeat how theſe things were done, which God in the former Chapters commanded to be done; and therefore need not further to bee ſtood upon, the chiefe things in them having beene before ſpoken of: As, in the five and twentieth Chapter you have this Chapter, and ſo on, if you conferre them together. Only I will remember two or three things out of the Fathers, not noted before (as I take it) in the five and twentieth Chapter. The firſt is an earneſt and an affectionate ſpeech of *Origen. hom.* 13. *in Exod. Domine Ieſu, præſta mihi, ut aliquid monimenti habere queam in tabernaculo tuo. Ego optarem (ſi fieri poteſt) eſſe aliquid meum in illo auro, ex quo Propitiatorium fabricatur, vel ex quo Arca contegitur, vel ex quo candelabrum fit luminis & lucernæ: aut ſi aurum non habeo & argentum, ſaltem aliquid inveniar offerre, quod proficiat in columnas & baſes earum: aut certe vel aris aliquid habere queam in Tabernaculo, unde circuli fiant, & cætera quæ ſermo divinus deſcribit. Vtinam mihi eſſet poſſibile unũ eſſe ex Principibus, & offerre gemmas ad ornamentum pontificis humeralis atq; λογείου. Sed quia hæc ſupra me ſunt, certe vel pilos caprarum habere merear in Tabernaculo Dei, tantum ne in omnibus jejunus & infœcundus inveniar.* Lord Jeſu, grant that I may have ſome monument in thy Tabernacle. I would wiſh, if it could be, that ſome part of that gold might come from me, whereof the Propitiatory is made, or with which the Ark is covered, or whereof the Candleſtick is made, or if I have no gold or ſilver, at the leaſt I may bee found to offer ſomething that may help forward the pillars and ſockets of them: or that I may have ſome braſſe in the Tabernacle, whereof the rings may be made, and other things preſcribed by the Word. O that it were poſſible for me to be one of the Princes, and to offer precious ſtones to the adorning of the Prieſts garment! But becauſe all theſe are above my power, at leaſt let me finde favour to offer Goates haire in the Tabernacle of God, that I be not found empty and unfruitfull in all. Let this devout Speech much move thee, good Reader. The ſecond thing is concerning the skilfull work-men, *Bezaleel* and *Aholiab*: For the firſt being well deſcended of the honourable Tribe of *Iuda*; and the ſecond not ſo well, but from a more unnoble Tribe, the Tribe of *Dan*, it affordeth us this good obſervation; that God beſtoweth not his gifts ever according to birth, but maketh them in vertue equall, whom earthly reſpect and humane deſcent have made very unequall. Neither doth he yeeld them praiſe for birth, but for gifts and graces of his Spirit in themſelves, and for a ſingular ability to teach others, which every man cannot doe, either by ſome impatiency in his nature, or for ſloth, or for one thing or other. Very well therefore ſaid S. *Hierome, Summa apud Deum nobilitas clarum eſſe virtutibus: neſcit religio noſtras perſonas, nec conditiones hominum, ſed animas inſpicit. In Epiſt. ad Celantium.* It is the chiefeſt nobility with God, to be endued with vertue: Religion knoweth not our perſons, neither doth it looke upon the conditions of men, but upon their mindes. Thirdly, in the example of theſe worthy work-men, is notably commended

mended unto us the vertue of agreement and consent in the Lords worke, that they joyne and are not severed: A thing of great consequence, if I would follow it by discourse. But God make us all follow it in our places: their faithfulnesse in not converting any thing to their owne use, and many other good things might be noted in them; but I stay.

CHAP. XXXVI.

TUrne back to the one and thirtieth Chapter, for the explanation of this Chapter, concerning these work-men thus raised up of God, and enabled with skill for this great work. In this place note the singular liberality of the people to this house of God, when *they brought so much that they were stayed and stopped from bringing any more.* O, where are these hearts now a dayes? *Verse 6.* Note also the rare faithfulnesse of the work-men, who gave notice of this bountie, and said, verse 5. *It was more than needed*, being much of it gold and precious stones, and costly things. What might they in such plenty have put aside for their private profit, if they had beene men of such a stampe? Thirdly, see the Magistrate in this matter, how he also will not have the people further charged than is cause, when once he knoweth of it. All these are examples to us, to learne in our severall places to doe the like, that with God and man wee may reape like commendation.

CHAP. XXXVII. XXXVIII. XXXIX.

REeade over againe the five and twentieth, fixe and twentieth, and seven and twentieth Chapters, where these things now repeated are explained.

CHAP. XL.

OBserve how often in this Chapter is repeated (*as the Lord commanded*) and see how sweet commanded obedience is. Were it as sweet to God to be served with inventions, never would these repetitions be made. Beware therfore of these wayes, and in very reason conclude, that if you looke of your servant service according to your will, and not according to his; much more may God: and if your commandement be a discharge to your servant, much more is God to his a sure rest and comfort.

2 Consider here what Saint *Augustine* noteth: *Moses* that is appointed to anoynt and consecrate others, was never anoynted and consecrated himselfe; that so wee might learne not to value externall Sacraments or signes by the dignity of the Minister, but by the Ordinance of God. Againe, that the invisible grace is of force without the visible signe, when God will have it so, as in *Moses* here. *Aug. Quæst in Levit.*

3 *The Cloud covered the Tabernacle, and the glory of the Lord filled it:* That thus he might grace that outward place now appointed for holy assemblies to serve him, and to the worlds end teach how great account all people ought to make of their Churches, and Church-meetings, whereof I have spoken before, Chap. 25. *The Cloud ascended when they should travell*, and was unto them a direction when to remove: *by the day* also it went before them, and *a fire by night*; so day and night the Lord directed them in their way to Canaan. Blessed were those men (thinke you) that were thus directed. And is God now changed? No, no: in his Word hee is, and by his Word he offereth to lead you to the true Canaan in heaven as comfortably, as plainly, and as powerfully, as he did his people by these outward meanes, unlesse you; bee wilfull, and will not follow. Looke therefore, in his name I begge it, at his Word; have it, reade it, love it, and meditate upon it, and continually (as you may) exercise your selfe in it: It will set you at the last where all the pleasures of the world cannot set you, and from whence you would not come (when once you are there) for ten thousand millions of such worlds. These helpes of mine to this end accept, and use as the pledges of his love, that wisheth you eternall comfort and peace. Reade first a Chapter in your Bible, and then reade these Notes upon the same, they will stirre up your minde to further meditation: for who is able to sound the full depth of the Lords Word? God that hath no measure in mercy, for his deare Sonnes sake make them profitable unto you. *Amen, Amen.* *Verse 34.* *Verse 36.* *Verse 38.*

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The end of the Table of the Notes upon EXODUS.

COMFORTABLE NOTES VPON EVERY CHAPTER OF THE BOOKE *OF LEVITICVS.*

VVITH AN ALPHABETICALL TABLE OF THE PRINCIPALL MATTERS contained in the ſame.

BY
The right Reverend Father in God, GERVASE BABINGTON, late Biſhop of *Worceſter*.

PSAL. 119. 140.
Thy Word is proved moſt pure, and thy ſervant loveth it.

LONDON,
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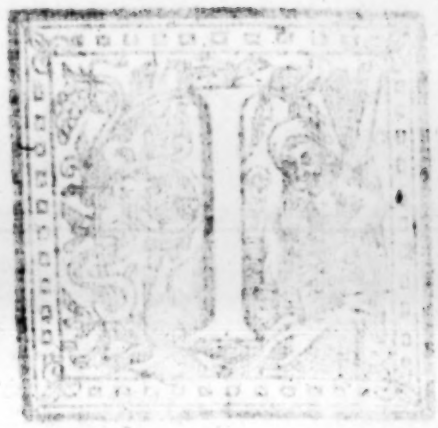
1637.

THE PREFACE.

IT is Saint Hierome his ſpeech in one place, Singulas ferè ſyllabas ſpirare cœleſtia Sacramenta: That almoſt every ſyllable of the Booke of Leviticus containeth a myſterie. A great motive to ſtirre up all Gods people, both to the reading of it, and to a very great obſerving of whatſoever weereade in it. Wee ſee by experience, that if a man happen to finde any old and ancient Monument of ſome famous man, that lived many yeares agoe, with any inſcription of old letters or characters, how hee rejoyceth at it, keepeth it, ſheweth it to his friends, and is never weary of it. Much more ſhould it pleaſe us to view and marke the ancient figures of this Booke, wherein (as in pictures) Ieſus Chriſt the great King of all Kings, and the eternall Sonne of Almighty God was ſet out and expreſſed to the world before he came, and ſtill moſt profitably noted and knowne now when hee is come. Let us therefore begin to reade this heavenly Booke with comfort, and continue the ſame with conſtancy to the end. And (moſt gracious Father) for thy deare Sonnes ſake I beſeech thee, throw my ſinnes out of thy ſight, that make mee utterly unworthy to come neare thy Word, much more, both to taſte the ſweetneſſe of it my ſelfe, and to be a meanes that others may doe the like with mee. And as it hath pleaſed thee to vouchſafe me a place of teaching in the Church, with many, and many mercies more, & to ſtirre up my heart to this courſe of doing ſome part of my dutie in the ſame; ſo vouchſafe to give power to my will, and to enable me with thy grace, that I may ſee and ſet downe, obſerve and note what may bee to this end, namely, to worke both in mine owne ſoule, and in the hearts of thy deare Choſen, knowledge and feeling of thy heavenly truth, that may be to the praiſe of thy unſpeakable goodneſſe, and our owne eternall comfort for evermore. O grant it (ſweet Lord,) grant it, and be ſtrong in weakneſſe, as thou haſt promiſed to be. Let no ſinne of mine, or of thy people, that ſhall ever uſe my poore labours, hinder and hold this mercy from us. Amen, Amen.

THE PREFACE.



COMFORTABLE NOTES
UPON EVERY CHAPTER OF THE BOOK OF LEVITICUS.

CHAP. I.

BEFORE you come to the words of the Text, you may conſider in your minde, why God ſhould inſtitute and appoint ſuch a kinde of worſhip as this, hereafter deſcribed in this Booke; ſeeming to bee delighted with the ſlaughter of Cattell and living creatures, to his ſervice. And (the rather) I wiſh you to thinke of this point, becauſe we reade of ſome in old times, that by reaſon hereof, and by the commandement, and approbation of warres alſo (wherein men, women, and children are often ſlaine with great rigour and force) have condemned the holy Law of God his ſacred and Divine Word, as not agreeable to his nature, who is all good, and not delighted with ſlaughter and cruelty, but with loving mercy, and mildneſſe, unity, amity, and peace. Such were the *Cerdonian* and *Marcion* Heretikes, as witneſſe *Tertullian* and *Auguſtine*. Others have fallen into this fooliſh and falſe conceit, that there were two Gods; one God, the Father of Chriſt, and the Author of the New Teſtament: The other ſevere and ſowre, cruell and bloody, the Author of the Old Teſtament, wherein ſo many commandements, concerning blood by warres, and by ſacrifices, are given. Againe, *Lucian*, that prophane ſcoffer, ſcoffed and jeſted at this kinde of worſhip by blood and death. The former folly is ſo groſſe and ſenſeleſſe, as in our dayes (God bee bleſſed) it needeth no confutation: For we well know, that even the Scriptures of the Old Teſtament alſo, *Came not by the will of man, but holy men of God ſpake as they were moved by the holy Ghoſt.* Wee know that the Law it ſelfe *is holy and undefiled*, given (as a good Schoole-maſter) to leade us unto Chriſt: And even the whole Scripture together, Old Teſtament and New, Law and Goſpell, *is given by inſpiration of God, and is profitable to teach, to improve, to correct, and to inſtruct in righteouſneſſe, That the man of God may be abſolute, being made perfect unto all good workes.* The other point may be a little touched; namely, his prophanneſſe, that jeſted at this worſhip, and thought it unfit. Wherein firſt, let us conſider, that not man deviſed it, and accepted it: For the firſt man *Adam*, was taught of God, and he taught his ſonnes, *Cain* and *Abel*: otherwiſe, *in Faith could not Abel have ſo worſhipped: Faith being by hearing, and hearing by the word of God.* So from man to man it proceeded as the will of God in all generations, and was uſed with the godly as the forme of duty, which God required of them and allowed. And now here in your Chapter, the words are thus: *Now the Lord called Moſes, and ſpake unto him out of the Tabernacle of the Congregation, &c.* concerning this kinde of worſhip. Whereupon it followeth, that being his owne appointment (who is Wiſdome it ſelfe, Juſtice it ſelfe, and all goodneſſe) fleſh and blood, duſt and aſhes ſhould not dare to cenſure it, but as good, although no reaſon thereof could appeare to his underſtanding.

2 Pet.1.21.
Pſal.19.7,8,9.
2 Tim.3.16,17
Heb.11.4.
Rom.10.17.
Verſ. 1.

The ſingular uſe of it, and great fitneſſe to the end God appointed it for, will after appeare in the whole booke by noting the particular ſacrifices mentioned, and commanded. But in the meane time, although God be not bound to give reaſons ever to us of his will, nor wee bound to ſearch out for them, but humbly and obediently to reſt in his good pleaſure, made

knowne by his Word: yet if we think he choſe this courſe to confound the wiſdome of the wiſe, we ſhall not thinke amiſſe. For all the learned Writings and wiſe Lawes deviſed by man, to make people good, could never worke ſo much to that end, as this did, in ſuch as tooke the righ uſe of it. The more therefore any deſpiſed it, and thought it folly, the more did it overthrow him in his judgements, and prove his wiſdome to be ſtarke folly.

2. Yet, concerning the continuance of this kinde of Worſhip, the Lord never intended it ſhould be perpetuall; but onely for a time, namely, till that great Sacrifice (figured and ſhadowed by all thoſe Sacrifices) ſhould be exhibited and given unto mankinde, according to the Scriptures, with whom all ſhadowes ſhould ceaſe and take an end. And this was well knowne to ſuch as rightly underſtood the Scriptures, albeit to ſome others it was not tolerable doctrine, but very dangerous to be touched. The Prophet *David* underſtood it, when he ſaid, *Sacrifice and Offerings thou wouldeſt not have, but mine eares haſt thou opened. Sacrifice for ſin haſt thou not required, then ſaid I, Loe, I come.* Pſal.40.8,9. The Prophet *Malachy* ſpake of it, when he alledgeth the Lord ſpeaking thus, *I have no pleaſure in you, ſaith the Lord God of Hoſts, neither will I accept an offering at your hand. For, from the riſing of the Sun, unto the going down of the ſame, my name is great among the Gentiles, and in every place* (Mark this) *Incenſe ſhall be offered unto my Name, and a pure offering: for my Name is great among the Heathen, ſaith the Lord of Hoſts.* Mal.1.10,11. Agreeable to which place, are the words of Chriſt to the woman, in the fourth of *John*: *Woman, beleeve me, the houre commeth, when ye ſhall neither in this Mountaine, nor at Ieruſalem, worſhip the Father, &c.* Iohn 4.21. Alſo the Apoſtle *Paul* his words: *I will that the men pray every where, liſting up pure hands, without wrath, or doubting.* 1 Tim.2.8. *Sempiterno ritu.* Whatſoever therefore you reade in the Word, of the perpetuity of this kinde and forme of worſhip, you muſt ſtill take it by reſtraint, unto the comming of Chriſt, and the continuance of that common wealth and policy of the Jewes, not longer.

3. Touching theſe Sacrifices and Rites, we are to know, and ever remember, that God never inſtituted and ordained them to be meritorious, and even by the work done (as we ſay) to appeaſe the wrath of God, and deſerve eternall life. For ſo thought ſome Hypocrites in thoſe dayes, and are ſharply, and often rebuked for it. And the Apoſtle telleth us plaine, *The blood of Bulls and Goats cannot take away ſin, &c.*

4. They were not appointed to be onely Allegories of good works, and civill vertues, and darke delinearies of a politicall life, as were the Symbols of *Pythagoras*, or the *Hieroglyphicks* of the Ægyptians: And yet there may be a fit application of them this way. For indeed they doe ſhadow out ſuch vertues, as the Sacrifice of Chriſt ſhould work by faith in true beleevers, but I ſay, they were not inſtituted onely for this purpoſe, but the holy Ghoſt looked at higher matters in theſe Ceremonies, namely, that they might ſhadow out the Lord Ieſus, the promiſed Meſſias, and the true Sonne of God, and that Sacrifice which he ſhould make of himſelfe for the Redemption of all mankinde upon the Croſſe according to the Scriptures, that they ſhould nouriſh and maintaine the promiſes hereof in mens hearts, and that ſaving faith thereupon ſpringing in him, and in him only, to be ſaved for ever. For every Sacrifice was a Sermon of this matter, of his comming, of his ſuffering, of his death, &c. And by ſuch viſible ſights the Goſpell was preached, concerning life by him. Thus judged S. *Iohn*, when he ſaid, *Behold the Lambe of God, &c.* Iohn 1.36. as if he ſhould have ſaid, that Lambe, that was ſhadowed by all the Lambes and Sacrifices of the Law. Hitherto tend the words of S. *Paul* to the *Epheſians*, *Chriſt hath loved us, and hath given himſelfe for us, to be an offering and a ſacrifice of a ſweet ſmelling ſavour to God.* Ephes.5.2. The words of S. *Peter*; *Knowing, that ye were not redeemed with corruptible things, as ſilver and gold, from your vaine converſation received by the tradition of the Fathers: But with the precious blood of Chriſt, as of a Lambe undefiled, and without ſpot.* 1 Pet.1.18,19. The words of S. *Iohn*, *The blood of Ieſus Chriſt cleanſeth us from all ſinne.* 1 Iohn 1.7. In the Revelation, *The Lambe ſlaine from the beginning of the world.* Apoc.13.8. How? Surely not onely in the purpoſe and appointment of God, but by the Sacrifices which were offered even from the beginning. For by all ſuch, his death was ſhadowed, and hee as it were ſlaine (to the faith of man) as often as any Sacrifice was offered. The whole Epiſtle to the *Hebrewes* alſo, in full manner teacheth thus much, and marke the words well in the tenth Chapter. *The Law had the ſhadow of good things to come, and not the very image of the things.* Heb.10.1.

5. For the variety of them, there were many ſorts of Sacrifices, and yet but one Chriſt to be ſignified by them all. This did the Lord in great mercy and wiſedome, that ſo his people fully buſied, and pleaſed with ſuch variety, might have neither cauſe, nor leiſure to looke unto the wicked Idolatries of the Heathens, according to the ſeverall charges given them of God, *To beware leſt they were taken in a ſnare, to aske after their gods, ſaying, How did theſe Nations ſerve their gods, that I may do ſo likewiſe? &c.* Deut.12.30. Seeing all the abomination that God hateth, they did unto their gods, burning both their ſonnes and daughters with fire to their gods, and the Lord would have them doe onely what he commanded, putting nothing unto it, neither taking any thing from it. Secondly, although Chriſt be but one, and his Sacrifice but one; yet great is the fruit, and many ſeverall mercies flow from him and his death unto us. By him our ſinnes are daſhed and waſhed out, by him Gods wrath againſt us is appeaſed; by him we are adopted and taken for

for the Sons of God, and Fellow-heires with him; by him we are juſtified, and indued with the holy Ghoſt, inabled thereby to die unto ſinne, and to live unto righteouſneſſe, walking in his holy Commandements with comfort, and longing for our deliverance out of this vaile of miſery, *That we may be clothed with our houſe which is in heaven, &c.* Divers ſorts of ſacrifices therefore were appointed, to note by that variety, the variety of theſe fruits of Chriſt to all beleevers, though he be but one. 2 Cor. 5. 1.

Thirdly and laſtly, there were many ſorts of ſacrifices, that ſo plainly the Church might ſee that theſe kinde of ſacrifices were not the true ſacrifices for ſinnes. For if any one had beene able to take away ſinne, the other had beene in vaine added: as the Epiſtle ſaith to the Hebrewes; *Thoſe ſacrifices which by the law were yearely offered, could not ſanctifie the commers thereunto. For then would they have ceaſed to have beene offered, becauſe the offerers once purged, ſhould have had no more conſcience of ſinnes, &c.* Therefore (as I ſay) the variety and multitude of them, was of purpoſe to ſhew (amongſt other things) the inſufficiency and weakneſſe of them. Heb. 10. 1. In the ſecond and fourteenth verſes of this Chapter, you may ſee and note, of what things they might offer ſacrifice lawfully; namely, *Of cattell, Beeſes, and Sheepe,* verſe 2. and *of Fowles, Turtle Doves, or young Pigeons.* verſe 14. For, what God commanded, that onely might they lawfully doe, neither adding nor diminiſhing. Therefore deteſtable before God was that offering of men and children, that we reade of both amongſt Iewes and Gentiles. Of the Iewes, the Pſalme ſaith, *They offered their Sons and Daughters unto devils.* And againe, *They ſhed innocent blood, the blood of their Sons and Daughters, which they offered up to the Idolls of Canaan.* Of the Heathens, reade how the King of *Moab*, in his diſtreſſe tooke his ſonne, and offered him, &c. 2 *Kings* 3. 27. * Haply theſe Heathens had it from the Patriarches, that a man ſhould come, by whoſe ſacrifice Gods wrath ſhould be appeaſed; And they, not underſtanding how that ſhould be, namely by Chriſt: founded thereupon this *bloody cruelty*, to offer up men and children in ſacrifice. Or elſe, in their reaſon they framed this argument, that if ſacrifices of Beeſes, Sheepe, and Fowles, were acceptable to God, much more muſt needs bee offerings of men. But it was not ſo, the Lord commanding the one, and abhorring the other. Concerning theſe lawfull ſacrifices, a good note is given, that foraſmuch as God is pleaſed to receive his ſacrifices of ſuch things, as man hath for his common meate, beeſe, and ſheepe, &c. Why ſhould vile earth and aſhes ſo hunt for delicates to pamper up their ſinfull bodies, as they doe never think any thing dainty enough, that may be gotten for the things ſacrificed. *Ea ſibi ſacrificari juſſit Deus, qua ab Ægyptiis pro Deo coluntur: nempe, de numero quadrupedum, Vitulum, Capram, & Ovem; è volatilibus, Turturem, & pulles Columbarum, &c. ut ſacrificiis deſtinata ne Deos putarent, ſed eum ſolum adorarent, cui convenit iſta offerri. Sic de immundis, &c.* God would have theſe things ſacrificed unto him, which the Ægyptians worſhipped for gods: to wit, of foure-footed creatures, the Calfe, the Goate, the Sheepe: of Fowles, the Turtle Dove, yong Pigeons, &c. that being thus appointed for ſacrifice, the Iſraelites might well know, and ſee that they were no gods: but that they ought to worſhip him onely, to whom all theſe things were offered. So of uncleane things, &c.

* *Lactant. de falſa religione lib. 1. cap. 21. Euſeb. de præparat. Evang. lib. 4. cap. 7. Arnob. li. 8. Auguſt. de civit. Dei lib. 7. cap. 14.* See more examp. of this cruelty. *Theodoret. in Levit. q. 1.*

If his ſacrifice be a whole burnt offering of the heard, he ſhall offer a male without blemiſh, &c. Here begin the ſeverall ſorts and kindes of ſacrifices, and firſt is named the burnt offering, and three ſorts thereof. *One of the heard,* in this verſe; *a ſecond of the flocks,* ver. 10. and *the third of fowles,* verſe 14. Concerning the firſt kinde, you may obſerve, firſt, in what caſe it was uſed: and ſecondly, with what rites, and after what ſort. It was uſed both by the ancient Patriarchs, and their ſucceeding poſterity, chiefly in the agonies of their conſciences, in their worldly diſtreſſes and their greateſt feares, to confirme their Faith in Gods aſſured aſſiſtance, when, and how his good pleaſure ſhould be, that hee would not forget them, forſake them, and leave them, but ſurely and mercifully bee preſent with them, looke upon them, and helpe them to their contentment and comfort. When the Flood was ceaſed, and *Noah* ſhould enter out of the Ark, to comfort his heart after ſuch a great danger, and heavy judgement of an angry God upon all fleſh, and to aſſure his ſoule of Gods gracious favour to continue towards him for future times, as it had mightily ſhewed it ſelfe for the time paſſed; *He built an Altar to the Lord, and tooke of every clean beaſt, & of every clean fowle, and offered a whole burnt offering upon the Altar.* The Lord pleaſed therewith, gave him comfort accordingly, and promiſed *no more ſo to curſe the ground againe for mans cauſe, neither any more to ſmite all things living, as he had done.* From thenceforth there ſhould be againe *ſeede time and harveſt, cold and heat, Summer and Winter: day and night* ſhould not ceaſe, ſo long as the earth remained. When the Iſraelites endeavouring to revenge that great wickedneſſe of the *Benjamites* to the *Levites* wife, and were twice fearefully overthrowne by the *Benjamites, then they went up to the houſe of God, and wept and faſted, and offered burnt Offerings, &c.* When the Philiſtimes came up againſt Iſrael to fight with them, and the Iſraelites were ſore afraid, then *Samuel offered a burnt Offering*, to confirme and comfort them, and behold the effect; *The Lord thundered with great thunder upon the Philiſtimes, and ſcattered them, ſo that they were ſlaine before Iſrael.* When that great plague was

Verſe 3.

In magnis conſcientiæ pavoribus.
In gravibus rerum difficultatibus.
In timore periculorum, &c.
Gen. 8. 20.

21.

22.

Iudg. 20. 26.

1 Sam. 7. 8, 9.

amongst the people, for *Davids* ſinne in numbring the people, then in that griefe of mind, and woe of heart for his owne fault, and the peoples death, *David* bought the threſhing floore of *Araunah, &c. And offered burnt offerings unto the Lord*, whereupon his comfort followed: *The Lord was appeaſed towards the Land, and the plague ceaſed from Iſrael.* Thus might I weary you with examples, but I will adde but one more, the example of *Solomon*, who being brought of God to the Kingdome of his father *David*, and wiſely weighing the great charge and burden of it, as alſo his owne want of experience and skill, to guide ſo great a ſhip, troubled and perplexed in his heart, betwixt a deſire to doe well, and a feare to light ſhort of what hee deſired, through his weakneſſe got him in this agony to God, and *offered burnt offerings*, which likewiſe had effect to his joy; the Lord ſaw him, and heard him, and gave him *both wiſedome* for his charge (which he onely begged) *and riches and honour* (which hee begged not:) *ſo that before him was never ſuch a one, neither after him ſhould ever be the like.* See then, as I ſaid, the uſe of this kinde of Sacrifice in all feares and troubles, when comfort was wiſhed, and a ſtrong ſtable heart in Gods promiſes, till the time of the ſame comfort came, without fainting or falling away.

2 Sam.24.24, 25.

1 King.3.12, 13.

Secondly, after obſervation, in what caſe the burnt Offering was uſed, let us conſider the manner and circumſtances of it, which likewiſe you ſee in this third verſe, &c. Firſt, *it muſt bee of the beard or flockes*, (if it were a beaſt) not a wilde Hart, Bore, Beare, Wolfe, &c. For theſe kind of creatures being fierce, ſavage, cruell, and by force brought to death, not otherwiſe, could not be figures and ſhadowes of a meeke, milde, ſweet, and gracious Saviour, who willingly and lovingly ſhould even lay downe his life for us, that we by his death might be ſaved. Secondly, it was required *to be a male*: The Male is ſtronger and perfecter then a Female, and therefore fitter to ſhadow and ſhew the ſtrength and perfection of Chriſt, in vanquiſhing ſinne, death, devill, and hell, which the mightieſt Monarch the earth ever had, could never doe. Thirdly, it was required *that it ſhould be without blemiſh*, that is, *not blind, not lame, nor broken*, and ſo forth as you may reade, *Levit.22. verſe 22.* which when the Jewes obſerved not, ſee how the Lord complaineth, *Malachy* 1.8. if any man thinke theſe bodily imperfections, ſmall things to bee regarded of God, it is very true: but for an expreſſe commandement to bee ſtubbornly broken by duſt and aſhes that ſhould obey, is no ſmall matter. If we looke at the Apple eaten by our firſt Parents, it was but an Apple, a matter of ſmall moment; but when the Commandement ſaid no, and yet they did it, their fault was not ſmall, and ſo the puniſhment ſhewed. Therefore ever in the Commandement of God, we muſt not regard ſo much the thing, as his will, who (being our maker) may command what he will: and his will being ever juſt, holy, wiſe, and for our good, if we have grace, ought to be obeyed preciſely, carefully, and cheerefully. This condition of the burnt Sacrifice, figured out the purity of that Lambe, that indeed had no blemiſh any way, no guile found in his mouth; but ſo cleane, as by his cleanneſſe, his righteouſneſſe being imputed unto us, his Spirit daily worketh our ſanctification, and newneſſe of life from ſinne, and uncleanneſſe. Fourthly, your Chapter ſaith, *It muſt be preſented of voluntary will*, ſo to figure out, that Chriſt ſhould willingly (not conſtrainedly) give himſelfe to death for mankinde; and peradventure alſo to ſhew that God never liketh of conſtrained ſervice, but will have men doe their duties to him voluntarily, as indeed is fit for the creature to the Creator ever. Fifthly, it muſt be preſented *at the doore of the Tabernacle*, God tying them to a place appointed by him, and not ſuffering them to ſacrifice where they liſted themſelves in every place, *Deut.12. 13, 14.* as in the Margin the places are noted. If this thought come in your minde, why God ſhould thus tye them to a place, when as (for the ſhadowing of Chriſt, and confirming the faith of the godly) it ſeemeth rather it ſhould have beene lawfull every where to ſacrifice, becauſe every where Chriſt is a comfort to all beleevers, and faith in all places ſhould receive her appointed helpes, to make ſtrong and ſtable from deſpaire or doubt. You againe may remember, that there were two reaſons chiefly of this commandement. The firſt is expreſſed in *Levit. Chap.17. Verſe 3. &c.* namely, that by this meanes they might be ſtayed from uſing any unlawfull manner in their Sacrifices, and from following the faſhions of their adjoyning neighbours, the Heathens, which haply they might have done, if in every place, at their pleaſure they might have ſacrificed. The ſecond reaſon was, to ſignifie by this meanes that he onely was the true ſacrifice for ſinne, whom that Mercy-Seat there in the Tabernacle did repreſent; and which in that place, where after the Temple ſhould be built, to wit, in Jeruſalem, ſhould offer himſelfe for our ſinnes. If you aske whether (by this example) at this day, a certaine place be requiſite? you may remember that even by this example and true experience, wiſely our Elders have both thought of and provided, that in every Pariſh there ſhould be a publike place, even a Church or Chappell, whither (except in caſe of neceſſity) all people of that limit, ſhould come to performe their duties to God, publikely after one manner, not allowed at their will every one to have a ſeverall place, leſt private places ſhould breed private fancies, errours, and hereſies, ſchiſmes, and diviſions in the Church. Sixthly, upon the *Burnt offering*, you reade here *they muſt lay their hand even upon the head of it*, *Verſe 4.* And divers good things were taught hereby

Levit.17.4.
2 Chron.28.29.
Ezech.6.
Oſe.4.

hereby to them that understood those Ceremonies then used. For first, the party bringing that Sacrifice, did by this meanes acknowledge, that hee himselfe deserved to die; but (by the mercy of GOD) hee was spared, and his desert laid upon the beast, for which hee ought to bee thankfull. Secondly, as that beast then was to die for him, and to bee offered in Sacrifice, so did he beleeve that Christ should come, and die for him. Thirdly, that it is not enough to beleeve that Christ should come, and die for sinne, but *hee must put his hand upon Christ*, that is, lay upon him all his iniquities, by the hand of his Faith; apply Christ to himselfe, and beleeve that he must die then, and wee now, that hee hath dyed for his sinnes, my sinnes, your sinnes, &c. being the onely propitiation for sinne. The *Iewes* put their hand upon the workes of the Law, the *Heathens* upon their devised worships. *Hypocrites* upon their almes, fasts, prayers, &c. Making these things satisfactory to God for them, and so wronging the Lord Jesus, and all his powerfull blood. Fourthly, *this laying on the hand*, shewed, that men bringing Sacrifices to God, should rather sacrifice themselves, and all their exorbitant affections, than that beast. For many are content to give their goods to God, but themselves to the devill, which God abhorreth. Lastly, this Ceremony taught them, of what minde they should bee when they offered; namely, of this, that they thought the favours and mercies of God so great and gracious towards them, that if they should even offer themselves to the death for him, and indeed die as that beast must, yet no recompence would that bee, worthy such a loving Lord, and answerable to such his great kindnesse. When it is said in the Text, *that such sacrifice should be accepted to the Lord, to be his attonement, verse* 4. and in the 9. *verse, for a sweet savour unto the Lord*, or *a savour of rest, which pacifieth the anger of the Lord*, these promises being no deceivings of men, but true, as the Promise-maker is ever true: Wee must note and consider, that there was a satisfying power in those Legall Sacrifices, whereby the right Offerer was loosed and cleared from guilt in the sight of God: not that bruite creatures of themselves could doe thus, but as they were true figures of Christ, and grace by him to be obtained, and had sacramentally. Therefore they satisfied and helped, or reconciled to GOD, as at this day we are washed Sacramentally by Baptisme. Profitable then no further, but as they were exercises to true repentance, and faith, that sinners might learne to feare the wrath of God, and to seeke salvation in Christ, and Christ onely. Seventhly, *the burnt Offering was slaine*, to fore-shew the death of Christ, *O fooles and slowe of heart*, saith our Saviour, *to beleeve all that the Prophets have spoken*; *Ought not* Christ *to have suffered those things, and to enter into his glory? And he began at* Moses *and all the Prophets, and throughly interpreted unto them, &c.* Now thinke with your selfe, wherein, *Moses* (that is, the Law) did so shew the death of Christ, as by these deaths and killings of the Sacrifices? But who offered the slaine Sacrifice? any but the Priest? No: that so it might bee shadowed, how that there is no power in man to please God, but by the chiefe and high Priest Christ *IESVS*, of whom the *Levitical* Priest was a Type and a Figure. Eighthly, *the Priests sonnes offered the blood, and sprinkled it round about upon the Altar, that is, by the doore of the Tabernacle of the Congregation. The blood*, noting the death of Christ, and the *sprinkling*, the preaching of it through the world. Ninthly, *the burnt Offering* was flayed, and the skinne plucked off, *then was it cut in pieces, v.6.* Hereby was noted the great and grievous bitternesse of Christ his Passion, who should (for mans sake) bee stripped out of all humane helpe, and made as bare and naked of all worldly glory, shew, credit, and estimation with men, as this Sacrifice was turned out of his skinne.

7. Luke 24 25,26, 27.

8. *Verse* 5.

Remember what you reade in the Psalme, spoken of Christ in the person of *David. I am a worme and no man; a shame of men, and the contempt of the people. All they that see me, have mee in derision: they make a mowe, and nodde the head, saying, He trusted in the Lord, let him deliver him, let him save him, seeing he loveth him.* And so forth, as followeth in the Psalme. Adde unto it what you reade in *Esay, He hath neither forme nor beauty: when we shall see him, there shall be no forme that we should desire him. He is despised and rejected of men, &c. we hide our faces from him, he was despised, and we esteemed him not.* Both which Prophecies are expositions of this shadow, and may truly tell us, how his skinne was plucked off. Another use there might be to the party that offered the burnt Sacrifice, even to teach him to pull off his skinne, and to offer himselfe up to the Lord *flayed, and without skinne*, that is, without all counterfeit and hypocriticall shewes, without all earthly, vaine, and proud confidence in himselfe, or any workes, or vertue, or worth whatsoever in him, but naked and bare to present himselfe to his GOD, that is, with a single, a simple, a true, and a faithfull heart; boasting of no desert, but humbly craving mercy and pardon, and life for the true Sacrifice sake, Christ *IESVS*, who in time should come, and so suffer for mans sinnes, to set him free. And surely thus still must wee bee flayed and skinned in all our Prayers, and approachings to God, or else wee shall deceive our selves, and bee disappointed of our desire. The proude *Pharisee* in the Gospell was not thus, but came with his skinne on: and let his example teach us. The poore *Publican* was flayed, and came with skinne off; let it comfort, and incourage us. Tenthly, your

Psal. 22.6,7,8.

Esay 53.2, 3.

Iohn 15.

Chapter ſaith, *And the ſonne of Aaron the Prieſt, ſhall put fire upon the Altar, and lay the wood (in order) upon the fire. Then the Prieſts, Aarons ſonnes, ſhall lay the parts (in order,) the head and the kall upon the wood that is in the fire upon the Altar.* In that, body, and head, and all was laid in the fire, it might note how whole *Chriſt* ſhould ſuffer for us; that is, *Chriſt* wholly, both in body and ſoule, for our bodies and ſoules that had ſinned; and ſo you know *Chriſt* did, verifying and fulfilling the Figure. Againe, by the *head*, might be underſtood himſelfe; and by the *parts*, his Church and members; *all in the fire, and all burnt together*, that it might be ſhewed the ſuffering of *Chriſt* to belong to his Choſen, *both in fruit and ſenſe*. The *fruit* is his taking away of their ſinnes. The *ſenſe* is their ſuffering alſo with him, and for him, which is fit, when it ſhall be his bleſſed pleaſure, and allotted to us but in mercy, *that ſo ſuffering with him, we might alſo raigne with him eternally in his Kingdome. The Diſciple is not greater than his Maſter, &c.* Mat. 10. 24. And *bleſſed is the man whom God correcteth, therefore refuſe not thou the chaſtiſing of the Almighty. For he maketh the wound, and bindeth it up; He ſmiteth, and his hands make whole againe, &c.* So ſaith Saint *Iames* againe, *Bleſſed is the man that endureth temptation; for when hee is tryed, he ſhall receive the crowne of Life, which the Lord hath promiſed to them that love him.* Thirdly, *in the fire* might be ſhadowed the power of the Spirit; and this Leſſon ſo learned, that as the fire gave thoſe Legall Sacrifices their ſavour, and was (as it were) the ſawce that made them taſte well: ſo is the Spirit, to all our duties, the meanes to ſeaſon them, and give them liking with the Lord. Pray then without Spirit, and what is it? Heare the Word preached without Spirit, and what doe you? Receive the Sacrament without this working Spirit, and how can you doe well? Marke it therefore that all Sacrifices had either *all or part, burned with fire, &c. We know not* (ſaith the Apoſtle) *what to pray as we ought, but the Spirit helpeth our infirmities, &c. The Spirit beareth witneſſe to our ſpirit, that we are the children of God. If any man have not the Spirit of Chriſt, the ſame is none of his. The Spirit is life for righteouſneſſe ſake. The Spirit ſhall quicken your mortall bodies, &c.* This *fire* therefore the Lord ever vouchſafe unto us, and we ſhall doe well. Laſtly, when it is ſaid, *The wood muſt be laid in order, the pieces in order, and all in order*: well might they then, and we now, obſerve and learne, how highly God is pleaſed with *order*, and how much he abhorreth confuſion. Wherefore the Apoſtle giveth it for a rule, *Let all things be done decently, and in order.* And the more we frame our ſelves unto good *order*, the more aſſurance we ever have, the Spirit governeth us. *But the inwards and the legs thereof ſhall ye waſh in water*, ſaith your Chapter.

Verſe 7. 2.

Tam fructat, quam ſenſu.

Rom. 8. 17. 2 Tim. 2. 10. Coloſſ 1. 24.

Iob 5. 17, 18.

Iames 1. 12.

Rom. 8. 26. 16. 9, 10, 11.

Verſe 5. 11.

The eleventh Circumſtance in this kinde of Sacrifice, notably ſhadowing, how *Chriſt* our Saviour brought nothing impure or uncleane unto his Paſſion, as all other men doe, when they ſuffer. For although they ſuffer willingly and joyfully, yet doe what they can, they ſhall ever finde *a law in their members, rebelling againſt the law of their minde, and leading them captive unto the law of ſin, which is in their members.* No man therefore can offer a perfect offering to his God for his ſins. Onely *Chriſt* hath, *whoſe Inwards and Legs were waſhed*, that is, who wholly was pure and immaculate, within and without, and every way. *This, This is my beloved Son, in whom I (and in whom only I) am well pleaſed.* Laſtly, this *burnt offering*, in this ſort uſed and offered, was *a ſweet ſavour unto the Lord*, ſaith the Text. Not that God is delighted, as man, without any outward ſavour: but becauſe firſt, being done according to his preſcript, he accepted it, and liked it; and ſecondly, he ſaw in it his ſlaine *Son*, and ſmelled, as it were, his obedience, which though it was fulfilled in due time, yet *was with God from the beginning, as he was alſo ſlaine from the beginning.* Thus have you viewed the Ceremonies of the firſt kinde of *Burnt Sacrifices taken from the Heard.* Conſider of them againe, and often; the Lord being entreated ſhall make them profitable to you.

Rom. 5. 23.

The ſecond kinde of Burnt offerings.

Verſ. 10.

AND *if his ſacrifice for the burnt offering be of the flockes, (as of the Sheepe, or of the Goates) hee ſhall offer a* Male *without blemiſh, &c.* The firſt kinde was of the *Heard*, as you have ſeene; now the ſecond is of the *Flockes*, where againe you may note the Ceremonies before in the other kinde obſerved, and let that Expoſition ſerve here without any repetition againe of the ſame things. One thing here is, which was not before touched, namely, how *they ſhall kill it, on the North-ſide of the Altar*, not on any ſide indifferently, but on the North-ſide onely; which was done aſſuredly to draw this his people from the Idolatry of the Gentiles, who worſhipped the Sunne in many places, and therefore ever in their ſervices turned them towards the place where the Sunne was, as in the Morning to the *Eaſt*, at Mid-day to the *South*, at Night to the *Weſt*. And matters of great moment they would referre to the judgement of the Sunne. The *Perſians* in choice of a King, agreed that all ſhould meete at a place on Horſe-backe betimes, and whoſe Horſe firſt neighed before the riſing of the Sunne, hee ſhould be King: For they tooke the Sunne for a God, and Horſes with them were conſecrated to the Sunne, as things pleaſing to him. In *Tyrus*, when ſervants and ſlaves had cruelly ſlaine, by treacherie and

Verſe 11.

Juſtine.

and villany, their Maſters, and all Free-men, they forſooth would make a King of themſelves, and how? Even thus; they would all aſſemble before the Sunne, and hee that could firſt ſee the Sunne ariſe, hee ſhould be King, as choſen out by that their God, the Sunne. Theſe toyes, leſt the Iſraelites ſhould learne of their neighbours the Heathens, God, not onely by words, and expreſſe prohibitions, but alſo ſuch ſignes as this, would teach and inſtruct them. On the *North-ſide* therefore muſt this *Burnt-offering be killed.* Deut. 4.

2. This Ceremony might admoniſh them, that the full Sunne, *Chriſt Ieſus*, was not yet riſen unto them, but (in time) hee ſhould come and ſhine in his ſtrength. For theſe Sacrifices, and Legall Rites, were but as little Candles that gave ſome ſmall light, and a farre more excellent Light ſhould they expect, that beleeved, in due time. And now, I pray you, hath it not appeared, and with his glory put out all theſe dimme lights of the Law? We know it, and finde it, with thankfulneſſe ever may wee thinke of it. For hee that reſerved us for theſe times, and theſe times for us, could have made us be borne, and to have our being in the darkeſt times.

But now this Ceremony of turning to the *North* is gone, and wee may turne any way, and pleaſe God. *The time is come, when the true worſhippers ſhall worſhip in Spirit and Truth, every way, and every where, lifting up pure hands unto God.* Thus much would our old Fathers ſignifie, by the placing of the upper end of our Churches Eaſtward, not Northward; which they would not have done, if they had thought this Ceremony had bound men ſtill. Let us then uſe things indifferent indifferently, and not unto any ſuperſtition or ſinne.

The third kinde of Burnt-offering.

AND if his Sacrifice be a Burnt-offering to the Lord, of Fowles, then he ſhall offer his Sacrifice of the Turtle-Doves, or of the young Pigeons. Behold, the third ſort of Burnt-offerings, taken neither of the *Heard*, nor of the *Flockes*, but of the *Fowles*; wherein firſt, the Lord (by variety) did meet with the variable and mutable nature of Man, and ſo kept that people from luſting after the faſhions of the wicked. Verſe 14.

Secondly, he mercifully regarded and provided for the poore, that ſhould not bee able to offer the former ſorts, and ſo might have beene diſcomforted with it. This appeareth, Chap. 5. verſe 7, 11. and 14, 21, 22.

2. But of *Fowles* you ſee here, not all ſorts might be offered, as Geeſe, Cockes, and uncleane Fowles, whereof you reade elſewhere, but Turtles and Pigeons: which Fowles long before this time, God had appointed *Abraham* to offer, *Gen.* 15. (Happily) becauſe theſe moſt aptly figured Chriſt, in whom was all holy Simplicity, Patience, Innocency, &c.

3. Concerning the Rites, your Chapter ſpecifyeth them in this ſort. *The Prieſt ſhall wring the necke of it aſunder:* (or, pinch it with his naile,) ſo as not the head ſhould be quite plucked off, but wounded, that the blood might goe out, and the creature die. Thus was the paſſion of Chriſt ſhadowed out, whoſe blood was ſhed, and hee dyed, yet his head not plucked from his body. And *his head not plucked from his body:* to ſignifie, hee ſhould not bee taken from his Church, which is his body, by any death, but raiſe himſelfe up againe, and bee with his to the end of the world. Thus then the Elect of God comfort themſelves, both in afflictions of the world, and in death it ſelfe: That for as much as their Head thus liveth, and never was, nor can bee plucked off from them: Therefore as hee hath overcome, ſo ſhall they by him overcome both the malice of the world, and the power of Satan, and enter into joy for evermore. Verſe 15.

4. The Maw and Feathers were not offered, but caſt away as uncleane: ſo ſtill noting, that which I have often noted, the puritie of the Lord Jeſus our true Sacrifice.

5. The Prieſt did cleave it with the wings, but not divide it in ſunder: Againe, to ſhadow, that though Chriſt dyed, yet hee was not quite extinguiſhed, but ſhould riſe againe and live. To which end alſo it was, that not *a bone of him was broken*; as were theirs that dyed with him. That being alſo figured in the *Paſchall Lambe.*

Laſtly, it is repeated here, *for a ſweet ſavour to the Lord:* and not in vaine, but to the great comfort of all ſuch offerers. For thus are they aſſured, that albeit they were not of abilitie to offer unto him Oxen and Sheepe, or ſacrifices of great coſt, yet were they as deare to him, as thoſe that could ſo doe: and their Sacrifice of Turtles, or two Pigeons, yeelded as ſweet a ſavour. O ſweet ſtill! For this God is not changed; but the ſame for ever. And therefore ſtill even two Mites of a poore Widow graciouſly accepted, ſtill a little Spice, a little Goates hayre, or what my power is to bring unto him is accepted. So that I have no cauſe to grieve at my poverty, if my heart be ſound, and therefore looke unto that, and bee chearfull in this. Thus have you viewed this Chapter. And now a little (with your ſelfe,) thinke of the manner of Revelation then, and now. What a darke and dimme light (I ſay againe) was that to this vouchſafed unto us now? Surely, ſo darke, as the Apoſtle feareth not to call that Night, and ours

Day:

Day: saying, *The night is gone, the day is come.* God for his Christs sake, make us thankfull.

But now that these kindes of *Burnt-Offerings* and sacrifices are gone, is there no sort left unto us Christians? Yes indeed. First, it is a Sacrifice to God most acceptable, to preach the Gospell, and it is even as the Song which *David* speaketh of, *pleasing to the Lord, better than a yong Bullocke, that hath hornes and hooses.* Thus Saint *Paul* offered up the Gentiles to God for a Sacrifice, winning them by his Ministery unto the truth, *Rom.* 15. *verse* 16. A Sacrifice so farre passing all others, as man passes all bruite beasts. And the faithfull Preachers of the Gospell daily doe the like. Secondly, it is a chiefe kinde of Burnt-offerings for Christians, to beleeve in Jesus Christ by the Gospell; because he that beleeveth, offereth Christ daily to God for his sinnes, then the which nothing can bee more pleasing to Christ and his Father. Thinke of it early, and thinke of it late, when you are upon your knees, desiring mercy and pardon, favour and comfort, both presently and to death, yet laden and over-laden with a great burthen of grievous sinnes, blemishes and imperfections, hatefull to God, and hatefull to your selfe, through grace given. What hope have you to speed and prevaile, but by his Sacrifice? You will take Christ your deare Saviour in the armes of your Faith, and say; Holy Father, looke upon him, not upon me without him; (for then I die in Justice:) but upon mee in him, and then shall I live in mercy. Thus you offer Christ daily, and it is the chiefest Sacrifice still of all beleevers.

1 *Holocaustum Deo gratissimum prædicare Evangelium.*

2 *Præcipuum holocausti genus.*

Thirdly, it is another kinde of burnt Sacrifice left us, to offer up our selves wholly to God; our selves, I say, our soules and bodies, *a living, holy, and acceptable Sacrifice*, every member to doe his will, and not ours. Of which Saint *Paul* speaketh to the *Romanes*, Chap. 12. 1. Fourthly, every good worke commanded of God, and done of us in faith, is a pleasing Sacrifice (in this sort) to God. As Almes, *Coloss.* 4. *To doe justly, to love mercy, and to humble thy selfe, to walke with thy God, Mich.* 6. *vers.* 8. To offer spirituall Sacrifice, see S. *Peter.* Lastly, all our afflictions patiently endured, according to the Psalme, *The Sacrifice of God is a troubled spirit, &c.* Doe therefore what God willeth, or suffer what he appointeth, as you are taught, and you offer Sacrifice daily to God. Thus let this Chapter profit you.

Psa. 51. 17.

CHAP. II.

FRom bloody Sacrifices now to unbloody: and because the *Burnt-Offering*, described in the former Chapter, could not be without the *Meat-offering*, as you may see, *Num.* 15. 4. therefore, before hee proceed to other kindes of Offerings, *Moses* describeth in this Chapter, the *Meate-offering*, laying downe three sorts of it. The first, *of raw flesh*, verse 1. to the fourth. The second, *of flower, not raw, but baked, fryed, sodden*, verse 4. to the fourteenth. The third sort, *of corne*, not ground to flower, verse 14. to the end. For the institution of these *Meat-offerings*, it was not because God hath need of any meate of smelling savours; in the Psalme he telleth us, that *if he be hungry, he needeth not shew us, &c.* Neither yet that the deed done might merit, and turne away Gods anger: For, *he that offereth an oblation, is as if he offered Swines blood, and he that remembreth Incense, as if he blessed an Idol*, saith God by his Prophet: but by these the Lord would teach to his Church and children, good things concerning Christ their Saviour, and his comming: good lessons also for life and manners, as by particulars will appeare.

The heads of the Chapter.

Psal. 50. 12.

Esay 66. 33.

First, this *Meat-offering of flower and corne*, might greatly comfort them touching their labours, and assure them, that yearely God would blesse their corne, and their fields, because it pleased him to be a partner with them in those fruits.

2. *The Meat-offering of flesh*, might draw their hearts to God in all times of their dyet, teaching them, that God giveth, and God sanctifieth, God prospereth, and is the staffe both of bread and meate. They are not upon Tables by chance, but by his kinde providence, and great goodnesse; and therfore to forget him, were to become most unworthy of those blessings.

Ose. 2. 21, 22.

3. *The flower must be fine flower*, to signifie still unto them, the cleannesse and purity of *Christ, in whom there was no sinne, neither any guile found in his mouth:* Of whom is all purity in any of his members, our foulnesse being washed by his blood. It taught also, that our best things should be given to God, and not our worst, as our manner is.

4. *The Meat-offerings* taught, that Christ is the remedy against all hunger. As, am I grieved with sinne, and hunger for righteousnesse? Christ helpeth this hunger, *being made righteousnesse, and wisedome, and sanctification, and redemption unto us.* Am I afraid to die, and hunger for comfort? *Christ* is my helpe for this hunger, and telleth mee, That *blessed are the dead which die in him. He that beleeveth in him shall not die eternally. But though he be dead, yet shall he live. Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory? through our Lord Iesus Christ.*

1 Cor. 30. Apoc. 14. 13. Iohn. 1 Cor. 15. 55. 57.

5. He

5. *He ſhall powre Oyle upon it, and put Incenſe thereon*, ſaith the Text; Oyle delighteth the taſte, and Incenſe the ſmelling. Neither of them careth God for, we know. But thus it pleaſed him to ſhadow out unto his people, that they ſhould ever ſerve him according to his owne preſcription, which is acceptable, as a good taſte or ſmell is, and not with the unſavory inventions of their owne braine, as hatefull unto him, as the other is pleaſing. *Verſe* 1.

Againe, the Oyle noted Chriſts kindneſſe and mercy, which hee ſhould ever ſhew to poore penitent ſinners, wounded and ſmitten with woe for their manifold frailties and ſinnes. Hee ſhould not bee rough unto them, ſterne and cruell; but ſoft as Oyle, gracious and kinde, ſweet and comfortable, ready to receive them and pardon them. *Learne of me, I am meeke and lowly in heart, take my yoke upon you, and you ſhall finde reſt unto your ſoules. For my yoke is eaſie, and my burden is light. Come unto me all yee that are weary and laden, and I will eaſe you.* Matth. 11. 29. 30. 28.

6. Incenſe againe figured out the prayers of Chriſt for his Church, ſo powerfull with God his Father, that not onely he was heard himſelfe, but thereby he obtained, that *whatſoever wee ſhould aske in his Name*, and for him, *we ſhould receive* alſo.

The vaine uſe of Frankincenſe in Popiſh Churches, as an imitation of the Law, is ſtill to love darkneſſe, when God vouchſafeth light; ſtill to continue aboliſhed Ceremonies, and ſtill to bee ſtubborne againſt God, with a will-worſhip of our owne, neglecting his will.

And ſhall bring it unto Aarons *ſonnes, the Prieſts; and he ſhall take, &c.* Whatſoever was offered to God, muſt be given into the hand of the Prieſt, ſtill repreſenting unto men this Doctrine; That onely by Chriſt there was acceſſe to God, and no way elſe. According to that plainer Revelation in the Goſpell by himſelfe; *No man commeth to the Father but by mee, I am the way*; And, *let us therefore by him offer the ſacrifice of praiſe to God, &c. Heb.* 13. *verſe* 15. *Verſe* 2.

A handfull of the flower, and of the oyle, with all the Incenſe, and the Prieſt ſhall burne it for a memoriall upon the Altar, for it is an offering made by fire, for a ſweet ſavour unto the Lord. *Verſe* 2.

Not all the flower, but a handfull; not all the Cakes, but one; and not all was burned, but onely a little part of one: the reſt went to the Prieſts, and none could eate of it but the Prieſts. It was a memoriall to them, to aſſure them, that God did reſpect the partie offering, and would be mercifull unto him. And becauſe it ſo pleaſed God it ſhould bee, to him alſo it was a memoriall to extend his ſweet goodneſſe to his penitent ſervant.

3. This Meate-offering you ſee in your Chapter, was either *baked*, verſe 4. *or fryed in the Frying-panne*, verſe 5. *or ſodden in the Caldron*, verſe 7. And which way ſoever it was, three rules were to be obſerved, ſpecified in the Text. Firſt, *It muſt be without Leaven*, verſe 11. In the 7. Chapter, verſe 13. and in the 22. Chap. verſ. 20. you may reade *of a lawfull uſe of Leaven*, but it was never lawfull (by the Law) to offer unto God for a Sacrifice *any leavened bread*, *Leaven* being a figure both of corrupt doctrine, and bad life. *Beware of the Leaven of the Scribes and Phariſees*, that is, of their corrupt Doctrine. *Mat.* 16. And, *Let us keep the feaſt not with old Leaven, neither in the Leaven of maliciouſneſſe and wickedneſſe, but with the unleavened bread of ſincerity and truth*, 1 Cor. 5. 8. *Leaven* noted bad life. Chriſt then being ſhadowed in all theſe burnt Offerings, by this rule *of having no Leaven*, they were taught the purity of Chriſts Doctrine, and the holineſſe of his life. His Doctrine ſo pure, that it maketh others pure. *Ye are cleane through the word which I have ſpoken unto you.* And, *Verily, Verily, I ſay unto you, if any man keepe my Word, he ſhall not ſee death.* Then you ſee it maketh cleane. His life alſo ſo pure, that not onely his falſe accuſers could faſten no fault upon him; but by his innocency he appeaſed Gods wrath for our impurity. Againe, it taught the Church in that Legall faſhion by darke figure, that after Chriſts example they ought alſo to be free from both theſe; to wit, *falſe Doctrine*, and *ill manners*. Not teaching (if they be Teachers) any corrupt matter, not beleeving and holding (if they bee no Teachers) any abſurd untruths. Neither Teachers nor people leading a wicked life, but in holineſſe and righteouſneſſe, as the Lord ſhall inable, ſpending all their dayes. The ſecond rule is, That *there be no honey in his meat offering, made by fire unto the Lord.* Of Honey, we reade many things; as, that the nature of it is to preſerve bodies, not ſuffering them to rot and putrifie: That many, (by the uſe of it) live unto a great age, as namely, in the Ile of *Corſica*, by *Plinies* teſtimonie, who calleth them long livers, onely by the daily uſe of Honey. Honey hath a ſweet and pleaſing taſte, not ſharpe. Whereupon *Salomon* ſaith, *Faire words are as a hony-combe, ſweetneſſe to the ſoule, and health to the bones. My ſonne, eate honey, for it is good; and the hony-combe, for it is ſweet unto the mouth.* What might be the reaſon then, that God did forbid any Honey to be uſed in this offering? Anſwer is made, that Honey, although it be ſweet in taſte, yet it is bitter by effect. For it greatly increaſeth choller, which is as bitter as the honey is ſweet. Secondly, although Honey be good to eate, yet a man may eate too much of it, *Prov.* 25, 26. Thirdly, even in taſte it will not ſeeme ſweet (if you eate much) but very bitter or ſowre. Laſtly, it hath the very nature of Leaven, being boyled, and ſo having got a little ſharpneſſe. Now, for as much as none of theſe things are in Chriſt, who was ſhadowed by this Sacrifice, therefore is Honey forbidden to be uſed in it, as you reade here in your Chapter, as well as Leaven, *verſe* 11. Firſt, in Chriſt there is no ſuch ſweetneſſe as ingendreth bitterneſſe, or any evill to the true eater of him

The firſt Rule.

Matth. 16. 6. 11. 12.

Iohn 15. 3. Iohn 8. 51.

The ſecond Rule.

Prov. 16. 24. Pro. 24. 13.

him by faith. Secondly, Christ cannot be received or eaten too much, but the more wee feed on him, the better. Thirdly, Christ is not sweet at the beginning, and bitter at the end; but contrariwise, bitter at first, and sweet at the end. *He that forsaketh not all, and followeth me, cannot be my Disciple*: How bitter is this at the first, but in the end how sweet? *You shall sit upon twelve seates, and judge the twelve Tribes of Israel: You shall eate of my Table, &c.* Lastly, Christ puffeth no man up, as Leaven doth the Dough, neither sowreth his servant in whom hee dwelleth; but hee maketh him lowly and humble, and sweet in behaviour to his brethren poore and grieved, and needing comfort. *Melancthon* (not unprofitably) saith, Honey was forbidden also to be offered to God, to teach that the Word and Doctrine of God, is not bee turned to popular applause, not to content the Prince, and to please the people, contrary to the truth and edge of it; Art may not draw his Divine precepts, to make them delight humane reason; But his Word must bee left to his right nature, please it, or displease it the hearers. For such Honey-offerers are but daubers, sowers of pillowes under mens Elbowes, flatterers, and time-servers, hatefull to God, and hurtfull to his people. Others have noted, that if Honey be burned, it smelleth not well: and therefore was forbidden to be used in the sacrifice shadowing Christs death, as this sacrifice by fire did: because his death smelleth most sweetly, and *right deare unto God* also *is the death of his Saints* for him. The *Gentiles* againe used to offer Honey in their Cakes to their gods, as wee reade: and therefore (happily) God also forbad it.

Mel coctum, ut statim acorem contrahit, panem fermentat. Calvin.
1 Cor. 2.

The third Rule *Verse* 13.

The third Rule you have in the 13. verse. *All the Meat-offering shalt thou season with Salt neither shalt thou suffer the salt of the Covenant of thy God to bee lacking from thy Meat-offering, but upon all thy oblations thou shalt offer salt.* First, it is called, *the salt of the Covenant of God*, because God required it in all these sacrifices, as a covenant and thing agreed upon firme and stable, not to be broken, which kinde of covenants were called *covenants of salt.* Numb. 18. 19. 2 Chronic. 13. 5. Secondly, the Commandement is generall; *All the Meate-offerings:* whereupon our Saviour Christ taketh occasion to exhort, that all men would addresse themselves unto the perpetuall and faultlesse keeping of Gods holy covenant, by the example of these offerings, which (without salt) were no way acceptaple nor tolerable. To the continuall keeping I say, because the Text saith, *Thou shalt not suffer the salt of the covenant of thy God to be lacking from thy Meat-offering.* Which is, as if hee had said, ever have in thy selfe *the Word and Law of thy God*, with which thou art seasoned as with salt, the offerings *of strangers from Gods covenant*, being never acceptable, but an abomination to God. For the true seasoning, which findeth grace with God, is no where found but in the Word, and therefore all worships devised by man (seeme they never so wittie, and gay in the eyes of the inventors) are unsavorie and odious. Others looking at Christs alluding to this place on the ninth of *Marke* above said, gathered thus of it: that Christ from this ceremony draweth his exhortation to his faithfull, that they patiently endure to bee purged and purified, if they desire ever to be acceptable to God. For *every sacrifice* (saith hee) *must be salted with salt, and every man shall bee salted with fire:* that is, our corrupt affections, by *the Word and Crosse*, as by holy fire, cleansed and cleared from that displeasing savour they yeeld, and wee wholly seasoned unto God, as this mortality will give us leave. If you thinke farther of salt thus preferred before Leaven and Honey, you shall see that Salt is most commodious for mans use. For Salt keepeth our meate from putrefaction, it keepeth wine from sowring, it preserveth dead bodies a long time sweet and savorie, it yeeldeth our meate a good taste, and dryeth up the superfluous moisture of it in our bodies, which might breed diseases: and (in a word) so good it is, that the Proverbe joyneth it with the Sunne, without which wee cannot live, saying: *Sale & Sole nihil utilius: Than Salt and the Sunne nothing is more profitable. Witty and sharpe pleasant speeches* have their name of Salt, and hee that hath no wit, is said *to have no salt in him.* Salt then was required in the sacrifice to figure out Christ, who indeed is the true Salt, that seasoneth us and all our workes, or else neither we nor they please God. Sinne hath made us unsavory to God; and till this Salt be sprinkled over us, we have no accesse to him, nor favour with him, but when once we are seasoned with Christ, *Then hee that toucheth you, toucheth the apple of mine eye.* And as our persons, so our workes then please him, before being foule, and *as a stained cloth.* So that now it is said, *He that beleeveth in me shall not perish, but have eternall life.* To Christ we are gotten by the Ministery of the Word, and therefore the Apostles were called Salt, and the Ministers of God, still are *the Salt of the earth.*

Chap. 2. 13.

Translata locutio a sensibus ad animum. Tremel.
Mar. 9. 49.

For as Salt lighteth upon the flesh, and biteth and dryeth up corrupt moysture, preserving and keeping sweet the same: even so the Ministers by their labours consume and drie up the errors, the lusts, the pride, the vaine-glory, the covetous affections, and whatsoever maketh unsavory, preserving body and soule sweet unto God in Christ, and free from eternall corruption.

Verse 14.

If thou offer a Meate-offering of the first fruits unto the Lord, thou shalt offer eares of Corne dryed by the fire, and wheate beaten out of the greene eares, &c. It was said in the beginning, that these Meat-offerings were here laid downe in three kindes: The first, *raw flesh*, the second, *flowre*

not raw, but either baked, fryed, or ſodden; the third, *Corne not growne to flower*. The two firſt kinds you have ſeene with their ceremonies; and now followeth this third kinde. You may here remember the many ſorts of offerings of firſt-fruits mentioned in the Scriptures, whereof this is but one. In *Deut.* you reade of firſt-fruits, but *in a basket, and carried to the place appointed*. In *Leviticus* here you reade of *a ſheafe of the firſt-fruits of the harveſt, to be brought unto the Prieſt*. In *Exodus* you reade of that generall offering of firſt-fruits. In *Deuter.* againe, of *the offering of Tenths*. In the Chapter alſo (above noted) of this booke, you reade of *two leavened Loaves to be brought*. And, in *Numb.* of *cakes to be made of their firſt dough*. Laſtly, this kinde here noted of *eares of Corne dryed by the fire, &c.* By this diverſity we may well note, (and ſinke it deepe into our hearts) what a reckoning God maketh of thankfulneſſe in man, for the benefits and mercies he receiveth at Gods hands; and how odious it is to him, and dangerous to man, when it is otherwiſe. And by this ſort we may ſtill ſee Chriſt figured, and taught: whereupon Chriſt compareth himſefe to Corne, *which except it fall into the ground and die, it abideth alone; but if it doe, it bringeth forth much fruit*. And the Apoſtle calleth Chriſt the firſt-fruits. The beating alſo *of the Corne out of the Husks*, ſhadowed the bitter paſſion of our Saviour.

Deut.26.2. Levit.23.10. Exod.23.16. Deut.12. Levit.23.17. Numb.15.20. Iohn 12.24. 1 Cor.15.20.

9. *The remainder (a memoriall being burned to God) did remaine to the Prieſts*: ſo ſhadowing out, that Chriſt ſhould not obtaine heaven for himſelfe, but for his Church, which was repreſented in the Prieſt, all being *a royall Prieſthood*. Againe, it taught how carefull God would have his ſervants for the maintenance of the Miniſterie, when they ſee him ſo carefull of them, and for them. From which care how farre they are that ſpoile them, and all manner of wayes abuſe them, let their owne ſoules witneſſe unto them before the ſmarting day come. And thus doe you profit by this Chapter.

CHAP. III.

The heads of the Chapter.

THe burnt-offering and the meat-offering thus paſſed over, this Chapter returning againe to the ſacrifices of living creatures, ſpeaketh of the Peace-offering, that is, a ſacrifice of thankſgiving, offered for peace and proſperity, either generally, or particularly. For *who*, ſaith *Iob, hath beene fierce againſt him, and hath proſpered? He removeth the Mountaines and they ſeele not when he overthroweth them in his wrath. He removeth the earth out of her place, and the pillars thereof doe ſhake, &c.* That men therefore might know their peace and ſatetie both of their perſons and goods, to proceed onely from this Almighty God, therefore would hee have a ſet kinde of ſacrifice to bee offered of them for the ſame, and called a Peace-offering. This kinde of ſacrifice hath ſomething like, and ſomething unlike to the burnt-offering, deſcribed in the firſt Chapter. Like were theſe, *It was brought to the doore of the Tabernacle* as that was: *the offerers hand laid upon the head, killed, and the blood ſprinkled about the Altar*, as that, &c. Unlike were theſe: In that, *only a male might be offered*: in this, *either male, or female*: in that, *the whole was burnt*, in this, onely a part: namely, the fat, and as you ſee *verſe* 4 *&c.* in that, no part went to any man but the skinne, that was divided into three parts, one to the Lord, one to the Prieſt, and one to the Offerer, as you ſee in the 7. Chapter of this Booke, and *Deut.* 18 in that, *Fowles might be offered*; in this, *not, &c.* Of the former nothing needs to bee ſaid againe, becauſe in the firſt Chapter they were ſufficiently opened, but of the latter a little.

Iob 9.4.

1. Firſt then, what might it meane, that in the burnt-offering, *onely a male might be offered*, and in this peace-offering, *both male and female?* Anſwere may bee made, that firſt the Lord in this would draw the Iſraelites from the manner and faſhion of the idolatrous Ægyptians, who in their ſacrifice (as *Herodotus* noteth) uſed to offer no female. And ſecondly, he would herein yeeld a comfort to all women, that for them Chriſt ſhould die as well as for men, and they ſhould be heyres of his Kingdome (by faith in Chriſt) as well as men. For *there is neither Iew, nor Grecian*, (ſaith the Apoſtle) *there is neither bond nor free, there is neither male nor female, but we are all one in Chriſt Ieſus*. And *ye huſbands* (ſaith S *Peter*) *dwell with your wives as men of knowledge, giving honor unto the woman, as unto the weaker veſſell.* (Now mark) *even as they which are heires together of the grace of life, that your prayers be not interrupted*. A ſweet Saviour then is the Lord Jeſus, you ſee, to women as well as to men, if they have grace to beleeve; and in token hereof God would have the female offered as well as the male. It was a bleſſed woman that ſaid, *My ſpirit rejoyceth in God my Saviour*: and ſo may every true beleeving woman ſay with comfort.

Gal.3.28.

2. In the *offering of the fat that covereth the inwards, and all the fat that is upon the inwards, &c.* verſe 3,4. Some have judged the delights and pleaſures of the fleſh to be ſhadowed, which of a true Childe of God are to be killed and ſlaine as ſacrifices were, and mortified. Others looking at the phraſe of the Scripture, which uſually noteth by the word (*fat*) the beſt things, have thought, that herein was figured and taught, how men ought to offer to God ever of their beſt, and not, as wee now a dayes doe, of our worſt. For the phraſe, you have it often in Scripture,

as

as when God ſaith, *All the fat of the Oyle, and all the fat of the Wine have I given thee:* that is, the chiefe or the beſt, *Numb.*18. In the Pſalme, *God would have fed them with the fat of the Wheate*; your vulgar Tranſlation expreſſeth what that is, *even with the fineſt wheate-flowre.* In another Pſalme, *My ſoule ſhall be ſatisfied as it were with marrow and fatneſſe*: That is, even (as it were) with the beſt things, and ſo in many places more. For the matter, who in right ſhould have the beſt, if God ſhould not? of whom wee have the beſt, and all whatſoever wee have. Thinke then of this many wayes by your ſelfe, and amend what is amiſſe. In your Tythes and duties doe you give the beſt? Doe you offer the fat? No, no, your conſcience accuſeth you fearefully (I feare) in this behalfe. He that ſweareth and ſwaggereth all his youth, and intendeth to offer unto God his old age, when for debility of body he can doe no more harme, doth he offer to God the fat, or the leane? the beſt or the worſt? Hee that hath many ſonnes and can endure none to ſerve God in his Temple, but onely one that is lame and full of imperfections, doth hee offer willingly the fat unto his God, who gave him all theſe branches of his body, and muſt give him comfort of them, or elſe hee ſhall never have any, but unſpeakeable woe and griefe in ſtead of it? Thus may you goe further in this meditation, and bee the better by it in many particulars. Again, becauſe this fat appointed to be offered was an inward thing, and not an outward; others have thought, that thereby was figured, how carefull wee muſt ever be to offer unto God our inwards, without which no externall dutie can or wil pleaſe God. Hypocrites are full of outward holineſſe, *make cleane diligently the out-ſide of the platter:* but God abhorreth them, and their painted ſhewes. The true worſhippers of God take another courſe, and looke that all be well within. *The Lord* (ſaith *David*) *loveth truth in the inward parts, and his ſacrifice is a troubled ſpirit, a broken and a contrite heart within*, not a pale face, and downe looke, many outward ſighes that are heard of men, vaine faſting from fleſh, and ſurfeting upon fiſh, &c. *Enter into thy Chamber and ſhut the doore to thee, and thy Father which ſeeth in ſecret ſhall reward thee openly.* Still, ſtill, offer to God thy inwards. *Moſes* prayed within, *Anna* prayed within, that her cheeke quivered with the vehemency of her ſpirits, &c.

Numb.18.12. Pſal.63.6.

Exod.14.15. 1 Sam.1.13.

3. In that, (*part of the ſacrifice went alſo to the party that offered it*) plainely was figured, that Chriſt ſhould die for all, and Lay-men (as we ſpeake) ſhould have their portion in him, as well as the Clergie; the hearers as well as the Preacher; the people as well as the Miniſter be bleſſed of him, if God vouchſafe faith. So men, ſo women, ſo learned and unlearned, and all take hold and hold faſt; He is all-ſufficient for us all, to bring us to the kingdome of his Father, without vaine ſupplies of ſinfull Idolaters, and he belongeth to us all, if we be not in fault our ſelves. This I ſay againe, might bee learned by the allowance *of part of the ſacrifice to them that offered it*, of what degree and calling ſoever they were.

Verſe 7.

4. You may here obſerve, how they were forbidden *to eate either fat or blood.* The Lords prohibition of fat, might teach them to like and uſe, a modeſt, moderate, and fitting dyet, which as it is good for the body, ſo alſo hath it profit for the ſoule. *Hee that loveth Wine and Oyle,* (ſaith the wiſe-man) *ſhall not be rich.* And, *Beware of ſurfetting and drunkenneſſe, of exceſſe and belly-cheare,* often ſaith the Scripture, in regard of the ſoule. *Faſting and prayer* are joyned together, *not feaſting and prayer:* A ſhippe too much laden ſinketh; and, a body too much ſtuffed with fulneſſe of bread, periſheth. *It is a double conqueſt to conquer thy ſelfe:* And, *it is a double deſtruction to deſtroy thy ſelfe: Iohns* meate *was Locuſts and wilde Honey,* a moderate diet. The companion of gluttony is rottenneſſe, and the follower of drunkenneſſe is forgetfulneſſe and ſottiſhneſſe. Gods people are here *forbidden to eate their fat*, and thinke ever on the meaning. Blood alſo *was forbidden to them,* that ſo they might learne to take heed of cruelty, and to taſte of mercy and loving-kindneſſe in all their actions and behaviour. God is mercifull, and wee muſt follow him. Satan and his members are bloody and cruell, we muſt avoid it. Mercie and cruelty are two large matters, you may your ſelfe (as you like) follow the Meditation farre. *Whoſoever* (ſaith the Lord) *he be of the houſe of Iſrael, or the ſtrangers that ſojourne among them, that eateth any blood, I will even ſet my face againſt that perſon that eateth blood, and will cut him off from among his people, &c.*

Pro.21.17.

Bis vincit, qui ſe vicit. Bis interimitur, qui ſuis armis perit. Vino forma perit, vino corrumpitur ætas, Vino ſæpe ſuum neſcit amica virum. Propert.

Thus had this people their Peace-offerings, that is, duties of thankfulneſſe to their God, for their peace and proſperity vouchſafed unto them. And moſt fit it was that hee ſhould often bee thanked for ſuch favours. The like mercies and goodneſſe remaine to us at this day; and are we either freed from the duty, or left without meanes to performe it? No, no; but as they had Oxen, and Kine, and Sheepe, and Goates then appointed and allowed; ſo have wee the *Calves of our lippes, and the ſacrifice of thanksgiving* ſtill remaining for us, and as ſtrictly required of us, as theſe (in thoſe dayes) were of them. Offer them up then with a free heart, and with a feeling ſoule. Our peace is great, our proſperity comfortable, our God moſt ſweet and kinde, and ſhall we not offer? The publike is ſweet, the private is ſweet, and forget you to offer? We *lay us downe and take our reſt*, and this our God *maketh us dwell in ſafety:* O where is your offering? *We riſe againe and goe to our labour, and a Dogge is not heard to move his tongue among us:* Owe wee no offering? O Lord, O Lord, make us thankfull to thee for theſe mercies;

Levit.17.10.

The

The whole State we live in, for the Commons, and our ſeverall ſoules, for ſeverall mercies now many yeares enjoyed. O touch us, O turne us, from our feareſull dulneſs, and abuſing of this ſo ſweet, ſo long, and ſo happy Peace. Continue thy ſacred Servant, the chiefeſt meanes under *Thee* of this our comfort, and ever ſtill furniſh him with wiſe helps, truely fearing *Thee*, and truly loving him. Let our heads go to the grave in this peace, if it may be thy bleſſed pleaſure, and our eyes never ſee the change of ſo happy an Eſtate. Make us thankfull and full of *Peace-offerings*, be *Thou* ſtill ours, and ever mercifull, *Amen, Amen.*

CHAP. IIII.

MOSES having ſpoken of ſuch Sacrifices and Oblations, as were exerciſes of piety and gratitude to God; now beginneth to adde ſuch as were *Expiatory*, and did reconcile men unto God, aboliſhing their guiltineſſe and ſinne: yet not by the vertue of the thing, but by faith in Chriſt, promiſed and ſhadowed by the Sacrifice, *Hebr.* 10. In this Chapter he ſpeaketh of the *Sinne-offering*, that is, of a kinde of Sacrifice ordained to be offered for *ſinnes committed of error*, ſuch as S. *Paul* noteth, when hee ſaith, *Brethren, if any man bee ſuddenly taken in any offence, yee which are ſpirituall reſtore ſuch a one with the ſpirit of meekneſs, conſidering thy ſelfe leſt thou be alſo tempted.* For there be other *ſinnes of error*, which are not here meant, which *Davids* diſtinction of *ſinnes* in his *Pſalme* may teach you: whereby he maketh a difference betwixt his *Secret ſinnes*, (*O Lord, keepe thy ſervant from preſumptuous ſinnes, leſt they get the dominion over me.*) The *ſinnes* therefore *of error*, here meant, are ſuch, as have in them no wicked pride againſt God, but of meere weakeneſſe are committed, whileſt the infirmitie of the fleſh choaketh reaſon and judgement, that the offender is for the time blinde, and ſeeth not his fault. The Rites and Ceremonies of this Sacrifice differeth according to the quality of the perſon for whom it was. The manner was diverſe, the matter was divers. If it were the *High-Prieſt*, then *thus*; If the Prince, then *ſo*; If a private man, then *after another faſhion*; as your Chapter ſheweth. The matter alſo was *one*, if rich men offered; *another*, if poore men; and a third ſort, if men of the middle ſort; that is, neither rich nor poore; but well offered. Wherein, that ſtill ſtill the Lord pleaſed to reſpect the poore, and to fit his *Sacrifice* to their ability, what a comfort containeth it, if it bee well marked? Shall any worldly want breake thy heart, when to thy God thou art ſo deare even in that want, and with that want? No, no, be of good comfort, and let this world bee as God pleaſeth, the next world is thine, where is true and during comfort. This was felt of *David* as ſweet, when he preferreth *the light of Gods countenance upon him, before Wine and Oyle, and worldly wealth whatſoever.* And yet (even here) the Lord will never leave you without his mercy, as ſhall be fit, whoſe providence *feedeth the yong Ravens.*

The Heads of the Chapter.

Gal. 6. 2.

Pſal. 16. 12, 13.

Aliter.

Aliud.

2. Conſider the end of this kind of Sacrifice: It was not inſtituted to abrogate Civill puniſhments, which according to the Law were to be inflicted upon offenders, as *Theeves*, *Murtherers*, and ſo forth: But it was ordained (as hath beene ſaid) for the *Expiation* of thoſe faults which ignorantly (as not thinking of the matter) were committed againſt the Ceremoniall Law chiefely, and for which there was no other puniſhment laid downe either Civill or Criminall. Neither was this *Expiation* other, you muſt ever remember, then as Faith truely tooke hold of Chriſt figured by the Sacrifice. For it ſtandeth firme, *that it is impoſſible for the blood of Bulles and Goates to take away ſinnes: Hebr.* 10 4. But *Chriſt with his owne Offering hath conſecrated for ever them that are ſanctified:* verſe 14. See alſo *Rom.* 8. 3. 2 *Cor.* 5. 21. *Heb.* 13. 11. *&c.*

Pſal. 4. 6, 7.

3. The firſt perſon that is named, is the *Prieſt*, that is, the *High-Prieſt that is anointed*, who, ſaith your Chapter, *If he doe ſinne (according to the ſinne of the people) then ſhall he offer for his ſin which he hath ſinned, a yong Bullocke without blemiſh (for a ſinne-offering) unto the Lord*, &c. By which you may profit thus; When you reade that the *High-Prieſt* had need alſo ſometimes to offer for his negligences and ignorances, you ſee how plainly it was taught to that people, that the *High-Prieſt*, was not *the true High-Prieſt*, which ſhould make perfect and ſound ſatisfaction and attonement to God, but another was to be expected, of whom that was but a figure and ſhadow, to wit, the Lord Jeſus Chriſt the Sonne of God, promiſed in the Scriptures. Then for the Ceremonies uſed: *The bringing of him to the doore of the Tabernacle*, *The laying his hand on his head*, *The killing of him*, &c. have beene expounded before. But where mention is made of *the Blood brought into the Tabernacle of the Congregation*, you may remember, that there were two ſorts of theſe offerings for *ſinne*. *One*, whereof *the blood was brought in*, and of theſe the Prieſt might eate no part, but *the fleſh, skinne, the head*, &c. *were burned without the Hoſte*, verſe 11. Another, whereof the blood was not brought in, and the fleſh of ſuch the Prieſt might eate. Chapter the ſixt of this Booke, and the tenth, *The ſprinckling of the blood ſeven times*, ſignified that the ſatisfaction and *Expiation* for and of *ſinne*, made once by Chriſt,

Verſe 3.

Verſe 4.

Verſe 5.
Hebr. 13. 11.
Levit. 6. 30.
& 16, 17

endured good for ever in all ages and times, and needed not to be iterated: *The number of seven* representing the whole time of the worlds continuance. Others, *by this seven-fold ſprinckling*, have thought, that the grievouſneſs of ſinne was ſhadowed and noted. For (ſay they) it is written, *He that ſlayeth Cain ſhall be puniſhed ſeven fold*; that is, grievouſly. And againe, *If Cain bee avenged ſeven-fold, truly Lamech ſeventy times ſeven-fold*: that is, more grievouſly a great deale. Wherefore, this *ſeven-times ſprinckling of the blood*, might note, that every ſinne (with God) deſerveth *ſeven puniſhments*, that is, ſharpe and great puniſhment, if he ſhould deale with us in Juſtice, and not in mercy.

Verſe 6.

Gen. 4. 15. 24.

Verſ. 7. &c.

4. *The blood was put upon the hornes of the Altar of ſweet Incenſe*, to ſignifie that no prayer can pierce up to God, but in and by the blood of *Chriſt*. *All the reſt of the blood was powred at the foote of the Altar of burnt-Offering*; to note ſtill the true ſhedding of Chriſts blood for mankind, and becauſe alſo it was holy, it might not be caſt out as profane. *The burning of the whole without the hoſte*, plainly ſhewed that *Chriſt* ſhould not ſuffer in Hieruſalem, but ſhould be led out of the City, to a place appointed, and there ſuffer; which you know was fulfilled accordingly, *Heb.* 13. 11, 12. And *the whole Bullocke was to be burned, being a ſinne offering*, to teach men to burne all their ſinnes, and not to divide them (as wee doe) when wee ſay, I will amend my drunkenneſs, but I cannot leave my ſwearing; or, if I leave that alſo, yet my licentious life a little more muſt have a ſwinge, &c. But *burne all*, thou were beſt, and willingly keepe none: burne them (I ſay) by true ſorrow and deteſtation of them, even *All, All*, leſt but one (being wilfully ſtill delighted in) burne thee all and wholly in Hell for ever. When *Moſes* with the Iſraelites was to depart out of Ægypt, and *Pharaoh* would have had them to leave their cattell behinde them, ſaving what they intended to ſacrifice: Anſwer was made, *they would not leave one hoofe* of a beaſt behinde: and ſo deale you with your ſinnes, leave not *one hoofe* of ſinne behind. No one ſinne, no part of ſinne; that is, (ſtill I ſay) by wittingly, willingly, and boldly continuing in it, and delighting in it: Otherwiſe, free from ſinne in this life we cannot be. But (through the grace of God) wee may bee free from preſumptuous pleaſure in ſinne, and ſigh and grone more and more, for that any way we ſhould offend ſo good a God, as we finde infinite wayes of him that we doe offend; deſiring and longing to be free even from all ſinne.

Verſ. 12.

5. In that there is more ſolemnity about the *Sinne-offering of the Prieſt*, then of a private man; you may firſt ſee *the care of God*, to ſet out to his Church the dignity of his Calling, which ever with him was great, and for him, with all that truely reverenced and feared his name. Secondly, you may thinke of *the greatneſs of ſinne in ſuch a one*: For, the more is required to the *expiation* of it, the greater is ever the ſinne. The like may be ſaid of *Princes faults, and great mens*. Alſo by the heavy puniſhment which God hath laid on them, when they fell, the ſame appeareth, for how heavily did God puniſh *Eli* the Prieſt, for not correcting his ſonnes faults, but by a ſinfull kinde of gentleneſs, ſuffering their grievous miſdemeanors to continue? King *Saul*, for ſacrificing againſt the Law, how ſharply puniſhed? *Davids* adultery and murder, O how fearfully puniſhed? *Horribly and ſuddenly will God appeare to the great Officers of his kingdome*: And *the mighty ſhall be mightily tormented*, ſaith the Booke of *Wiſdome*, reade your ſelfe the ſixt Chapter of the Booke.

2 Sam. 4. 12.
1 Sam. 2. 22, 23, 24.
1 Sam. 15. 9. 23
2 Sam. 12. 11.
Wiſdome 6. 5.

6. In the thirteenth verſe, note, how a multitude of offenders excuſeth no offence: *but if even the whole Congregation ſhould ſinne through ignorance*, yet *a ſinne offering* muſt bee offered by them all, and their number yeeldeth no excuſe. Great was the number of ſinners, when God ſent the *Flood*, but their number defended them not. So in *Sodom* and *Gomorrah*, the offenders were many. Ten Tribes of twelve fell away from God, and became Idolaters. *Broad is the way that leadeth to Hell, and many finde it*, going to Hell, though they be many, &c. Secondly, obſerve with your ſelfe the phraſe (*hid from your eyes*) and ſee the ſtate of many a man and woman doing evill. The matter is hid from their eyes in Gods anger, and albeit they lye at the pits brinke of damnation and deſtruction, yet they ſee it not, feele it not, are not troubled with it. Becauſe (indeed) they never ſit and take an account of themſelves and their workes, laying them to the Rule of the Word: which if they did, conſcience would quickly bite and ſpie, and ſpeake of a miſdoing. The godly do this at laſt, and therefore you ſee it here in your Chapter, a time of knowing to them, as there was a time of hiding. Pray we ever for this grace, *that wee ſleepe not in death*: I meane in ſinne, that leadeth to death, but that we may *awake and ſtand up from the dead, and* Jeſus Chriſt *vouchſafe us Light*, to amendment of life, and eternall comfort and ſafety.

7. In the 22. verſe, you ſee the like *Offering for the Ruler when he ſhould ſinne*, that is, for the Heads and Chiefe men of the Tribes, who had authority among them: No man is exempted, *Prieſt* nor *Prince*, but all that ſin muſt uſe the meanes appointed to remove their ſins, or elſe all muſt take the puniſhment for their contempt. *For he that is Lord over all* (ſaith the booke of *Wiſdome*) *will ſpare no perſon, neither ſhall he feare any greatneſs; for he hath made the ſmall and the great, and careth for all alike: Yea, the mighty abideth the ſore triall.*

8 In

8. In the ſeven and twentieth verſe you have the *Sinne-offering for the private perſons*, which, by this already ſpoken, is plaine enough, and you may conferre it with the fifteenth of *Numbers*, verſe 22. And let this ſuffice of this Chapter.

CHAP. V.

BEfore *Moſes* will proceed to ſhew what poore people ſhould offer for their ſinne, in this Chapter, hee layeth downe certaine kinds of ſinne for which they muſt offer, and by which they may learne to judge of other the like offences. And the firſt is an example of the Judiciall Law, in the firſt verſe. The plaine meaning whereof, is, if any ſhall heare one ſweare, that eyther he hath not had, or hath not done, what he (upon his owne knowledge) underſtandeth he hath had, and hath done, if hee teſtifie not what hee knoweth, and reveale not the iniquity of the other that hath ſo falſely ſworne, hee ſhall bee guilty of his ſinne. Where you ſee, and ought ever to remember, that not onely he taketh the name of God in vaine, which ſweareth falſely; but even he alſo that winketh at the ſame falſe oath, being able to reprove him, and zealouſly doth not his endeavour to have that abuſe of Gods Name puniſhed by revealing and making it knowne. A Law that toucheth us neerely, as the world goeth now, men wholly preferring many times their affection to their friends; before all the glory of God in this behalfe.

Vſitatum humani generis vitium eſt, peccatum latendo committere, negandodefendere, & defendendo multiplicare, Greg.

2. The ſecond example is of the Law Ceremoniall in the ſecond verſe: As if he ſhould have ſaid, whenſoever any perſon becommeth uncleane by touching of ſuch things as make him uncleane, and carelesly neglecting (according to Rites of the Law) to purge himſelfe from that uncleanneſſe, eate of ſanctified Sacrifices, aſſoone as that his ſinne ſhall be knowne unto him, he muſt offer the Offering here preſcribed, &c. The true drift of which Law was to draw men to that carefull and diligent conſideration of their impurity, and to the knowledge of their ſinne.

Reade over the firſt of *Eſay*, and ſee how the Lord abhorreth all Sacrifices and ſervices whatſoever, when men ſee not their ſinne, but run on with their offences, and yet thinke to pleaſe God with outward Religion. No, no, ſaith God there, that will not be: *But waſh you, make you cleane, take away the evill of your workes from before mine eyes, ceaſe to do evill, learne to do well, ſeek judgement, relieve the oppreſſed, judge the fatherleſſe, and defend the widow, and the caſe ſhall be altered*, &c. Then, *though your ſinnes were as Crimſon, they ſhall be made as white as Snow, and though they were red as Scarlet, they ſhall be as wooll. If you conſent and obey, yee ſhall eate the good things of the Land: but, if yee refuſe and be rebellious, yee ſhall be devoured with the ſword, for the mouth of the Lord hath ſpoken it*, &c. Thus ſeeketh the Lord to have us know ſinne, and flye ſin. And marke it againe in the Text, verſe 2. (*And is not ware of it*) making to your ſelfe this good uſe of it: That we are not ever cleane, when we ſee not any uncleanneſſe; for our fault may be hid from us, and we not ware of it, and therefore *David* prayeth for his *ſecret ſinnes*. But ſtill it remaineth an uncleanneſſe, though we be blinde, and it will deſtroy us, if we ſee it not in time. Wherefore pray for Eyes, and the Lord ſhall give them: pray for a heart of Fleſh, and the Lord ſhall give it. *If thou ſee thy ſinne, God ſhall not ſee it; and if thou ſee not, God will remember it.* Vpon our Garments wee endure not uncleanneſſe an houre, not a Mote, not a little Mote, but wee bruſh and beate, if wee bee not bruſhed; yea, the very ſhooe upon our foote is regarded, that it be cleane, and every day wee looke unto it often: yet ſee (and tremble to thinke on it) our bodies and ſoules are uncleane, and wee ſee it not; No, wee goe not about to ſee it, but uſe all the meanes wee can to bee farre from the ſight of it, as Sports, Playes, Company, and ſuch like.

Si tu peccata videris, Dominus obliviſcetur, ſi tu neglexeris ea videre, Dominus memor erit eorum.

We hate him that will rubbe us that way, and we avoid the place where ſin is reproved. It breedeth melancholy, and marreth mirth: We cannot abide it at any hand. But remember you this Chapter, and follow the Law of the Lord, if you will be ſafe.

3. *The third example is of the Morall Law*, in the fourth verſe, *Concerning raſh Oathes and Vowes*: where, I pray you, carefully marke; that albeit raſhneſſe and inconſiderate haſte, with man hath ſome excuſe, before ſet and purpoſed actions; yet (with God) it is evill, and there muſt be an *Expiatory ſacrifice* offered for it. Let it reforme our raſh ſwearing in our common talke, and the fooliſh vowing of things neither lawfull, nor in our power; And thinke with your ſelfe, whether they erre not greatly, that thinke what they have raſhly ſworne and vowed, they muſt needs keepe; when you ſee here, God would have them offer a *Sinne-offering*, for their raſhneſs, and not adde more ſinne unto it, by performing what they have ſinfully ſaid. Alſo by this occaſion conſider, how defiled creatures we are before our God, when even that is ſin in us, wherein we have not a minde to ſinne, as in ſuch raſh things we often have not.

4. *But if he be not able to bring a ſheep, he ſhall bring for his treſpaſſe which he hath committed, two turtle Doves, or two yong Pigeons unto the Lord, one for a Sin-offring, & the other for a Burnt-offring.* *Verſ. 7. & 11.*

Now ſee the ſweet goodneſſe of the Lord, *to his poore people*, that are not able to bring ſuch offerings to him as others doe, and ſo by the ſubtilty of Satan, and frailty of Faith, might be drawne to thinke that God regarded them as men doe: (that is) either little, or not at all. To theſe hee appointeth *ſmall-offerings*, framing his Law to their powers; and ſo giving them moſt ſweet and true comfort of his Love to them: as alſo in accepting of their little, as well as of the greater ſacrifices of richer perſons. It hath beene touched before, but it can never be learned too much, ſo weake are we, and ſubject to doubts.

The Ceremony of Oyle and Incenſe.

5 Note againe in the eleventh verſe, How *no oyle might be put upon that offering, neither any Incenſe*. *Oyle* ſignifying gladneſſe, and *Incenſe* a ſweet ſavour. The Lord by this Ceremony ſhadowed, how hatefull a thing ſinne is, and all that commit it, till the Lord be reconciled to them againe. He hath no joy in us, neither yeeld we any ſweet ſavour. And as he joyeth not in us, ſo ſhould we not joy in our ſelves: For if we do, wee powre *Oyle* upon our Sacrifice, contrary to the Law; and if wee thinke well of our ſelves, we put *Incenſe* alſo unto it. The Lord loveth a ſorrowfull ſinner adorned with ſack-cloth and aſhes, and *they that ſo weep, ſhall laugh*: he abhorreth proud ſinners, that doe evill, and yet rejoyce, aſſuring ſuch laughers *that they ſhall weepe*. But alas our dayes! who ſorrow leaſt then they that ſinne moſt? and who are more luſty and jolly, than they that have leaſt cauſe, if they knew their eſtate? Reade the one and twentieth of *Iob*, and ſee the merry dayes of the wicked; ſo in the booke of *Wiſdome* againe, and in many more places in the Scripture. Theſe men offer prayers to God at times, after their faſhion; but they put *Oyle* and *Incenſe* upon their Offering, they rejoyce, and are merry being full of evill, and they thinke their ſmell is as *Incenſe* to God, pleaſing and acceptable, when hee abhorreth them, and all their workes. O, take heed therefore of this unfeelingneſſe, and remember this Ceremony often in all your doings, and you diſliking your ſelfe, the Lord ſhall like you in his liked and beloved Sonne, your onely Saviour ever.

6. In the fifteenth verſe, See and marke *the Law againſt purloyning and taking away of Tythes or firſt fruits due to the Prieſts*. God ſtill loveth his Miniſters, and ſtill requireth, that they be honeſtly and liberally maintained; God ſtill abhorreth the wilfull and wayward breakers of ſuch Order for their maintenance, as the Chriſtian Magiſtrate in his authority (according to right) eſtabliſheth and appointeth. Therefore let ſuch as deſire to be acceptable to God, neither offend him nor their owne conſciences by ſuch fraud and injury. Saint *Auguſtines* * Speech is as true, as old, *The fault is not forgiven with God, unleſſe that which was taken away be reſtored to men:* not, that reſtitution taketh away ſinne before God, but becauſe true faith muſt needs have good fruit, and cannot be without reſtitution, if there be power, and if not, yet in heart and will. For againe, S. *Auguſtine*, *If that which is another mans, ſinfully purloyned by mee, be not reſtored, repentance is but fained, there is none indeed.* How little this falſe and unjuſt dealing with Gods Miniſters is regarded with many in theſe dayes, who knoweth not? and they are never troubled for it, much leſſe do they purpoſe either reſtitution or amendment. But the day will come, when it will ſmart, *this Law* of God having his enduring equity, and God in other places profeſſing, *That this robbing of his ſervants is the robbing of him:* and ſo he taketh it, and ſo will puniſh it. But let this ſuffice of this Chapter. Theſe things will come in other places to bee remembred againe.

* *Non dimittitur peccatum, niſi reſtituatur ablatum.* Aug. Epiſt. 54. contra Maced. *Si res aliena, propter quam peccatum eſt, reddi poſſit, & non redditur, pœnitentia non agitur, ſed fingitur.* Idem. Malach. 3.8. Levit. 22.14.

CHAP. VI.

The Heads of the Chapter.

Verſe 2.
Verſe 3.
Verſe 4.
Verſ. 5.
Verſe 6.
Verſe 7.

THis Chapter firſt ſpeaketh of the Offering for ſinnes that are done willingly. And ſecondly, ſetteth out more fully the Rites and Ceremonies of other Sacrifices, briefely touched before, beginning with the fire and aſhes of the Burnt-offering. Of the former the Text ſaith thus: *If any ſinne, and commit a treſpaſſe againſt the Lord, and deny to his neighbour that which was taken him to keepe, or that which was put to him of truſt, or doth by robbery or violence oppreſſe his neighbour, or hath found that which was loſt, and denyeth it, and ſweareth falſely, for any of theſe things that a man doth, wherein he ſinneth: when, I ſay, he thus ſinneth and treſpaſſeth, hee ſhall then reſtore the robbery that he robbed, or the thing taken by violence, which he tooke by force, or the thing which was delivered to him to keep, or the loſt thing which he found. Or, for whatſoever he hath ſworn falſely, he ſhall both reſtore it in the whole ſumme, and ſhall adde the fifth part more thereunto, and give it unto him to whom it pertaineth, the ſame day that he offereth for his treſpaſſe. Alſo hee ſhall bring for his treſpaſſe unto the Lord, a Ramme without blemiſh out of the flocke, in thy eſtimation worth two ſhekles, for a treſpaſſe-Offering unto the Prieſt. And the Prieſt ſhall make an attonement for him before the Lord, and it ſhall be forgiven him, whatſoever thing he hath done, and treſpaſſed therein.*

This place thus written out at large, yeeldeth great comfort to many a trembling ſoule, and therefore duely to be regarded. *Sinnes of ignorance* have not ſuch blackneſſe in them (although ſinnes, as you ſaw before) as *ſinnes wittingly and willingly committed:* and therefore, when feeling com-

commeth, *this circumſtance of Knowledge* greatly afflicteth the Conſcience. But bleſſed be God, even theſe ſinnes alſo finde mercy with him upon true repentance. So did *Abraham* for *his lie* (which contrary to his knowledge) hee wittingly and willingly committed. So did *David* for *his fall*, *Peter*, and many more. Here you ſee a *Speciall Sacrifice* appointed, and *an attonement to be made*. Should it not bee ſo likewiſe now, that even for theſe ſinnes there were *an attonement* by *Ieſus Chriſt*, our ſtate under the Goſpell, were worſe than theirs under the Law. Yet let no mercy and goodneſſe in God make us bold and preſumptuous to ſinne, but with *David* pray againſt ſuch kinde of ſinning ever. *Keepe me, ô Lord, from preſumptuous ſinnes, that they have not dominion over me, &c.*

2. You may obſerve the examples or particulars laid downe in the Text, and ſee how before God all theſe are ſinnes, which yet many perſons in the world make little reckoning of. *To deny the thing committed to her keeping; To breake the truſt repoſed in us, To rob our neighbours, and violently to take things from them; To deny that which was loſt and wee have found; To ſweare falſly many times, and even for trifles*, with ſuch like, doe every one thinke them ſinnes, and ſtand in feare to commit them? No, we know it well, they are lightly thought of, by too many. But let Gods Law profit all his to a true knowledge what is ſinne, and a due care to avoid it, when wee know it. So ſhall it be well with us for ever, and with thoſe alſo we wiſh well unto after us, to a thouſand generations.

3. Note in the fift verſe, *The reſtitution againe* which God appointeth to be made to the owners, *even with a fift part more, the ſame day that he offereth for his treſpaſſe*. And ſtill gather this Doctrine for your uſe, *That God is never pleaſed with any thing that is ours, whileſt we retaine and keepe that which is not ours*. But marke well an Offering to the Lord, beſide that ſatisfaction of men. And through all *Moſes*, finde mee a place where ſinne is taken away otherwiſe than by Sacrifice. Now, whatſoever is attributed to the Sacrifices, the ſame is plainly taken away from mans workes. And if it was never the meaning of God to tie that people to the outward Sacrifice it ſelfe, but by the ſame to leade them to Chriſt ſhadowed by the Sacrifice, then apparent it is to all men, that there is no meanes to take away ſinne, but onely Chriſt: which all men will not confeſſe, becauſe they would eſtabliſh workes in farther ſtrength than God hath given.

When we will agree with God we muſt alſo agree with our neighbour.

4. Well, weigh it againe in the *7. verſe*, and ever throughout theſe Bookes, *That the Prieſt muſt make the attonement*; ſo ever ſignifying, that not in the *Sacrifice*, but in the *Prieſthood* was the matter. Now that *Prieſthood* noted Chriſt *his Office*. And therefore, *as then* no *Sacrifice* pleaſed, but offered by the *Prieſt*, ſo *at this day* nothing of ours, as *prayer*, and ſuch like, availeth, but in Chriſt, and by Chriſt our onely and eternall *High-Prieſt*. Againe, the Text ſaith, *Before the Lord this attonement ſhall be*, thereby overthrowing the wicked error of them, that affirmed a civill purgation onely of ſinne by thoſe *Sacrifices*, and not any ſpirituall promiſe in them. Which, I ſay, is moſt wicked, as well as falſe. Becauſe ſo, thoſe *Sacrifices* and Exerciſes of piety, ſhould no way have ſerved, to breed and ſtrengthen faith in man, touching his ſpirituall eſtate, whereunto indeed they wholly aymed, and effectually wrought in the godly that uſed them rightly.

Verſe 7.

5. The ſecond point in this Chapter is, concerning the *Rites and Ceremonies of the Sacrifices*; And firſt of the *fire upon the Altar*, wherewith the *Burnt-Offering* was conſumed. The Text is thus; *Then the Lord ſpake unto* Moſes, *ſaying, Command* Aaron *and his ſonnes, ſaying, This is the Law of the* Burnt-Offering, (*it is the* Burnt-Offering, *becauſe it burneth upon the Altar all the night unto the morning, and the fire burneth on the Altar, &c.*) So carefull is God of this continuall burning, that (if you marke) it is reported over and over. In the 12. verſe againe, *but the fire upon the Altar ſhall burne there and never be put out*. Againe in the 13. verſe, *The fire ſhall ever burne upon the Altar, and never goe out, &c.* To this end, the *Prieſts* care was to feed it with wood, and ſee to it, day and night, and with no other fire might either *Sacrifice*, or *Incenſe*, bee burned and offered to God. This fire was carefully kept upon the Altar to the captivity of *Babylon*, and afterward found againe of *Nehemias*, 2 *Macbab.* 2. 1. 18. and 19. verſes. Of like from hence might grow that great honour and regard, which the *Heathens* had fire in, whereof wee reade often. The *Athenians* in their *Prytaneo*, and at *Delphos*, and at *Rome*, of thoſe *Veſtall Virgins* continuall fire was kept, and of many it was worſhipped as a god. The *Perſians* called it *Oriſmada*, that is, *Holy Fire*; and in publike pompe they uſed to carry it before Kings with great ſolemnity. A merry tale there is of this göd (*Fire*) which I will repeate. The *Chaldeans*, ſay our Bookes, worſhipping this vaine god, proudly boaſted, that of all other gods hee was the ſtrongeſt, conquering and conſuming all other Gods of the *Gentiles*. And no marvell, for they were either wood or mettall that by Fire might be defaced. This bragge at the laſt came to the eares of a Prieſt at *Canopus*. This *Canopus* was maſter of *Menelaus* ſhippes, and dying in an Iſland, at the entry of *Nilus*, the famous River of Ægypt, cauſed that Iſland to bee called after his name, and was there honoured for a god. The Prieſt fearing leaſt his *Canopus* (the Image being belike of ſome metall) might come in contempt,

Verſe 9. The Ceremony of fire.

Verſ. 12, 13.

The Greeke word ἑστία, and the Latine *Veſta*, are thought to come originally of the Hebrew *Eſch Iah*, the fire of God. Xeno. Κύρου παιδείας. lib. 8. *Plutarch in vita Artaxerxis et Alexandri, &c.*

and ſo his living be taken away, deviſed thus with himſelfe. He got a Water-pot full of holes, (like unto theſe that we water gardens withall) ſtopped up all the holes with waxe, filled it full of water, painted it very trim, and ſetting it very artificially upon the top of the olde Image of his god *Canopus*, brought him forth to contend with the *Caldeans god of fire*, which of them ſhould be the greater. The *fire* was ſet about him, and great expectation in the beholders, which way the victory would goe. By and by, when the heate of the *fire* had melted the waxe that ſtopped the holes of the pot, the water began to ſtreame out at the holes, and quite put out the *fire* about it. Then there was a cry by all *Canopus* friends, *Victory, victory*: and from that time *Canopus* that Idoll, was counted, through this ſubtilty of the Prieſt, the *ſtrongeſt god* of all others. Thus blinde are men, when God giveth not light, and thus eaſily abuſed when they are blinde. Wee may marvell leſſe at their great ſimplicity, if we conſider what is taught and held by thoſe that thinke themſelves wiſe in theſe dayes. Namely, that the water, called *Holy Water*, ſprinckled in the grave of a dead man, not onely purgeth the ſame man from all ſpot of ſinne, but extinguiſheth alſo in great part, that *fell-fire*, which they call *Purgatory fire*. Thus you ſee mens follies, both of *Fire* and *Water*. But paſſe we them over, and come to the Matter. What might be the reaſon, why *God* appointed *this Ceremonie of* continuall Fire *upon the Altar*, and how may we profit by it? Firſt, there was figured by it, the death of *Chriſt*, from the beginning of the world: Namely, that he was *the Lambe ſlaine from the beginning* for Mankinde; and by this ſhadow they were ledde to beleeve, that although as yet *Chriſt* was not come in the fleſh, nevertheleſſe the fruit of his death belonged to them, aſwell as to thoſe that ſhould live when he came, or was come: for this *fire* was continuall and went not out, no more did the fruite of his *Paſſion* faile to any *True-beleever*, even from the beginning; but they were ſaved by beleeving that hee ſhould come, as wee are now, by beleeving that he is come, Alſo *this Fire came from Heaven*, *Levit.9. verſe 24.* and ſo ſhould *Chriſt* in the time appointed. *This fire was ever in, and never went out*, and ſo is *God* ever ready to accept our ſacrifices and appointed duties, ever ready to heare us, and forgive us, but we are ſlow and dull, and come not to him, as we ought. No other fire might be uſed but this, and ſo they were taught to keepe to Gods Ordinances, and to flie from all inventions of their owne heads. For ever it was true, and ever will be true, *In vaine doe men worſhip me, teaching for Doctrines mens precepts.* Our devices (ſeeme they never ſo wiſe, ſo fit, ſo holy and excellent) they are ſtrange fire, not that fire that came from Heaven, not that fire that God will bee pleaſed withall, or endure. *This fire* comming firſt from Heaven, and thus preſerved, ſtill preached unto them by figure, that aſwell did their Sacrifices and ſervices duely performed according to the Law pleaſe *God*, as that did when firſt *God* ſent his fire from heaven to conſume it in token of approbation, which ſurely was a great comfort to their conſciences, and a mighty proppe to fainting fearing weake Faith. *This fire* thus maintained and kept with all care, and *not ſuffered ever to goe out*, taught them, and ſtill may teach us, to be carefull to keepe in the fire of Gods holy Spirit, that it never die, nor go out within us. The fire is kept in with wood, with breath, or blowing, & with aſhes: ſo is Gods Spirit kept in (that holy and happy fire) by honeſt life, as by wood, by true ſighes of unfained repentance, as by breath or blowing, and by meeke humility, as by ſoft aſhes. O, that we may have care to keepe it in! what ſhould I ſay? *This continued fire* taught *then*, (and though it be now gone and abrogated) may ſtill teach us *now* to bee carefull to keepe in, amongſt us, the *fire* of Gods Word, the true preaching of his Truth, to the ſalvation of our ſoules. Fooliſh men, fooliſhly will imitate *this Law*, by maintaining of lights, and lampes, candles and tapers to burne continually, but let us care to preſerve this Lampe and light of *Gods Goſpell* amongſt us, that it goe not out, and *God* ſhall bee pleaſed, wee and ours bettered in his bleſſing. It had beene a hainous ſinne *then* to ſuffer *the fire of the Altar* to goe forth, and can wee thinke it no ſinne *now*, by taking away the maintenance to ſerve our greedy covetouſneſſe, to put out *this fire* from amongſt us, and all *Gods* people about us? God make Patrons thinke of it, and give them conſcience before there bee no more time for mercy. Fitly is the *Preaching of the Goſpell* ſhadowed by *the fire upon the Altar*, conſuming the *Burnt-offering*. For the *fire* hath theſe properties, it ſhineth and giveth light, it heateth, it conſumeth, it tryeth: ſo the *Preaching of the Goſpell*; *Thy word is a Lanterne unto my feete, and a light unto my path.* Saint *Peter* calleth it *a Candle in a darke place*, and many Scriptures teach the ſhining *light* of it. The *heate* in like ſort, *Did not our hearts burne within us, whileſt hee talked with us, and opened the Scriptures? The fire kindled, and I ſpake with my tongue*, ſaith the *Pſalme*, and as *fire* it pleaſed the *Holy ſpirit* to appeare at *Pentecoſt*, to ſhew this fruit or effect of the Word preached by their mouthes, it *heateth* the heart to all good life, and maketh us *zealous of all good workes*. The droſſe of our corruption by degrees it waſheth, the ſtubble of our fancies it *burneth up and conſumeth*, ſo that wee abhorre the ſinnes wee have beene pleaſed with, and hate the remembrance of evill paſſed. Laſtly, it *drieth* Doctrine, and ſevereth Truth from Error; it *tryeth* men, and diſcovereth Hypocrites. All worthy Motives to make us carefull to preſerve *this fire* perpetually amongſt us whileſt we live, and in a holy zeale to provide for it alſo, when wee are dead. So ſhall wee live

Sempiterna Chriſti oceiſio, per ſempiternum ignem &c.

Mat. 15.9.

Pſal. 119.105. 2 Pet.1.19. Luke 24.32. Pſal. 39.3. Acts 2.3.

live being dead; Nay, ſo ſhall we aſſuredly never die, but with immortall ſoules, and never dying tongues, praiſe his Name that liveth for ever, and will have us with him. This is *the Ceremony of the fire.*

6. The *next Ceremony* is concerning the *Aſhes* of the *Burnt-offering*, wherein your Chapter ſaith thus, *verſe* 10. *And the* Prieſt *ſhall put on his linnen-garment, and ſhall put on his linnen breeches upon his fleſh, and take away the Aſhes, when the fire hath conſumed the* Burnt-offering *upon the Altar, and he ſhall put them beſide the Altar, &c.* to the 14. *verſe.* Firſt, concerning theſe *linnen-breeches*, you ſee the *Law* for them to be made, *Exod.* 28.42. with the reaſon of the ſame, *modeſty and comlineſſe in their* Miniſtery. *This putting-off their garments*, figured that bearing of our *Saviour Chriſt* when hee ſuffered, from his *Garments*; ſo that as the *Prieſt* laid aſide the clothes he ware, and put his *linnen breeches* about his nakedneſſe; even ſo was the *Lord Ieſus* ſtripped out of all his clothes, and, onely with his nakedneſſe covered, nailed upon the Croſſe for our ſake. Some have ſaid alſo, that *this laying aſide of their garments*, ſhadowed out that *laying aſide* (as it were) of his *Divinity*, whileſt in his *humanity*, hee truely ſuffered upon the Croſſe. Not that ever there was any reall ſeparation betwixt his *Natures* (that being impoſſible,) but becauſe his *Godhead* did (as it were) hide it ſelfe, by not ſhewing his power, that the decreed ſalvation of man (by the meanes alſo decreed) might be effected. The *carrying of the aſhes forth without the Hoſte*, notably figured out the *ſuffering* and *buriall* of *Chriſt*, without the City of *Hieruſalem*, which was performed. The *aſhes were to bee put in a cleane place*, not prophaned or abuſed, or careleſſy caſt away; ſo to note, that although *Chriſt* his body ſhould die, and be as *aſhes* in the conceit of men, yet ſhould that body revive againe, and muſt not bee putrified, but put *in a cleane place*, even *a new Tombe, wherein never any man lay* before, &c.

Verſ. 10.

Verſe 11, *&c*

Matt. 27. 35.

Matth. 27.

Matth. 27. 60.

7. In the 14. *verſe*, and ſo to the 19. *The Ceremonies of the Meat-offering* are more fully ſet downe, than they were before in the ſecond Chapter; *That the remnant ſhould be the Prieſts*, as before ſaid; but it was not laid downe how *Aaron* and his ſonnes ſhould uſe *this remnant.* Wherefore now it is further added, That *they ſhould eate it, verſe* 16. But how? *It ſhall be eaten without Leaven in the holy Place, in the court of the* Tabernacle. *The Males onely might eate it*, and not women, &c. What *leaven* uſually in Scripture ſignifieth, you have heard before, Namely, *corrupt doctrine*, and *bad life*, with either which, the Lord would not have his *Prieſts* ſtained, *In the holy Place* onely, and not elſe where *muſt they eate it*, to ſignifie, that onely in the *Church*, is the benefit of *Chriſt* to bee had, and not out of the *Church.* The branch beareth not fruit but in the Vine, and the Vine is onely in the Vineyard. This *Church* is not a building of lime and ſtone, but a ſociety of *Chriſtian* people, among whom the *Goſpel* is truly preached, the *Sacrament* duely and rightly adminiſtred, and who with one conſent firmely beleeve, that they have remiſſion of ſinnes, and life everlaſting: not by the merits of mans righteouſneſſe, but by, and for the merits and righteouſneſſe of the *Lord Ieſus* onely. To bee in the *Church* therefore, is not to bee in the place of lime and ſtone built to meet in: but to bee one of his number, that holdeth and beleeveth as all *Patriarkes* and *Prophets*, *Apoſtles* and *Martyrs*, and all the faithfull *Elect of God*, ever have done from the beginning of man, and hereafter ſhall doe to the end of the world, who all, as you ſee, by theſe *Sacrifices* were drawne to *Chriſt* and *Chriſt* onely, or elſe their *Sacrifice* availed them nothing, but to them was unprofitable, and to the *Lord God* abominable. In this *Church* are no *Turkes*, no *Iewes*, no *Infidels*, nor any that live a wicked life, with careleſſe ſecurity, and ſinfull delight; or yet a holy ſtrait life in ſhew, but inwardly are nothing leſſe than they ſeeme. Wherefore with *God* they have no remiſſion of ſinnes, and without a change, they ſhall alſo faile of eternall life. *That* here *the males onely might eate*, let it lead you to the eighteenth of *Numbers*, which will make it more plaine, ſhewing you there, what *women* might eate as well as the *men.* In ſome things they were barred, to ſignifie that *God* would not have *women* beare *any publike Office* and *charge* in the *Church* as the *Prieſts* did, and among the *Heathens* women did (to ſay nothing of ſome better knowne:) and againe in ſome things they were allowed to eate, that ſo it might appeare they belonged alſo to the *Covenant of God*, and the merits of *Chriſt* ſhould ſave them as well as men. For in *Chriſt there is neither male nor female, bond nor free, rich nor poore, Noble nor baſe, but a new creature*, that is, *Chriſt* rejecteth no ſort, but of what ſort ſoever, if they be *new creatures*, that is, borne anew by the *Spirit*, to forſake ſinnes, and live unto him in holineſſe and righteouſneſſe, they are received, they are welcome, and *Hee* or *Shee* that thus *commeth, he never caſteth away, &c.*

Verſe 14, *&c* *Chap.* 2, 3.

Verſe 16, 17, 18.

Levit. 22. Numb. 18.

Gal. 3. 28.

Iohn 6. 37.

8. From this 19. *verſe* to the 24. the *Meat-offering* of the *High Prieſt*, ſo often as hee ſhould bee elected, by the death of the former, is laid downe, wherein this onely I note, That *every Meat-offering of the* Prieſt, *muſt bee wholly burned, and none eaten*, as was of *other Meat-offerings.* Therein was ſhadowed the perfection of that *Atonement* and *expiation* which *Chriſt* made, and ſo their errour confuted, that hold and teach the death of *Chriſt*, onely to have taken away *Originall ſinne*, and that men themſelves muſt ſatisfie for *Actuall ſinnes.* Or, that Chriſt hath merited but the *firſt grace* for us, that is, hee hath merited, that wee hereafter by our

Verſe 19, *&c*

Verſe 23.

our merits may take away our owne ſinnes and others, with ſuch like wicked and damnable aſſertions. But ever remember you, *That* here *this Offering was wholly burned*, and no part left to man; to teach, that evenſo in appeaſing Gods wrath, Chriſts *Sacrifice* of it ſelfe was moſt perfect, and no part left unto man in that matter. Other Scriptures alſo abundantly teach ſo much, which now often have beene touched, and ſtill muſt, to the end of this Booke. Worthy is that place of the *Apoſtle* to the *Corinthians*, where ſpeaking of *actuall ſinnes*, as *Adulterie, Fornication, worſhipping of Idolls, &c. Such* (ſaith hee) *were ſome of you: but yee are waſhed, but yee are ſanctified, but yee are juſtified in the name of the Lord Ieſus, and by the Spirit of our God.* Here even *Actuall ſinnes*, and not onely *Originall*, are taught to be taken away by *Chriſt*, and by *Chriſt* onely. To which agreeth the like ſaying to *Titus*, and many more. And as for our *merits*, the words are plaine; *When we have done all, we muſt ſay we are unprofitable ſervants, &c.*

1 Cor. 6. 11.

Titus 3. 3. &c.

Luke 17. 10.

Verſ. 24. *&c.* 9 Laſtly, in this Chapter, you have the Ceremonies of the *Sinne-Offering* touched againe, from the foure and twentieth Verſe, to the end of this Chapter. All tending to teach this ſtrongly, That out of the *Church* there is no benefit to bee reaped by *Chriſt*, as before hath beene ſaid. Namely, this *Ceremonie*, that if any of the *blood dropped upon a garment*, that *blood* might not ſo be carried out of the *Holy Place*, but muſt there be waſhed away, and not carried out. What a plaine figure was this, That *Chriſts blood* profiteth none out of the *Church?* If it were an *earthen Pot that it was ſodden in, it muſt be broken*, not applyed after to prophane uſes; and if a *brazen Pot, then ſcoured and waſhed with water*, all to teach the holineſſe of *Chriſts blood* which ſhould be ſhed for man, and how odious and damnable it is, after wee are waſhed and purged by this *blood, to give our members againe unto uncleanneſſe and ſinne, and to faſhion our ſelves like unto this wicked world.* Many things more doth both this Chapter and others containe, if with exact curioſity, they ſhould bee ſtood upon, and every particular examined; but my purpoſe being onely to give a taſte of the uſe of the Scriptures, to our edification and comfort, (when wee reade, and have not better helpes) this much may ſerve to that end, and ſo in every Chapter onely a touch of things ſhall ſerve. God (in mercy) give it a bleſſing to us: *Amen.*

27.

28.

Chap. VII.

Verſe 1. NOw to the *Rites and Ceremonies* of the *Treſpaſs-Offering*; which are here more fully deſcribed than in the fourth Chapter before. This kinde of *Offering* was not vulgar, but it was reckoned among *the moſt Holy*; and therefore hath ſuch *Rites* and uſage as *they* had. *It was killed in the place where the* Burnt-Offering *was killed*, Namely, *at the North ſide of the Altar*; ſo ſhadowing alſo that Chriſt ſhould die at *Hieruſalem*, of which the Prophet ſaith, *On the North-ſide is the City of the great King. The blood was ſprinckled round about the Altar*, ſhadowing, that the merits of *Chriſts blood* ſhould be ſprinckled by preaching throughout all Nations. *The inwards were burned to aſhes*, ſhadowing, that all the honour and reputation of Chriſt, was by his ignominious death and Paſſion brought (as it were) *to aſhes*, that is, to no account with men, that knew not the myſtery of it, *All they that ſee mee laugh mee to ſcorne: they ſhoote out their lips, and ſhake their heads, ſaying: Hee truſted in God, that hee would deliver him: let him deliver him if hee will have him, &c. My ſtrength is dryed up like a potſheard, and my tongue cleaveth to my gummes, and thou ſhalt bring mee into the duſt of death, &c.* The remnant was eaten by the Prieſt, in token that benefit of Christ belonging to the faithfull. *The Skinne of the Burnt-Offering* here, was the Prieſts, *and all the Meat-Offering that is baked in the Oven, and that is dreſſed in the panne, &c.* Why God ſhould thinke of ſo ſmall and baſe a thing, as the skinne, ſome may aske a reaſon? and ſee you the reaſon, and the good of it. Firſt, it notably confirmeth our Faith in his Providence, that hee will never forget us, and leave us deſtitute of things needfull and good for us, ſeeing wee are much better than the skinne of a bruit beaſt, whereof yet, he hath care and thought. Therefore wee muſt not ſhrinke in the time of want, nor hearken to Satan that ſo buſily layeth our infirmities and unworthineſſe before us, that ſo hee may ſhake us off from God, and make us beleeve, hee will never regard ſo vile perſons, &c. But let Faith anſwer, avoid Satan. For I learne that God regardeth the Sparrowes, and forſaketh them not, though two *of them ſhall be ſold for a farthing*, yea, the beaſts skinne in the Law he vouchſafed to thinke of, and to diſpoſe of it, to his will, and he telleth us, we are better than Sparrowes, and therefore better alſo than the beaſts skinne, that hath no life, as the Sparrowes, have. Hee ſaith, *O yee of little Faith*, if wee doubt of it, and therefore I know, hee will, and doth thinke of mee, and I ſhall have in his time, ever what is convenient and profitable. Secondly, it ſhewed that ſweet and comfortable care that the Lord then had, and ſtill hath of the miniſtery, that it ſhould bee maintained, and not defrauded of the leaſt thing allotted to it, which ſtill he ſheweth in all other particulars, urging

Verſe 2.

Verſe 3, 4, 5.

Pſal. 22. 7, 8. 15.

Verſe 7, 6.

Verſ. 8, 9, 10.

Mat. 16. 23.

Mat. 10. 29, 31.

Mat. 8. 16.

urging ſtill, that they bee given to the Prieſts according to his will. Great things to move our conſciences in theſe dayes, if God be with us, to a true and juſt dealing with thoſe that ſerve at the Altar amongſt us, and not ſo greedily, ſo wickedly, and ſo unfeelingly to robbe and ſpoyle them, as we doe. If this people of the Jews had done ſo, in theſe matters allotted to the Prieſts, as we doe with the Tithes, and portions given to the Church in our dayes; do you thinke, or can you thinke that God would have endured it? No, you know well he would not. And is he changed? will hee not ſtill have us taught by the ordinance of his Word, and ſtill them that ſerve at the Altar, to live of the Altar? Are not theſe duties from us now, as due as ever thoſe were then? It may not, it cannot with truth be denied. How then may wee, firſt or laſt, eſcape the wrath of God for ſinning ſo, as if the Jewes had ſinned, we confeſſe that God would have ſeverely puniſhed it? if you ſay, ſo much and ſo much is enough for him, and this and that hee may ſpare: make the caſe ſo of the Iſraelites, and in this particular of the beaſts skinne, durſt any fleſh have ſo reaſoned then? beware therfore of making your ſelfe a Judge where you are none, of robbing them, that have the title, and inriching your ſelfe that have no right. What is allotted by the government you live under, is his and not yours, if he bee not worthy ſo much, the Law helpeth that by a due triall of him, and yet leaveth the maintenance ſtill to a more worthy, not to you. Harden not your heart againſt God, againſt Law, againſt right and truth; accuſtome not your heart to covet your neighbours due, your hands to purloine it by fraud, or to take it by ſtrength, it is theft, ſpirituall theft, ſacriledge, your houſe receiveth ſtolne goods, and the wrath of God may haply ſhake the foundation of it for ſuch ſinne, and you in yours, or you and yours be puniſhed. Thirdly, this care of the Lord for the beaſts skinne, to appoint it to one that ſhould have it, well taught that people then, and ſtill teacheth us ever, to bee carefull to prevent ſtrife, and to take away all queſtions and controverſies as much as wee may, that every one knowing what is his, may therein reſt, and peace enſue. The more God hath given you, the more muſt bee your paine this way, in your good health and perfect memory.

2. Your Chapter goeth on with the Peace-offering, whereof hee ſpecifieth two ſorts: the one of thankſgiving, the other of a vow. Touching the firſt, you remember how greatly God teſtifieth his liking of it throughout the Scriptures. In the 50. Pſalme, he commeth to preferre it before all others in ſome ſort. For *I will not reprove thee* (ſaith God) *for thy ſacrifices, or for thy burnt offerings, becauſe they are not alway before me. I will take no Bullock out of thy houſe, nor hee-goats out of thy folds. For all the beaſts of the forreſt are mine, and ſo are the cattell upon a thouſand hills, &c. Offer unto God thankſgiving, and pay thy vowes unto the moſt High. Who ſo offereth unto me thanks and praiſe, he honoreth me; and to him that ordereth his converſation aright, will I ſhew the ſalvation of God. Vnto thee* therefore *O God* (ſaith *David*) *will I pay my vowes, unto thee will I give thanks. O that men would praiſe the Lord for his goodneſſe, &c! O that they would offer unto him the Sacrifice of Thankſgiving, and tell out his works with gladneſſe!* and ſo forth all the Pſalm over, you ſee it is repeated as the foot of his Song. *Ionas* ſaid, *I will ſacrifice unto thee with the voice of thankſgiving, and will pay thee that I have vowed: Salvation is of the Lord. I will praiſe the name of God* (ſaith *David* againe,) *with a ſong, and magnifie it with thankſgiving. This ſhall pleaſe the Lord better then a bullock that hath hornes and hooſes.* Yet careth not the Lord ſo much for this in reſpect of himſelfe, as for man, becauſe there is nothing, that increaſeth feeling, faith, hope, and prayer, as this exerciſe of thankſgiving doth. Let it therefore be in uſe with us more and more, that is ſo accepted of him, to whom we owe ſo much.

Verſe 11, 12.

Pſal. 50. 8, 9, 10 14. 23.

Pſal. 56. 12. Pſal. 107. 22.

Ionas 2. 9. Pſal. 93. 30, 33.

3. In the 13. *verſe* you ſee Leaven admitted of, which before you remember was rejected and forbidden. *He ſhall offer his offering with cakes of leavened bread, &c.* Leaven therefore in the Scripture is taken both in ill part and in good part. In ill part, *Matthew* 16. 6. 1 *Cor.* 5. 6. *Galat.* 5. 9. In good part, *Matth.* 13. *verſe* 33. and *Luke* 13. *verſe* 11. when the Apoſtles are reſembled to a little leaven, that leaveneth the whole lumpe, they being ſent out of God into the unleavened world, by preaching and teaching to leaven it cleane through. And there is a Leaven of the new nature accepted, as the leaven of our old nature is rejected. For looke how the leaven maketh the bread ſavoury, and ſtrong and wholeſome, looke alſo how it maketh it riſe and heave up, which otherwiſe would be ſad and heavy: So doth Gods regenerate Spirit change us, make us ſavoury, and all our duties pleaſing to God in our new birth, and we riſe up, yea, our hearts and ſoules are heaved up in love and thankfulneſſe to him, that in mercy hath ſo looked upon us. This Leaven therefore of new nature is accepted. Try your ſelfe then in your ſecret meditation, how you are ſeaſoned, whether with old leaven, or new. It will bee good for you to take this view, and heartily to pray for what you want. Are you a Miniſter called of God to leaven his people with good Leaven? Looke how you doe it and be painefull: Faithfulneſſe will bee crowned, when ſlothfulneſſe ſhall bee condemned, and condemne you. And ſubmit your ſelfe to the profit of your people, not hunting after your owne glory, that you are thus and ſo learned, eloquent, profound, and ſo forth. If your people profit not, becauſe you flie too high a pitch for them, and ſcorne to lay a foundation of the Catechiſme among them, you will bee

Verſe 13.

Matth. 25. 25. bee found an unprofitable ſervant in the reckoning day, one that hath gained nothing to his Lord, but hid his talent in the foule Napkin of fruitleſſe matter, and idle figures of affected ſpeech. Are you a hearer and no teacher? Looke at your leaven: doth it heave you up in thanks for the Goſpell vouchſafed unto you: in love to them that truely preach it? in honeſt life to them that looke at your example? Doe you ſeaſon your childreu, ſervants, and family, as you are able? this is new leaven then in you, and good leaven, accepted of God, and profitable to your ſelfe: be thankfull for it, and God increaſe the meaſure of it.

Verſe 14. 4. In the 14. *verſe* you reade thus: *Of all the ſacrifice hee ſhall offer one Cake for an heave offering unto the Lord; &c.* And but one Cake (ſaith a Writer upon this Booke) was appointed, that it might ſhadow out one holy Communion to be celebrated in time to come of the Church, and not of ſo many Maſſes, even Maſſes upon Maſſes, &c.

Verſe 15. 5. In the 15. *verſe, &c.* A Law was made that the *Fleſh of the Peace offerings for thanksgiving ſhall be eaten the ſame day that it is offered; and nothing thereof left untill the morning.* A ceremony uſed (ſaith one) to ſignifie that publike Feaſts ſhould not bee ſuperſtitiouſly continued, and kept long under the colour of Religion. For God loveth not idle banqueting and prodigall ſpending, although he allow graciouſly what is fit for the occaſion. Mariage feaſts therefore in ſome places, according to the equity of this Law, are reſtrained to one day, or two dayes, and not more. So of other lawfull occaſions of meetings. A ceremony (ſaith another) made in wiſedome by God; leſt if the fleſh ſhould have ſmelled by longer keeping, Religion might ſo have beene vile in the eyes of tickle perſons. Happily alſo (ſaith the ſame perſon) to reſtraine vaine glory, which would have ſhewed in ſacrificing often, with ſmall charge, if the meate might have been kept ſalted, and ſo offered againe for a glory.

Calvin.

Verſ. 16. *Verſe* 17. *Verſe* 18. 6. *But if the ſacrifice of his offering be a vow, or a free offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and ſo in the morning the reſidue thereof ſhall bee eaten. But as much of the offered fleſh as remaineth unto the third day, ſhall bee burned with fire. For if any of the fleſh of his Peace-offerings be eaten in the third day, hee ſhall not be accepted that offereth it, neither ſhall it bee reckoned unto him, but ſhall be an abomination: therefore the perſon that eateth of it ſhall beare his iniquity.* That is, the ſinne for which hee offered, ſhall ſtill remaine and not bee forgiven. The fleſh then of the firſt ſort, muſt bee eaten the ſame day, and this of the ſecond ſort in two dayes, none might bee eaten the third day, but (if any remained) burned. A ceremony (ſay ſome) fore-telling and fore-ſhewing, that this outward worſhip of God by ſacrifices, and ſuch ceremonies, ſhould have his being no longer, than unto the reſurrection of the Meſſiah, which was on the third day. Others make uſe of this ceremony thus, even to learne thereby, that the taking hold of Chriſt and his benefits, is not to bee deferred and put off, but ſpeedily and quickly to be done, whilſt time ſerveth and opportunity is offered: for *behold* (ſaith Chriſt) *to day, and to morrow I caſt out devils, and the third day, &c. Luke* 13. 32. that is, a ſhort time I have yet to goe on with my Miniſtery, and then I ſhall be ſlaine. So the phraſes, to day, and to morrow, ſignifie a ſhort time, and therefore when this Law allotteth but one day to eate the one ſort, and but two at the uttermoſt for the ſecond, well may wee learne by it, that whileſt by the preaching of the Word, the fruit and benefit of Chriſt is offered, we ſpeedily take hold and deferre not, leſt the time elapſe, and wee finde the doore ſhut againſt us. This point hath beene handled before.

7. Others divide all time in three dayes (as it were) and the firſt day they make from *Adam* to Chriſt; the ſecond, from Chriſt to the Judgement; and the third, ever after. In theſe two firſt dayes, the gate is open to true penitent ſinners, that come when they are called, without putting off from day to day, but theſe two dayes neglected and ended, there is no more ſacrifice for ſinne, no more mercy, no Chriſt, nor comfort any longer, but a fearefull expectation of Judgement, and eternall death for ever. More particularly every man and woman may bee ſaid to have three dayes; The firſt, of youth till age come; The ſecond, of age till death come; and in theſe two dayes there is mercy offered; but the third day is after death, and then no helpe: As here on the third day no offering was accepted, but the ſin remained unpardoned and not forgiven. All theſe applications by godly men, tending to our good, are agreeable to the proportion of faith, and we may be bettered by them.

Verſe 19. 8. In the 19. *verſe &c.* You have another law of uncleanneſſe growing by touching, *For the fleſh,* (ſaith your Chapter) *that toucheth any uncleane thing ſhall not be eaten, but burnt with fire, &c.* Againe, *if any eate of the fleſh of the Peace-offerings that pertaine to the Lord, having his uncleanneſs upon him, even the ſame perſon ſhall be cut off from his people. Moreover, when any toucheth any uncleane thing, as the uncleanneſs of man, or an uncleane beaſt, or of any filthy abomination, and eate of the fleſh of the Peace-offerings, which pertaineth unto the Lord, even that perſon ſhall bee cut off from his people.* A man would thinke, that rather this fleſh of the Sacrifice repreſenting Chriſt, ſhould ſanctifie all things that it touched, than bee defiled by any thing, ſo that it might not be eaten. But the ceremony aptly teacheth, what it was intended for, if any marke it. For as it was meant, it ſheweth that Chriſt ſanctifieth and bettereth none, but ſuch as take

Cha. 15. 3, 20, 21.

hold

hold of him by a true faith: to others, if they touch him, he is uncleane (not in himselfe, who ever is holy and pure, the immaculate Lambe of God) but accidentally, he is hurtfull by reason of their want of faith, and prophaneneſſe according to the Scripture; *Wee preach Chriſt crucified; to the Iewes a ſtumbling blocke, to theGrecians fooliſhneſſe: but to them that are called of both ſorts, wee preach Chriſt, the power of God, and the wiſedome of God.* And that the uncleane toucher of this ſacrifice was to bee cut off, it taught them the puniſhment of unreformed hypocrites, and ſtill doth ſhew what ſhall bee the end of thoſe that touch Chriſt, that is, beare his Name and are called Chriſtians, uſe his Word, come to the Sacraments, and yet, as the Pſalme ſaith, *hate to be amended:* ſurely, they ſhall bee cut off; their end ſhall bee deſtruction, and they ſhall periſh eternally. Ever therefore let the prayer of *David* bee in our mouth, and uttered from our heart, *O knit me faſt unto thee, that I may feare thy Name.* Let us joine inward truth to outward ſhew: For *the Lord loveth truth in the inward parts.* *Abſalon*, *Ananias* and *Saphira*, *Iudas*, *&c.* had their uncleanneſſe, and how ended they?

1 Cor. 1. 23. Eſay 8. 14. Rom. 9. 33. Luke 2. 34. Rom. 9. 33. 1 Pet. 2. 7. Pſal. 50. 17. Pſal. 51. 6.

9. The forbidding to eate the fat, was a ceremonie, that even at home in their houſes continued them after a ſort in the exerciſe of Religion. For ſtill they remembred the Law, and obeyed the ſame. It alſo (as I have noted before) preached unto them figuratively, that for God (if he ſo appoint) all the ſweet pleaſures of this world, riches, honours, friends, and whatſoever elſe, being as the fat, pleaſing are delightfull, and forſaken, forborne, refuſed and left. A leſſon never enough learned, though often repeated; ſo cleave our hearts to this earth, and this fatneſs thereof. But pray often, and pray heartily with S. *Auguſtine*, that the Lord would vouchſafe to give us what he requireth, and then require what he pleaſeth. He is ſtrong though wee bee weake; and can make us as contentedly leave them, as ever we received and injoyed them.

Verſe 23, 24. 25.

Nunquam ſatis dicitur, quod nunquam ſatis diſcitur. Da quod jubes, & jube quid vis. Aug.

10. The forbidding of them to eate the blood alſo, as before hath beene noted, ſignified unto them that the Lord abhorreth cruelty in every childe of his; and will have them merciſull, pittifull, gentle, &c. In the 30. *verſe*, *The bringing of the ſacrifice with his owne hands*, and not ſending it by others, taught humility and duty to God, taught that every one muſt live by his owne faith, and not by anothers; and may ſerve us now, to ſee how fooliſh an error it is in Popery, to give another his Beades to ſay them over for him that day, &c. The heaving of it up, was a figure of the lifting up of Chriſt upon the Croſſe. So was alſo the *lifting up of the Brazen Serpent*. Some have made it a figure alſo of his exaltation after death and Hell conquered; of which the Apoſtle ſpeakth, when he ſaith, *Wherefore God hath highly exalted him, and given him a name above all names, that at the name of Ieſus every knee ſhould bow, &c.* That is, hath highly exalted him, and given him authority and power, and rule, whereunto all ſhall bee ſubject, men, women, and creatures whatſoever: Little thinking of any earthly ſcraping with the foote, at the word of Jeſus, when neither word, deed, nor thought yeeld him reverence due to him. Popiſh elevation of their conſecrated Cake was never thought of in this heaving: and therefore vainely do they uſe this proofe. *The ſhaking of it to and fro* foure wayes, Eaſt, Weſt, North and South, ſhadowed the ſpreading of that lifting up of Chriſt; that is, of Chriſts death and paſſion throughout all the world, by the preaching of the Goſpell.

Verſe 30. *Verſe* 32. Iohn 12. 32. Numb. 2. 8, 9. Phil. 2. 4. *Verſe* 34.

11. Laſtly the breſt and the ſhoulder were the Prieſts, and ſo they were admoniſhed to be as breſts and ſhoulders to the people. Breſts for counſell and direction in all their affaires: ſhoulders, to beare up the burthen of care and labour for them, to under-go croſſes and troubles in government for them, and for them to reſt, as it were, and leane upon, in all their woes of heart, and agonies of mind whatſoever. A profitable meditation for all faithfull Miniſters ever, thus to be, as the Lord ſhall inable them, to their ſeverall flockes in this world. And as worthy a meditation againe for the people, to increaſe love, and ſingular love in their hearts, towards their Paſtors for their worke ſake, even for this uſe of them in all their diſtreſſes, and occaſions whatſoever. A godly Paſtor is a breſt of ſweet comfort in adverſity, and a faithfull ſhoulder to leane upon for ever, and to ſupport both us and ours, when without him we ſhall fall fearefully, and peradventure eternally. Happy are the people that have them, and God worke in their hearts to make much of them. In the 37. *verſe*, ſee a ſhort rehearſall of all the ſorts. Theſe are ſome of the chiefeſt things in this Chapter.

Verſe 37.

CHAP. VIII.

The Contents of this Chapter.

IF you turne to the 28. Chap. of *Exodus*, you ſhall finde the moſt of this Chapter there explayned; and therefore a briefer touch may ſerve here. It containeth the Sacrifices and Ceremonies uſed at the conſecration of *Aaron* and his Sonnes into the Prieſts office, and fitly followeth upon the other Chapter, becauſe after ſacrifices appointed, the next care is for Prieſts to offer and uſe them according to appointment. For uſe and benefit to our ſelves; Firſt, let us note, that this office of holy Prieſthood was not of man, nor from man, but the Lord Almighty

Verſe 1, 2. Exod. 28.

first instituted and ordained it by his owne expresse commandement: then (being ordained) he confirmed the honour and reputation of it, by that great miracle of the *budding of Aarons rod*; and he very severely and fearefully punished the contempt of it *in Corah and his company, whom the earth opening swallowed up with their wives, children, and families, and all their goods.* Upon *Ieroboam* also and *Vzziah*, for incroching upon it. And the Law was sharpe and generall: *If any stranger whatsoever* (not called to this office by God) *approch the Altar, he was to dye.* The reasons why the Lord thus precisely appointed these Priests, and would not leave it to every man, to performe this office, were these and such like. First, it was to be knowne, that not every man, no, not any man. But the man Christ Jesus could appease Gods wrath, satisfie his justice, and take away the sinnes of the world, reconciling us to God, and putting us in assurance of eternall life. This could not bee figured out better, than by secluding all the whole Hoste of Israel from this Office, and chusing but *Aaron* and his sonnes as Types of Christ, this onely able Priest to doe (as I have said) and therefore they onely were chosen, and so by such ordinance the majesty, authority, and (if wee may so speake) the propriety of Christs office resembled and shadowed. Secondly, God was ever the God of order, decency and comlinesse, and therefore in his Church would have all things done accordingly, not enduring any to bee an invader of another mans right, an intruder of himselfe into another mans office, and a busie body out of rule, out of order. Certaine men therefore are appointed, and they onely shall doe it. Others if they meddle, being strangers, because not called, shall die the death, as you heard before. Thus hath hee also in the new Testament established a Ministery, *and given some Apostles, some Evangelists, some Pastors and Doctors for the building up of his Church, &c.* Hee also decreed, that *the contempt of these, is the contempt of him*; and then judge you, first, or last, what punishment will ensue. In neither Old nor New Testament can wee find the Popish Priesthood ordained to sacrifice for the sinnes of quicke and dead. For this is to deny the perfection of Christs one oblation, and that there is no remission of sinnes, seeing the Scripture saith, *Where there is remission of sinnes, there is no more offering for sinnes, &c. Heb.* 10.18.

Numb 17.8.
Numb.16 32.
1 King.13.4.
2 Chron.26.19.
Numb.4.15.
Heb.5.4.

Ephes 4.12.
Luke 10.16.

Heb.10.18.

Verse 4.

2. *So Moses did as the Lord commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.* Obedience in *Moses* the head and chiefe, obedience also in the people under him, doe offer us here a good example. Such mutuall agreement in great and little, to come together to the Tabernacle to understand further of Gods will, O, how commendable in it selfe, how acceptable to God, how profitable for others that shall behold and see it! Would God any thing might smite our hearts, to come to Gods house diligently! Certainely the praise of it will endure when wee are dead, and the blessing of such zeale, upon our childrens children. Banish then ungodly whisperers to the contrary, with all their deceitfull and damnable perswasions: *and hee that hath an eare let him heare what God will say to his soule.* Let him speake as that good *Samuel* was taught to speake: *Say on Lord, for thy servant heareth.*

1 Sam.3.9.
*Vers.*5.

3. *Then Moses said unto the company, This is the thing which the Lord hath commanded to doe.* Nothing but Gods Commandement doth *Moses* offer unto them. For he well knew Gods will onely, in his owne house must bee the rule. Our owne heads were never the best heads to follow; and for God, hee knoweth our mould too well, to give that swinge unto us. If wee will preach his will hee hath a blessing, and if wee teach our owne fancies, he will with his breath blow away both us, and our idle fancies. Wee offering then but his will to his people, and by a plaine course of teaching, according to their capacities, making that appeare to them, *as many as are ordained to eternall life shall beleeve* in time, to our unspeakable comfort, and their eternall good; and such as must perish (if any such bee in our flocke) even in those also, wee shall bee *a sweet savour to God*, because *wee have onely delivered to them, what wee received of God*, and not abused them, with any mans traditions that cannot save.

Acts 13.48.
2 Cor.2.15.
1 Cor.11.23.
Verse 6,7.
Verse 10.
Verse 12.
Verse 13.
Rom.13.12.
What ground Popish greasing hath here, judge you, the Apostles words also remember, protesting that whosoever was circumcised, became a debter to the whole Law to keep it, *Gal.*5.2. So, so, &c.
In Christo nihil (sinistrum, sed omnia dextra.
Matth.15.34.

4. *And Moses brought Aaron and his sonnes, and washed them with water, and put him the coat, and girded him with the girdle, &c.* Of all these ceremonies reade what hath beene noted in the 29. Chapter of *Exodus*. The Tabernacle (a type of heaven, *Heb.*9.2. *Chap.*2,11,12,24.) anointed, to signifie that heaven is the sanctified place, for perpetuall and eternall rest, unto all the sonnes of Gods Elect, before the foundations of the world were laid. *Hee powred the Oyle upon Aarons head*, so in him, who was a figure of Christ, shadowing out the fulnesse of the Spirit upon Christ, *Psal.*44. and *Esay* 61. *He put also coats upon Aarons sonnes, &c.* They were a figure of the Church, which by faith eateth also of the sacrifice of Christ, being made partakers of his merit as well as the Priests. Their garments figured out the graces and gifts, wherewith the beleevers in Christ are adorned and beautified. *Casting away the workes of darkenesse, and putting on* dayly more and more *the deeds of light.* The lap of *Aarons right eare*, and *his sons thumbes of their right hands, and the great toes of their feet* are *anointed* to represent that *in Christ there is no left, but all right*; to shew, that *that his blood* should make blessed them *on his right hand*; and to teach that such as be his chosen, have their eares touched and made right, hearing with profit good things, and sincerely abhorring to heare evill. Their works also shadowed by

by their right thumbe, are holy, honeſt and good: and in their ſeverall vocations, they painfully and carefully walke, ſhadowed by their right toes anointed with the blood.

5. Upon *Aarons ſons*, *Moſes* did but *ſprinkle the anointing oyle*, which before was ſaid hee *powred upon Aaron, ver.* 12. ſo plainly ſhewing, that in Chriſt the *ſpirit ſhould be without meaſure*, and upon his ſervants in meaſure, we all receiving of his fulneſſe according to his good pleaſure, ſome more, ſome leſſe.

6. That which is ſaid of *abiding at the doore of the Tabernacle day and night, ſeven dayes, and ye ſhall keep the watch of the Lord, that ye die not*; is thought to have ſhadowed that watch, which all our life long (noted by the ſeven dayes) we keep in avoiding ſin, and working righteouſneſſe, as the Lord ſhall enable. Which indeed may be called the watch of the Lord, being a holy, Chriſtian, and happy watch. The ſeventh day we ſhall be free, fully ſanctified, and delivered from this vale of miſery, to keep an eternall Sabbath in heaven to our endleſſe comfort. Thus briefly for order ſake of this Chapter, the chiefe points, (as I ſaid) having beene touched in the 29. of *Exodus*.

Verſe 13. Iohn 1.14,16. Col. 1.19. *Verſe* 35. *Conſecratio ſeptem dierum ſignificat totius hujus vitæ tempus ordinatum divinitus, ut in eo conſecremur in ſpirituales ſacerdotes. Ante ſeptimum diem non plene ſanctificatus ſacerdos: ſic nec pii ante mortem.*

CHAP. IX.

THe conſecration of *Aaron* and his ſonnes being fully ended, in this Chapter is ſhewed how they entred upon their office, and began to doe the duties thereof. *Aaron* offering the foure principall ſacrifices; to wit, the burnt offering; the ſin-offering; the peace-offering; and the meat-offering. And for uſe unto us. Firſt, it may be obſerved, that *Moſes*, who was never conſecrated himſelfe, doth conſecrate and inveſt *Aaron* into his office, that ſo men might learne to aſcribe all to God, the authority I meane, and effect of the outward ſigne.

The contents of this Chapter

2. In that *Aaron* is commanded to offer aſwell for himſelfe as his people *ver.* 7. The Apoſtles to the Hebrews reaſoneth that the Leviticall Prieſthood was weake, and but a ſhadow of a ſtronger, namely, of Chriſts. *For ſuch an High Prieſt* (ſaith he) *it became us to have, as needeth not daily, like thoſe in the Law, to offer up ſacrifice firſt for his own ſins, and then for his peoples, &c.* Reade the 7. Chap. ver. 26,27. Alſo the fifth Chap. ver. 3. He was alſo here in a figure of Chriſt, not that Chriſt had any ſins of his owne, but that ours were ſo laid upon him, and he ſo made ſatisfaction to God for them, as if they had been his owne. Surely, ſaith the Prophet, *He hath born our infirmities, and caried our ſorows, yet we did judge him as plagued and ſmitten of God, and humbled*: That is, we judged evill, as though he were puniſhed for his owne ſins, and not for ours. *But he was wounded for our tranſgreſſions, he was broken for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.*

Verſe 7. Eſay 53.4,5.

3. When it is ſaid, *Aaron lift up his hand and bleſſed the people, ver.* 22. Wee muſt conſider, that herein he was plainly a figure of Chriſt, who onely can bleſſe, being onely the ſeed of *Abraham*, *In whom all the Nations of the world are bleſſed*, and in whom (ſaith Saint *Paul*) *The Father hath bleſſed us with all ſpirituall bleſſing in heavenly things*: As with the bleſſing of reconciliation to himſelfe, reputing us now juſt for his Son Chriſt, and Sons and heires of all heavenly benefits: with the bleſſing of his Spirit, whereby we walke in his calling, being guided and governed thereby in the ſame: with the bleſſing of acceptance of all our workes (though full of imperfection and weakneſſe;) and with this great bleſſing, That all adverſity becommeth a helpe to us, to draw us to heaven and eternall reſt, &c. How are we bound to love ſuch a God? Let us often fall into the reckoning of it, and riſe up in thankfull ſpeeches and thoughts, as others of his ſervants have done before us, upon the ſame cauſe; Namely, Saint *Auguſtine*, whoſe words are theſe: *Minus te amat, O Deus, qui aliquid tecum amat, quod non propter te amat.* O God, he loveth thee not as much as he ſhould, who loveth any thing elſe but thee, which he loveth not for thee. Saint *Cyprian*: *Diſce nihil Deo præponere, quia Deus nihil tibi præpoſuit*; Learne (O man) to preferre nothing in thy love before God, becauſe he hath preferred nothing before thee in his love; No, not the life and blood of his owne deare and onely Sonne. Saint *Bernard*: *Quando ignorabam, me inſtruxit*; *quando errabam, me reduxit*; *quando ſteti, me tenuit*; *quando cecidi, me erexit*; *quando veni, me ſuſcepit, &c. O quid retribuam?* When I was ignorant, he inſtructed me; when I erred, he reclaimed mee; when I ſtood, hee held mee up; when I fell, he raiſed me; when I came to him, he received me, &c. O what ſhould I give to the Lord for theſe favours? &c.

Verſe 22. Gen. 18.18. Epheſ. 1.3.

4. *And the glory of the Lord appeared to all the people. And there came a fire out from the Lord, and conſumed upon the Altar the Burnt-offering, and the fat; which when all the people ſaw, they gave thankes and fell on their faces*: (or, they gave a ſhoute for joy.) Thus did the Lord pleaſe to confirme both that manner of worſhipping him, by ſuch Sacrifices and the Miniſtery of *Aaron*, and his Sonnes now choſen and conſecrated to that office. The like credit hee gave to *Elias* his Prophet, *When fire from heaven came downe, and conſumed the burnt-offering, and the wood, and the ſtones, and the duſt, and licked up the water that was in the ditch.* Which

Verſe 23,24. 1 King. 18.38, 39.

the people alſo ſaw, and there fell againe upon their faces, and ſaid: *The Lord He is God; the Lord He is God.* Againe, *When Solomon had made an end of praying, fire came downe from heaven, and conſumed the Burnt-offering, and the ſacrifices, and the glory of the Lord filled the houſe.* Such mercy in the Lord to meet with mans weakneſſe, is duely and carefully to bee thought of, all peeviſh frowardneſſe to be inſtructed and to beleeve, (as a moſt unfit thing for any that looke for heaven) to be abandoned and caſt away; Leſt after all meanes in mercy offered to winne us and ſave us, we be deſtroyed with ſome fearefull judgement, that all the world may talk of us for our obſtinacy. This (I ſay) becauſe even this gracious God is the ſame to man, by his holy Word and infinite favours, ſeeking us as loſt ſheep to be wonne unto him. Let us reade, let us ſearch, let us day and night endeavour to know his holy will; and then conſtantly and faithfully walke in the ſame, whilſt we have a day to live. This fire from heaven did not plainlier confirme them, than the evidence of his Word doth all thoſe at this day, that will looke into it. And as well may we at this day fall upon our faces, and give a ſhoute in thankfulneſſe for the great glory of the ſame, in the Miniſtery of his ſervants endued with great gifts of knowledge and power to open and expound the ſame unto us, as they did here or in other places, for ſuch viſible teſtimonies of his approbation. God ſtrike us and worke with us for his mercies ſake, that we may live and not die, praiſing and bleſſing his Name for ever, for his goodneſſe, Amen, Amen.

2 Cor. 7. 1.

CHAP. X.

Verſe 13. HAving ſhewed in the former Chapter, by that miracle of fire from heaven, how hee accepteth of worſhip done according to his will; now in this, by a dreadfull judgement upon the two Sonnes of *Aaron*, hee ſheweth how hee abhorreth all preſumption of man, to ſerve him any other way. The ſinne and death of the yong men for their ſinne, is laid downe in theſe words, *But Nadab and Abihu, the Sonnes of Aaron, tooke either of them his Cenſar, and put fire thereon, and put Incenſe thereupon, and offered ſtrange fire before the Lord, which hee had not commanded them. Therefore a fire went out from the Lord, and devoured them; ſo they dyed before the Lord.* Their ſinne was then, that to burne Incenſe withall, they tooke not the fire from the Altar, of that which came downe from heaven, and was preſerved by the diligence of the Prieſts, till the captivity of Babylon, but other fire, which therefore is called ſtrange fire, becauſe it was not fire appointed and commanded. Which fault in mans eyes may ſeeme to have excuſe, and not to deſerve ſo fearefull a puniſhment. For they were but yet green in their office, and ſo of ignorance might offend, being not yet well acquainted with the nature of their office.

Verſe 1, 2.

Locum ſacrum etiam ingreſſi ſunt, quod ne ſummo quidem ſacerdoti licebat. niſi ſemel in anno. Tremelius.

Againe, of forgetfulneſſe they might offend, not remembring or thinking of the matter, as they ought. Thirdly, there was no malice in them, or purpoſe to doe evill, but wholly they aymed at Gods ſervice, with a true meaning, although in the manner they miſſed ſomewhat. But all theſe, and whatſoever like excuſes, were as fig leaves before God, vaine and weake to defend them from guiltineſſe, in the breach of his commandement, and notwithſtanding any ſuch, they are thus fearefully and dreadfully devoured with fire from God, that they then, we now, and all fleſh to the end, might learne and ſettle in our hearts, two things.

First, with what ſeverity the Lord challengeth and defendeth his authority, in laying downe the way and manner of his worſhip, not leaving it to any creature to meddle with, but according to preſcription and appointment from him; Content he is, that men ſhall make lawes for humane matters, concerning their worldly eſtate in this earth, as ſhall be fitteſt for the place where they live: Laws againſt murder, theft, oppreſſion, &c. but for his Divine worſhip hee onely will preſcribe it himſelfe, and what he appointeth, that muſt be done, and that only, or elſe *Nadab* and *Abihu*, their puniſhment expected, that is, Gods wrath expected, in ſuch manner as he ſhall pleaſe. The point is good to be carefully marked, and would God it might take full place in all hearts! The Scriptures are plaine, and they would bee ſeriouſly thought of, *You ſhall not doe every man what ſeemeth good in his own eyes, but I command, what I command, that, that, ſhall ye doe, &c.* Reade all the Chapter. Looke in every Chapter of the booke of Judges, how ſtill, ſtill they were delivered over to their adverſaries for tranſgreſſing in this behalfe. *All the dayes of Ioſhua*, ſaith the Story there, *and all the dayes of the Elders that out-lived Ioſhua, which had ſeen all the great workes of the Lord that he did for Iſrael.* But when *that generation was gathered to their Fathers, there aroſe up another generation, which neither knew the Lord, nor yet the works which he had done for Iſrael, and theſe did wickedly in the ſight of the Lord, and ſerved Baalim, &c. Wherefore the wrath of the Lord was hote againſt them, and he delivered them into the hands of ſpoilers, &c. And whither ſoever they went, the hand of the Lord was ſore againſt them, &c.* Mark with your ſelfe, the vehemency of theſe words, and the greatneſſe of this wrath for worſhipping him after any other wayes then he himſelfe hath appointed.

Deut. 12. 8. &c. Deut. 4. 10.

Iudg. 2. 7, 10. 11, 14, 15.

In

In the eighth Chapter *Gideons* Ephod made without warrant, did it pleaſe? O marke the words; *All Iſrael went a whoring after it, which was the deſtruction of* Gideon *and his houſe.* He and his houſe periſhed for worſhipping God otherwiſe, than God himſelfe appointed. This is no ſmall puniſhment, if God give a heart to thinke of it fruitfully. The like you reade of *Saul*, who would offer Sacrifice contrary to the Word, Hee and his houſe alſo periſhed for it. *Ieroboams* golden Calves ſet up without warrant, and worſhipped without warrant, overthrew him and all his alſo. *I exalted thee*, ſaith God to *Ieroboam, and made thee Prince over my people Iſrael, &c. But thou haſt not been as my ſervant David, which kept my Commandements, and followed me with all his heart, and did only that which was right in mine eyes. For thou haſt gone and made thee other gods, and molten Images, to provoke me, and haſt caſt me behinde thy backe: And therefore behold, I will bring evill upon thy houſe, and will cut off him that piſſeth againſt the wall,* (every male, even to the Dogges, as the marginall note hath) *and I will ſweep away the remnant of thy houſe, as a man ſweepeth away dung till it be all gone.* Judge then in your ſecret thought, hearing theſe words, whether it be a ſmall matter, to worſhip God otherwiſe than he in his word appointeth to us.

Iudg.8.27.

1 Sam.15.23.

1 Kings 14.7,8, 9,10.

It is a very memorable thing, that is written of *Gregory*, ſometimes Biſhop of Rome, (the beſt of all that followed him, the worſt of all that went before him) how hee in a moſt grievous plague deviſed and appointed theſe ſupplications to Saints ſet downe in the Letany, having for it neither commandement, nor example, nor any warrant in the Word, but all to the contrary very plainly, and that ſo God revenged this wicked boldneſſe, as in one houre, foureſcore of thoſe that ſo prayed and rehearſed thoſe ſuffrages, ſuddenly fell to the earth, and breathed out their laſt breath. Thus the Lord liketh devices of men in his ſervice. Why ſhould not all fleſh bee reſolved then, that *In vaine doe we worſhip God, teaching for doctrine, mens precepts?* And conſequently, of the impudency of that ſpeech of a Popiſh Doctor, that, God reſpecteth not ſo much what we doe, as with what minde we do it. The untaught Romanes underſtood more truth than this man, when being moved to receive Chriſt into the number of their gods, they anſwered, that every god muſt needs be ſerved according to his will, and not according to his worſhippers will; and therefore ſince they underſtood that Chriſt would have no fellowes, but would bee worſhipped alone, they muſt needs either forgoe all their other gods, which they might not doe, or worſhip him otherwiſe than his will was, which would offend him. So they reſolved to reject him, which turned to the deſtruction of them in the end. *Diſcamus Deum, ex ipſius voluntate honorare, &c.* Let us learne to worſhip God according to his will, ſaith S. *Chryſoſtome*, &c. *Cyprian* telleth us, We muſt follow Chriſt, and he that doth not ſo, is not a Prieſt of God, but walketh in darkneſſe. *Paul* ſaith, *He delivered to them what he had received, &c.* He condemned all voluntary worſhip. A learned Profeſſor in Paris affirmed boldly, that mens precepts turne people from the truth, and ſeduce the hearts of the ſimple: therefore (ſaith he) God tyeth us ſo ſtrictly to his Word without adding or diminiſhing, &c.

Note.

Mat.15.9.

Cypr. lib.2. Epiſt. 3. contra Aquarios.

1 Cor.11.23.
Col.2.22,23.
Vatablus in annot. in Deut.4.

2. But doth not a good intent and meaning prevaile with God, albeit the thing be not expreſly warranted? Your ſelfe judge, by that which you ſee here, and in many other Scriptures, making this the ſecond of the two things, I ſaid were here to be obſerved. Had *Nadab* and *Abihu* the Sonnes of *Aaron* here, any ill meaning towards God, or did they of malicious purpoſe offend him, and procure their owne deſtruction? No, you muſt needs thinke their intent was good, but becauſe they ſwarved from the Word, that good intent ſerved not. The words out of *Deuteronomie* cited before, are not, you ſhall not do ill in your owne eyes, *But you ſhall not doe that which ſeemeth good*, good I ſay, and I pray you marke it, you ſhall not doe that, but ſhall keepe you to my Commandement. Be it never ſo good then in my conceit, that is, be my meaning never ſo good, it profiteth not, neither ſhall excuſe Gods deſtroying wrath, more than it did here theſe Sonnes of *Aaron*. *There is a way* (ſaith *Solomon*) *that ſeemeth good to a man and right, but the iſſues thereof are the wayes of death.* Such aſſuredly are all will-worſhips, not grounded upon the Word, but upon mans will, and good intent. *They ſhall excommunicate you.* (ſaith our Saviour Chriſt) *Yea, the time ſhall come, that whoſoever killeth you, will thinke that he doth God good ſervice.* What then? Shall his ſo thinking excuſe his bloody murder? *Ioſeph* had no ill meaning, when he prayed his father to change his hand, and lay his right hand upon his elder ſonnes head. What ill meant *Ioſhua* when he wiſhed *Moſes* to forbid thoſe that prophecied? *Michas* mother, when according to her vow, ſhee made her Sonnes two Idols. *Saul* when hee ſaved alive the ſheepe of the Amalekites, &c. *Peter* when he bade Chriſt, his Maſter, to pitty himſelfe. The Diſciples of Chriſt, when they *forbad little children to come unto him*, when they would have *commanded that fire ſhould come from heaven, &c.* *Peters* meaning had no hurt in it, when he forbade Chriſt to waſh his feet: with a number like places in Scripture: yet you know no good intent was accepted in theſe caſes. No more, no more ſhall it ever be, when it is not agreeing to the Word, which onely is a Chriſtian man and womans true and perfect guide. Let therefore theſe things take place with us, and never wreſtle wee againſt the Lord, for hee is too ſtrong for us, and his will muſt ſtand, not ours. O why

Good intent.

Deut.12.8.

Prov.14.12.

Iohn 16.2.

Gen.48.18.

Numb.11.28.
Iudg.7.3.
1 Sam.15.15.
Mat.26.22.
Luke 18.15.
Luke 9.54.
Iohn 13.8.

ſhould it grieve me to be ruled by his word, ſeeing it is ſo ſure a way for me to walke in? Or why ſhould any Teacher deliver to me, that which hee never received of God, to be delivered to his people? if they crave obedience, why ſhould they be angry, that I pray to have it ſhewed out of his Word, whom onely I muſt obey? Hee hath preſcribed a forme of ſerving him, that forme he will accept and bleſſe with eternall peace; all other formes hee will abhorre and puniſh.

Nadab and *Abihu* preacheth ſo unto us and all fleſh. They wiſh us to take heed by their harme: God is in other things full of patience, but in this he is full of wrath, and his authority, to appoint his owne worſhip, he will not endure it to be taken from him by any man. Let Popiſh whiſperers then, make good out of Gods Word latine prayers, when we underſtand no latine; calling upon Saints that heare us not; Flying from ſufficiency of Chriſts Paſſion, to our owne merits, croſſings and creepings, with a thouſand deviſed toyes, and we will obey them. But if they cannot, let them leave us to ſerve God, according to his word, that wee may bee accepted.

3. You may alſo well note it here, that *Nadab* and *Abihu*, were two of *Aarons* eldeſt ſons, which after their father, ſhould in his place have ſucceeded him, yet there is no mercy with God, to ſtay his judgement, when they will not be ruled by his Word. No prerogative therefore of any man, ſhall ſave him from wrath, if he thus offend, but the eldeſt ſhall die, as well as a younger, the richeſt as well as the poorer, a great man or a woman, as well as a ſmall. There is no regard with God of theſe things. But the ſoule that ſerveth him according to his owne will revealed in his Word, that is regarded, and ever deare unto him, &c. Build we not therefore, upon any Titles, and ſo ſwarve from the rule laid downe unto us. If ſo little a tranſgreſſion cannot bee qualified any way, by any circumſtance: O what will bee their caſe one day, that ſo many wayes ſtray from the Law of God, and almoſt in no one jott of their worſhip, have any warrant? Thinke with your ſelfe more of this matter, and meditate further of it at your times.

Verſe 3. 4. Then *Moſes ſaid unto Aaron, This is that the Lord ſpake, ſaying; I will be ſanctified in them that come neere me, and before all the people will I be glorified.* You can conceive what woe it was unto *Moſes*, to ſee this end of two of his Brothers Sonnes, but he muſt ſtoope to God, and ſo he doth, telling *Aaron* the truth of the fault, and ſo conſequently defending God, that hee did but juſtly. Indeed, (ſaith he) we muſt confeſſe that this is that we were told before, how God *will be ſanctified in them that come neere unto him*: That is, how he will have his Law obeyed and followed in his worſhip, and not any way elſe, how though he uſe the Miniſtery of man, yet no man living muſt be wiſer than he, to ſwarve from the forme appointed, and to follow his own liberty, but man muſt thinke it his wiſdome, to doe as God biddeth, &c.

Verſe 3. 5. *But Aaron held his peace* (ſaith the Text) that is, was ſo aſtoniſhed with the fearefulneſſe of it, that hee had no ſpeech, but all amazed and ſhaken with the woe of it, held his peace. Hee howled not out with any unſeemely cryes, neither uttered any words of rage and impatiency, but meekly ſtooped to Gods will, kiſſed his Rod, and held his peace. If thus *Aaron* in ſo great a judgement, how much more we, when our friends die naturally, ſweetly, and comfortably, ſo that we may boldly ſay, *Non amiſimus, ſed præmiſimus*; We have not loſt them, but ſent them before us, whither we our ſelves hope to follow. Lay to this heavy hearted father, yet ſilent and patient, the example of old Father *Eli* the Prieſt, to whom when *Samuel* had related ſuch fearefull things, quietly he anſwered; *It is the Lord, let him doe what ſeemeth him good.*

1 Sam. 3. 18.

2 Sam. 15. 26. The example alſo of *David*, who in his diſtreſſe very bitter and heauvy, yet notably ſaid, *Let the Lord doe to me as ſeemeth good in his eyes.* Theſe are moſt excellent patternes for us to follow in all our croſſes and griefes, not forgetting that golden ſaying of *Iob*, *We have taken good things at Gods hands, and ſhall we not take evill?* O yes, yes, *The Lord giveth, and the Lord taketh*, and ever, ever, *bleſſed be his Name* for all. The fiſh groweth greater in ſalt waters, and the Lord for his mercy make our faith, patience, and comfort in him great, in the ſalteſt and bittereſt waters of this world, *Amen.*

Iob 2. 10. Iob 1. 21.

6. Obſerve here againe with your ſelfe, the ſtrange and admirable change of theſe worldly matters, in the turne, (as we ſay) of a hand. For but yeſterday, (as it were) *Aaron* and theſe Sonnes of his had a famous and glorious conſecration, into the greateſt and higheſt dignity upon earth (nothing under the Sunne being more glorious than that Prieſthood in thoſe dayes.) And how may you thinke his heart rejoyced to ſee, not onely himſelfe, but his Children, (which Parents often love more than themſelves) ſo bleſſed and honoured? But, O change now ſuddaine and fearefull! O fickle fading comfort that man taketh hold of in this world, whatſoever it be, if worldly! Theſe Sonnes ſo lately exalted and honoured to their old Fathers ſweet and great joy, now lye deſtroyed before his face, to his extreame and twitching torment. And how? Not by any ordinary and accuſtomed death, but by fire from Heaven, a ſore and dreadfull judgement. For what alſo? Even for breach of commanded duty

duty by the Lord, all which doubled and trebled the Fathers ſorow, as it did in *David* when his ſonne *Abſolon* dyed not an uſuall death, but in rebellion and diſobedience againſt his King and Father. You remember his paſſion then uttered; *O my ſonne Abſolon, my ſonne, my ſonne Abſolon; would God I had dyed for thee, O Abſolon, my ſonne, my ſonne.* He conſidered the cauſe wherein he dyed, and the manner how he dyed; to a Father ſo kinde as *David* was, both of them full of woe and ſorow. Let never therefore any proſperity in the world puffe us: for we little know what to morrow day may bring with it; The glaſſe that gliſtereth moſt, is ſooneſt broken; the rankeſt corne is ſooneſt laid, and the fulleſt bough with pleaſant fruit is ſooneſt ſlit, having more eyes upon it, and moe ſtones caſt at it, than all the other boughs of the tree. Pleaſant wine maketh wiſe men fooles, and fooles often ſtarke mad. *Thouſands fall at the left hand, but ten thouſands at the right. Multos frangit adverſitas, ſed plures extollit proſperitas:* Many (ſaith S. *Bernard*) are cruſhed with adverſity, but more are puffed up by proſperity. *Lacertus Milonem perdidit, ambitio Cæſarem. Nimis alter Naturæ, nimis alter Fortunæ credidit:* *Milo* his ſtrong arme overthrew him, and *Cæſar* his ambition. The one truſted too much to Nature, and the other to Fortune. As a Spiders web, ſo is a mans greatneſſe in this world, ſoone wiped away with a little whiske. Often therefore thinke of S. *Iohns* words, *Love not this world, neither the things that are in the world. If any man love this world, the love of the Father is not in him. For all that is in this world, (as the luſt of the fleſh, the luſt of the eyes, and the pride of life) is not of the Father, but is of the world. And this world paſſeth away, and the luſt thereof: but he that fulfilleth the will of God, abideth for ever.*

2 Sam.18. 33.

Pſal.91.7.

Bernard.

1 Iohn 2.15,16 17.

7. But was *Aaron* hated of God, becauſe this fearefull hap fell upon his children? No, no. Therefore learne to ſtay your haſty nature from judging raſhly, and be not caried away by a pratling world. Ever remember what croſſe is laid here, not upon a meane man in the Church, but upon him that had the higheſt place, that was a Figure of Chriſt, and accepted of him, and meditate of it much with your ſelfe for your comfort, &c.

8. Note in the 4. and 5. ver. the manner of buriall, not in the Hoſt, but without in the fields, prepared and kept for ſuch uſe. Where was then the ſuperſtitious conceit of Churches and Church-yards? Their friends and kinſmen cary them forth to buriall, and the cuſtome is ſtill commendable amongſt us.

Verſe 4,5.

9. *After Moſes ſaid unto Aaron, and unto Eleazar and Ithamar his ſons; uncover not your heads, neither rent your clothes leſt ye die, and leſt wrath come upon all the people; but let your brethren, all the houſe of Iſrael bewaile the burning which the Lord hath kindled.* In this caſe it was not lawfull for *Aaron* and his ſons to mourne, leſt they ſhould ſeem to prefer their carnall affection to God his juſt judgement. And it is a great caveat to all ſuch as deſire to governe themſelves in an acceptable courſe. Of mourning for the dead, and the manner of Nations differing in the ſame, more may be ſaid in the nineteenth Chapter.

Verſ. 6.

10. But the people here might mourne, that it might ever be learned, noted, and remembred how neerely and truly the griefe of the Miniſter ſhould touch a loving and godly people. But where, where is ſuch a people? God forbid but we ſhould aſſure our ſelves, there is a portion that doth thus, although all that reape the labours as well as they, doe it not. And let it be a faithfull Miniſters comfort ever, that moe love him, and ſuffer with him in any griefe of his, than hee knoweth of. I know what I ſay, and my ſoul bleſſeth the Lord for my experience in this point. My infirmities are many, and my weakneſſe to doe ſervice hath ever been very great, I know it, I acknowledge it in humility before him that knoweth, whether I lie or no. Yet hath it been his good pleaſure, ever ſince I was firſt a Miniſter, to ſhew himſelfe ſtrong in my weakneſſe, and to give a gracious bleſſing to my poore labours in divers places, that I might well learne it is all one to him to work with ſmall gifts and with great. And touching the thing I ſpeake of, I have found this love in ſome for my onely Miniſtery ſake, that I have been advertiſed by writing, of matters much concerning mee, and to this day could never learne and know who they were. The Lord reward it ten thouſand fold into their boſomes if they be living, and upon theirs if they be gone to God. Thus much breaketh from mee in this place out of a thankfull heart to God, and to them, and for a true comfort to my brethren in this Land, lighting upon theſe my weake labours, that beſides their owne experience, they know alſo mine, that howſoever all are not kinde and loving where we live and labour, yet more are our faithfull friends than wee know. And therefore let us goe on *through all reports good and bad*, and through all croſſes great and ſmall: doe the worke whereunto we are called, and reſt upon him that will never faile us nor let us fall.

2 Cor.6.8.

11. *And they did according to Moſes commandement*, ſaith the Text. So will the rod of God waken his people and worke obedience. For which cauſe the Lord often layeth it where he loveth. *Not willing*, as himſelfe ſaith, *the death of a ſinner, but rather that he may turne and live.*

Verſe 7.

Ezech.18.32.

12. *Thou ſhalt not drink wine nor ſtrong drinke, thou, nor thy ſons with thee, when ye come into the Tabernacle of the Congregation, leſt ye die: this is an Ordinance for ever throughout your generations. That ye may put difference betwix the holy and the unholy, and betwixt the cleane and the uncleane:*

Verſ. 9,10.

11. *And that ye may teach the children of Israel all the Statutes which the Lord hath commanded them by the hand of Moses.* Sobriety is a vertue fit for all men, but especially for Ministers of the Word and Sacraments. Thus much in this Law the Lord shadowed, and we may truly learne: wine was forbidden them absolutely, when their turn came to minister, but now, that law bindeth not. Yet to sobriety with wine, and without wine, we are ever bound. *Let a Minister* (saith the Apostle) *be no drinker of wine*, meaning, disorderly and unfitly, for otherwise *Timothy* is exhorted *to drinke a little wine for his stomacks sake, and his often infirmities.* To all men the same Apostle saith againe, *Be not drunk with wine wherein is excesse, but be filled with the spirit, &c.* The reason added, that thus they might be sound and sincere Interpreters of the Law. For as *Augustine* saith, *Vinum est blandus dæmon, dulce venenum, suave peccatum, quo qui delectatur, non facit peccatum, sed totus est peccatum*, Wine is a flattering devill, a sweet poyson, and a delightfull sin, which whosoever delighteth in, doth not only sin, but is all sin. For the chiefe office of the Priests was not to kill beasts and other sacrifices, but to have knowledge, & to teach the people the difference betwixt the true God and false Idols, betwixt holy things and prophane, betwixt right prayer & wrong, concerning the Law, sinne, and grace, &c. according to the prophet *Malachies* speech, *The lips of the Priest shall keep knowledge, and they shall seek the law at his mouth, for he is the messenger of the Lord of Hosts.* But here is no thought in this Law of any proud and Anabaptisticall separation of our selves from the fellowship of our brethren, and the unity of the Church, under a colour that we are holy and others prophane. Beware we ever of such doctrine, and such Teachers.

1 Tim. 3. 3.

Chap. 5. 23. Ephes. 5. 18.

Malach. 2. 7.

Vers. 12. 13. *Then Moses said to Aaron and unto Eleazar and Ithamar his sonnes that were left, Take the Meat-offering, &c.* This is added to comfort and strengthen the shaken hearts of *Aaron* and his living sons, who might by this strange punishment have been driven into doubt, whether ever the Lord would be pleased, that they should meddle again with the Sacrifices. And we see therein a sweet and gracious God, who maketh not his promises void to all, for the faults of some, but only teacheth to beware by other mens harmes. We must therefore cleave to our calling, and even so much the more painfully goe forward therein, by how much wee see others punished for ill doing. There is a certaine reward with God for well-doing, as there is punishment for the contrary. Be taught therefore (I say) and schooled, but never be discouraged and feared from imposed duty.

Verse 17. 14. *And Moses sought the Goat that was offered for sin, and loe it was burned, therefore he was angry with Eleazar and Ithamar the sons of Aaron, which were left alive, &c.* Part of this Goat being a sinne-offering, should have been eaten, I meane the shoulder and the breast allotted to the Priest, but it was all burned contrary to the Law, for which *Moses* was justly offended, having seene so lately Gods wrath upon the other fault. The answer of *Aaron* you have in the 19. verse, in effect and sense, as if he should have said, I confesse and acknowledge the ordinance of God is to be kept, and we are to eate with joy of the parts allotted unto us of the Sacrifice for sinne, (the blood was not brought into the Tabernacle of the Testimony) but how could I eate with joy in so heavy and wofull a case of my children? Compelled therefore with the greatnesse of my griefe, I did what I did, &c. At which answer, saith our Chapter, *Moses* was content, so bearing with his infirmity, considering his great sorow, but not leaving an example to forgive them that malitiously transgresse the Commandement of God. And as *Moses* is said to have stayed his anger, so you see the Lord himselfe did, not punishing again this fault. It layeth open unto us the great kindnesse of our gracious God, of whom the Psalme saith, *He is full of compassion and mercy, long suffering and of great goodnesse. He will not alway be chiding, neither keepeth he his anger for ever. He dealeth not with us after our sins, neither rewardeth us according to our wickednesse, &c.* Secondly, you may see here how these ceremoniall lawes gave place to necessity, as *David* also in necessity did eate the Shew-bread, which was otherwise unlawfull for him to doe: and *Ezechias* admitted to the Passeover those that were not clensed. But for Morall lawes there is no dispensation for corporall necessity, but a constant course must be held in obeying them. For it is not necessary that I should live, but it is ever necessary that I should live righteously. Lastly, in that *Moses* admitted a reasonable excuse, we may learne to abhor pride, and to doe the like: Pride, I say, which scorneth to heare what may be said against the conceit we have once harboured. A modest man or woman doth not thus: but even for his servant or his maid, holy *Iob* had an eare, and did not despise their judgement, their complaint or grief, when they thought themselves evill entreated by him. The example of God himselfe is in stead of a thousand, who both heard and accepted of *Abimelech* his excuse for taking away *Abraham* his wife, *I know* (saith he) *that thou diddest it even with an upright minde, and therefore I kept thee also that thou shouldst not sin against me, &c.* Shall the Lord be thus sweet, and we so dogged, so churlish, so sterne and sowre, that no excuse may serve for a thing done amisse, if once we have taken notice of it? Beware, beware, and remember your owne frailty well. A stubborne frowardnesse hath hurt many, sweet gentlenesse and curtesie never any; but though wicked men were unthankfull, yet our gracious God was pleased. And thus much of this Chapter.

Verse 19.

Verse 20.

Psl. 103. 8, 9, 10.

1 Sam. 21. 6. Mar. 12. 4.

Iob 31. 13.

Gen. 20. 6.

CHAP.

CHAP. XI.

IT belonged to the Priests Office in those dayes, not only to teach true Doctrine to the people, to pray for them, and to offer sacrifices appointed by God, but also to discerne and judge betwixt things cleane and uncleane. Therefore having hitherto spoken of Sacrifices, and the Ceremonies thereof, now *Moses* commeth to speake of uncleane things, namely, men and women uncleane, meates uncleane; houses, garments, mariages, and such like, directing the Priest how he should judge in this behalfe truly, neither make that uncleane which was not, nor that cleane which God made uncleane. This Chapter which now you reade, speaketh of uncleane meates, beasts, fishes, and birds. Whereof, before we consider, according to the Text, we may all remember the state of this matter, concerning the difference of meate, as in the Scripture we are taught. First then in *Genesis*, you reade thus, *Behold, I have given unto you every hearb bearing seed, which is upon all the earth, which hath life in it selfe, every green hearb shall be for meate, and it was so.* No flesh as yet then granted to man. In the 9. Chap. you reade thus, *Every thing that moveth and liveth, shall be meate for you, even as the green hearb have I given you all things. But flesh with the life thereof, I meane with the blood thereof shall ye not eate, &c.* Here is flesh also granted as well as hearbs, and onely the blood thereof excepted. But now in this Chap. of *Leviticus*, many sorts of meats are forbidden as unclean. Was this perpetuall? No, it was but ceremoniall, and for a time. Wherefore the Apostle was bold to say in his time, and for all times after, *Let no man condemne you in meat and drinke, or in respect of an holy day, or of the new Moon, or of the Sabbath dayes, which are but a shadow of things to come, but the body is Christ.* And whereof a shadow? First, these things shadowed the duty of man, to depend upon the word and will of his God in all things, yea, even in his meat. Secondly, how carefull he ought to be to seek cleanesse of body and soul before the Lord, and to avoid the contrary, which by the fall of our first parents, was, and is so crept into all their posterity, as now our very righteousnesse, that is, our best things, are but as a foule, filthy, stained cloth. Thirdly, how God had made a difference betwixt them, and all other the Nations of the world, reputing them in his mercy as cleane, and all other people as uncleane, that is, accepting them for his people before all others. Remēber the vision of *Peter* in the *Acts*; and the meaning of it, namely, that *Peter* should not forbeare to goe to the Gentiles, in respect of any former difference betwixt Jew and Gentile, for this should be to call that unclean, which God had made cleane. God now had broken downe, by his Sons Passion, the partition wall, and Gentiles as well as Jewes should be accepted, the Ceremony of those meats clean and uncleane, which shadowed out this partition and difference, now having his end, and being finished. Kill and eate (now) of all meats; and goe and teach (now) all Nations: Call not any meat (now) any more uncleane, for all is cleane to them that are cleane: And put no difference (now) betwixt *Cornelius* and a Jew, for all are cleane: that is, *In every Nation he that feareth God, and worketh righteousnesse is accepted.* In the Gospell therefore there is now no difference of meats, but all meat free with thanksgiving. *That which goeth into the mouth defileth not the man, but that which commeth out of the mouth, that defileth the man:* saith our true teacher, *Christ Iesus*, and we must marke it. His Apostle (after him) S. *Paul, I know and am perswaded through the Lord Iesus, that there is nothing uncleane of it selfe; but unto him that judgeth any thing unclean, to him it is unclean. Whatsoever therefore is sold in the shambles, eat ye, and ask no question for conscience sake.* Nevertheless, *there shall come in the latter dayes some that shall forbid to marry, and command to abstain from meats, which God hath created to be received with thanksgiving. For it is sanctified by the Word of God and prayer.* But these forbidders and commanders, are departed from the faith: give heed unto the spirits of error, and doctrine of devils. They speak lies through hypocrisie, and they have their consciences burned with a hot iron. O note these things earnestly with your selfe, and acknowledge Gods goodnesse in thus plainly forewarning us long before, of that which we see in these dayes fulfilled. *Vnto the pure* (saith the same Apostle) *all things are pure: but unto them that are defiled and unbeleeving, nothing is pure, but even their minds and consciences are defiled, &c.* That cōmandement to *abstaine from things offered to Idols, and from blood*, in the *Acts* of the Apostles, was but for a time, and is ended also in Christ, or else it was no Ceremoniall Law. But you think peradventure with your selfe, may not the Church in these dayes also forbid some kind of meat, as flesh, &c? The answer is, that cause and circumstance must bee considered, civilly the Magistrate may, that is, for the good of the Common-wealth, in maintaining Mariners for service, in helping the young breed of Cattell, that victuall may be more cheape, by sparing the eating for a time, &c. but not for Religion and Conscience, as if one meate pleased God more than another: for (as you heard) *Peters* sheet with all sorts of meats confuteth that; many other Scriptures also, which you may reade your selves over. But what if one pretend the Magistrates law, being indeed Popish, and making difference of meats for Religion? you must needs confesse such an one is an hypocrite, and therefore odious to God, who hateth hypocrisie, and cannot bee mocked. And what if he doe it indeed for Religion? Then hee denyeth in effect that Christ is yet come, and

The summe of the Chapter.

Gen.1.29.

Gen.9.3,4.

Goloss.2.16.

Esay 64.6.

Deut.14.1,2.

Act.10.15.

Ephes.2.14.

Act.10.13.
Mat.28.19.
Titus 1.15.
Act 10.35.
1 Tim.44.
Mat.25.11.
Rom.14.14.

1 Cor.10.25.
1 Tim.4.1, &c.

Tit.1.15.

Act.15.20,
Act.10.
Col.2.20,&c.
Rom.14.17.
Heb.13.9.

and hath taken away this Ceremoniall Law of uncleane meates, and as the Apoſtle ſaith of Cir-
Gal.5.2. cumciſion, *that if we be circumciſed now, Chriſt profiteth nothing*; ſo is it true alſo, that if wee yet hold a difference of meats for Religion and Conſcience, Chriſt to us is no Chriſt, and we ſhall periſh. What if I ſincerely, in regard of the Magiſtrates civill law, for the good of the Land, forbeare to eate any fleſh upon times made by Law, yet well knowing my liberty in Chriſt? You doe well, and would God the Land had more of theſe, that would obey godly Laws according to their meaning, and abandon all ſinfull riot and liberty, contrarie to them: God would bee pleaſed, the Magiſtrate pleaſed, our Countrey profited, and wee knowne to God and man for people of government and order.

Gen.1.31. 2. But how did God in this law of his, call that uncleane which himſelfe had made and *ſaw to be good, as all his workes were good?* Surely in reſpect of creation, and of themſelves, nothing is evill or unclean, but in reſpect of uſe forbidden, as God hath libertie to forbid at his good pleaſure, without impeachment of himſelfe, or of his creature: even as *the tree of knowledge of good*
Gen.2.17. *and evill*, hurt not of it ſelfe, or the apple, but the tranſgreſſion after commandement, the thing in
Mat.15.11. it ſelfe good, but the uſe forbidden. If you ſay, *that which goeth into the mouth defileth not*, and
Rom.14.17. therefore not the Apple; it is true, for the Apple defileth not, but the breach of Gods commandement, *You ſhall not eate*. So that ever it was true, *The Kingdome of God is not meat or drinke, &c.*

3. How were beaſts called uncleane in the time of *Noah*, when they entred into the Ark, before this law was made, except of themſelves & their nature they were ſo? I anſwer you truly, they were then ſo called, not in reſpect of any fault in themſelves, or of eating, but in regard of the ſacrifices, from which God did then exclude them, as here he did from being eaten. And as well might God then at his good pleaſure, chooſe what he would have offered for ſacrifice, and what not, as now what he would have eaten, and what not, all being his, and his prerogative to doe with his own as he pleaſeth. As now therefore that which was forbidden to be meat, is called unclean, yet not ſo in nature, but in regard of uſe therof forbidden; ſo then, was that called unclean which was forbidden to be ſacrificed, and not for any evill nature at the creation, but only becauſe of the prohibition of uſe that way. Now let us a little look at the words of the Chap.

1. In the Chap. you ſee three ſorts, namely, *Beaſts of the land, Fiſhes of the Sea, and Fowles of the aire*, and theſe are diſtinguiſhed or noted by names, and by ſignes. The names that are here ſet down, we are not ſo wel acquainted which ſome of them, becauſe in thoſe Eaſt parts there were divers creatures not known to us in theſe countries, by their names. The ſign therfore is the beſt note for us, and in the beaſts they are theſe, *dividing the hoofe*, and *chewing the cud*, for ſo ſaith the
Beaſts. Verſe 3. Text, *Whatſoever parteth the hoofe, and is clovenfooted, and cheweth the cud amongſt the beaſts, that ſhall ye eat*. But if he did the one, and not the other, or neither, he was unclean: read the words your ſelf. You ſaw before that theſe were but ſhadows of other things. *For doth God regard oxen*
1 Cor.9.9. (ſaith the Apoſtle) & careth he for dividing or not dividing the hoofe, chewing or not chewing the cud, who made them all as they are, & could have made them all of one ſort, otherwiſe than hereby to reſemble better matters? No. And therefore conſider with your ſelfe, that in this difference of beaſts the Lord ſhaddowed out a difference of men & women in this world, ſome clean and ſome uncleane. The cleane beaſts reſemble the godly and elect, which being cleanſed by faith in Chriſt from their ſins, and ſanctified by the Spirit of God, earneſtly & fervẽtly love the word of God, heare it, learne it, embrace it, night and day meditate of it, labouring to keep it by framing all their words and works, counſels and actions according to it. The uncleane beaſts re-
2 Pet.2.22. ſemble the wicked and reprobate that deſpiſe the word, and live as the *Dogge that runneth to his vomit, and the Swine that walloweth in the mire*; that is, wickedly, filthily, and beaſtly. This taught
Ireneus lib.5. *Irenæus* many years ago, & both for his antiquity & worthines let us mark his words; They that have the pledge of the Spirit, (ſaith he) and ſerve not the concupiſcence of the fleſh, but ſubject themſelves to the Spirit, & reaſonably behave themſelves in all things, rightly of the Apoſt. are called ſpiritual, becauſe the Spirit of God dwelleth in them. And they that caſt away the councell of the Spirit, and ſerve the pleaſures of the fleſh, living unreaſonably, and unbridledly, following their ſinfull deſires, having no working of the Spirit, but living as dogs or ſwine, rightly hee cal-
Ier.5.8. leth carnall, becauſe they ſavour of nothing but the fleſh. And the Prophets, for the ſelfe-ſame cauſe, compared them to brute and unreaſonable beaſts, as to *fed horſes neighing after their neigh-*
Pſal.49.20. *bors wives, &c. David* alſo in the *Pſalme*; *Man being in honor hath no underſtanding, but is cõpared to the beaſts that periſh, &c.* Now all theſe things are done Figuratively, to note clean & uncleane perſons as before. For they that have a true faith, and a good life, by meditating in the word, are ſuch as divide the hoofe, & chew the cud, & they are clean. Such as do neither, or but the one, are unclean, as he that beleeveth in God, but liveth not wel, or he that liveth in an outward honeſty, but beleeveth not rightly; hee alſo that doth neither live well, nor beleeve well, all theſe are unclean. The Jews (ſaith this father) may be ſaid in ſome ſort to chew the cud, becauſe they read the Scriptures, but they divide not the hoofe, becauſe they beleeve not in the Son of God, as well as in the Father. To this effect *Irenæus*. Others have by clean beaſts parting the hoofe, noted the true Teachers of the word, wᶜʰ divide the ſame aright, the Law & Goſpell, Precepts & Promiſes, &c.

They

They againe, say others, may bee all called cleane, dividing the hoofe, who doe not beleeve in great or in grosse, but discerne and distinguish things; as Christ, and *Moses*; *Nature* and *Grace*; *Truth* and *false-hood*, &c. *Not beleeving every Spirit, but trying the Spirits whether they be of God or no.* Things may not be taken ever litterally: And againe, wee may not bee too bold with Mysteries and Allegories, leaving the letter. but a true wisdome is to be praied for, and used in both. *He that is spirituall* (saith the Apostle) *discerneth all things*, That, for dividing: and *be wise unto sobriety*, That for being too busie in divising Mysteries. For chewing the cud, they may be said to doe it, and so to be clean, who meditate of that they heare and learne out of Gods Booke, and often repeating it in their minds, *ponder it in their heart*, as is said of the blessed Virgin. A thing much commended in the Scripture, as in the first Psalme, *Blessed is that man that meditateth in the Law of God day and night. Let the words of my mouth, and the meditation of my heart be alway acceptable in thy sight, O Lord, my strength, and my Redeemer. Isaac* went out to meditate, &c. Commended also by the Fathers; *Meditatio Dei dulcis est*, To meditate of God is a sweet thing, saith S. *Augustine. Meditatione periculа agnoscimus, oratione evadimus*, And by meditation, saith S. *Bernard*, we know perils, by prayer we avoid them.

Iohn 4.1.

1 Cor. 2.15. Rom. 12.3.

Luke 2.19. Psal. 1.2. Psal. 19.14. Gen. 24.63. Deut. 6.7.

2. Your Chapter nameth many particulars, which were but curiositie to stand on. A few may bee touched for example sake. The Cony was uncleane, because hee cheweth the cud, and divideth not the hoofe. And by this, some have thought, were figured out such men and women as lay up their treasures in earth, because the Conies digge and scrape, and make their Berries in the earth, whereas the Scripture teacheth us not to doe thus, but to *lay up our treasures in heaven, where no Theefe, nor Moth*, &c. These men and women are uncleane, and God will have none of them.

Verse 5.

Matth. 6.19.

3. The Hare was also uncleane for the same cause, because hee cheweth the cud, but divideth not the hoofe. The Hare is a very fearfull creature, and therefore by him figured out fearefull men and women, despairing of grace, and shrinking from God, fearing crosses and losses, and forsaking faith. Such persons are uncleane, and excluded out of the Kingdome of God. Reade *Apoc.* Chap. 21. *But the fearefull and unbeleeving, and the abominable, and murderers, and whoremongers, and Sorcerers, and Idolaters, and all lyers, shall have their part in the Lake which burneth with fire and brimstone, which is the second death.*

Verse 6.

Rev. 21.8.

4. The Swine was uncleane, *Because he parteth the hoofe, but cheweth not the cud; and of their flesh they might not eate, nor touch their carkasse*, &c. *Tertullian* saith, Herein was figured such uncleane persons as be good for nothing, but to bee slaine. For if you consider what a creature the Swine is, he never looketh up to heaven, but hath his mouth ever in the earth and mire, caring for nothing but his belly: he serveth not to ride upon, as doth the Horse; to till the ground, as doth the Oxe; to give milke, as doth the Cow; to cloath us with his fleece, as doth the Sheepe; to watch by night for us, as doth the Dogge, &c. but he is onely nourished for the knife, and his death hath use, his life hath none. Such ought not men and women to bee, and if any bee such, they are uncleane. God would admonish the Jewes by this figure, and still wee may learne by it, to be no Swine, no Hogges, no filthie mirie creatures, wallowing in sinne and uncleanesse, without regard and feeling, loving the earth, and looking ever on the earth, rooting in it all the day, and feeding the belly with all greedinesse, nourished onely to the slaughter, and profiting no way whilest we live. A profitable meditation for Gods chidren, that they may so continue, and a profitable remembrance to others not yet called, that they may become his children. A good caveat to rich Cormorants in this world, who never profit any, till they die, with all the wealth they have. A knife therefore for the Hogge, that we may have puddings, and death for such wretches, that the Common-wealth may have use of their bagges.

Verse 7, 8.

5. From the Land, your Chapter commeth to the Water, and so from the beasts, to the fishes therein, verse 9. shewing what was cleane, and what uncleane, what might be eaten, and what might not. But fishes in particular are not named as the beasts were, and the fowles afterward are, because the most part was unknowne to the Jewes, having little use or none of fish, and few waters, or none but Jordan for fresh fish. Sea-fish was sold nearer the East, and came not to the Jewes much, where they were. By the markes therefore, God describeth them, and saith, *Whatsoever hath finnes and scales in the Waters, in the Seas, or in the Rivers, them shall ye eate. But all that have not, &c. they shall be abomination unto you.* By the finnes some have thought was figured faith; and by the scales, good and honest workes. These two make a cleane man or woman acceptable to God. Both hee or shee that wanteth both, or either, is uncleane. Faith without workes, is not a true faith, but a dead; and beautifull workes without faith, are the blossomes of hypocrisie, and please not God.

Fishes.

Verse 9, 10, &c.

Iames 2.17.

6. After Land and Water, *Moses* commeth to the Ayre, and sheweth what Fowles therein are cleane and uncleane. Wherein you may note the great mercy of God, in that most of these uncleane Fowles are indeed odious to our nature, and we eate them not, whereas hee might have restrained them from those that they loved and liked. So good is hee in all things, and carefull not to lay heavy burthens upon us. Some good Fowles are yet restrained, that man might learne

Fowles. *Vers.* 13.

learne Temperance and Obedience: For Gluttony and Exceſſe we are very prone unto. Some have conſidered the nature of every Fowle, and laboured to learne ſomewhat for amendment, but it is good to be ſober in theſe things: as for example, by the Eagle which flyeth high, they have noted mounting mindes to be a fault, and to make men uncleane, as indeed they doe, howſoever the meaning was thus to teach by making the Eagle uncleane. By the Goſhauke, men that prey upon their weaker brethren and neighbours, and gripe them ſo as they kill them, or undoe them. By the Vulture, men that delight too much in warres and contention. By the Kyte, cowardly men that are yet devourers as they can. By the Ravens, unnaturall parents, that forſake their children; unkind friends which ſhrinke away; ill husbands which provide not for their families, &c. By the Oſtritch, painted hypocrites and carnall men, that have faire great feathers, but cannot flie, &c. By the little Owle and the great Owle, ſuch as love darkneſſe, and flie the light; ſuch alſo as are unſociable with men, and love ſolitarineſſe too much. By the Seamew (which liveth both on land and water) ſuch as will be ſaved both by faith and workes, partly by the one, and partly by the other, &c. Such *Ambodexters* alſo as the world hath ſtore of, holding with the Hare, and running with the Hound, fire in the one hand, and water in the other, two faces under one hood, &c. By the Hawke, ſuch as are kept for others harme, whereof alſo there are too many. Wee muſt have an *Oliver* for a *Rouland*, and ſo we maintaine ſuch as the earth is weary of, and their wickedneſſe ſhall be our deſtruction, if not of our whole houſe and poſterity. By the Cormorant, all greedy covetous perſons, &c. By the Lapwing you may take occaſion to remember what the Poet ſaith, which is thus:

The Seamew. The Swan. The Heron. The Lap-wing.

Verſe 14. *Verſe* 15. 1 Tim. 5. 8. *Verſe* 16. *Verſ.* 17.

Verſe 19.

Ovid. Metamor. Fab. Septima.

THEREUS King of *Thracia*, married *Progne* daughter of *Pandion*, which *Progne* having a ſiſter called *Philomela*, after certaine yeares, deſired her husband that either ſhee might goe to her ſiſter to ſee her, or have her ſiſter fetched unto her. The King willingly yeelded, hee would fetch her ſiſter to her, and to that end went to ſea, came to her father, and his father in law, obtained leave for her to goe with him for a while to her ſiſter. But ſee, as they were in their journey, his uncleane heart burned in luſt towards *Philomela* his wives ſiſter, and by force abuſed her, cutting out her tongue after, that ſhee might not tell. Thus dumbe and ſpeechleſſe he brought her home to her ſiſter; who amazed at this change in her, and not knowing more than her husband the King would tell her; in ſtead of joy, had great ſorrow in her ſelfe, no way now able to talke with her ſiſter, and to have any comfort in her. But *Philomela* getting a needle and ſilke, expreſſed thereby, as by writing, how her husband had abuſed her body, and cut out her tongue, as he brought her to ſee her. Then *Progne* all enraged with fury and wrath, caſting which way to bee revenged of him for this odious fact, caught at laſt her little ſon by him, and ſlew him, crying upon her, Mother, Mother, and claſping about her necke with kiſſes as long as he could, making meate of him for the King his father. The King liking the meat well, called for the little childe that he migh have ſome of it; when ſhee with a fierce looke told him, hee had his childe in his belly, for the good he had done to her ſiſter, and with that ſhewed him the head, flinging forth from him as faſt as ſhee could; he ſo aſtoniſhed, that he could not tell what he did. Then (ſaith the Poet) they were all three, to avoid further miſchiefe, ſuddenly changed into three Fowles; *Progne*, this cruell mother, into a Swallow, who carryeth red upon her breſt, to note the bloodineſſe of her breſt; *Philomela* her ſiſter, into a Nightingale, who keepeth in the woods, as aſhamed of the villany done to her by the King, and lamenteth it in the night by her ſorrowfull ſong: The wicked King, who was cauſe of all, into a Lapwing, which is delighted with dung and filth, to note his foule and filthy minde to his ſiſter in law, hath a long bill, wherewith he ſtriketh and hurteth other birds, noting his cruell knife, that cut out his ſiſters tongue, feathers upon the head like a crowne, noting his place in dignity, that he was a King, whereupon the Verſes were made:

Rex fueram, ſic criſta probat, ſed ſordida vita
Immundam è tanto culmine fecit avem.

The Lapwing then, may ſhadow out all foule uncleane minds, full of cruelty and luſt, full of cruelty alſo to worke the concealment of luſt, as you ſee in *David*, firſt luſting, and then killing. But thus to follow Allegories I forbeare, onely noting thus much, to ſhew you learned mens applications of theſe things for our good. And ſurely, although I dare not ſay, that by theſe uncleane birds and beaſts, thus much was meant, yet thus much is moſt certaine, that who ſo have theſe qualities noted in the nature of them, they are as certainly uncleane to God, as theſe birds were for uſe of meat to this people. Let us ever therfore abhorre ſuch ſpots, that wee bee cleane to the Lord, who is cleanneſſe it ſelfe.

2 Sam. 11.

8. Something is ſpoken in your Chapter of creeping things, whereby men have noted the uncleanneſſe ſhadowed of ſuch as minde earthly things too much, and particularly by the Weaſell, deceitfull perſons, becauſe the Weaſell is deceitfull and crafty. By the Mouſe, ſuch as live on

others

others labours, and are unprofitable themselves. By the Want or Mole, such as are blinde and ignorant.

Lastly, that which is spoken of uncleanesse, growing by the touch of these things, and that which you reade of washing and breaking earthen vessels, you must ever take it so, that God stood not so much upon these Ceremonies, as to teach his people hereby inward truth, and cleanesse of heart, ever fit for such as belong to him, and without which none can be accepted of him. At this therefore (as I said) we must carefully ayme, that we may *be holy, as our heavenly Father is holy.* And among all uncleanesse, beware of that which is noted by such things, as goe upon their pawes, namely, to professe the Gospell for lucre sake. For where that is the cause, the effect will faile with the cause, and whilest it continueth and faileth not, yet is it hatefull to God for his ground. The Gospell must be loved to gaine heaven, and not to purchase the earth by it, further than God shall please to cast it as an adjacent by his promise, * *Seeke first the Kingdome of God, and the righteousnesse thereof, and all these things shall be cast unto you.* *Saul* his Armour was not fit for *David*, neither could he march well against *Goliab*, till he had put it off, no more shall men, clogged with earthly cares, couragiously and effectually goe against Satan, that proud Philistim, that would destroy them. *Peter* walked above the water, and *Peter* began to sinke under the water. Whilest thou lovest God unfainedly, thou walkest, and when thou lovest the world thou sinkest. *Love not the world therefore, neither the things that are in the world, &c.* saith S. *Iohn*, 1 *Ioh.* 2. 15. For it flattereth us to deceive us, it allureth us to slay us, and it lifteth us up, that it may throw us downe with a greater fall. But meditate further with your selfe what inconstancy in earthly things you have seene: and let this suffice of this Chapter.

Vers. 2, 4, &c *Verse* 27.
* Matt. 6. 33. 1 Sam. 17. 39. Mat. 14. 29, 30.
An vas Deum? ambulas super mare; amas seculum? absorbebit te, &c. *Aug de verb. Dom. Serm.* 13.
Vna hæc placida, solida, firma, & perpetua securitas, si quid in rebus humanis sublime et magnum videtur, oculis ad cœlum elatis, infra conscientiam tuam facere, possis gloriari. *Cypr. Ep. ad Donat.*

CHAP. XII.

IN this Chapter is contained the manner of womens purifying in those dayes after child-birth; a thing not to be forced upon us in manner and forme, as it then was used, no more than other the Ceremoniall Lawes of *Moses*. Yet is the Law, and honesty of nature, still and ever to be observed amongst all people. And for as much as in the Gospell there is mention made of the blessed Virgins purifying, let us briefly consider this custome, and labour to draw fit profit from it to our selves.

Luk. 2. 22.

1. *Moses* is willed to speake unto the children of Israel, that is, to the men, that when a woman hath brought forth seed, &c. Why should the Law for women bee published and given to the men, and not rather to the women themselves? Surely to the end that men might joyne also with the women, in a care to see it observed and kept according to the Commandement. As the lawes of Kings and Princes, which belong to labourers, are given to Lords to see them executed and performed. Let men note, what trust God reposeth in them, to see that their wives keepe his Lawes and Ordinances, and let them never be unfaithfull to one of such love towards them, to trust them, and of such power to punish their breach of trust. Let women note it, to move their hearts to thinke both of their husbands charge, and their duty. They may not breake a Ceremony, but their husbands shall be shent for it, much lesse the substance of all Religion and obedience to God. What a happy grace then, for both to joyne together, and either to strive to excell other in carefull keeping of Gods lawes?

Vers. 1, 2.

Note.

2. By this Ceremony of Purification, the Jewes (and in them all men) were put in minde of their naturall corruption, and led (as it were by the hand) to the remedie against the same, Christ Jesus. Of the former, plainly speaketh *David* in his Psalme, when he saith, *Behold, I was shapen in wickednesse, and in sinne hath my mother conceived me.* Before our birth, and in our birth we are uncleane, and from our uncleanesse, our mothers also become uncleane. Which very plainly and truely confuteth that grosse errour of *Pelagius*, denying the propagation of sinne from Parents to children, and affirming that by imitation onely, and not originally wee became evill. But if the birth were cleane, the mother by birth should not become uncleane, as this Ceremony of purifying did shadow that she was. God would therfore have all men know what they are by Nature and inheritance from their Parents, and what by grace through the remedy provided, Christ our onely righteousnesse and purity. Also that God had rather have them never enter into the Church, than to enter with corruption unsorrowed for, and uncared for.

Psa. 51. 5.

Imitatione non origine.

1 Iohn 1. 8.

3. But why then was the Virgin *Mary* purified, since the Childe shee bare had no uncleanesse or corruption in him, being neither conceived nor borne in sinne, but the immaculate Lambe, and the Sonne of God? The Answer is, that although Christ in himselfe was not onely pure, but even purity it selfe, and the Virgin *Mary* his Mother was not indeed properly and directy subject to this Law, because shee conceived not by mans seed, of which the Law was meant, and Christ was Lord of the law: Yet for as much as it pleased him to take upon him the person of all mankinde, which was corrupt and sinfull, so, and in that respect both hee and the blessed Virgin became obedient to the law. *Hee* (saith the Apostle) *that he might redeeme us from*

1 Pet. 1. 19.

Mat. 12. 8.

Gal. 4. 5.

from the curſe of the Law, who were indeed ſubject to it, as alſo, by this his voluntary ſubmiſſion to it: Hee might take away, abrogate, and give an end to this Ceremony, ſo that now it is not needfull to preſent any children in the Temple with an Offering, as then was uſed, but all purity and cleanneſſe is to be ſought for in Chriſt Jeſus himſelfe onely, the body and truth of all theſe figures and ſhadowes in the Law.

Col.2.17.

Verſe 5.

4. A Queſtion againe may be asked, why the time of Purification was doubled in a woman-childe, to that it was in a man-childe? And anſwer is made by ſome, that it was in reſpect of a naturall cauſe in the body, which I leave. Others, becauſe in women there is more vice and evill than in man: A hard judgement and without any warrant, for who knoweth what is in either but onely God, I meane, the greatneſſe and full meaſure of evill? Thirdly, therefore it is anſwered, and with more probability, that it was, becauſe the woman was the beginning of our fall, deceiving her husband, when ſhe was deceived her ſelfe; and ſo drawing all her poſterity into the like fall and ruine with her. But the laſt Anſwer and beſt (as I thinke) is, becauſe a man-childe was circumciſed, and not the woman, therefore the puniſhment of being uncleane was leſſened in the Male, and doubled in the Female.

1 Tim.2.14.

Verſe 8.

5. The difference of offering allowed to the poorer ſort, very comfortably ſheweth the gracious care God hath of our poverty and mean eſtate, as alſo how little he paſſeth for any of our pompe and riches, accepting as well of two Turtles, or two young Pigeons, as of a Lambe, when ability ſerveth not to bring a Lambe. Let the due meditation hereof raiſe up our hearts, if we be poore, and pull downe our ſtomacks if we be rich: for the matter accepted with God, is not glory and pompe, but a true heart fearing to doe evill, and hungring to doe well, reſting in Chriſt, and in nothing elſe, as the true medicine for all our ſores, and moſt pleaſing Sacrifice for all our ſinnes. Riches are comfortable if God given them, and grace with them, but poverty is no miſery when we feare God.

6. Laſtly, concerning the uſe with us, we muſt well conſider, that although this Ceremoniall Law of *Moſes* be abrogated and gone, yet honeſty of Nature, and modeſty in women-kinde, is neither abrogated nor gone. Therefore, even ſtill we retaine in our Church a lawfull and laudable cuſtome among women, that they ſhall reſt a time after child-birth, to gather ſtrength againe in their houſes, witthout comming abroad, and when God ſhall enable them to endure the ayre, then to come to Church, accompanied with their loving friends and neighbours, there thankfully to acknowledge Gods great mercy to them, in both giving the ſafe deliverance, and bleſſing them with fruit of their bodies to their comfort. But ſee the difference of the Moſaicall Law, and this our cuſtome. There the woman was put apart by God, and ſo continued uncleane forty dayes upon a man-childe, and double upon a maide: With us, neither by God nor man is ſhee put aſide for any time certaine, but as the Lord ſhall give ſtrength, ſooner or longer, ſhee is at her liberty, yet ever obſerving womanly modeſty, as is moſt fit. There ſhee was to touch no holy thing, neither to come into the Sanctuary, till that time was out: with us ſhee may touch any thing, and come to the Sanctuary when ſhe will, with reſpect above ſaid: there, was a difference betwixt a man-childe and a maide; with us none, but both alike: there was a Burnt-offering, and a Sinne-offering; with us, neither the one nor the other: there, an atonement was made for her; with us, no ſuch thing: laſtly, there, ſhee was uncleane till all was ended, with us never uncleane at all. And doe we then retaine ſtill a Jewiſh purifying? Farre bee from us both untrue ſpeech and falſe judgement. Our cuſtome, you ſee, differeth greatly from this Jewiſh Ceremonie, and is nothing but a needfull thing in regard of weakneſs, a modeſt Ceremony in regard of woman-hood, and a Chriſtian duty in regard of mercy and comfort received, to come to the Church, and give thankes moſt humbly to God, that hath dealt ſo kindly and mercifully with us. Let us therefore love to be obedient to good things, hate to be contentious and troubleſome in a peaceable Church, and let modeſty ever make us eſteeme better of our Governours, than of our ſelves. There was never the thing ſince the world was made, which an evill heart and a lawleſſe tongue may not carpe at; but the Apoſtles words muſt rule the Apoſtles Schollers, *We have no ſuch cuſtome, neither the Church of God.* Women in womens matters may have authority to diſcerne what is fit, and why ſhould any immodeſt minde meddle with them, ſo much as to raiſe ſtirres, and breake peace in things eſtabliſhed by law, by honeſty, by modeſty, by long continuance, and all good approbation? I truſt what is paſt is dead, and will never revive againe. God make us thankfull for our Government and lawes, and for the happy peace both of Church and Common-wealth, and let us never bee the breakers of it. *Amen, Amen.* And ſo no more of this Chapter.

1 Cor.11.16.

CHAP.

CHAP. XIII.

The ſumme of the Chapter.

YOu have in this Chapter another kinde of uncleanneſſe ſpoken of, namely, the leproſie, a diſeaſe very fearefull and ugly: Whereof three ſorts are named, to wit, Of the body, of the garments, and of the houſe; for all theſe might bee infected and uncleane. And learned men are of opinion, that after ſome ſpeciall and peculiar manner, unknowne this day to us, the Jews were troubled and afflicted with this diſeaſe. For profit and uſe to us, when we reade theſe things (which is all my drift) thus we may better our ſelves, and gather good. Firſt, let us marke who were appointed Judges hereof, to tell when any man was infected with this malady, ſurely not *Verſe 1.* all the Levites, but *Aaron* onely and his ſons, who were Prieſts. By which, our Popiſh Teachers would gather an argument for their Auricular Confeſſion and Eare-ſhrift, that as theſe Prieſts were made Judges of this contagion of body, by viewing and looking on it, ſo they ſhould be Judges of the Leproſie of the ſoule, by hearing confeſſions of men and women, and judging of the qualities of their ſeverall ſinnes. But alas, it hangeth together as the ſand doth, the one having expreſſe warrant, and the other none. And if it were good to gather arguments in this ſort, wee might rather conclude the contrary, That for as much as *Aaron* and his ſons were not made Judges of any ſecret matter, but onely when it was broken out into plaine apparance of a ſwelling in the skin, or of a ſcabbe, or a white ſpot, &c. Therefore neither muſt theſe Romiſh Maſters meddle with hidden and ſecret things, as they doe, but onely with matters publike, and *Verſe 2.* publikely. Let this idle collection therefore of theirs goe, and wee truly and rightly learne by this, that herein was figured, not that Romiſh Prieſthood, but the pure and holy Prieſthood of our bleſſed Saviour, who doth ſee and know, handle and touch, regard and heale all our ſpirituall ſpots, as theſe Prieſts here dealt with this bodily infection. So that if we be uncleane wee cannot deceive him, but full well he ſeeth, and knoweth us to be ſo, he judging us ſo, putteth us apart for ſuch, and till ſorrow ſinking into our hearts for the ſame, wee repent and take hold of him by faith, that we may be healed by him, we never recover any health; and when we doe, then are we cured, and ſo pronounced by him to our eternall joy and comfort. Away therefore with our figge-leaves, for they cannot cover us: if I be a ſwearer, an uncleane liver, a drunkard, an envious perſon, a ſlanderer, or ſuch like, I am a Leper, a ſpirituall Leper, and Chriſt is Judge, whom I cannot mocke; he will never ſay I am cleane, till indeed I be ſo, and ſo without amendment of life, I muſt out of the Hoſt, that is, out of the Church and number of his choſen, to die for ever in my impurity. Thinke, thinke of it while you have time.

2. When you reade in the fourth verſe, of *ſhutting up the party for ſeven dayes, and then to looke on it againe*: you may note with your ſelfe, how greatly God hateth haſtie, raſh, and uncharitable judgement. A thing which many men and women, otherwiſe honeſt and good, are carried away withall, to their owne great hurt, not onely in ſoule, but in worldly reputation alſo, and to the bitter and biting diſcomfort of thoſe, whom they ought to love and judge well of. Nay, you may reaſon further with your ſelfe, thus: That if in a matter thus ſubject to the eye; as theſe ſores were, yet God would have no haſte, but a ſtay for ſeven dayes, and longer as occaſion ſerved, before any judgement ſhould be given that the partie was uncleane. O how much more doth he abhorre haſte, and love leiſure, in pronouncing of the hearts and thoughts of our friends and neighbours, which are not ſeene, nor ſubject to an eaſie cenſure? be admoniſhed therefore and bettered by this, as long as you live, in this matter, and you ſhall much pleaſe both God and man. The more to ſtrengthen you in this courſe, often remember what holy Fathers and vertuous men have done in their times. What doth Peace (ſaith Saint *Auguſtine*) in this *Aug. in Pſal. 147.* Pilgrimage of our mortality, wherein no mans heart can be knowne or diſcerned what it is? I will tell you (ſaith he) what it doth: It judgeth not of uncertaine things, it confirmeth not unkowne matters: It is more proane and readie to beleeve well of a man, then to ſuſpect evill. It grieveth not much, if haply ſometimes it erre by thinking well of one that deſerveth it not; but it feareth much to erre in thinking ill of one that deſerveth well. *Quid perdo, ſi creda quia bonus eſt, ſi incertum eſt, utrum ſit malus?* What loſe I, if I judge one good, when it is uncertaine that hee is ill? Although thou beware, for feare it be true, yet thou mayeſt not condemne him, as if it were true. This Peace requireth, and follow Peace and enſue it, &c. Saint *Bernard* againe notably: Beware ever to bee a curious ſcanner of other mens lives, or a raſh judge, although thou ſee ſomewhat amiſſe, but rather excuſe his meaning, if thou canſt not defend his act, as that he did it ignorantly, &c. And if the matter admit no excuſe, then ſay to thy ſelfe in thy heart, O it was a vehement and ſtrong temptation, and what would it have wrought in me, if it had aſſailed me, as it did him? Againe, there are none ſo ready to judge others, as they that never judge themſelves. But could that veyle be removed from their eyes, and they made to ſee themſelves, though they could live an hundred yeeres, and the Flood Jordan be turned into teares flowing from their eyes, they would thinke all too little to bewaile their owne ſpots, and never buſie themſelves with other mens. I have noted ſorrow, and I never

Dicito apud teipſum, vehemens fuit tentatio, quid de me illa feciſſet ſi accepiſſet in me ſimilem poteſtatem? Bernard. *Notavi luctum, nec ullum in eo detractionis aut condemnationis veſtigium inveni.*

saw so much as a step of detraction or condemnation of others in it,&c. Againe, as onely pride is enough to condemne a man, without any other vice with it; so is this sinne of judging. For by this the Pharisie was condemned. A wise gatherer of Grapes,gathereth but the ripe and good Grapes,and medleth not with the sowre and ill Grapes:and even a good man or woman noteth mens vertues, and speaketh of them, when a foole will be medling with their imperfections. Saint *Chrysostome* followeth also this way, and hath these words : As it is hard for one that is good himselfe, to judge another to be naught; so it is againe,as hard for one that is naught himselfe, to judge another to be good. Every man may by himselfe judge others. The Fornicator thinketh no man chaste; but the chaste man so easily suspecteth not the Fornicator. The proud man thinketh none to be humble:but the humble man thinketh none to be proud. It was *Æsops* speech, That every one hath a Wallet on his shoulder, and into the end that hangeth before him, putteth other mens actions, but his owne ever into the end behind him, and out of his sight: It was *Tully* his speech, That as every one is good himselfe,so he hardly conceiveth others to be evill. And contrariwise, how hardly evill persons doe thinke well of others; consider in them that could not beleeve that *David* sent his Messengers in love and kindnes, as he did, but rather as spies to some evill purpose, and thereupon they abused them as they did, by *shaving their beards, and cutting their clothes* : which lewd suspition turned to the overthrow of them and theirs, yea, of the whole Kingdome, that by such a punishment wee might ever learne to hate such a vice, as false suspition is. You see now the practice and doctrine of the wise, let it move you, let it smite you, let it better you till your death.

Luk. 18.11.

Bern. Clim. Grad.

Chrysost. in Mat.

Cic. ad Q. fratrem. Vt quisque est vir optimus, ita difficilime esse alios improbos suspicatur.

1 Chron. 19.

3. In the seventh verse you have an example, how one quit and pronounced cleane, may yet be viewed after againe,and be found uncleane,which may thus profit you,to make you remember two judgements, the one of man, the other of God : By the former we may be cleared, and by the latter we may be condemned. Therefore ever look how all is in his eyes that knoweth all, and make peace with him by true repentance and amendment of life,little joying in mans judgment, who taketh me for a Saint, if this righteous Judge of all know me for a Devill. *Let us search and trie our wayes,* (saith the Prophet *Ieremie*) *and turne againe to the Lord, let us lift up our hearts with our hands unto God in the heavens,* &c.

Verse 7.

Ier. Lament. 3.40.41.

4. When the leprosie brake out and covered all his flesh, the Priest pronounced him cleane, and not to be put apart, because, saith your Marginall note, this was not that contagious leprosie which infected,but a kinde of a skirfe,which had not the flesh raw, as the leprosie had. This diversity of sores, may put us in minde of the diversity of sinnes, and punishments to be imposed upon men for them, and make us more wise in chastising others, and patient when we are corrected our selves, the punishment being fitted to the fault. But most notably it may strike us with a thankfull consideration of that mercy, that among this diversity of sores, layeth neyther one nor other upon us, but granteth health and freedome from all. The Lord of his goodnesse make us ever thankfull for our selves and ours, and continue this favour to us.

Vers. 23. &c.

5. *The Leper also,* saith your Chapter, *in whom the plague is, was to have his clothes rent,* (in signe of sorrow and lamentation) *and his head bare, and must put a covering upon his lips,* (either in token of mourning,or for feare of infecting others (*and should say, I am unclean, I am unclean.* So carefull was God to have uncleane persons knowne and discerned from others in those dayes. And wee may take occasion to wish,that with us also in these dayes,all bold and presumptuous mislivers, being most uncleane before God and all good men,were distinguished from them that hate their wickednes, by some such open markes as these were, to the end that others might both avoid them, and they themselves be striken with some shame to amendment of life and saving of their soules. In former times Harlots had obscure and remote places to dwell in, and by their habitation they were discerned : but now it is to bee feared, both in dwelling, in apparell, and other things they compare with, and farre exceed too, those whose shooes they are not worthy to beare. But yet God knoweth them, and he is just if they amend not. No gaudie gallants can deceive him, but his eyes pierce through all maskes and colours whatsoever. Allegorically, some have said,these things in the Leper, shadowed the state and case of all wicked men and women. As the rent clothes, that they are vile and odious before God; his bare head,that in Christ their head they have no portion,but are deprived of him; his lips or mouth covered, that such graceless persons cannot open their mouthes before God in any prayer to be heard; his shutting out of the Campe, that such are to be excommunicate from the number of the faithfull, and are deprived of the heavenly inheritance,&c. See more in the two and twentieth Chapter.

Verse 45. He dwelt alone out of the tents, and if he were a Priest, he did eate no more of the holy things. *Chap. 22.*

Vers. 47. &c.

6. In the seven and fortieth verse you reade of the *Leprosie of garments,* &c. Which kind of contagion and infection, the Lord in his infinite mercy hath made us ignorant of. The washing commanded here of such Garments admonished them, and in them still us, that our duty is to abstaine from all uncleanes, and to purge our selves from all pollution both of body and spirit. If Garments may have such things laid upon them by God, how much more our flesh and our bodies, and therefore againe thinke with all thankfull thoughts of the blessing of health, and of the meanes vouchsafed of God for health, as Prayer, Physitians, Chirurgians, Hearbes, and

and Medicines many, whereof the wiſe *Syrach* ſpeaketh in his eight and thirtieth Chapter, reade it often, and with feeling. One ſight of your face in a glaſſe, as the Lord could ſmite it in a moment, would make you feele and ſee what God doth for you in giving health and freedom from ſuch ſtrange ſores. Exod 38.

7. Much more might be noted in this Chapter, but it is fitter for Phyſitians, and therefore I paſſe it over. Onely I will remember a Queſtion moved, whether for any ſuch fearefull infections a man and wife may be divorced: and leaving all large diſcourſe, which they that are fit may have in many Writers, I anſwer briefely, that more cauſes of divorce than wee reade in Scripture, wee may not preſume to make, and that is but in the caſe of Adultery: This excepted, the Rule ſtandeth firme, *Whom God hath joyned together, let no man put aſunder.* Secondly, it were a kinde of bitter cruelty to adde ſuch affliction to the afflicted ſo ſore already, as to take Husband from Wife, or Wife from Husband, who mutually ſhould comfort each other in all extremities and croſſing woes of this changing world, and with that condition have beene joyned, and plighted their troth one to the other, *That in ſickneſs as well as health, they would cleave together, forſaking all others, till the death of one of them.* But then againe on the other ſide, as cruell and inconvenient it were, to binde the party cleane, to company and due benevolence with the infected: For this were evident danger to the cleane, and to the ſeed that ſhould come of them in that caſe, and ſo conſequently to the Common-wealth alſo, by the ſpreading of ſuch a fearefull maladie in it. Wherefore the middle way is beſt for all parties, namely, that the knot of mariage remaine unbroken, and the party cleane performe all offices of helpe and comfort to the uncleane, ſaving conjunction of bodies, that the party infected ſee how he is called of God unto Chaſtity during this caſe of his; and therefore by dyet, watching and prayer, and all good meanes, endeavour to keepe his body under from ſuch deſires, laying his ſins to his heart, for which this and much more is due unto him, (although haply impoſed upon him, not for his ſin, but for his triall and the glory of God) and yet taking a true and comfortable hold upon his God, whoſe mercy hath neither bottome nor meaſure, and who hath promiſed moſt graciouſly that he *will never lay more upon any childe of his, than hee ſhall be able to beare, but will give an iſſue to the temptation and triall, that he may beare it.* Thus God hath his time to heale, as well as to ſtrike; to comfort, as well as to afflict; and to wipe all teares away, as well as to cauſe them any way. Looke up then to him, and ever truſt in him. Say with *Iob* in a holy cheerefulneſſe, *If the Lord ſhall kill me, I will not ſhrinke from him.* With *Heli* and *David*, *it is he, it is he, let him doe his good pleaſure.* His correction hath an end, but his love ſhall never have an end, if I ſubmit my ſelfe and be patient. Let friends alſo be full of comfort to ſuch a one, and not by the leaſt looke, word or action, adde griefe unto griefe: God will ſee it, and reward it. Mat. 19.6. 1 Cor. 10.13. Iob. 13.15. 1 Sam. 3.18.

CHAP. XIIII.

NOw, that it is moſt true, God hath a time to heale, as well as to ſtrike, and to comfort, as well as to grieve: behold your ſelfe in this Chapter, where you ſhall reade, that many thus afflicted, were in God his goodneſs healed againe, and reſtored both to their houſes in the hoſte, and their places in the Tabernacle, as ſound as ever they were. The ceremonies of this reſtitution are here alſo appointed, both to the one place and the other, whereof let us labour to make ſome good uſe to our ſelves. The Summe of the Chapter.

1. *He was brought unto the Prieſt*, as to him that muſt judge whether he was cleane or no, and why the Prieſt was ſo appointed to be Judge, you had the reaſon in the beginning of the former Chapter. But where muſt hee bee brought unto the Prieſt? Into the Campe and Congregation where the Prieſt was? No, but *the Prieſt*, ſaith the Text, *ſhall goe out of the Campe, and conſider him.* So is it ſtill the duty of all faithfull Miniſters to goe to the ſicke, to ſee them, and conſider their eſtate toward God, miniſtring comfort to them in due ſeaſon, whileſt their hearing is good, their underſtanding good, and their memory good. For when theſe things are decayed, wee labour often to little purpoſe: And would God both they that are ſicke had more care often to ſend for the Miniſter to them in due time, and the Miniſters when they know it, to go, and with all care and diligence to labour with them whileſt time ſerveth. For it is too late for both parties, when death hath ſtriken his ſtroke. *Verſe 2.*

2. If the Prieſt thus comming to him, found him cleane, then did hee ſo pronounce him to be, and appoint him to offer his gift, &c. But except he were cleane, the Prieſt durſt not pronounce him cleane. Thus remained the glory of his health to GOD that had given it, and to the Church the uſe of the Miniſtery both for order and comfort. See herein the manner of our Abſolution reteined in the true Church of Chriſt, and practiſed. We do not heale the ſinner from his ſpirituall diſeaſe of ſoule, by forgiving his ſin, as the Prieſt here healed not the reall diſeaſe of the body by making him ſound, but when we ſee hearty repentance, and a lively faith in the pro-

miſes of God made to penitent ſinners for Chriſt, then wee pronounce him according to our warrant to be forgiven, even as the Prieſt did here him, that indeed by Gods mercy to him was now healed of his Leproſie. So have we the Miniſtery of reconciliation, committed unto us for the comfort of the penitent, but challenge not the power to forgive, which belongeth to God onely, as that man of ſinne doth, who in his blaſphemous Pardons taketh upon him to forgive both *Pœnam & Culpam*, the puniſhment and the ſinne. In regard then of this order and uſe of the Miniſtery it was, that Chriſt bade the Leaper, whom he had cleanſed, go ſhew himſelf to the Prieſt, becauſe till the Prieſt upon view ſaid he was cleane, hee might not bee admitted into the Congregation. The Fathers alledge other cauſes which alſo may ſtand with this, and with profit be obſerved, as for that he would have all honour preſerved to the Prieſts, that God hath beſtowed on them, and himſelfe be no example of taking any jot away. Now to be Judge was an honour, and therefore he will have it preſerved: That thus the Prieſts might be drawne to beleeve on him, and ſo to be ſaved, or elſe to be made inexcuſable for their contempt; that hee might not ſeeme a breaker of the law, as often he was accuſed to be: That he might be thankfull to God who had ſo mercifully healed; a thing often promiſed in ſickneſſe, but ſeldome performed after recovery, &c. *Vt doceret civiles & legitimas rerumpub. ordinationes in unaquaq; politia obſervandas eſſe, ſeque non veniſſe ut eas abrogaret, cum regnum ejus non ſit de hoc Mundo:* That he might teach the duty of men to obſerve civill and lawfull ordinances in every Commonwealth, and that he was not come to breake them, ſeeing his Kingdome is not of this world.

Mat. 8. 4.

Hieron. in Mat. Tertul. lib. 4. cont. Marcion.

Chryſoſt. hom. 26. Operis imperfecti in Mat.

3. For Ceremony, further there muſt *be taken for him that was cleanſed two Sparrowes alive* (or little birds) cleane, that is, ſuch as were permitted to be eaten, *and Cedar-wood, and a skarlet lace and Hyſſope. And the Prieſt ſhould command to kill one of the birds over pure water in an earthen veſſell. After he muſt take the live Sparrow with the Cedar-wood, and the skarlet lace, and the Hyſſope, and muſt dip them and the living Sparrow in the blood of the Sparrow ſlaine over the pure water, and he muſt ſprinckle upon him that was cleanſed of his Leproſie, ſeven times, and cleanſe him, and then let go the live Sparrow into the broad field*, &c. *Euſebius Emiſſenus*, in one of his Homilies, ſaith, Theſe things might ſeeme light, if they had not beene appointed by him, whoſe leaſt commandement is not light. By the two Sparrowes therefore (ſaith he) the cleanſed perſon might be put in minde, to offer unto God both ſoule and body a living ſacrifice, no more to ſerve the world and the pleaſures of this life, but the God of goodneſſe and mercy, that had cleanſed him from ſo great and grievous a malady. The Cedar-wood, being a wood that will not eaſily corrupt, and that hath alſo a good and pleaſing ſmell, might ſhadow out unto him alſo a holy life, ſweet manners, and incorrupt actions, how pleaſing to God, how fit for him that thus was cleanſed. The ſcarlet lace being red, and of the colour of fire, might tell him how due from him were hot thoughts of hearty thankfulneſſe from a burning heart to God, and true love and charity to all his neighbours. The Hyſſope growing uſually in the rocke, how rooted hee ought to bee in *Chriſt* the Sonne of the true Rocke. The Sparrow ſlaine, might teach him the neceſſity of mortification in the body, which indeed is an earthen veſſell; the killing of it over pure water, that nothing more worketh this mortification, than pure water of Gods word contained in the Scriptures. The living Sparrow letten flye abroad, might ſhadow the ſoule living unto righteouſneſſe through the grace of God, and ſet at liberty to mount aloft when the body is dead. Thus *Euſebius* too curiouſly and nicely ſkanneth theſe things. But having noted therein the fancies of men otherwiſe grave and wiſe, and learned: I hold it better that we gather but thus much, that by the blood of *Chriſt* we are truly cleanſed and ſet at liberty, not otherwiſe: as here the live Sparrow, dipped in the blood of the ſlaine Sparrow, is ſet free. The ſeven-fold ſprinkling might happily ſhadow an earneſt and continuall meditation of Gods goodneſſe to him that thus was comforted, and not for a day or two, and then no more. Surely our thoughts of his mercy vouchſafed to us, are ever too ſhort and tranſitory, and therefore ſeven ſprinklings are little enough to teach us our duty herein: God for his mercy ſo ſprinkle us over and over, that wee may ever remember his kinde goodneſſe towards us a thouſand wayes: Saying with the thankfull Prophet to our ſelves and ſoules often, *Praiſe the Lord, O my ſoule, and forget not, forget not all his benefits:* his infinite benefits, his ſweet benefits, his moſt undeſerved benefits on our parts. The ſhaving and waſhing mentioned alſo, ſhadowed truly unto him his new life, in the obedience of God, as well as his perfect and full curing from the Leproſie. The care that God hath ſtill of the poore in allowing a difference of Offering for them, is ſtill to bee noted, how often ſoever it commeth, that we may ſee his goodneſſe, and be ſoundly rooted in our hope in him, be we never ſo poore. The Oyle, as before in this Booke hath been noted, ſhadowed the holy Spirit of God, purchaſed for us, and to us by Chriſt. *And the anointing of his right eare and thumbe*, &c. That our eare ought to heare, and all our might performe the bleſſed will of him that cleanſeth us from our foule diſeaſes.

Theodoret. Ad duas in Chriſto moriente naturas accommodat. Dialog. 3.

Pſal. 103. 2.

Verſe 4.
Verſe 5.
Verſ. 6.
Verſ. 7.
Verſe 8. &c.
Verſe 21.
Verſe 10.
Verſe 14.

Verſe 34.

4. Now having thus ſpoken of the Ceremonies of cleanſing men and women, hee commeth in the foure and thirtieth verſe, to ſpeake of cleanſing of Leprous houſes. Where remember againe, that this kinde of Leproſie is unknowne unto us, and God make us thankfull for it. But

when

when it was, and where it was, the Text ſaith, God ſent it; and it well ſheweth, that even the well being of our houſes is a mercy, and not a little one, although we too little thinke of it. And if the walles of ſtone or timber may be thus ſmitten with ſuch a diſeaſe, O what can he do with theſe bodies of ours! Theſe pampred and dainty bodies of ours, upon which we ſpend all our care and coſt, never thinking on the Soule, till it be too late; I ſay what, what can God lay upon them in the twinckling of an eye, if he be angry, and turne the comfort of his face from us? Wherefore meditate of his mercy in giving health both to body and houſe, and let it never be unthought upon, ſometime, at leaſt every day. The markes whereby this Leproſie was diſcerned of the Prieſt, you have in this Text, *Deepe ſpots greeniſh or reddiſh*, which ſeeme to be lower than the wall. Alſo how the Prieſt might not raſhly condemne the houſe, but muſt ſhut it up a time, and then looke upon it againe; and yet wee can haſtily and raſhly condemne our brethren, our equals, our betters, that they are thus and ſo. There was an eaſier cleanſing by ſcraping and changing the infected ſtones, and a harder cleanſing by quite pulling it downe. God gently dealeth with ſinners, if it may ſerve, and quite overthroweth the incurable. The *Expiation* ſheweth we ought to have cleane houſes; and the Offering noteth from whom all health is, even from God.

Verſe 34.

Verſe 37.

CHAP. XV.

SOme other uncleanneſſe incident to man and woman, is mentioned in this Chapter, whereof modeſtly you may thinke as you reade it, Vnto the ninth verſe he ſpeaketh of man, and then, verſe 19. of the Woman. For uſe unto your ſelfe firſt conſider by occaſion of theſe things, that originall corruption which is gotten into our Nature by the fall of our firſt Parents, through which we are moſt uncleane many wayes in the eyes of God. The Lord hath a great care to worke this meditation in us ſtrongly, when he ſo amplifieth theſe naturall uncleanneſſes in us, as that every thing is made uncleane which toucheth him in that caſe: *Every bed whereon he lyeth, every thing whereon he ſitteth, whoſoever toucheth the bed, ſhall waſh his cloathes*, &c. *Hee that ſitteth upon the ſeate where he ſate: The ſaddle that he rideth on, yea, the veſſell that he toucheth*, and ſo forth. So alſo of the Woman in the latter part of the Chapter, modeſtly reade and bee edified. Thinke of the Scriptures that note this corruption in us, telling us, that *all the imaginations of the thoughts of our hearts are onely evill continually: That in us, that is, in our fleſh dwelleth no good thing: For to will is preſent with ſome (as with the Apoſtle that ſpake it, and yet he hath no meanes to performe that which is good.) For he could not doe the good which he would, but the evill that hee would not, that did he*, and ſo forth, as followeth in that Chapter moſt notably. *That they which are in the fleſh, ſavour the things of the fleſh. That the naturall man perceiveth not the things which are of God, but they are fooliſhneſs to him*, &c. Thinke what particular parts of us are charged with this corruption, and ſee if they be not the very chiefeſt, as the underſtanding, the will, the heart, the eyes, the eares, and ſo forth. Be mooved with it, and renouncing your ſelfe, ſeeke for remedy, where it only is, and not in your ſelfe. Follow the counſell of the Apoſtle, and take his words as an explication of the end of this ceremony; Namely, that wee indeavour *to cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, and that we finiſh our ſanctification in the feare of God*. To this end the Lord hath ordained holy Matrimony, and taught that *it is honorable among all men*. To this end hee forbiddeth all uncleane luſts, and taught us that *Whoremongers and Adulterers he will judge. For this is the will of God*, (ſaith the Apoſtle) *Even your Sanctification, and that ye ſhould abſtaine from Fornication; That every one ſhould know to poſſeſs his veſſell in holineſs and honour: And not in the luſt of concupiſcence, as the Gentiles which know not God. And bleſſed are the cleane in heart*, (ſaith our Saviour Chriſt) *for they ſhall ſee GOD*. Strengthen your ſelfe therefore in this holy courſe by theſe Scriptures and the like. Conſider often the Commandement of God, is whoſe hand is death, if you diſobey. Conſider his Nature, that he is puritie and cleanneſs it ſelfe, and as he is our heavenly Father, ſo ſhould we bee his children and ſervants. Conſider how it is impoſſible to pray to him aright with an uncleane minde, for any want we have. Conſider what hope we can have of eternall life, if we love uncleanneſs, when the Rule is thus, *Follow holineſs, without which no man ſhall ſee the Lord*. Conſider the hurt of example; the danger that groweth to a Common-wealth, when for ſuch filthineſſe the Lord often overthrowes a whole State, as the licentious life of one *Paris* did *Troy*. And finally, think what ugly diſeaſes and maladies, what rotting and burning, what ſhame and confuſion the Lord layeth even in this life upon uncleane perſons, beſides the fearefull fall eternall, that is aſſured afterward when this life is ended. Meditate, I ſay, of theſe things, and pray continually for grace and ſtrength. Say with the good old Father, when any wicked motion peepeth up: *O Domine, vim patior, ſuccurre, ſuccurre*, &c. O Lord helpe, O Lord ſtrengthen, for I ſuffer violence, and am aſſaulted, &c.

Gen. 6.5. Rom. 7.18. Rom. 8.5.

1 Cor. 2.14. Deut. 29.4. Epheſ. 4.18. Chap. 5.8. Rom. 3. Pſal. 19.

2 Cor. 7.1.

1 Theſ. 4.3,4,5.

Mat. 5.8.

Heb. 12.14.

2. In the waſhing here mentioned, and in the atonement, note the mercy of God towards

all miſerable ſinners, and ſee with comfort, that although the fall of our firſt parents hath thus blotted us and ſpotted us, that indeed we are moſt uncleane, yet ought we not to deſpaire, but take hold of him by a lively faith, *Who will not the death of a ſinner, but rather that he ſhould repent and live*, diſliking himſelfe for his manifold ſinnes, and cleaving to his God for his manifold mercies. And when you reade thus often of water, cleave not in the element or creature of water, but remember Saint *Iohn*, That *Ieſus Chriſt came by water and blood*, and it is he onely that waſheth away our ſpots, and ſaveth us from our ſinnes. Water cannot do it, nor any worke of ours, but *if we waſh our ſelves with ſnow water*, as *Iob* ſaith, *and purge our hands moſt cleane; Yet ſhall he plunge us in the pit, and our owne cloathes ſhall make us filthy.* And by the offering of the Turtles it was plainely figured, that not in themſelves but in ſome other they muſt bee made cleane from all their impurities. I remember the ſpeech of a good Writer, yet a Fryer, and I pray you marke it; *Sunt qui ſtatim ſe mundos putant, ſi peccata defleant, jejunia multiplicent, eleemoſynas largiantur, Bona ſunt hæc, fratres, ſed debitum peccati non adæquant.* There are ſome, ſaith he, that thinke themſelves by and by made cleane, if they ſhed a few teares, and bewaile their ſins, multiply their faſts, and give almes, &c. But my brethren, although theſe be good things, yet they are not equivalent to our ſinnes. Thus breaketh truth out of them that otherwiſe affected Rome. See then how Popery wrongeth the ſoules of men in ſending them to the things that cannot helpe, and drawing them deceitfully from the true and perfect ſanctification and ſatisfaction of Chriſt. Remember the words of one of theirs; *Fiducialiter ad Sanctos currimus, ut eorum meritis & precibus ad immortalitatem perveniamus.* Wee runne with great boldneſſe to the Saints, that by their merits and prayers, we may come to immortality. Come unto her all yee that travel and are heavy laden (meaning the Virgin *Mary*) and ſhee ſhall refreſh and comfort your ſoules. What is it to leave the fountaines and ſprings of God, and to dig unto our ſelves Ciſternes that can hold no water, if this be not? S. *Iohn* telleth us, *he, he*, not *ſhe, ſhe, is the propitiation for our ſinnes.* And therefore come unto him all that travell, not unto her, &c. But thus ſeeing our manifold uncleanneſs, and the right remedy of it by modeſtly and chaſtly reading over this Chapter, I wade no further in it. This is a taſte of the uſe of it. More will follow in the next Chapter, and *Chap.* 23.

Ezech. 18.

1 Iohn 5. 6. Iob. 9. 30, 31.

Gabriel. in Can. Miſſæ Venite ad eam (Mariam) omnes qui laboratis et onerati eſtis, et dabit refrigerium et ſolatium animabus veſtris.

Chap. XVI.

1. STill the Lord goeth on to note mans imperfections, and how he is freed from them, ſeeing herein conſiſteth all, that we truly know our ſelves to be as we are, and the way of God appointed for our remedy. *Verſe 2.* Firſt, he forbiddeth *Aaron at all times to enter into the holyeſt of all*, whereby may be learned, that even Miniſters as well as other men are not raſhly to enter into all the things of God, but to ſtand in reverence of ſome myſteries, either dealing not at all, or very adviſedly and ſparingly with them as their nature requireth.

Verſe 3. 2. It is ſhewed how hee ſhould come in, when hee did enter; Namely, with a young Bullocke for a ſinne-offering, and ſo forth. Learne wee may by it with what ornaments men and women ſhould come before God. It is not ſilke nor velvet that he careth for, neither the coſtly Jewels of pearle and ſtone that we thinke ſo highly of, but come with a ſinne-offering, that is, come with an humble acknowledgement (as this ſinne-offering figured) that thou art a ſinner, confeſſe it to God with a grieving heart, and bring Jeſus Chriſt in thy ſoule with thee, offering him by thy true faith to God his Father, as a ſure ſafety for all ſinners againſt deſerved wrath and puniſhment.

Verſe 4. 3. *He muſt alſo put on the holy linnen coate, &c.* Another ſhadow of Chriſts righteouſneſſe, wherewith we muſt be cloathed and covered if we ever finde acceptance with God. For to that end *Aaron* did change his garment, to ſhew that he figured another perſon, who was holy, hee himſelfe being but a man ſubject to imperfection and ſin. To which end tended alſo his waſhing and ſacrifice here mentioned.

4. This likewiſe ſerved, to beate into the people their corruption, when they ſaw *Aaron* thus changed, that was the Prieſt choſen of God, and anointed with the holy Oyle. For if hee might not enter but in ſuch ſort, how much leſſe might they appeare at any time before God but in Chriſt, and by Chriſt, ſhadowed in all theſe ſacrifices. And concerning this once entring into the holy place, you have had the figure of it before, and the place to the *Hebrewes* noted Chapter 9. verſe 8. *Aaron* entred but once a yeere, and Chriſt but once, the Tabernacles divers. *Aaron* by blood, Chriſt by blood, but the blood divers. *Aaron* made an atonement, Chriſt made an atonement, but in differing manner. *Aaron* outwardly, or civilly, as touching the ſight of man; Chriſt, of the conſcience truly and rightly as touching God. *Heb.* 9. *verſe* 9. and 23. *Aaron* often, *Heb.* 10. 11. Chriſt but once, *verſe* 12, 14. *Aaron* confeſſed ſinnes, and laid them upon the Goate, but his owne ſinnes, as well as the peoples; Chriſt had no ſinnes of his owne, and ours hee bare himſelfe, and laid them upon himſelfe, not upon any creature whatſoever.

Heb. 9. *Verſ.* 9. & 13 Eſay 53. 4.

5. *The*

5. *The two Hee-goates being presented, lots were to be cast over them, one lot for the Lord, and another for the Scape-goat.* Thus was it shadowed, that in a sinner there is nothing to make him worthy of God his choyce. And therefore as God would not choose eyther the one Goate or other, but by lot the one was appointed, and not by choyce; so we are accepted whensoever we finde favour, without all merit or matter, worth or dignity in our selves to moove the Lord to such goodnesse. *Verse 7 8.*

6. *The Goate upon which the Lords lot fell, was offered for a sin-offering*; *And Incense cast upon the fire to make a cloud to cover the Mercy-seat, that Aaron dyed not.* The one shadowing the death of the Son of God; and the other with what feare and reverence we ought ever to come before God. For if to *Aaron* the Majesty of him were so dangerous, how much more to others, not to be compared to *Aaron?* Would God we thought of this ever, when wee come to Church to doe our duties to him. Then would there not, in that place, be so much light behaviour and sleepie usage of our selves as is, by which things the holy place is defiled, verse 16. *Homines ita contaminant Dei sacra, ne quid tamen discedat eorum natura, nec dignitas violetur. Quare diserte exprimit Moses purgari Sanctuarium ab inquinamentis non suis, sed Filiorum Israel*: Men doe so pollute the holy things of God, that nothing departeth from their nature, neither is their glory violated. Therefore plainly doth *Moses* lay downe, that the Sanctuary is to bee purged from pollutions, not of their owne, but of the Children of Israel. *Vers. 9. Verse 13. Verse 16.*

7. But as touching the other Goat (called the Scape-Goat) it was brought alive: And *Aaron* (saith God) *shall put both his hands upon the head of it, and confess over him all the iniquities of the Children of Israel, and all their trespasses in all their sins, putting them upon the head of the Goat, and shall send him away (by the hand of a man appointed) into the wilderness, so the Goat shall beare upon him all their iniquities into the Land that is not inhabited*, &c. From this Law of God, no doubt did spring that custome among the Heathens, who offering sacrifices, (as *Herodotus* witnesseth of the Ægyptians) used to banne and curse the head of the beast offered in sacrifice, with these words: *That if any evill be to come, either upon the sacrificers themselves, or upon the whole Countrey of Ægypt, it would please the gods to turne all upon that head.* *Verse 21.* *Verse 22.* *Herodotus in Euterpe.* Εἴ τι μέλλοι ἢ σφέας τοῖσι θύουσι, ἢ Αἰγύπτῳ τὴν συναπάσῃ κακὸν γενέσθαι, ἐς κεφαλὴν ταύτην τρέπεσθαι. *Verbenis, vestibusque sacris ornatum.* ἀποτρόπαιον ἡμῖν γενέσθαι.

The Massilians also yearely used to make an atonement or Expiation for their City with some holy man, whom decked and set out with holy garments, and with garlands, after the manner of a Sacrifice, they led thorow the City, and putting all the evils upon his head, that might any way hang over their City, they cast him into the Sea, sacrificing of him so unto *Neptune*, speaking these words with great solemnity: *Sis pro nobis piaculum*, Be thou an expiation for us. Thus the Heathen catched at things, but not in a right manner; whereby we may well see what a darkenesse it is to be deprived of the light of the word of God. In like manner receiving it from the doctrine of the old Fathers, by the tradition of *Noah* his sonnes, that there should in time come a Man, who taking upon him the sinnes of all men, should become a Sacrifice for the salvation of all men, and not understanding the manner how this should be, they used in great extremities and perils, as plagues, famine, war, &c. to offer up men to their gods to appease their wrath thereby. So in *Livie* we reade, *Quintus Curtius* did in a time of pestilence: The *Decii*, father and sonne, in a time of hard warre with the Latines and Samnites; *Codrus*, King of the Athenians, in *Lycurgus*; *Menœceus* in *Euripides*, and the daughters of *Erelleus* offered themselves to be sacrificed for their Countrey. So *Achas*, 2 *King.* 16. *Manasses* Chap. 21. and the King of Moab, Chap. 3. their owne sonnes. This was a great mistaking you plainely see, and therefore let it move you to send up thankfull thoughts to God for your better knowledge and understanding. What a notable figure againe this Scape Goat was of Christ you see, upon his head all the sinnes of mankind were laid, he bearing them himselfe, and removing them away from us. *Esay* 53. 4. Of the resurrection of *Christ*, who though he bare our sinnes, yet remaineth alive.

8. Well may you also marke here, when Confession was made over the head of this Goate, what diversity of words are used, as all iniquities, all trespasses, all sinnes. Why so many words? but to teach that confession of sinnes must not be light and formall onely, but earnest, vehement, hearty and zealous: And indeed never can a good child of God satisfie himselfe herein, but still wisheth he could more bewaile his sinnes, and more earnestly expresse with words what his soule feeleth in this behalfe: Saying, as I heard a dying woman once say, to the good profit of all about her: *O Sir, I am sory, and sory that I can be no more sory.*

9. *And he that carried forth this Scape-Goat, shall wash his cloathes and his flesh in water, and after that shall come into the Hoast.* If such a thing did separate a man in some sort from the Church, how much more doth that sinne that is our owne, cleaving to us, and resting in us, make a divorce betwixt God and us, and the Church and us? See therefore the use of these Figures, to worke a touch in them of the effect of sinne, and let our corruption be displeasing unto us, that wee in Christ may be pleasing to God. *Verse 26.*

10 A certaine day they named here, *The tenth day of the seventh moneth*, but wee have now no one day, and therefore all our life should be a time of true humbling of our selves before God: Not of bowing downe our heads like Bull-rushes, but of humbling our soules, even our inward soules,

Verſe 30.
Verſe 32.
Verſe 33.

ſoules, as here is ſaid and repeated. And this often iteration, *That the Prieſt, and none elſe ſhould make the atonement; ſhould put on the linnen cloathes and holy Veſtments, ſhould purge the holy Sanctuary and the Tabernacle of the Congregation. ſhould cleanſe the Altar, and make atonement for the Prieſts and people*, this I ſay, manifeſtly noted out the graces of the Meſſiah, Chriſt Jeſus, and directed all to him to find remiſſion and pardon in him of all impurities and defilings whatſoever. Thus have you ſome taſte of the uſe of this Chapter, meditation with prayer will yeeld much more.

CHAP. XVII.

The ſumme of the Chapter.
Verſe 4.

IN this Chapter you have two ſeverall Lawes given, which you may obſerve. The fifſt, that *every ſacrifice ſhould be brought to the doore of the Tabernacle, and no man ſhould dare to offer it otherwiſe.* The ſecond, againſt *eating of any blood.* Concerning the firſt, the words are ſharpe; Namely, *That the Lord will impute blood unto him, that he hath ſhed blood, and that he ſhall be cut off from among the people.*

The reaſons both of this Law and this ſeverity, were theſe, and ſuch like. Firſt, becauſe it ſerved for the preſervation of the Miniſtery which God had ordained, and that every man ſhould not be his owne Prieſt. Secondly, becauſe it was a chiefe meanes to keepe them from Idolatry, and offering the honour due unto God to Devils as the Heathens did, or to other creatures to whom it was not due. Thirdly, becauſe thus they were taught that all worſhip of God ought to be guided and directed by his word and commandement, not by the private wils of men, as often before yee have ſeene, *Deut.* 12. *That which I command, that onely ſhall yee doe.* Yea, in this place note it, and ever thinke of it, to follow my owne fancy and not Gods preſcription, is to become as odious to God as if I had killed a man, *Eſay* 66. *He that killeth an Oxe is as if he had killed a man*, (meaning when hee killeth not the Oxe according to the manner appointed of God.) Yet, yet, will ſome men teach, and ſome unwiſe people beleeve, that a good intent will beare out all, and we are not tyed to the Word of God; but reade and remember ſuch places as theſe. Fourthly, becauſe hereby was ſignified that onely in the Church, by faith in the chiefe high Prieſt Chriſt Jeſus, our ſacrifice and ſervice accepted of God, is, and can be offered and done, and no where elſe, 1 *Pet.* 2. verſe 5. *Heb.* 13. 15.

2. But you will ſay the Scripture doth often mention that ſacrifices were offered elſe-where, and not brought to the doore of the Tabernacle. Which is very true, but then marke you the complaints that God maketh againſt ſuch perſons and their doings, *Iehoſhaphat did that which was right in the ſight of the Lord, but the high places were not taken away*, the firſt of Kings 22. verſe 43. The like of *Ioas*, the ſecond of Kings 12. 2, 3. Of *Manaſſes* marke what is written, 2 Chron. 33. 16, 17. Of *Iſrael*, the ſecond of the Kings 17. 32, 33. Of *Iuda*, *Ier.* 44. &c. For in all theſe places you may ſee that no good meanings or intents, no colours nor covers will ſerve, but for as much as the preſcript forme of bringing their ſacrifices to the doore of the Tabernacle, and offering them according to the rules given by God were not obſerved, therefore both they and their worſhip diſpleaſed God, and that ſo highly, as grievouſly he puniſhed them for the ſame. And is it not a moſt ſtrange dotage, to thinke that God ſhould not appoint his own worſhip, but we out of our idle and darke braines doe what ſeemeth good to us? Let it move you and ever worke with you to your good.

3. Yet you will ſay againe, not onely theſe, but the Prophets that knew their duties, and were carefull to do it, did not bring the Sacrifice to the Tabernacle, but offered in other places, as *Samuel* in *Miſpah*, 1 *Sam.* 7. and *Elias* in *Mount Carmel*, 1 Kings 18. You muſt anſwer your ſelfe thus touching theſe men; That all this in them was extraordinary, and wee may not follow extraordinary matters without ſome ſuch perſonall and ſpeciall vocation, as no doubt they had. For we do not live by examples, but by Lawes. And thus much of the firſt Law in this Chapter.

Non exemplo ſed legibus.
Verſ. 10.

Concerning the ſecond Law, of *abſtaining from eating of any blood*, It was firſt given to *Noah*, *Geneſis* 9, then repeated againe, as you ſaw in the third and ſeventh Chapter, and ſhall ſee in the nineteenth Chapter of this book of *Leviticus*. The Lord by his Law would teach men to abſtaine from murder and bloodſhed, the blood of man being *Vehiculum animæ vitalis*: for the vitall Spirits which yeeld unto man through his whole body, heate, motion and action, are begotten of blood by the power of the heate, and therefore mans life, and the life of every other creature, is ſaid to bee in the blood. Secondly, becauſe the Lord had ordained blood to be uſed in the atonements made for ſinnes, as a plaine figure of the blood of Chriſt, the onely able thing to purge and waſh away our ſinnes and offences, therefore he would have blood regarded as a holy thing, and not uſed by man as other meates might bee. Thus God in his Law, would not ſuffer man to eate the blood of a beaſt, becauſe it figured the blood of his Sonne, and in Popery wee are taught to make no bones at Chriſts owne blood, but to beleeve that the

Verſe 10.
Purpuream vomit ille animam.
Virgil.

Wine

Wine in the Sacrament is turned into his very blood really, and then to drinke the ſame boldly. The Goſpell ſhall not yeeld ſo much reverence to Chriſt, as the Law did: is it to be taught and beleeved? God forbid.

2. You may remember how the Apoſtles continued this Law, *Acts* 15. 29. and aske why being a Ceremoniall Law, it was more continued than others? to which anſwer is made, that chiefely for three cauſes they did it; *Propter Scandalum, propter Confeſſionẽ, propter Diſciplinam.* Firſt, to avoid offence in the mindes of ignorant people not yet taught, nor of the ſudden apt to heare of the abrogation of ſo ancient a Law ever ſince *Noahs* time. Secondly, that thus they might ſhew that their doctrine was no other, but even the old ancient doctrine ſince the beginning of the Church. And thirdly, for Diſcipline, that men might ſtill bee affraid of murther by this continued ceremony. After, when God had vouchſafed to his Church further knowledge, this alſo was abrogated, and men left to their liberties to eate blood as well as the fleſh.

CHAP. XVIII.

The ſumme of the Chapter.

IN a godly Common-wealth two things are neceſſary, right Religion according to Gods word; and holy honeſty of Matrimony. The firſt the Lord hath laid downe both in the ten Commandements. *Exod.* 20. and in theſe ſacrifices thus paſſed over. Now therefore it pleaſeth him to come to the ſecond, unſpotted mariage. Where he firſt uſeth a preface to move them to diligent obſervation of what herein he ſhould ſay, and then he commeth to the matter it ſelfe. The firſt is contained in the five former Verſes, *And the Lord ſpake unto Moſes, ſaying, Speake unto the Children of Iſrael, and ſay unto them, I am the Lord your God. After the doings of the land of Ægypt wherein yee dwelt, ſhall yee not doe; and after the manner of the land of Canaan, whither I will bring you, ſhall yee not doe, neither walke in their ordinances. But doe after my judgements, and keepe my ordinancet, to walke therein: I am the Lord your God, &c.* This Preface of ſome is taken generally to concerne all the Lawes of God, the obſervation whereof, is ever the ſure ſafety of a ſtate publike or private. For it is not the munition of walles, leagues, and aliance with forraigne Princes, largeneſſe of confines, plenty of treaſure, or ſuch like, that preſerve a Common-wealth, but carefull and diligent obſervation of publike Lawes ordained of God for the good of man. It is ſaid that Lacedemon flouriſhed whilſt *Licurgus* his Lawes were obſerved, much more any Common-wealth when Gods bee kept: for what compariſon betwixt mans Lawes and Gods? *Demoſthenes* ſaith, it was the manner of the *Locrenſes*, that if any man would publiſh and deviſe a new Law, he ſhould put his necke into a halter ready to be put to death, if the Law were not good; by which meanes they made men more carefull to obſerve old and ancient, tryed and knowne Lawes, than with buſie heads to make new. Now what Lawes ſo old and ſo approved good, as Gods lawes? Ever therefore are they to be regarded and hearkened unto. Others take this Preface particularly of theſe lawes concerning mariage now following, that if they be carefully kept, a Kingdome long flouriſheth, and if not, ſoone it commeth to a fearefull fall. For ſo odious and abhorred of God is the unlawfull mixture of man and woman, that the Lord cannot long withhold great Judgements. And thus much remember as you reade them ever, that theſe lawes do not concerne the Jewes onely, as the ceremoniall lawes now ſpoken of, and Judiciall did, but theſe lawes belong to all men and women, and to all ſucceeding times, being eternall, immutable, grafted by God in mans nature, and given by him for holineſs ſake. Note all the words well, that God would not have them like either the Ægyptians or Canaanites, and wiſh with me, that there were a like law againſt our being like forreigne nations neere us, with Ruffes dipped in the Devils liquor called ſtarch, burſten-belly doublets, garded as the French, fringed as the Venetian, Turkiſh heads, Spaniſh backs, Italian waſtes, &c. giving daily occaſion to the mockers that ſay, French nets catch Engliſh fooles.

Verſe 1.
Verſe 2.
Verſe 3.
Verſe 4.
Rom. 10. 5.

2. The Preface ended, God commeth to the matter it ſelfe in the 6. verſe, ſaying, *None ſhall come neere to any of the kindred of his fleſh to uncover her ſhame; I am the Lord.* Kindred is of two ſorts, by ſociety of blood, which is called conſanguinity, or by carnall conjunction of man and woman, which is called affinity. That Popiſh kindred which they called ſpirituall kindred ariſig by Baptiſme or Confirmation, this Chapter knoweth not, neither any other part of Gods Booke, it was onely deviſed for Popes gaine.

Verſ. 6.
Verſe 7.
Lot his inceſt. Gen. 19.
Inter Pelopeiam et Thyeſtem patrem unde Ægiſthus natus eſt. Inter OEdipum et Iocaſtam matrem, unde Eteocles et Polynices procreati ſunt. Inter Neronem et Agrippinam, &c.

3. The greateſt conſanguinity is betwixt Parents and Children, and therefore that is forbidden in theſe words. *Thou ſhalt not uncover the ſhame of thy father, nor the ſhame of thy mother. for ſhee is thy mother, &c.* The very Heathens abhorred this wickedneſſe as moſt unnaturall and vile. Yea, the Camels (ſaith *Ariſtotle*) abhorre it by nature, and the Colt will not come neere in this ſort to the dam; God being pleaſed in bruite beaſts to give an example againſt this thing. *Hermione* in Euripides could crye, it was barbarous. Now, when thus he nameth father or mother,

ther, you muſt not tye the words to our immediate parents onely, and to immediate Children, but the words ſtretch to all the right line of Conſanguinity either aſcending or deſcending. For as it is unlawfull for the daughter to marry with the Grandfather, or ſo upward in the ſtreight line; ſo is it for the father to marry the Neece, his Neeces daughter, or her daughters daughter, or any other downeward againe in the right line. For all theſe if you reckon ten thouſand of them are ſaid to bee as parents and children in reſpect one of another. And by the Law of Nations it was ever accounted inceſt, to marry upward or downeward in the right line.

Ex iis qui infra aut ſpeciatim nominantur uſque ad verſ. 17. aut ex illorum comparatione, per analogiam intelliguntur. Tremel & Iun.

4. The next Law is, *The ſhame of thy Fathers wife ſhalt thou not diſcover, for it is thy Fathers ſhame.* He meaneth the wife of my father, that is, my ſtep mother, not mine owne Mother. Which indeed properly is but affinity, but becauſe ſhe is a kind of mother, it is put here amongſt thoſe that are of conſanguinity. The Heathens deteſted this uncleanneſſe, and therefore Saint *Paul* ſpeaking of it, ſaith, *It is heard certainely, that there is fornication among you, and ſuch fornication as is not once named among the Gentiles, that one ſhould have his fathers wife.* Wherefore more monſtrous was the ſaying of the ſtep-mother of *Anthony Caracalla*, for when *Anthony* was ſo bewitched with her beauty, that hee deſired to mary her, and ſighing ſaid, *Oh ſi liceret! Oh if it were lawfull!* She ſhamefully anſwered, *Si libet, licet: Principes enim dant leges, non accipiunt.* If thou liſt it is lawfull, for Princes give Lawes and take not. A moſt untrue ſpeech in things concerning the Law of nature, as well confeſſed *Dionyſius*, when his mother would have maried otherwiſe than became her age, ſaying, *O mother, the civill Laws of man may be changed and altered, but the Law of nature may not.* The Apoſtle urgeth this Law, you know, in a ſmall matter as unchangeable, ſaying, *Doth not nature tell you it is a ſhame to a man if he have long haire, &c.* Much more then are the waighty points of natures Lawes not to bee altered and changed, as by theſe wicked mariages they are. Remember *Rubens* inceſt with *Bilhah*; and *Abſalons* with his fathers Concubines, and ſee the end.

1 Cor. 11. 14.
Gen. 35. 22.
2 Sam. 16. 22.

Verſe 9.

5. *Thou ſhalt not diſcover the ſhame of thy ſiſter the daughter of thy father, or the daughter of thy mother, whether ſhe be borne at home, or borne without; thou ſhalt not diſcover their ſhame.* This belongeth to the collatterall line, wherein mariage is not ever forbidden as in the ſtreight line. This Law forbiddeth the ſiſter by both parents, that is, the full ſiſter, or the halfe ſiſter, the full by both, the halfe by one. *Alii domi genitam interpretantur in conjugio legitimo, &c. Foris genitam extra conjugium.* For, by borne at home, is underſtood the ſiſter borne of another wife in thy fathers houſe, and by borne without, the ſiſter of thy mother maried to another man out of her houſe, where ſhee dwelled before. *Ammons* inceſt with *Thamar*, his ſiſter, was againſt this Law, and many other like matches. *Herodotus* writeth, that *Cambyſes* King of Perſia coveting to mary with his his ſiſter, asked his Counſellers, whether there was any Law to permit the brother to mary with the ſiſter? they anſwered after deliberation, that they could find no Law commanding ſuch mariage, but they found a Law whereby it was permitted to the King of Perſia to doe what he liſt. A moſt vile anſwer, when the queſtion was of the Law of nature. But you will ſay in the beginning it was thus, that brethren and ſiſters maried, and ſuch like. S. *Auguſtine* anſwereth, *Quanto antiquius compellente neceſſitate: tanto poſtea factum eſt damnabilius prohibente Religione.* True it is, becauſe of neceſſity, there being then no choyce. But the older this thing may bee ſaid to bee in regard of ſuch neceſſity, the more damnable it is now, becauſe Religion forbiddeth it.

2 Sam. 13. 14.

Verſe 10.
Verſ. 11.

6. *The ſhame of thy ſons daughter, or of thy daughters daughter, thou ſhalt not, I ſay, uncover their ſhame; for it is thy ſhame.* This is the right line againe, wherein never mariage is lawfull, and was touched before, *verſe 7.*

7. *The ſhame of thy fathers wives daughter, begotten of thy father (for ſhe is thy ſiſter) thou ſhalt not, I ſay, diſcover her ſhame.* This is a repetition, as men thinke, of the Law before, *ver. 9.* to ſhew that that Law was to be underſtood of a ſiſter by the one parent or other, and not of a ſiſter by mariage of father and mother. For the husbands ſon by another wife, may marry with his wives daughter by another man, albeit they be brother and ſiſter in Law.

Verſe 12.
Verſe 13.

8. *Thou ſhalt not uncover the ſhame of thy Fathers ſiſter: for ſhee is thy Fathers kinſwoman. Thou ſhalt not uncover the ſhame of thy Mothers ſiſter: for ſhee is thy Mothers kinſwoman.* Theſe two Lawes concerne the aunt by Father or Mother. It is a Law of Nature. And as it is not lawfull for the man to marry his mothers ſiſter, ſo it is not for the woman to bee maried to her mothers brother, becauſe theſe perſons bee as parents. So goe on to the great aunt by father or mother.

Verſe 14.

9. *Thou ſhalt not uncover the ſhame of thy Fathers brother: That is, thou ſhalt not goe in to his wife, for ſhe is thy aunt.* Now he commeth to affinity, as the unckles wife by either father or mother that is, either my fathers brothers wife, or my mothers brothers wife, for theſe are as ſtep-father, or ſtep-mother.

Verſe 15.

10. *Thou ſhalt not diſcover the ſhame of thy daughter in law, for ſhe is thy ſonnes wife; Therefore ſhalt thou not uncover her ſhame.* This is the neereſt affinity that is, of the father to his daughter in

in Law, and the mother in law to her ſonne in law. Therefore it is no mariage lawfull. Reade *Chap.*20. *verſe* 12.

11. *Thou ſhalt not diſcover the ſhame of thy Brothers wife: for it is thy Brothers ſhame.* This was to be underſtood then, during the life of his brother, and ſo in the next Chap. verſ. 21. For otherwiſe in thoſe dayes, it was lawfull for the brother to raiſe up ſeed to his brother, *Deut.*25. But now it bindeth us ever, as appeareth by *Iohn* to *Herod*, *It is not lawfull for thee to have thy brothers wife.* *Verſe* 16. Mat.6.18.

12. *Thou ſhalt not diſcover the ſhame of the wife and of her daughter, neither ſhalt thou take her ſons daughter, nor her daughters daughter, to uncouer her ſhame; for they are thy kinsfolkes, and it were wickedneſs.* Theſe horrible inceſts are well knowne to any, and therefore need no further ſpeech. God give grace and ſtrength to avoid them according to our knowledge. *Verſe* 17.

13. *Thou ſhalt not take a wife with her ſiſter, during her life to vexe her, in uncovering her ſhame upon her.* Know that *Moſes* here hath written but a briefe of theſe matters, not naming all, but leaving to naturall reaſon, by theſe examples to underſtand all others, which by the ſame Law of Nature are forbidden. *Moſes* nameth not the uncle by father, or uncle by mother. But as in Genealogies, commonly the mention is of men: ſo in theſe deſcriptions of mariages, lawfull and unlawfull, mention is made but onely of women. But the ſame degrees reſtraine both men and women. If any man thinke of ſome mariages of holy men in Scripture contrary to theſe Rules, let him remember, that we live now by lawes, and not by examples. What God then either approved or tolerated, let us neither raſhly condemne, nor unadviſedly follow, but obediently tarry within the precincts of the Law of nature. And againe, in theſe caſes let it ever bee remembred, as good reaſon is it ſhould, not onely what is lawfull, but what alſo is convenient and fit to be done. For many things are lawfull which are no way yet expedient, but moſt unfit in regard of ſome circumſtances. *Verſ.* 18.

14. *Thou ſhalt not goe to a woman to uncover her ſhame, whilſt ſhee is put apart for her diſeaſe. Neither ſhalt thou give thy ſelfe to thy neighbours wife, to bee defiled with her by carnall copulation.* Here he deſcendeth to other foule and ungodly mixtures, which very nature ſhould teach men alſo to abhorre, and the firſt, is that which is with a woman when ſhe hath her naturall courſe, repeated in the 20. Chapter verſe 18. and a penalty of death ſet upon it, both for the man that doth it, and the woman that will ſuffer it to be done to her in that caſe; ſo God loveth purity, and would have all us to love it. The ſecond is adultery, which likewiſe by the Law then, was death, and ſhould have ſome ſharper puniſhment than in our dayes it hath among us. *Verſe* 19. *Verſe* 20.

14. *Alſo thou ſhalt not give thy children to offer them unto Molech, neither ſhalt thou defile the Name of the Lord thy God, for I am the Lord.* Some thinke *Molech* was a hollow Image, wherein the children were put, and fire under, ſo to burne them as pleaſing ſacrifices to their gods. Others thinke they were two fires, betwixt which they went. Reade your marginall note in your Bible, which is large. This after a ſort did they, that gave their children ever to be cloyſtered up, there to burne in finfull luſts, to the loſſe of both body and ſoule, whereas the other fire burned but the body. *Verſe* 21.

16. *Thou ſhalt not lye with the male, as one lyeth with a woman: for it is abomination. Thou ſhalt not alſo lye with any beaſt to be defiled therewith, neither ſhall any woman ſtand before a beaſt to lye down thereto: for it is abomination. Yee ſhall not defile your ſelves in any of theſe things: for in all theſe the Nations are defiled which I will caſt out before you. And the land is defiled: I will viſit therefore the wickedneſſe thereof upon it, and the land ſhall vomit out her inhabitants.* Of theſe moſt ugly pollutions the leaſt thought is too much. God and nature abhorre them, and the fearefull fire of God upon Sodome and Gomorrah biddeth all fleſh beware them. Reade the firſt to the *Romans*, *verſe* 28. *Verſ.*22. *Verſe* 23. *Verſe* 24. *Verſe* 25. Gen.19.24.

17. From the 26. *ver.* to the end, you ſee the penalty of the breaking theſe holy laws of a pure God, as in the beginning you ſee the profit of keeping of them. Learne then, that not forreigne foes onely may bring a land to deſolation and deſtruction, but much ſooner and ſorer, theſe home-bred impurities, which if a godly Magiſtrate, Maſter, Father, or Mother keepe downe, they procure the peace and ſafety of the land or houſe, more than if they reſiſted violence with armes and weapons. To vomit out her inhabitants, and to ſpue out her people, are the termes of great vehemency in God, and therefore moſt great ſhould mans feare be, leſt he ſhould provoke him to ſuch vengeance. Sit but with your ſelfe, and meditate of great men, and great houſes, meaner men and meaner houſes, and you will remember great examples of the effect of an uncleane life in men and women. *Happy are they whom other mens harmes doe make to beware.*

18. Although I might here ſtay upon theſe things, that have beene thus briefely noted, concerning this Chapter, and leave you not without ſome profit: yet foraſmuch as upon theſe Lawes concerning lawfull and unlawfull mariages, many points fall often to bee ſpoken of, I will a little further proceed, and acquaint you with the good labours of ſome writers, which you by your ſelfe, peradventure, otherwiſe ſhall not obtaine and get knowledge of. And firſt, concerning

concerning mariage it ſelfe, in generall, let it ever be duely conſidered, that as unlawfull and impure conjunction of man and woman is deteſted of God, ſo is holy and lawfull matrimony with him ever accepted and allowed, and crowned with many bleſſings of his favour and love, *being honourable among all, and the bed undefiled.* The Scriptures are full of the praiſes of it, and of all good advice given to maried perſons, we have all beene borne by it, and as God ſhall appoint, may come to it. Let therefore no croſſes worldly, abate the reputation of it in our hearts. Let no Popiſh Paraſite trouble us, that with a foule mouth from a foule heart, calleth that uncleane, which God hath ſanctified. Deceitfull time-ſervers, God in time will diſcover, together with their impurities covertly committed, by contempt of his ordinance appointed for their good, nothing caſting out ſuch an ugly ſent into his noſtrils, as their forced chaſtity indeed very monſtrous villany doth. Till then ſcorne them that ſcorne God, and if they thinke you incumbred, know you them to be tormented within and without, a further torment tarying for them, when Gods time ſhall be. In policy to deſtroy piety, will prove but policy in the end, if this Chapter be true, which we know cannot deceive. But mariage muſt be according to theſe rules of conſanguinity and affinity, about which if any doubt ariſe, that by this Chapter you plainly cannot diſcuſſe; it ſhall be ſafe to confer with men learned in the Laws of God and men. The Civill Law reckoneth degrees one way, and the Common Law another way. The Civill keepeth this rule ſtill, that looke how many perſons there are, ſo many degrees there are, taking one away, to wit, the roote. The Common law ſtretcheth reſtraint further than Gods word doth, therefore idle in that reſpect, there being no tranſgreſſion where no Law of God is. Concerning mariage, many queſtions happen by occaſion to bee both thought of and ſpoken of, whereof I will give you a taſte.

Heb.13.4.

Quot ſunt perſonæ, tot ſunt gradus, una dempta, ſcilicet ſtipite.

First, ſeeing nothing is more contrary to mariage than want of conſent, Mariage, indeed, being but a conſent *of two fit perſons to goe together in ſuch ſort, according to the will of God*, and nothing more contrary to conſent, than error and compulſion; of both theſe, there ariſeth queſtion. And firſt of error and miſtaking, whether it doth make a mariage void or no? Anſwer is made, that error or miſtaking is of foure ſorts; Namely, of Fortune, of Quality, of Perſon, and of Condition. And for the two firſt, the rule is, that error of fortune or quality, excludeth not conſent of mariage. But the error of the two latter, namely, of perſon and condition, doth. Now error or miſtaking of fortune, is when the man taketh his bride, or ſhe her bridegroome, to bee richer than he proveth to be. Error of quality, when the bride is thought to be honeſt, chaſte, modeſt, painfull, and a good houſewife, when indeed, ſhee is defiled, drunken, ſlothfull, and a waſter. Error of perſon is, when to the woman is betrothed the eldeſt ſon, and the yongeſt by deceit given her. This was *Iacobs* caſe, who expected *Rachel* and had *Leah*, but his conſent after made it a mariage. Error or miſtaking of condition is, when the man or woman is thought free, and indeed is bond, which in old times was wont to diſſolve matrimony, but if the man knew it before, it was no cauſe of breach: Yet if his hap was to light of a woman defiled in ſtead of an honeſt, it might not diſſolve the mariage, although the error was a great deale worſe, then than to marry a bond-man in ſtead of a free. Nevertheleſſe in ſome *Conſiſtories of forreign Countries*, if a man finde ſuch an error, and accuſe her, and pray to bee ſeparated, this order is kept. Firſt, if the woman deny it, and the man cannot plainly prove it, although he have ſhrewd ſuſpitions, he ſhall not put her away, the 22. of *Deut.* plainely forbidding it. But if the fact bee evident by being with childe, &c. Then the Iudge firſt perſwadeth a reconciliation, willing the woman with all ſubmiſſion to pray pardon and forgiveneſſe at the mans hands, and wiſhing the man compaſſionately to remit it upon a new life, it being not done in his time. If the man will not be moved ſo to doe, then in the third place, the Iudge diligently enquireth, whether after it was knowne, the man had ever knowledge of the womans body, and if he had, then ſhall he be remedileſſe and take her; if he had not, the next queſtion is whether ſhee was abuſed after ſhe was betrothed to the man or no? if ſhe were, then as an adulterer ſhe is judged, if it were before ſhe were betrothed, and the man, after he knew it, touched her not, neither can be perſwaded to remit it, as an adulterer alſo ſhe is ſentenced, the 22. of *Deut.* requiring her to be put to death, who being defiled, yet after marieth as a maide and ſo deceiveth him that knew not of it. Thus did even the honeſter Heathens alſo cenſure ſuch women, as you may ſee in the Tragedy of *Euripides*, called *Ion*. And thus of error in miſtaking.

Fortuna.
Qualitatis.
Perſonæ.
Conditionis.

Gen.29.23.

Question againe is ſomewhat moved, touching a vow, whether that doe hinder mariage or no? And true anſwer is made, that a vow made by man or woman to live ſole and chaſte, who finde not that power and gift given them of God, hindreth them not from the remedy and ordinance of God againſt Gods will, may not binde, and Gods will is, that ſuch as feele cauſe ſhould marry, 1 *Cor.* 7. Againe, if a vow in a thing poſſible and lawfull, might not binde againſt the will of an earthly father or ſuperiour, how much leſſe muſt it hold againſt the heavenly father our God and maker, and become ſo a bond of iniquity to us? Plainely therefore, ſaith *Cyprian*, *Some affirme them to be adulterers that marry after a vow, But I tell you they grievouſly offend that ſeparate ſuch.*

Vow.
Vinculum iniquitatis.
Quidam nubentes poſt votum aſſerunt adulteros, Ego autem dico vobis, quod graviter peccant, qui tales dividunt.
lib. 1. Epiſt. diſt. 28.

A third Queſtion. Whether ſpirituall kindred, (as they call it) growing by Chriſtning a childe, or being God-father at the Biſhop,&c. hinder mariage? the anſwer is, that God hath no ſuch Law, but mans covetouſneſſe was the inventor of it; making many reſtraints, to get fee thereby of many diſpenſations. We are all the ſpirituall ſonnes and daughters of God, and yet marry, except in caſes by him forbidden, whereof this is none, that if ſhe and I chriſtned a childe together, or if I were God-father to her childe, I may not after marry with the mother of the childe, and ſo forth.

Fourthly, whether a man may marry her whom formerly he hath adulterouſly abuſed in her husbands life time? *Anſwer.* No, by the Canon Law, and ſurely they had much reaſon to diſlike of ſuch matches. * Yet in ſome Countries after penance and puniſhment, they ſuffer it, to avoid other inconveniences, and they ground themſelves upon *Davids* marying of *Vriah* his wife, whom he had wronged in her husbands life.

Fifthly, diverſity of Religion, whether doth it breake mariage? The anſwer is, no, and theſe Scriptures ſo teach us, *If any brother have a wife that is an unbeleever, and ſhe conſent to dwell with him, let him not put her away. And if any woman have an unbeleeving huſband, who conſenteth to dwell with her, let her not put him away. For the unbeleeving huſband is ſanctified by the wife, and the unbeleeving wife is ſanctified by the huſband,* 1 Cor. 7. *If any man come unto me, and doe not hate his wife and children, and brethren and ſiſters* (to wit, thinking ill in Religion, or going about to draw him away) *he cannot be my Diſciple, Luke* 14. 26. Therefore ſuch a wife a man may have, and yet his wife. *Let the wives be ſubject to their huſbands* (meaning although haply differing in Religion) that even they which obey not the Word, be wonne by the converſation of the wives, 1 *Pet.* 3. 1. After, the Church forbad ſuch mariages to bee made, as the Iſraelites were forbidden to marry with ſtrangers, leſt by ſuch wives they might be allured and drawne from God unto Idolatry, as was the wiſeſt man that ever was, *Solomon.* Reade *Deut.* 7. *Exod.* 34. *Ioſhua* 23. *Eſra.* 10. *Nehem.* 13. *&c.* And ſtill it is good to continue this care, for it is the chiefe band of love, when both hearts bee knit in God. And how can there be an agreeing love, where there is a diſagreeing faith? ſaith Saint *Ambroſe.* And therefore beware, O Chriſtian, how thou giveſt thy daughter to a Gentile or a Jew. But when two are already maried, diſſenting in Religion, they may not by colour thereof be put aſunder, as Anabaptiſts uſe to forſake their wives. The ſafe way is to looke before hand, and ſo may you prevent many a twitching griefe in the heart, that will ariſe if you draw two wayes. Examples there are too many knowne unto you of this thing. Inward woe, and outward ſhame, with much charge and coſt, ſome endure by their wives wilfulneſſe, when their children might alſo bee better brought up, but I ſtay my ſelfe. It is a biting thought to conſider, that one halfe of men daily ſerveth the devill.

Sixtly, yet force and compulſion, you will ſay, is contrary to mariage, becauſe it is contrary to a free conſent. Indeed it is a great wrong, to compell children againſt their wills to marry with ſuch as they abhor. For what peace can be where love is not? Nay, what miſchiefe will not there creep in, as brawlings, raylings, hatred, neglect of childrens education, of houſhold affaires, and many times, unfaithfulneſſe of the one towards the other, which God plagueth, and the world ſpeaketh ſhame of? In a word, what comfort either in ſickneſſe or health, or any way? But yet, if a mariage be thus made, although the childe (if at liberty) would not have ſo maried, it is a mariage and muſt ſtand.

Seventhly, for one that is violently taken away, what ſhall we ſay? Surely, the Civill Law appointed, that a maide taken away ſhould never marry with the perſon that ſo did take her; but ſhould have all his goods. And if ſhe did marry with him, then ſhould ſhe never bee capable of any goods of his, and if the father would conſent to ſuch a mariage, he ſhould be baniſhed. But the Canon Law determineth otherwiſe. Namely, that if the maide taken away willingly conſented, and the parents alſo afterward; then hee that ſtole her away, after penance done, might marry her.

Eighthly, for matter of contract before mariage, you may here take occaſion to thinke of it, and to remember, that it is a very ancient and commendable thing in the Church of God, thus to be betroathed with conſent of friends, before the day of full mariage. There are divers Treatiſes of it which you may reade. With conſent of friends, I ſay, becauſe ſo the Scriptures teach and much urge, giving the Father authority to deny his Childe; although ſhee hath beene carnally knowne, if hee doe not like, *Exodus* 22. and if hee will conſent, the offender ſhall both marry her and endowe her, whether hee will or no, ſuch a thing is the Parents authority in mariage. *Sampſon* though a man growne, yet ſpeaketh to his parents for a Wife, *Iudges* 14. Of *Abraham* for his ſonne *Iſaac*, and *Iſaac* for his ſonne *Iacob*, what doe you reade? As alſo how it grieved them that *Eſau* was ſo diſobedient as to marry without their conſents. And as was noted before in the queſtion of a vowe, if a promiſe made by a childe to God, without conſent of father might not ſtand, much leſſe muſt a promiſe made to man be good without parents allowance. For the civill Lawes of men ſurely,

* *Concil. Triburienſe in Germania, Anno* 895. *Can.* 40. *Iale connubium anathematizat.* *Aug. to.* 7. *de nuptiis & concupiſ. lib.* 1. *cap.* 10. *Damnati.* 1 Cor. 7. 12. *Verſe* 13. *Verſe* 14. *Quomodo poteſt congruere charitas, ſi diſcrepet fides? &c.*

Romani Sabinas, &c. apud Herod. pag. 1. *alia exempla.*

Sponſalia, Sponſus, et Sponſa, à ſponte ſpondendo.

Gen. 28. 26.

Numb. 30. 6.

surely, so did they insist upon this consent, that if the father be absent, and it unknowne either whether hee is dead, or whether hee bee alive; yet require they, that the childe stay three yeares to see if hee may bee heard of, and his consent had. And they will not admit that childe that is borne of one maried without this consent, unlesse it be such a match as is apparent the father would not have misliked, if hee had beene present. The Canons in like sort, altogether confirme this *Consent of Parents*, alleadging the example of *Rebecka*, and saying, *Honorantur Rebeccæ parentes muneribus, consulitur puella, non de sponsalibus (illa enim expectat judicium Parentum, non est enim virginalis pudoris eligere maritum) sed jam desponsata viro, de profectionis die consulitur, &c.* The Parents of *Rebecka* are honoured with gifts, and the maide is asked, but not touching the mariage, (for therein she rested upon the judgement of her parents, it is not agreeing with a maidens modesty, to chuse a husband) but being promised to a man, shee is asked concerning the journey, &c. In *Euripides* also, whersoever hee had it, a maide is brought in saying, *Touching my mariage, my Parents will take care, for this thing belongeth not to me.* Which saying, *Luther* very fitly, with change but of two words applyeth unto Faith, not disputing in temptation of the greatnesse and multitude of sinnes, but simply and wholly relying upon the mercy of God, in Christ, and saying: * *Of sinnes my Saviour taketh the care, and that care belongeth not to me.* Very naturall reason againe telleth and teacheth, that a childe, bred up with such care and charge of parents many yeares, should not at the end requite all their love so, as to dispose of himselfe, or her selfe, in a state that dureth to death, without their privity, advice, and consent. And the most undutifull childe that ever was, if hee or shee live to have a childe, would not be so served by that childe. Let then Gods Law, and mans Law, naturall reason, and common honesty, prevaile with all good children, to performe this duty to their parents, and let good parents againe, not neglect in due time to provide fit matches for their children, whereby their vertue and good report may remaine without blot or blemish, not standing ever upon the heapes of trash to bee had, but chiefly of Religion and honesty. Such parents as are faulty this way, being very well able to give that which is convenient for the preferment of their children, it is to bee wished, that the Christian Magistrate would compell them, as hath beene used in good governments and States. Certainly, it is a tyranny over their children, that is most worthy of punishment and amendment. The disparagement that hath growne to good houses this way, is too well knowne; and the spoile of those that might have been a comfort to their friends by well doing, if their parents would have done their duties, is to be lamented as often as it is thought of. *Had I wist,* (saith the olde Proverbe) *commeth ever too late*: And I pray God worke in the hearts of all parents to thinke of it, whilest they have time to prevent evill.

Ninthly, touching secret contracts, they have ever beene odious to God and his Church, and therefore, as many as regard either, will beware of them and avoide them. And if any such thing be done, discreet governours have held this course according to good Lawes. First, if a party claime a promise denyed by the other party, and have no proofe at all of it, not so much as one witnesse, but onely offereth to sweare it, in that case no oath shall be taken, neither shall the party proceede, to vexe the other, but must simply give over and be quiet. But if he or shee can prove it by due testimony, a day is appointed for both to appeare, and first the complainant is to be heard apart, and his tale laid downe with all circumstances, then is the Defendant called, and required to answer every point to the former tale, and if so truth cannot appeare, then two Witnesses, &c. The Canon Law is much to blame in this point, yeelding more to these secret contracts than it should doe, so crossing both the Law of God and Nature, as also of good Emperours and Governours in their time. Contracts before mariage, are made either by words of a future time, or present time: either publikely, or secretly: either with consent of parents, or without; either pure, or conditionall; either certaine, or uncertaine; &c. Words of the present time, when it is said, *I doe take you for my husband*; *I doe take you for my wife.* Words of the future time, when it is said, *I will take you.* The first of these formes doth binde, so that if either part breake and marry elsewhere, that actuall mariage is to be dissolved, and the former contract ratified, yea, although they have lyen together; but the latter form bindeth not, but may be altered, and the parties marry otherwise, if they dislike before mariage. Publique contracts are when the Minister and other honest friends and witnesses are present; Secret when none but the parties either to other passe promise, the former hath consent of parents, the latter hath none, and therefore is wicked and sinfull. Conditionall contracts are with conditions honest and lawfull, or otherwise: honest and lawfull conditions performed, make the contract good; dishonest and unlawfull, although performed, make no lawfull mariage, &c. Certaine contracts are when the party is certain, as this daughter by name; uncertaine when the party is uncertaine, as *I will marry one of the Daughters*, naming none. Of all which points, the Law hath large discourse, and many questions, which you may best learne of them that are professors of that knowledge, unto whose good advice, (as I said before) I hold it the safest way ever to have recourse upon any occasion. For a building well made and upon firme ground, will

* Νυμφευμάτων μὲν πρὸ ἐμῶν πατὴρ ἐμὸς μελήσει· ἐμοὶ δ' οὐ προσήκει τάδε. *Conjugiorum meorum pater meus curam subibit. Et non est meum statuere hoc.*

* Ἀνωδίνων μὲν πρὸ ἐμῶν σωτὴρ ἐμὸς μελήσει· ἐμοὶ δ' οὐ προσήκει τάδε.

Sponsalia, De futuro, de præsenti, publica, clandestina: cum cõsensu, sine consensu parentum: pura, conditionalia: certa, incerta, &c. Ego accipio te in meum. Ego accipiam te in meum.

will ſtand with comfort againſt all aſſaults and objections caſt out either by Satan deſirous to trouble our conſciences, or by evill tongues envying our peace.

Tenthly, touching Polygamy, whether it is lawfull for any man at once to have two or more wives; the truth is plaine: No, for God made but one *Adam* and one *Eve*, that neither man might expect moe wives, nor woman *moe huſbands at once than one.* And in this firſt inſtitution expreſly it was ſaid, *A man ſhall leave father and mother and cleave to his wife*, not wives, and *they two*, not *they three* or *more*, *ſhall be one fleſh.* Alſo when *Lamech* brake this Law by having moe wives, and after him both Jewes and Gentiles followed this liberty; Chriſt the true teacher calleth them the firſt inſtitution, and plainly ſaith, *From the beginning it was not ſo*; repeating the former Scripture, *They two ſhall be one, &c.* The Apoſtle Saint *Paul* following this truth, ſaith, *for avoiding of fornication, let every man have his wife, not wives*; and *let every woman have her owne huſband, not huſbands.* Again, *let the huſband give to his wife due benevolence*, not to his wives; And *the wife hath not power of her owne body, but her huſband. Let a Biſhop be the huſband of one wife*, not of many, as then was uſed of too many; ſtill and ever uſing (as you ſee) the ſingular number, not the plurall. Further, you know that mariage repreſenteth the covenant betwixt Chriſt and his Church, and therefore is called a Myſtery; but Chriſt hath onely one Church, and the Church hath only one Chriſt, therefore plurality of wives or husbands is a fault, and may not be endured. The good peace and unity that ought to be in maried couples is thus broken, and the houſe filled with brawlings, and heart-burnings, factions, diviſions and all ungodlineſſe. Therefore very reaſon teacheth us to abhor Polygamy. Good Governours moved herewith, have ever by their imperiall and godly Lawes puniſhed it and forbidden it, as might be ſhewed if it were fit.

But you will ſay, the godly Fathers in the old Teſtament had many wives, and God ſuffered it, &c. You muſt then againe conſider with your ſelfe touching them, that ſuffering and allowing, or commanding differ much. Suffered it was, commanded or allowed ſimply never. Secondly, latter lawes take away former, and Chriſt by calling them to the firſt inſtitution of mariage tooke away that permiſſion and ſufferance of *Moſes*. Thirdly, *Priviledges doe not overthrow a rule.* And therefore, although God having promiſed to make *Abrahams ſeed as the ſtars of heaven for multitude*, was pleaſed to ſuffer varieties of wives for a time, as a fit meanes ſpeedily and greatly to increaſe that poſterity and off-ſpring; yet it was not a taking away of his certaine rule, but when the cauſe ceaſed by a multitude proceeding from *Abrahams* loynes; the things ſuffered only for that end, ceaſed alſo, and may not any further be allowed.

Fourthly, we truly anſwer again, that *we live by lawes, and not by examples.* And touching faults in the Fathers, we well muſt remember the words of God to the Jewes by *Ezekiel* his Prophet, *In Præceptis meis; In my Commandements you ſhall walke, and not in the commandements of your Fathers.* And againe in this Chapter; *After the doings of the Land of Ægypt wherein yee dwelt, ſhall ye not doe, neither after the manner of the Land of Canaan whither I will bring you, &c. But after my judgements ſhall ye doe, and you ſhall keep my Ordinances to walke therein, for I am the Lord, &c* Thus of mariage making and keeping. Now a little of divorce and ſeparation might be added, if there were not more cauſe in theſe ſinfull times, to exhort all maried couples to mutuall love and faithfulneſſe, to patience and quietneſſe, and to the utter abandoning of all vaine wicked imaginations, ſuſpitions, and jealouſies, than to ſpeak of breakings, and departing the one from the other, to the great offence of God, griefe of friends, and ill example to others, ever more apt to learne what is evill than what is good. I will therefore ſpare this paines, and rather intreate all thoſe that feare God, often to remember yong *Tobies* prayer, *that God in mercy would grant to him and his wife that they might become aged together*, to which ſhe ſaid with him, *Amen.* We reade of the Indian women, that though their husbands have divers wives, yet they did by all meanes endeavour to continue in love with him, and when he dyeth, ſhe that was beſt beloved, with great joy and glory that ſhe was ſo, goeth into the fire with his corps, and burneth with his dead body. Such continuing affection in thoſe that know not God, muſt needs be a condemnation to all fickle tickle ſtarting aſide, in ſuch as know God, and his Commandement in this behalf. Holy, conſtant, and continued matrimony is like (ſay ſome) to that little City *Zoar*, where *Lot* was ſaved, when to the mountain he was unwillingly to go, and in filthy *Sodom* could not be ſafe. To live licentiouſly, is to live in *Sodom*, to live ſingle (having the gift) is to eſcape the mountain. Such as flying from the one, cannot attaine to the other having not the gift given of God, in little *Zoar*, that was betwixt both, that is, in holy wedlock, which is the middle eſtate, may be ſaved. Ever therfore make much of it, and lightly and unjuſtly break not in ſunder that holy knot. *Sweetneſſe is the ſiſter of love*, as *bitterneſſe is the ſiſter of hatred.* Mariage-love then being an holy love, will in all troubles taſte contentment and comfort, though not one way, yet another, ſtill to the preſerving of the knot, and of Chriſtian cohabitation. The two Kine that caried the Arke of God, kept one path, and turned neither to the right hand, nor to the left: ſo ſhould maried couples doe, ſaith Saint *Gregorie*, ſeeing by the profeſſion of the Chriſtian faith they alſo carry the Arke. If the Glaſſe which you looke in ſhould returne your countenance ſad

Gen.1.26. Gen.2.22. Gen.2.24. Gen.4.19. Mat.19.8. Mar.19.5. 1 Cor.7.2. *Verſe* 3. *Verſ.* 4.

1 Tim.3.2.

Epheſ.5.32. Reade *Euripides* in *Andromache.* ὡς χρηστὸν δυοῖν γυναικῶν ἀνὴρ ἓν' ἦνκας ἔχειν, &c. Againe, Κακὸν ἔστιν ἓν' ἀνδρὶ δοῦναι ἔχειν λέχη.

Privilegia non evertunt regulam Gen.22.17.

Legibus non exemplis Sancti non fuerunt. ἀναμαρτητοι.

Ezek.20.18,19

Tobit.8.7,8,9, 10.

Solinus lib.10. Cap.5. Cic. Tuſ. 4.5.

1 Sam.6.

when you are merry, or merry when you are ſad, were it not a great fault in the glaſſe? Certainly ſo is it, if maried couples differ, and be not merry together, ſorry together, contented together, and either of them ever as a true glaſſe to the other, ſhewing ſuch agreement as is fit for them, till God and time ſhall breake their dayes off, and take the one of them to him. The wife of *Auguſtus Caſar*, *Livia*, being asked of one how ſhee did live in ſuch peace with her husband the Emperour, who had his infirmities ſome way to worke anger? anſwered, *Caſtitatem meam curatè tuendo; quicquid ille vult alacriter faciendo, nullas res ejus curioſe veſtigando, &c.* By preſerving mine owne chaſtity carefully: by doing whatſoever he willeth cheerefully: and by not prying into, or medling with any matters of his curiouſly or buſily, &c. Three notable vertues in a wiſe woman, to continue love and peace betwixt her and her husband, the contraries wherof, are cauſes of many fires and flames where they ſhould not be. For theſe points of rare wiſdome; and for that ſhe had beene a meanes to preſerve many a Senators life, and others that were queſtioned and in danger in her time, had not ſhe graciouſly wrought for them; and for that ſhe had brought up many a mans childe by her charity; and maried many a poore maiden by her liberality; ſhe was mourned for a whole yeare, by all the Matrons and women in Rome, when ſhe was dead, by a ſpeciall decree of the Senate. So will vertue private and publike have his due honour, with thankfull hearts at laſt. Chaſte ſhe was you ſee, and no envy of man or devill can bury that vertue ſo, but that it will riſe and live with renowne in deſpight of all devils. *Matronis dos pulcherrima vita pudica.* O, it is a dowrie of dowries to a woman, a chaſte and vertuous carriage of her ſelfe; if ſhe be hard of favour, yet when ſhe looketh in a glaſſe, ſhe may cheerefully ſay to her ſelfe, *Woman comfort thy ſelfe, for thy beauty is inward, thou art honeſt, and it is a great and approved beauty of all men.* If ſhe be faire and not chaſte, ſhe may ſigh and ſay, *O how faire ſhouldeſt thou have beene if honeſt? Nulla reparabilis arte, lapſa pudicitia.* No art of man and wit, can make whole again decayed and broken vertue in this point; therefore with all power and ſtrength of will, wit and prayer, preſerve it and leave the report of it to the comfort of your poſterity and friends. Obedient alſo, you ſee, was this worthy *Livia* to her husband, not only doing, but doing cheerfully, that is, without any manner of croſſing or ſtopping, grudging or grieving, whatſoever he required. A vertue againe that will not die, but force forth praiſe even from very enemies. *Vir à vi dictus, mulier à mollitie*: A man hath his name of ſtrength and force; a woman of ſoftneſſe, becauſe in all things towards her husband, ſhe is ſoft and gentle, and moſt readily obedient and tractable. Gods Law hath ſo appointed that they ſhould obey, and all vertuous women deeply regard it. Very *Ariſtotle* an heathen man could write and teach, that a good woman taketh her husbands will to be a law to her, which ſhe will obſerve and not violate. The Stars all have their light from the Sun, and if you aske them, they will very thankfully acknowledge it. The body hath his grace from the head, and will be ruled by the head in all things without gain-ſaying. The man you know, is the womans head, *Epheſ.5.* Women had their veiles, and ſtill have their long haire, to note this holy order of obedience and ſubjection to their husbands, and therefore it was ſaid, *Etiam Anathema ſit mulier, quæ comam ſibi amputat, quam Deus ad memoriam ſubjectionis illi dedit:* Even accurſed let that woman be which cutteth off her haire, given her of God to remember her of obedience and ſubjection to her husband. *Vaſhti*, her refuſall to come when the King ſent for her, turned to her hurt you know, and the example of ſuch diſorder is deſired by all the wiſe to be prevented. *Sara* is propoſed to all vertuous women to be followed in her ready, loving, and conſtant obedience to her husband *Abraham*, calling him *Lord, &c.*

The third vertue of renowned *Livia* was, you ſaw, that *ſhe buſily pryed not into her huſbands actions*, neither medled with his matters, but left his place and the workes of it unto him, her ſelfe dealing with her owne duties. And what a thing is this to preſerve love and peace ever betwixt couples? *Ieſabels* ſuch medling with the matter of *Naboth*, wounded *Ahab*, overthrew her ſelfe, and the ignominy of it liveth and will never die. Stories doe yeeld us many other examples, and I would our owne times yeelded us none.

I ſpeake of unfit curioſitie, and not of any good concurrence in well doing. For we all know, *Pilate* had beene happie, if in that matter of his office and of juſtice hee had hearkened to his wives dutifull wiſh, and not proceeded as he did, againſt the Lord Jeſus. Thus remaineth honourable *Livia* the Empreſſe, a worthy example to all of her Sexe, how to live in love and peace with their husbands, ſo that no divorce ſhall bee either ſpoken or thought of during life, but longing wiſhes for continuance many yeares, and either to bee the former of the two, that goeth to the earth. For ſuch wives, as they were worthy ones whileſt they lived, ſo will they bee miſſed, and many times thought of, when they bee gone. Here might I ſtay, but ſince I am entred into this matter, give mee leave to adde two or three things more, being ever-ſhining vertues in women, and great meanes of love, amity, and unity betwixt maried couples. Faithfulneſſe to their Husbands is one. I meane a true conſtancy of heart, preferring their well-doing, before all men and matters whatſoever worldly. Such as was in *Zipporah Moſes his wife*, who moſt tenderly loving her Childe, and therefore very

Bias: & *Plautus in Auſph.* *Plutarch. in præceptis Conjugalibus.* *Ovid. Epiſt. 5.*

Varro. *Lactant.* Gen. 3.

1 Pet. 3. 1. 1 Cor. 7. 4. Epheſ. 5. 22. Col. 3. *Verſe* 18. *In Oeconom. 2. cap. 1.*

Heſt. 1.

1 Kings 21. 7.

Mat. 27. 19.

Exod. 4. 25.

very loath to ſhed any of his blood, yet when ſhe ſaw her husband in danger, for omitting that Circumcision, rather than he ſhall miſcary, ſhee addreſſeth her ſelfe, and that ſpeedily to doe that duty, whereby her husband might live, although her childe ſmarted. And ſhe did it not in a fury (as ſome have taken the place) but in a moſt faithfull affection, to the preſervation of her husband, like a loving wife. Neither doe her words, (*Sponſus tu mihi es ſanguinum*, Thou art a husband of blood unto me) ſound forth anger and choler, but ſweetneſſe and love; as if ſhee had ſaid, My love to thee hath been ſuch (deere husband) as that it hath made me forget womanhood, to lay aſide all motherly affection, and to redeeme thy life, and continuance to mee, with the blood of my childe, &c. Such againe was that in *Michal* to *David* her husband, when ſhee let him downe at the window, to eſcape from her fathers fury, and laid an Image in the bed, as if hee had beene there ſicke. Such the care of *Abigail*, when ſhee heard her husband had over-ſhot himſelfe towards *Davids* meſſengers, rather than any hurt ſhould come to him for ſuch unadviſed ſpeeches, ſhee prepared a very honourable preſent, and goeth her ſelfe to prevent anger, which ſhe did indeed to the ſafety of her husband, and all his. Such the love of *Theopompus* his wife, who when her husband was taken and put in priſon by his enemies, getting leave to goe into the priſon to him on a time, gave him her clothes to eſcape in, and ſhee taking his, remained in his place, to abide any danger that might enſue, rather than hee ſhould bee oppreſſed by his foes. Such thoſe worthy women, that when the City was beſieged by *Frederick Barbaroſſa*, and at laſt licence given to the women, that they might depart, taking onely ſuch things with them as they could themſelves carry, in ſtead of any worldly riches which they enjoyed, they tooke upon their backes, and under their armes, their husbands and children, parents and kinsfolkes, to the eternall praiſe of their vertue, and the great aſtoniſhment of their enemies, that looked on and ſaw it. Unfaithfulneſſe and treachery to husbands, hath left another report in Stories, if I ſhould enter into it: but ſuch hatefull things are better forgotten and never knowne. Theſe gracefull vertues let all gracious women thinke of, and leave behinde them the like praiſe. Silence againe, or little ſpeech, what a vertue? what a preſerver of peace if a woman be bleſſed with it? The contrary, what hurt and by-words hath it wrought? *Proverbio dicitur, Tres mulieres nundinas facere*, The Proverbe ſaith, That three women make a faire. And words are wanting to women, as ſinging is to the Nightingale, who is ſaid, to bee onely a voice, in reſpect of the ſound ſhee giveth forth being ſo little a birde: as Verſes are wanting to a Poet; Figures of ſpeech to an Orator; or falſe arguments to a Sophiſter, that is, they abound with them, and often ſuperabound. Few words in a woman is a great ornament. *Tacita quæq; melior eſt mulier ſemper, quam loquens.* And many a woman holding her peace, is better thought of, than when ſhe ſpeaketh. *Loquitur aut viro, aut per virum.* A woman ſpeaketh either to her husband, or by her husband. To her husband, orderly and neceſſarily; by her husband, as unwilling to tattle much with ſtrangers, ſeeking the praiſe of a rowling tongue, and loſing peradventure the renowne of modeſty and wiſdome. Looke how milke is ſaid to kill the force of Gunpowder, and ſo be ever aſſured that ſoft words or ſilence will doe to anger betwixt man and wife. And let theſe things worke a love of little ſpeech, not multiplying words with your husband, eſpecially when he is moved and grieved with ſome other matters, vying and revying, and will he, nill he, ſtill having the laſt word; For ſurely that doth no good. The olde Painters, if they pictured a woman, were ever wont to put under her foote a Snayle, aſwell to remember this vertue of ſilence to her, which is in the Snaile, as of carying her houſe upon her backe, as the Snaile doth. Yet ſuch ſilence is meant, as doth not abandon affability and courteſie when there is cauſe, for this alſo is another great preſerver of love and amity, in ſo much, that the Wiſe man ſaith, *Mulier comes exhilarat maritũ, & cum humaniter illum tractat cor illius reficit ac recreat.* A gentle and milde woman maketh glad her husband, and when ſhe dealeth courteouſly with him, ſhe refreſheth and recreateth his very heart. Loving ſpeech is a Phyſitian to the mind, to cleere it and cleanſe it from much griefe. He that will take birds, may not come to them with a ſtaffe (ſaith the old Proverb) but a ſweet ſounding pipe is more availeable, and think you that ſhe which will have her husbands liking, muſt uſe harſh and bitter words? What a power had wiſe *Abigail* over that fierce anger of valiant *David*, with her ſoft words and milde ſpeech, even when he had but death and blood in his heart towards her husband and his family, for the great contempt ſhewed unto him? Could rough and ſowre ſpeeches have ſo prevailed? No, no, you know fire is not quenched with fire, but with cold and ſoft water. *Pax & manſuetudo characteres animæ piæ*, Peaceableneſſe and mildneſſe they are the notes, markes, and prints of a good minde, and of a holy and Chriſtian ſoule. But this is enough, I will goe no further. Try me and truſt me, you ſhall not repent it: Let the weapons of a woman be either ſoft words, or modeſt ſilence, with a dropping teare if there be wrong done, and it ſhall pierce a heart of ſteele, working ſuch effects as all the hot ſpeech that an unbridled tongue can utter ſhall not bring forth. Wiſdome and diſcretion againe in a wife, O powerfull meane to make love, and to doe much good. *A wiſe woman* (ſaith the Holy Ghoſt) *buildeth her houſe: but the fooliſh deſtroyeth it with her owne hands.* By *a wiſe woman her husband is knowne in the gate, when he ſitteth with the*

1 Sam. 19. 11.

1 Sam. 25.

Chiliad Eraſm. 3. Centur. 6. Proverb. 77.

Plutarch. in præceptis conjugalibus.

Baſil.

Verſe 24,25. *Elders of the Land. Strength and honour is her clothing, and in the latter day he ſhall rejoyce. She openeth her mouth with wiſdome, and the law of grace is in her tongue, &c.*

Community of things betwixt couples, worketh amity; and mine and thine betwixt them ſhould not be heard. They are yoke-fellows (and which is much more) they are one, therefore their divided goods may not divide them, but what the one hath, the other ought to have, and be joynt-poſſeſſors of whatſoever God granteth.

Let not the man deny what is fit to his wife, for ſhe hath a right; and let not the wife grudge her husband hers, for he hath a preheminence. If you put water into wine, and the water bee more, yet it is ſtill called wine: And even ſo the womans portion, put to the mans, is called his, although hers is the greater. If uſe bee common, and love hearty, for names and titles of order and cuſtome, wiſe couples will not any way contend, to the quenching of one ſparkle of Love.

Laſtly, an *houſewifely care of her family*, and all things belonging thereunto, cleanlineſſe, order, and ſuch like, as it beautifieth a woman, ſo pleaſeth it a man, and the effect of it is love and liking. If theſe be not, the contrary followeth. For the firſt, we all know, unleſſe a getter without have a keeper within, he ſhall be like one that filleth a veſſell, at the other end whereof one draweth out as faſt as he putteth in. For the ſecond, it both delighteth and profiteth, things pleaſing more that are freſh and well kept, and laſting longer being not daily uſed. The third thing, order, what a praiſe it is, may appeare by the conſideration of your graine only; what a thing it were if all ſorts ſhould be put together, Wheat, Rye, Oates, Barley, Peaſe, Beanes, and not every kinde laid by it ſelfe, it would overthrow the uſe and good, even of all; or elſe procure a worke to ſever them againe. Theſe things then, and ſuch like, will work ſuch amity, unity, and love betwixt man and wife, that the matter of divorce ſhall never come in any queſtion, no not in thought, by any man indued with either piety or reaſon: Wherefore I have rather choſen briefly to note them, than to ſpeake any thing of Divorce.

But what may ſome ſay? I have touched many things how a woman ought to behave her ſelfe to worke and continue liking in her husband, and I have ſaid nothing or little of the mans duty to the woman. Indeed it is true. Firſt, and more I have ſpoken of women, becauſe as they are the weaker, ſo they are often the workers of diſcontent, either through wilfulneſſe, or at the leaſt through want of care to doe otherwiſe; but yet I acknowledge there is a law alſo for the man which he ſhould regard and not breake, delivered in the Word, and eaſily to be remembred by good minds: *Be not as a Lion in thine owne houſe* (ſaith wiſe *Syrach*) *nor oppreſſe them that are under thee. Huſbands love your wives, and be not bitter to them,* (ſaith the Apoſtle *Paul.*) *And dwell with them* (ſaith S. *Peter*) *as men of knowledge, giving honour to the women, as the weaker veſſels, even as they are heires together of the grace of life, that your prayers may not be interrupted.* Her Parents and friends have committed her to thy truſt, and ſhe her ſelfe *forſaking Father and Mother, and all the world,* hath given her ſelfe unto thee; how then may ſhe be uſed ill? So could S. *Chryſoſtome* reaſon. *Ariſtotle* himſelfe being but a Heathen, could finde fault (and moſt juſtly) with certaine that made no other of their wives than of ſervants. Shall a man contend with his wife? *Non habet victoria laudem*: there is no praiſe in the victory, ſaith one well. By ill dealing, *Morbus non tollitur, ſed augetur, & exaſperatur*; the diſeaſe is not taken away, but increaſed and exaſperated. Wherefore in old times, they did uſe at mariages to place *Mercury* by *Venus*, and the goddeſſe of eloquence and delectable ſpeech, to note that whatſoever maried couples will obtaine one of the other, it muſt be done, not by any unkinde courſe, but by good perſwaſion and loving ſpeech. And when they offered ſacrifice, they pulled out the gall of the ſacrifice and caſt it away: to ſignifie likewiſe, that in mariage no bitterneſſe ſhould be uſed. Thus are men alſo adviſed by all meanes to loving cariage of themſelves in all things towards their wives. Wherefore ſince God commandeth it, and man perſwadeth it, who is he regarding either God or man that will forget it? Away then with all thoughts of divorces, and as men and women that make account of a judgement day, let either part beare with the weakneſſe of the other, and abhor ſuch crimes as ſhould ſtir up to any ſeparation. God in mercy ſtrengthen us all. *Amen.*

Ephes. 4.30. Col. 4 19.

Hom. 26. in 1. Cor.

Ariſt. polit. 1. in ca. 1.

CHAP. XIX.

The ſumme of this Chapter. *Verſe 2.*

THis Chapter containeth a repetition of Lawes, formerly given and compriſed in the Decalogue, to the end that by this ſecond rehearſall they might the better be explained, and received with greater care and regard of them. The firſt is generall, *Ye ſhall be holy, for I the Lord your God am holy*: where by holineſſe is meant true piety towards God, and juſt dealing towards our neighbours, in ſuch meaſure as we are able in this mortality to attaine unto. For *here wee ſee but in part, know but in part,* and are regenerated but in part, being nevertheleſſe juſt by imputation, and labouring to perfection. Theſe words are by Romiſh Teachers applyed to Miniſters,

Imputatione et inchoatione.

niſters, and urged to prove that they ought not to marry. But doth the Text here ſo ſay, or you ſee with your eyes, that God ſpeaketh theſe words to all Iſrael, and *Peter* alleaging them in his Epiſtle, applyeth them to all in generall. If therefore they forbid mariage as a breach of holineſſe, ſure they muſt forbid it to all men and women, as well as to Miniſters. But woe to that doctrine that oppoſeth Gods ordinance to holineſſe, when no unholineſſe can be ordained by him, and the end of mariage is to preſerve holineſſe, and to aboliſh uncleanneſſe both from man and woman. The reaſon alleaged, Our heavenly Father is holy, ſhould much move us. For doe wee not ſee here among us daily, how they that ſerve wicked and ill diſpoſed men, will labour to pleaſe them even in evill? How much more then ſhould we with our beſt care endevour to pleaſe him in holineſſe, that is moſt holy himſelfe, and will crowne it with eternall comfort in us. 1 Pet.1.16.

2 The reverence of Father and Mother; The keeping of the Sabbaths; The avoiding of Idolatry and molten gods; A free heart in all offerings, and a due regard of commanded circumſtances in the ſame; theſe are all, Law, which have beene ſpoken of before, and therefore to that, and to my Treatiſe upon the Commandements I referre you. In the ninth verſe you reade thus, *When you reape the harveſt of your Land, you ſhall not reape every corner of your field, neither ſhalt thou gather the gleanings of thy harveſt. Thou ſhalt not gather the Grapes of the vineyard* clean, *neither gather every Grape of thy vineyard*, but *thou ſhalt leave them for the poore, and for the ſtranger: I am the Lord* your God. A worthy Law, ever to teach us both what care the Lord hath of the poore, and what care we muſt have. If we have it, there are many bleſſings promiſed to it, if we want it, as fearfull curſes. Yet what coldneſſe poſſeſſeth mans heart who ſeeth not? But when the Lord commanded *ſomething to bee left in the field for them*, was his meaning, that of that which came home, and was put into the barne, they ſhould have nothing? No, no, both in the fields, and out of barne and houſe, the poore muſt ever be remembred, if we meane to heare that joyfull ſpeech one day, *When I was hungry you fed me, and when I was naked you cloathed me.* But the Lord willed here preciſely ſomewhat to be in the field, becauſe hee knew our corruption, which more hardly parteth with a thing already houſed and brought in, than when it is yet abroad in the field. *A purſe once tyed upon knots will not eaſily open when it ſhould*; and therefore to meet with this hardneſſe, and to provide the better for them, he commandeth a care in the field before it come in, and yet expecteth the other too as need requireth. O where is this care with worldly men that rake and over-rake their fields with greedy mind, to have even the uttermoſt they can get from it, that gather their fruits ſo, as if they ſee but one Apple left upon the tree, will rather ſet a *Ladder* of purpoſe to fetch it downe, than they will goe without it? If any poor come, they are rated and reviled, and driven away, as if they were dogges rather than men and women as we be, children of the ſame father, heires of the ſame promiſes, and redeemed with the ſame price, the precious blood of the Lord Jeſus Chriſt our Saviour. Will God ever winke at this wickedneſſe, and proſper theſe thus gotten goods upon our poſterity? Thinke of it but in reaſon, and tell mee what your conſcience ſaith? The example of *Boaz* God hath left us in his Word, for a good rule in this kinde, worthy a religious and carefull following. Into whoſe field when *Ruth* came to gleane a few eares of corne for her reliefe and her mother in law *Naomi*, firſt, an honeſt ſervant appointed over the reapers (let all ſervants and overſeers marke it) gave her leave without rebuke and checke. And then *Boaz* himſelfe comming, called her, when he knew ſhe was a poore ſtranger, and ſaid unto her, *Heareſt thou, daughter, goe to no other field to gather, neither goe here-hence, but abide here by my maidens; Let thine eyes be upon the field that they doe reape, and goe thou after the maidens. Have I not charged the ſervants that they touch thee not? Moreover, when thou art a thirſt goe unto the veſſels and drink of that which the ſervants have drawne. At the meale-time come thou hither, and eate of the bread, dippe thy morſell in the vinegar.* He alſo bad his ſervants not onely to ſuffer her to gleane, but of purpoſe *to let fall* ſome *of their ſheaves* for her, that ſhe might take it, &c. Here is mercy and pitty to a poor ſtranger chronicled up in this Booke of God, that his fame may never dye who ſhewed it, that it may teach us that live, and that it may condemne all churliſh greedy gripple Natures to the worlds end. O, let it profit you, and let the poore man bow before you, and bleſſe you for your comfort, as ſhee did here *Boaz*. Ruth.2.1. Verſe 3. Verſe 4. Verſe 5. Verſe 6,7,8. Verſ. 9. Verſe 10. Verſe 8. Verſ.9. Verſ.14. Verſ.15. Verſ.16.

Againe, foraſmuch as harveſt time is the time of your receiving at Gods hands a great largeſſe and bountifull Almes, your fruits of hay and corne, or grapes and all gatherings, therefore at that time eſpecially the hand that receiveth ſhould give, thankfully towards God, feelingly in it ſelfe, and cheerfully towards the poore receiver. So ſhould all bee well, and God both give more, and proſper upon poſterity what he giveth, which otherwiſe by all the Lawyers in the world, and all the perpetuities in the world cannot be ſo tyed to your ſeed, but that God will blow both it and them away. And when we thus ſpeake of giving the poore their part, doe you then thinke God his owne part muſt bee imbeſſelled and taken away, I meane your due and true tythe? No, no, if the creature muſt not bee defrauded, much leſſe muſt the Creator bee robbed. Reade the Prophets words, and pray for a feeling heart and an open hand according to duty

Mal.3.2,9,10. *dutie* and *right*. I cannot forbeare to tell you (in this place) of a fearefull judgement of God, ſhewed not many yeares agoe in theſe parts, upon a greedy grudger of his Tythe to them, to whome it was by law due. A Gentleman of good ſort, our neighbour hereby, and well knowne to all this Countrey, had the Tythes of a Parſonage, and by the right thereof, demanded Wooll, of a man alſo rich, and the owner of many hundreds of Sheepe. This hard hearted man ſent a ſmall quantity; the ſervants ſhewed it their maſter. He willed upon the holy day next it ſhould be brought to the Church, that the neighbours might ſee it, who all upon ſight knew the wrong. The Gentleman demanded his due; the other denyed any more, and withall vowed in choler, out of a naughty heart, that if he were forced to pay any more, hee would never keepe any more Sheepe, but deprive him of that profit from him. The Law forced him, and he thereupon put away his Sheepe, ever after falling ſo in decay (God following of him with his wrath for his wicked minde) that the day when the Gentleman was buryed (being not very long after) he among the reſt of poore people, ſtood to receive ſuch Almes as was given at the Funerall. Let it ſtrike, ô let it move us to thinke with our ſelves, what it is to grudge God his Tythe, or any man his due in this ſort, to whom the Lawes wee live under, juſtly give it, and ever pray wee againſt a naughty heart, choaked and poyſoned with the love of this world, above all, care to be ſaved in the great and fearfull day.

Note well.

3 The law againſt ſtealing, hath an explanation here added worthy marking, in theſe words, *Neither deale falſly, nor lie one to another*; as if he ſhould have ſaid, Miſtake not the matter of ſtealing, neither judge better of your ſelves thã there is cauſe, but know it ever for a truth, that although yee breake no houſes, nor robb upon the way, &c. yet if you deale falſly one with another, in buying and ſelling, or any way, and *lye one to another* by affirming it coſt ſo, and ſo, or by denying any thing committed to your credit and cuſtody, aſſure your ſelfe you are a ſtealer, and guilty of that Commandement, *Thou ſhalt not ſteale*. An other Branch followeth in the thirteenth verſe, *The* Worke-mans *hire ſhall not tarry with thee till the morning*; whereof reade the foure and twentieth of *Deuteronomy*: And *Syrach* 34. For this alſo is ſtealth and a great ſtealth, little thought of, to robbe the Labourer of his hire. God grant it bee not found in many that make great ſhew of Religion, great Gentlemen, great Merchants, great Clothiers, &c. Never is the poore Work-man brought low enough, never is his payment ſlow enough. Shall not God viſit for theſe things? Thinke of it more, and bee well aſſured you cannot thinke of it too much. *Iob* ſaith, *his land cryed not againſt him, neither the furrowes thereof complained together*. Take heed it be ſo with you in your land, in your merchandiſe, in your cloathing: Let them not crie, for their crie is ſhrill and fearfull. You may ſow, and an other eate for this wickedneſſe, and your plants be cleane rooted out. *Iob* ſaith (and doe you marke it as you feare your God) *If I reſtrained the poore of their deſire, or have cauſed the eyes of the widow to faile, or have eaten my morſels alone, and the fatherleſſe have not eaten thereof, (For from my youth he hath growne up with me as with a Father, and from my mothers womb I have been a guide unto her) If I have ſeene any periſh for want of cloathing, or any poore without covering, If his loynes have not bleſſed me, becauſe he was warmed with the fleece of my ſheepe, If I have lift up mine hand againſt the fatherleſſe, when I ſaw I might helpe him in the gate: Then let mine arme fall from my ſhoulder, and mine arme be broken from the bone.* How much leſſe then would *Iob* pinch and wring, and grinde the faces of the poore widowes and children that riſe up early, and goe late to bed, eating the bread of carefulneſſe, and giving away their beloved ſleepe, all to make him rich, and his houſe gay, and his poſterity ſtrong; O how much leſſe I ſay againe, would hee have pinched them, and twitched them, either by an unconſcionable price for their worke, or by an ill paiment? You ſee it, you muſt worke it, and to your ſoules I leave it.

Verſe 13.

Iob 31.16. Verſe 17. Verſ.18. Verſ.19. Verſ.20. Verſ.21. Verſ.22.

4 *Thou ſhalt not curſe the deafe, neither put a ſtumbling block before the blinde, but ſhalt feare thy God, I am the Lord.* It was ever eſteemed a barbarous cruelty to inſult over a mans imperfection, and the children of God muſt beware of it. By the Deafe, here are alſo meant men and women abſent, who though they could heare being preſent, yet being not there, they are deafe, and hear not. Such would not bee curſed, that is, evill ſpoken of, becauſe they are not preſent to heare and anſwere. God (you ſee) hateth and forbiddeth this wrong, and as many as are Gods will forbeare it for their good. Baſe and bad perſons ſpend their time in carping, ſlandering, and ill reporting, as though they were ſo much better, by how much they make others worſe. So did S. *Auguſtine* that worthy Father abhorre this vice, that over his Table where he dyned he wrote two * Verſes, to tell all them that ſate with him, *If they carped at any perſon abſent, that Table was not for them, nor they welcome Gueſts to him.* By the Blinde, are alſo meant ſuch as are ignorant and unskilfull in any thing, as an ignorant Buyer, Learner, Trader, &c. Before whoſe eyes you may not lay a ſtumbling blocke, deceiving them, either by falſe Doctrine, badde Life, crafty cunning, or the like. For as pittifull or more is the blindneſſe of minde, as the blindneſſe of body, and therefore any way to abuſe the one or the other by ſtumbling blockes, is hatefull and damnable.

* *Quiſquis amat dictis abſentem rodere vitam, Hanc menſam vetitam noverit eſſe ſibi.*

5 *Yee ſhall not doe unjuſtly in judgement. Thou ſhalt not favour the perſon of the poore, nor honor the perſon of the mighty, but thou ſhalt judge they neighbour juſtly.* A *good law* againſt a *great evill* in the *Common-wealth*, touched before in *Exodus*, whither you may turne and ſee the *evill*. Who can be ſafe in life or limbe, in lands or goods, if *Affection* be *Iudge*? Booteth it to be honeſt or juſt, or blameleſſe, if not *Truth*, but *Faxcie* trie mee? No, no. And therefore bleſſed bee God for *Law* and *Iuſtice*, and Woe to the Land where *Affection* ruleth. *Honeſtius eſt cum judicaveris amare, quàm cum amaveris judicare*: It is farre better to love when thou haſt judged, than to judge when thou loveſt. *Clamat pauper, & nullus exaudit; clamat dives, & quilibet applaudit:* The poore man cryeth, and no man heareth; the rich man cryeth, and every man praiſeth and ſmootheth. O heavy *Countries* caſe, where thus it is! Doe the thing that is *juſt* therefore to the *Rich* and *Poore*, and that ſhall give thee peace at the laſt. Honored men may be for their *Wealth*, and feared greatly for their *Strength*, but onely *Iuſtice* is that which getteth *Love* and *a good Report*, with all men that can *ſpeake well for any cauſe, and have not ſold their Tongues and Soules too*, unto *Envie*.

Verſe 15.

Exod. 23. 3.

6 *Thou ſhalt not walke about with Tales among thy people. Thou ſhalt not ſtand againſt the blood of thy neighbour; I am the Lord.* Both theſe are branches of *Murder*, and in the *Commandement* ſee more of them. A great miſchiefe in either *Kingdome, Countrey*, or *Houſe*, is a *Tale-teller*, and hee that is wiſe will beware him. It is a ſhrewd blow that killeth three at a blow, and that not in body onely, but in ſoule alſo. The *Tale-teller* killeth himſelfe, and peradventure twenty more that heare him, and thereupon raſhly condemne the innocent. The Spirit of God ſtirreth up *David* that holy man, to begge of God, *that he would root out all ſuch deceitfull Lippes and Tongues that ſpeake proud things. Deceitfull Lippes* are thoſe that ſpeake ſmoothly, and thinke wickedly, and thoſe alſo that ſpeake falſely and ſlanderouſly of their brethren: Both ſhall bee rooted out in Time, but untill then they vexe the ſoules of thoſe that deſerve it not at their hands.

Verſe 16.

Reade Ezekiel 22. 9.

Pſal. 12. 3.

7 But what if I be ſo wiſe, that I can hold my tongue from ſpeaking evill, and yet ſecretly hate him in my heart? See what followeth in your Chapter, *Thou ſhalt not hate thy brother in thy heart: But thou ſhalt plainly rebuke thy neighbour, and ſuffer him not to ſinne.* Secret hate then, is murder of the heart, and againſt the Commandement. Uſe it therefore at your perill, and ſay, God either ſeeth not, or regardeth not: Your judgement at laſt ſhall teach you, He doth both, for the Law is not idle, nor any Law *Hee* giveth to the *ſonnes of men*.

Verſe 17.

8 *Thou ſhalt not avenge*, ſaith the *next Law*, and why? In another place, we reade, *For vengeance is mine, and I will repay.* Wreſt not Gods Sword therefore out of his hand; ſit not downe in his ſeat, nor make thy ſelfe a god, for feare of the end. Well, let him goe then, I will not *Avenge*, but ſure I will *Remember* him: *Forgive* I may, but never *Forget*, *&c.* See what followeth in the very next words of this verſe, *Neither ſhalt thou be mindfull of a wrong againſt the children of thy people. Remembring* then (you ſee) is condemned as well as *Avenging*, and therefore it ſtandeth you upon, both to *Forgive*, and to *Forget*; or elſe the *Lord* ſhall *Forget* you out of *his Book of Life*. Nay, ſee more: All this is not yet enough, but we muſt *love alſo our neighbours, and that even as our ſelves*; or elſe we periſh. For, *I am the Lord*, (ſaith the verſe) that is, One that ſeeth, and hateth, and will ſmite thee, in that ſtrength, that thou canſt not reſiſt nor endure. *Fooliſh politicke*, then thinke of *Piety*, and abhorre that *Policie* that devoureth *Piety*, and deſtroyeth thee: Thou canſt not live ever, but muſt die, and come unto judgement.

Verſe 18.

Loco divitiarũ, quidam odia ſua filiis relinquunt.

Deadly feude.

9 *Thou ſhalt not let thy Cattell gender with others of divers kindes. Thou ſhalt not ſow thy field with mingled ſeed: Neither ſhall a garment of divers things, as Linnen and Woollen, come upon thee.* God will have his creatures uſed in their kinde, as he hath created them, and his ordinance neither overthrowne, nor corrected. With divers ſeeds they ſow their ground, which follow divers doctrines in Religion. And linnen and woollen garments are forbidden, either becauſe the *Gentiles* uſed them, to whom God would not have his people like; or to note, how hatefull to God is a fantaſticall head, carryed about with toyes and idle devices. Hee that is a Papiſt here, and a Proteſtant there, he that taketh part with both ſides in a quarrell or matter worldly, as a plea of law, or ſuch like, you may rightly thinke odious by this Law, &c.

Verſe 19.

A Linſy-woolſey Lawyer.

10 *Whoſoever medleth with a woman that is a bond-maid affianced to a huſband, and not redeemed nor freedome given her, he ſhall be ſcourged, but they ſhall not die, becauſe ſhe is not made free, &c.* With God there is no reſpect of bond or free, but in ſeats of Juſtice, and execution of puniſhments there is, and ought to be great difference, becauſe there commeth not ſo much hurt to the Common-wealth by one, as by another. The Law of the *Free-woman* you had in *Exod.* 22. 16. And leſt any ſhould thinke this fault to be little, becauſe they are but ſcourged, there is a ſacrifice appointed to make an atonement, ſo ſhewing that it is a ſinne not to bee done away, but by Chriſt. And as well doth Fornication ſhut out from the Kingdome of GOD, as Adultery.

Verſe 20.

11 *Alſo when ye ſhall come into the Land, and ſhall have planted every tree for meate, you ſhall count the fruit thereof uncircumciſed three yeares, and it ſhall not be eaten, &c.* A mercifull providence for poſteritie: for if a Tree bee ſuffered to beare too ſoone, as the firſt, ſecond, or third yeare,

Verſ. 21. 1 Cor. 6.

yeare, it doth not usually endure long, but decayeth sooner than otherwise it would, the fruit draweth away the nourishment, which should make the roote and Tree strong. Secondly, it restraineth covetousnesse in the Jewes, and taught them how God hateth scraping all to a mans selfe for his time, and nothing caring for posterity. Such are they that will take the heart out of the land, before their tearme end, cut downe the wood, Fruit-trees, hedges, destroy the game, and doe all the mischiefe they can and dare doe. The Lord seeth them, and thinketh of them, though they little thinke of themselves, and of their malicious actions. Thirdly, it shadowed how little worth the fruits of youth usually are, either to the Church or Common-wealth, till yeares have bred strength of judgement, and made them both see and doe what is profitable.

Psal.25. Even as *uncircumcised fruits*, so are the *Actions of youth*; and therefore *David* prayed for pardon in this case.

Verse 24. Vers.25 12 *But the fourth yeare all the fruits thereof shall be holy, to the praise of the Lord. And in the fift yeare shall ye eate of the fruit thereof*, &c. Three yeares they must forbeare, to suffer the fruit to grow as neare as they could, to the end the Tree might bee strong, and endure to posterity. The fourth must now bee consecrated to the Lord, and the fift they might begin to eate. This consecration of one yeare to the Lord, sheweth how due from man, and accepted of God, true and hearty thankfulnesse is. Secondly, that God would have them acknowledge the fruits of trees, as well as of the earth by corne, to proceed of Gods goodnesse, mercy and providence, without all desert or merit of theirs. Thirdly, that they were to use them as all other his good gifts, soberly, temperately, and orderly; not riotously and wantonly, as too many now a dayes doe, giving so, and so much for a few Cherries, or such like, when there is no cause in Physick for health, or so forth; but onely wantonnesse and luxury, little thinking how vile themselves are, if God should looke upon them in Justice, or how many needy naked soules, as deare to God as they, want, and would be glad of one penny or halfe-penny of that money, so wantonly without cause bestowed upon their belly.

Deut.19.

Verse 25. 13 *Ye shall not eate flesh with the blood: ye shall not use witchcraft, nor observe times.* The first Part was spoken of in the first Chapter, verse 10. in the seventh Chapter, verse 26. Contrary to which they offended, 1 *Sam.*14.32. Touching the latter Part, you may know that the *Gentiles* observe Fowles after two sorts; Either their [a] *Crying*, or their [b] *flying*. And neither of these is forbidden, as farre as there is any naturall reason and cause; which is in fore-shewing of raine, tempests, and alteration of weather. For long observation hath found it, and good Writers agree of it, that the continual crying of the Night Owle all the night long, prognosticateth death: the gathering together of many Ravens, playing and crying, fore-tell faire weather: Chickens crying loud, [c] Swallowes flying about the waters and pooles, crying, shew it will be raine, &c. These and the like may be observed, and it is lawfull wisedome, no offence at all: but either by flying or crying, to gather the argument of good successe or ill, in your actions and businesse, this is wicked and damnable: and therfore the art and skill pretended of such Wizards, unlawfull, what feats so ever they play to confirme the credit of it; as one with a Razour cut a whetstone in peeces to confirme his Art. You may be sure it is either a jugling cast deceiving the eye, or the power of Satan, which may not leade us to prohibited things. And wise men in all times have noted the folly of these toyes.

[a] *Ex garritu.*
[b] *Ex volatu Aspicium.*
[c] *Et studiose quærentes pedunculos.*
Actius Navius.
Deut.13.

Iosephus telleth, how one *Mosselanus*, a Jew, a valiant Souldier in the Campe of *Alexander* the Great, when the march suddenly stayed, asking what was the cause, was told that it was to take notice by such a Fowle, shewing the Fowle, whether they should goe forward or no; for if shee tooke her flight before them, then should they march on; if not, then returne. Wherewith he mightily displeased, saying nothing, tooke his bow, and with an arrow presently strake the Fowle dead. Whereat, when the Southsayer, and many of the Hoast were offended, he answered, That *it was a foule shame for so many worthy men, to seeke knowledge of her, that knew not what should happen to her selfe; for if she had, she would not have come there, or not sitten till he had shot:* and so the matter was laughed out, and the feare gone.

contra Appion.

Augustus Cæsar was wont to make a great observation of it, if his left shooe came in stead of his right, in the morning; and among us, if the Salt fall at the table, &c. These are Follies, and as follies they must be rejected. Yet touching Times, there is a lawfull observation of Holy-dayes, and Festivall dayes, of Fasting dayes, &c. And there is a naturall and physicall observation, for Planting, Sowing, Mowing, &c. For Purging, Blood-letting, Bathing &c. All lawfull, and not forbidden here: Onely superstitious observations, devised by Satan, without any Christian or naturall reason, are here prohibited, and must of us still be abhorred, in which kinde the Heathens abounded, for want of knowledge. Remember the eight and twentieth of *Deut.* *To feare God rightly and truly, and then blessed at home, and abroad, in the Towne, and in the Field, in thy Basket, and in thy Dough, in thy Sheepe, and in thy Kine, &c.* Contrariwise, for want of Religion, and not because the Crow sate on that hand, or the Hare crossed the way, &c.

His morsel out of his mouth, his staffe out of his hand, &c.
Sub cane & ante canem periculosæ purgationes, &c.

Vers.27. 14 *Ye shall not cut round the corner of your heads, neither shalt thou marre the tufts of thy beard.* Many time it hath beene noted, how carefull the Lord was, not to have his people imitate the Fashions

Fashions of the Gentiles, for feare one thing will draw on another; and in the end, even Idolatrie and false worship. We in these dayes are wholly given to Forren fashions, the Lord in mercie save us from forren superstition, and continue his Gospell and peace upon Israel, preventing and confounding their purposes, that craftily endeavour the supplanting of both Truth and Peace, under the colour of Policy and Safety, &c. The cutting and marking of their flesh, was also Heathenish.

Apud Herodotum, Ægyptii tondent in funere barbam, Alii capita Persæ et se, et equos, et jumenta. Popish shaving is Heathenish.

15 *Thou shalt not make thy Daughter common, to cause her to be a Whore, lest the Land also fall to Whoredome, and the Land be full of wickednesse.* This is a branch of the Commandement against Adultery; admonishing Parents to looke to their Houses, and Magistrates to looke to the Land, that there be no Stewes, nor other places of sinne suffered for any colour whatsoever, as is in *Rome* for gaine, even a yearly Revenue. The power of Satan over the Heathens in this matter, was fearefull, and therefore the Lord admonisheth his people to beware of their Fashions and sinnes. The *Cyprii* (say our Bookes) before the mariage of their Daughters and Maidens, appointed certaine dayes and places, when and where they were to come together, so to raise a dowry and mariage portion for them. The *Locrenses* thought it was a way to please their gods, to prostitute their Virgins, and therefore in any distresse and danger, of warre and the like, they would make vowes, that if they might have victory and be delivered, so and so many Maydens, upon a solemne Feast appointed for that purpose, should bee prostituted. These horrible things serve to shew us the corruption of our nature, and the blindnesse entered into our understanding by the *first fall*, till God renue us by his holy Spirit, and give us the light of his Word, as also to stirre us up to thankfulnesse to our most gracious God, for better knowledge vouchsafed to us, whereby we are kept from being such beasts and monsters, as these Heathens were, and men still are, without him. *Verse* 28. *Verse* 29.

16 *You shall not regard them that worke with spirits, neither* Southsayers, *you shall not seeke to them, to be defiled by them, I am the Lord your God.* Conferre this with *Deut.* 18. and with that which hath been said in the Commandement against Witches, &c. *Verse* 31.

17 *Thou shalt rise up before the hoarehead, and honor the person of the old man, and dread thy God; I am the Lord.* A branch of the Commandement, for these old men are in stead of Fathers: And therefore the Apostle willeth them to bee *exhorted as Fathers*. Againe, *old age* is a blessing of God, and therefore it should bee reverenced. The contempt of it, is the contempt of God, and so taken by him, as these words shew here, *and dread thy God*. This honor to bee done to them, must also teach them so to live and behave themselves, as they may be worthy of all honor and reverence. *Verse* 32. 1 Tim. 5. 1.

18 *And if a stranger sojourne with you in your Land, you shall not vexe him. But the stranger that dwelleth with you, shall be as one of your selves, and thou shalt love him as thy selfe. For ye were strangers in the Land of Ægypt, &c.* A gracious God thus every way to meet with our corruption, and to restraine it by his wise and holy lawes. *He* knoweth, and *we* should learne, to feele the aking heart in a stranger that is out of his Countrey, and farre from his friends, wanting many things that hee is ashamed to speake of, and knoweth not how to get them. Therefore not further to be vexed with our churlish and unkinde words or deeds. But we to remember the old saying, *Aut fuimus, aut fuimus, aut possumus est quod hic est:* Either we are, or have beene, or may bee that which he is. God make us thankfull for his comforts. *Verse* 33. *Verse* 34.

19 *Ye shall not doe unjustly in Judgement, in Lyne, Weight or Measure: You shall have just Ballances, true Weights, &c.* God is truth, and requireth truth in us. Againe, *evill gotten goods the third heyre shall not enjoy*, and therefore truth is best. These are the lawes of a righteous God, and we must regard them, if ever we meane to be regarded of him. Happy shall we be if we doe it: And let this suffice of this Chapter. *Verse* 35. *Verse* 36. *Verse* 37.

CHAP. XX.

The summe of this Chapter.

THis Chapter repeateth Lawes mentioned before, adding punishments to the breakers of them, which before was not done. It shall not therefore be needfull to goe over them all againe particularly, but leave you to conferre them your selfe, which you may doe by help of the Quotations in the margent of your Bible, referring you to the former places where the same Lawes were mentioned, without addition of that punishment which here now is laid downe. Onely for order sake, I will give you these few observations.

1 In laying downe severall paines and punishments for the breakers of his Lawes, the Lord teacheth, that Common-wealths and Governments doe stand and are preserved, as well by punishments of the evill, and by rewards of the good, and that as needfull therefore is the one, as the other. If either reward or good examples of such as love obedience would serve, it were best, but it never would, nor will, the lesser part being ever so led, & the greater by feare of paines. The saying is old and true, *It is as great a vertue to keepe what is gotten, as first to get it*; and even so,

ſo, is it a duty in a Magiſtrate to ſee Lawes kept, as at firſt to make them. And ſince they will not be kept of all without puniſhment, therefore puniſhments are moſt neceſſary. Idle then and abſurd was it in thoſe Heretikes, that argued God not to bee Author of the old Teſtament, becauſe there are ſo many puniſhments mentioned and executed. For it is no fault in a Chirurgion, to cut off a corrupt part for the ſaving of the whole. So in the Magiſtrate, it is no crueltie, but vertue, to preferre the ſafety of many, before the will and liking of one.

Verſe 2. 2 The puniſhments here threatned and appointed for Idolatry and Idolaters, is very worthy noting. *Whoſoever* (ſaith God) *ſhall give his children to Molech* (an Idoll of the *Ammonites*, as you ſaw before, unto whom they burned and ſacrificed their children, 2 *King.*23.*verſe* 10. and by this one kinde, the Lord underſtandeth all kindes of Idolatry) *that perſon ſhall the people of the Land ſtone to death.* But what if they be negligent? See the ſeverity of God againſt this ſinne. *Verſe 3.* *Then will I* (ſaith God) *ſet my face againſt that man, and cut him off from among his people.* *Verſe 4.* *Yea, I ſay againe, If the people of the Land hide their eyes, and wink at that offender, and kill him not,* *Verſe 5.* *then will I ſet my face againſt that man, and againſt his family, and will cut him off, and all that goe a whoring after him, &c.* Why Lord, why ſo? *Becauſe hee hath defiled my Sanctuary, and polluted my holy Name.* See, in theſe tearmes, the nature of Idolatry: yet here is mercy with the Lord, and great patience. Tempt him not therefore, but meditate of theſe Examples. *Salomon* fell to Idolatry, and what a judgement did God ſhew upon his Houſe in his ſonnes entrance, *Roboboam*, by cutting off for ever from him, ten of the Tribes? *Manaſſes* was an Idolater, the people followed him, and what did the Lord to him, till he ſaw his fall, and moſt ſorry for it? The whole ſtate of the Jewes, how it was overthrowne for this wickedneſſe? Reade that notable Chapter of *Ieremie* the Prophet, from the eight and twentieth verſe forward. It is true, may ſome ſay, Idolatry grievouſly offendeth God: But what is Idolatrie? Let that perſon know, that every worſhip, not commanded of God, is Idolatry. and the worſhip alſo that is commanded, if it be done in other manner than is commanded. To make it plaine, the worſhipping of God, in, and under the ſimilitude of a golden Calfe, was therefore Idolatry, becauſe God commanded and appointed no ſuch thing, were their intent never ſo good, and their diſtinction betwixt God and the Calfe never ſo plainly made. Againe, to offer thoſe ſacrifices which the law appointed, and by God were commanded, with affiance in the outward worke done, was Idolatry; becauſe in a thing commanded, they did not uſe the manner commanded. So, ſo, (and God make it enter) is the reading of Leſſons of Scripture, ſaying of Prayers, ſinging of Pſalmes, Faſting, and ſuch like, very offenſive to God, and plaine Idolatry, when they are uſed with an opinion of merit, and the Lord Jeſus robbed by them of that praiſe that is onely due to him, for meriting our reconciliation with God, and eternall ſalvation. Beware, beware we then how we kindle the wrath of him againſt us, that hath here vowed to ſet his face againſt ſuch perſons, to cut them off, and their Families alſo with them, although the Magiſtrate winke, and will not ſee what the Lord hath willed him both to ſee, and to puniſh. Yea, the Lord will himſelfe be revenged both of Doer and Sufferer, bee hee Father, Husband, Maſter, Magiſtrate, or whatſoever, bound by Place and Office to looke to ſuch things, and reforme them. And therefore beware of winking at, and ſuffering what you are able to amend. Great is the good that a willing Superiour may doe, although not ever what he would, through the envie and practices of ſome that ſhould not hinder. For it is true, that either ſincerely, or at leaſt ſeemingly, inferiours will frame to his will that is over them: and ſeemingly, I ſay, becauſe all is not ever gold that gliſtereth. And I remember, when certaine Embaſſadours praiſed the *Lacedemonian* Souldiers for being ſo oderly, who before had beene ſo injurious: one of them anſwered, *No, no; the praiſe is not ours that we are thus changed, for we are the ſame men ſtill, but we have now another Captaine, and he it is that ordereth us, &c.* Thus goe over your Chapter, and ſee the ſeverall puniſhments annexed to every law, and feare his wrath that is ſo ſtrong and juſt.

Ieremi.

Nos iidem ſumus qui et nuper, ſed alius nunc dux eſt, &c. Xenoph.

CHAP.

CHAP. XXI.

Three principall heads are contained in this Chapter.

The Priests mourning for the dead.
His Mariage.
His bodily qualities.

1. CONcerning the first, the Priests in the Law might not lament and mourne for every one, but for such as here are mentioned, namely, *His Kinsman that is neare unto him, by his Mother, or by his Father, or by his Son, or by his Daughter, or by his Brother, or by his Sister; a Maid that is neare unto him, which hath not had an husband; for her he may lament, &c.* The drift of this whole matter in short, was to restrain them from such Heathenish fashions as were then used among the *Gentiles* round about them: who used to cut themselves, to teare their clothes, to beate their heads, and foolishly many wayes to use themselves. 1 *Cic. Tusc. 3.*

In the nineteenth Chapter before, this was touched. *Ezek.* 44 you may reade of it, and in the sixt of *Baruch*, directly contrary to this Law, did the Priests mourne. Yet even *Gentiles* did see the folly of much of this, as *Bion* his speech sheweth, who jested at *Agamemnons* furious pulling off his haire, and said, he plucketh it off, as though baldnesse were an excellent remedy to asswage a griefe.

2. That of following his Sisters funerall not maried, and not following if shee were maried, was not to derogate any thing from that holy Ordinance of God, but because his Sister maried, was ingrafted into another House and Family, and so was not the next of kinne in that respect.

3. The High Priest might neither follow father nor mother, nor any. A thing that God would have to distinguish the Priests among themselves, and so to shew how he not only liketh and alloweth of degrees among them, but even hee maketh the same degrees, and appointeth some higher, and some lower, and some to doe this, others to doe that, that reverence may be among themselves one to another, and of all the people to them all. Allegorically this restraint of the High Priest from that which was then a legall pollution, noted, that in Christ was no spot, nor blot, nor pollution of any sort whatsoever. And the suffering of others to goe, that in them also touching themselves, there was originall corruption as well as in others, howbeit their Office was more excellent, and gave them preheminence above other men. Popish Priests say, their Priesthood was shadowed by this in the Law, yet they use shaving and going to Funerals, &c.

2 Of the second point concerning their *Mariage*, your Chapter saith, *They shall not take to Wife an Whore, or one polluted, neither shall they marry a Woman divorced from her Husband, for such a one is holy unto his God. Thou shalt sanctifie him therfore, for he offereth the bread of thy God, he shall be holy unto thee, &c.* All which things are thus laid downe, to give credit to his Office and Function, and to shadow out, that the Church, which is the Spouse of the great High Priest, Christ Jesus, is and should be without wrinkle, a *chaste Virgin*, *holy* and *undefiled* by imputation through Christ. If *Mariage* had been such an unfit thing for the Priests, the Lord could as easily have simply forbidden them to marry at all, as thus to have limited them what manner of women they should marry. But never shall they see, whom God in wrath blinded. How plainly here doth God require reverence to them, and magnifieth their Office, that *they offered the Bread of God, and were holy*, yet maried: but I will not enter into this matter, it hath beene touched before, that *Mariage ever was honourable among all men, and the bed undefiled.* And *Let every man have his wife, and every woman her husband, &c.*

The heaven and earth were shamed (when time was) of their holinesse, that under the colour of holinesse forbad *Mariage*, and the Lords wrath is upon the houses where they dwelt to this day, &c.

3. The third point concerning bodily qualities in the Priests, beginneth in your Chapter here at the seventeenth verse, making exceptions against all *Blemishes*, and particularly making mention of divers, which may not be so taken, as if God respected the outward favour and personage of any man. For when *Samuel* went to anoint *David*, and saw the elder brother a goodly tall man, thinking in himselfe, This is he; God plainly told him, *He looked not as men doe, upon the outward shew*, and therefore bade him not looke upon the same. But this was done to preserve the dignity of the Calling, in that Infancie of the Church, which otherwise might have come into contempt, together with the holy things they dealt withall, for the contemptible shew of the Priests. 3. *Primum ipsa species digna imperio fuit, nunc autem etiam digna Sacerdotio. Dist. 36. c. illiteratos.*

Yet thus much we may learne by it further, That if *these infirmities of body*, which they could not helpe, made them unfit then to be Priests unto the Lord, may not now, wilfull impiety

(being a blot in ſoule and minde) diſable a man from being a Miniſter to God in his owne conſcience, although he have the *outward Calling of men?* Yes, yes, and that will ſome know one day, that think full well of themſelves now, and ſit in judgement upon their brethren, deſpiſing in a haughty pride all that they doe, and deeming no man worth any thing but themſelves, when indeed there is no man leſſe worth than themſelves.

Vide quomodo bene pædagogium, Pontifices jam ſub Evangelio obtrudere velint, cùm hæc lex quoad litteram nihil ad nos. Diſt. 49. hinc etenim de animi vitiis. Gratior eſt pulchro veniens in corpore virtus.

2. Yet for *outward feature and comelineſſe of body*, if it may be had, it is the bleſſing of a good God, and *more acceptable* is (ſaith the old Proverb) *Vertue comming in a comely body*. Example might be ſhewed, both in Eccleſiaſticall men, and Temporall: But if it cannot be had, good Miniſters muſt be preferred rather than Fine. According to that which we read of the men of *Sparta*, who when *Ageſilaus* was deſired to bee their Captaine that were muſtred out againſt the *Perſians*, being indeed very fit for war, but lame of one foot: They long conſulted whether they ſhould hearken to that deſire or no; but at laſt concluded, *That it was better the Captaine ſhould be lame of a foot, than the armie of a Captaine*, And ſo let him goe. Even in the like ſort may it truly be ſaid, It is better that a good Miniſter ſhould want an eye, or ſuch like, than that the Church ſhould want a good Miniſter.

Blinde.
Lame.

3. Saint *Gregory* in his *Paſtorall*, learnedly and largely applyeth theſe blemiſhes here mentioned, to the vices and blemiſhes of our mindes. As, *Blinde* is he, who wanting light from above, is wholly drowned and overwhelmed with the darkneſſe of this world, &c. *Lame* is hee, who ſeeing whither he ſhould go, yet is not able (through weakneſſe of mind) to go thither, but fainteth and faileth, ſtumbleth and trippeth in his going, and commeth ſhort of his right end. To whom may be applyed that of the Apoſtle, *Liſt up your hands which hang downe, and your weake knees, and make ſtreight ſteps unto your feet, leſt that which is halting be turned out of the way, &c. Heb.* 12. 12. By a flat-noſe may be noted a weakneſſe in diſcretion and judgement, becauſe the noſe diſcerneth good ſavours from evill, as the minde ſhould alſo doe things fit and unfit.

A flat noſe.

Cant 7.4.

In the *Canticles*, among the praiſes of the *Spouſe*, it is ſaid, *Her noſe is like a Tower in Libanon*, becauſe by judgement, ſhe diſcerneth afar off temptation and evills comming, as out of a Tower. There are ſome againe, that are too quick and buſie, ſearching and prying further into many matters than they ſhould, and ſo by their buſie factions and ſeditious heads, by their turbulent and unquiet wits, overthrowing the praiſe of their actions, and theſe are ſaid to have great noſes or crooked: a blemiſh, and that a great one, unfit for all men, but moſt foule in a Prieſt; and therefore ſuch not admitted to the Altar of God. In theſe dayes, what out-cries by the Secular Prieſts againſt the Jeſuits, for this unquiet humour are publiſhed, you cannot but underſtand. They are therefore not ſo fit for the Altar, as for the old Proverbe, *Buſie muſt have a hand, and over-buſie muſt be hanged.* By *broken foote or hand*, ſuch as have no goodneſſe at all in them, not lame, as before, but flat without. A *crooked* backe hath hee, who is bowed and preſſed down with the care of earthly things, ſo that he looketh not up to heaven and future joyes; but if he heare any thing thereof, preſently the other plucketh him to his *bias* againe, like to that ſeed ſown in ſtony ground, which is choaked by earthly and worldly cares. A *bleared eye* hath he, who having ſome ſenſe and knowledge of good things, yet by an ill cuſtome of bad behaviour, is diverted and overthrowne. For in bleared eyes, the candle or ſight of the eye is ſaid to be good, but by a bad humour diſtilling downe, the eye-lids are hurt and made out of order, ſo grieving and hindring the ſight of the eye. A *Blemiſh* in his eye he is ſaid to have, who puffed up with *pride* and *arrogancy*, ſeeth not indeed what he is: but as a ſight that is able to ſee, by a white skinne growing over is hindred; ſo a man able to ſee and diſcerne good things, for his wiſdome, learning, and good naturall parts, through a vile whiteneſſe growing in his eye, that is, a proud conceit in his minde, of his whiteneſſe above other men, is made ſtarke blinde, and fooliſh, and abſurd to all wiſe men. To ſuch therefore it is good counſel which the Lord giveth, *To anoint the eyes with Eye-ſalve, that they may ſee, &c.* The *Skirvie* is a heate comming from the Inwards, to the outward skin, and therefore ſuch men noted, as have inward concupiſcence and heate breaking forth into the outward act of uncleanneſſe, moſt unfit for ſuch as are and ought to be holy unto God. The *Scab*, is a foulneſſe ariſing of an Itch, and ſpreading broader and greater, if it be not looked unto, and thereby is noted the *vice of covetouſneſſe*, which firſt beginneth with an itching deſire, and afterward for want of looking to, ſpreadeth to a great foule vice, deforming any man, and moſt unſeemly in a Prieſt, who ought to bee cleane. *Covetouſneſſe* (ſaith the Apoſtle) *is the roote of all evill.* Laſtly, by *him that hath his ſtones broken*, ſuch are noted as though they did not the act, yet have ever in their minde, lewd and unclean thoughts, whereby they are ſo ſinfully caried away, as pure and cleane, and holy meditations can take no place. A fruit too well knowne to grow from forced chaſtity: This *burning fire of hell* in any man is damnable, and therefore our gracious God hath provided a remedy. In a man conſecrated to God, to meditate in his Word day and night, it is moſt odious. And therefore for no worldly reſpects to be ſuffered by the contempt of Gods ordinance, if God vouchſafe not the gift of Continency, which is vertue in the minde, and not an outward reſtraint of the body only. Curſed are thoſe policies that deſtroy both body and ſoule in hell fire. Theſe are the blemiſhes mentioned

A great noſe.

A broken foote and hand.

Apoc. 3. 18.

tioned in your Chapter, which God would not have in his Prieſts, and therefore ſuch as had them, were not admitted to his Altar. How learned men have laboured to apply them to Morall vertues you ſee, and it is very certaine, that ſuch vices of the minde, as have been noted, neither then were, nor now are for ſuch as offer the bread of God, but are to be prayed againſt, and taken heed of, to the uttermoſt ſtrength that God giveth, yet haply not intended by the Law. And therefore, I rather like to leave theſe applications as the conceits of men, and to learne by all theſe blemiſhes forbidden, that the Iewes were then taught, (which wee have learned and beleeve) how no mortall man could be able to worke our peace and reconciliation with God, but onely Chriſt Ieſus. For in *all men* are ſome or other *blemiſhes*, and *it became us to have ſuch an High Prieſt as is holy, harmeleſſe, undefiled, ſeparate from ſinners, and made higher than the heavens, &c.* In him then there was no blemiſh, but he was the immaculate Lambe of God, able to ſave us, willing to ſave us with the beſt blood he had, and he hath thus ſaved all thoſe that beleeve on him, and we reject all other ſaviours whatſoever. This was certainly the drift of this Law, and therefore we may boldly gather this fruit from it. Heb. 7. 26.

Laſtly, theſe perſons having ſuch blemiſhes, albeit they might not performe this duty, to ſtand at the Altar, yet were they allowed to eate of the Sacrifices, and ſuch things as the Prieſts did eate of, and allowed to be in the Congregation: ſo ſay ſome, ſhadowing that the Church, although blemiſhed, nevertheleſſe is admitted to the communion and participation of thoſe things, which Chriſt by his eternall Sacrifice hath obtained for it. And my ſelfe would gather this comfort from it, that albeit ſome one or other infirmity may juſtly diſable mee, for ſuch a place in the Church or Common-wealth; yet for a place with the Elect, either here, or for ever, it ſhall not hinder me: No, ten thouſand blemiſhes, nor any blemiſhes ſhall hinder mee, if grieved with them, and fighting againſt them, as the Lord enableth me, I take hold of my ſpotleſſe Saviour, as my helpe and ſafety againſt them all. Thus then doe you meditate of this Chapter, and be bettered by it, reading it over with theſe Notes, and praying in your heart for the helpe of his working Spirit, to make the Word profitable unto you. My labour is but to draw you to reade by a taſte, and to pray that God may worke with you further than my Labours. The Word being a Well, the bottome whereof no man can come unto, but there will be ſtill more water to draw.

CHAP. XXII.

HAving in the former Chapter noted what ſhould hinder from the Miniſtery, now it pleaſeth the Lord to note what ſhould diſable them to eate of the holy things, mentioning againe ſuch uncleanneſſes in men, as before in the other Chapters of this Booke were mentioned. If this queſtion ariſe in your minde, why God having before forbidden all men that had theſe pollutions, to eate of holy things, ſhould now againe particularly forbid the Prieſts? Anſwer is made, becauſe men in any authority and place, are often apt to exempt themſelves by one excuſe or other, from ſuch obedience, as they are content others ſhould be bound unto. The Lord alſo threatneth puniſhment to the breakers of this Law, that feare may reſtraine, where love will not.

2. The particular uncleanneſſes I will not goe over here, but leave you to looke backe to the ſeventh Chapter, the thirteenth and fifteenth Chapters, with ſuch like. Thus much doe you note againe, and let it be ever yours, that polluted ſinners remaining in their uncleanneſſe without remorſe and amendment, have no right to the merits of Chriſt, but ſhall die and periſh in their filthineſſe. Cleanſed therefore we muſt be, by newneſſe of life and faith in Chriſt Jeſus, that we may be ſaved.

3. The *Stranger* is forbidden to eate, &c. verſe 10. To tell us the ſtate of Turkes, Heathens and Infidels, till the Lord reduce them to his fold. To prevent covetouſneſſe in the Prieſts, by ſelling; and contempt of holy things, by being ſo common.

4. The qualities of Sacrifices to be offered againe, teach us the excellency of Chriſt his Sacrifices being without all fault. Secondly, what living Sacrifices holy and acceptable unto God we ought to be, 1 *Pet.* 2. and *Rom.* 12. &c. Thirdly, what manner of gifts we ſhould ever bring to the Lord and his Miniſters; namely, our better, not our worſt, as now adayes is uſed. The old verſe teaching men right in this behalfe; *Qui dare vult, bona det, ſua vel ſibi munera ſervet*; He that will give, let him give what is good, or keep his gift to himſelfe. Malach. 1.

CHAP. XXIII.

The ſumme of this Chapter.

THis Chapter entreateth of the holy Feaſts and Dayes obſerved of the Iewes by God his appointment, either weekly or yeerely. Weekly, as the Sabbath: Yearely, as the Feaſts of Eaſter, of Trumpets, of Tabernacles, of Pentecoſt, &c. Of all which in *Exodus* 23. *Numb.* 28. and 29. and *Dent.* 16.

1. Theſe Feaſts, you may ſee, were in remembrance, for the moſt part, of ſome benefits and mercies of God, and therefore plainly teach us, what a duty from us to God it is, to remember carefully and thankfully his loving favours ſhewed unto us at any time, upon any occaſion.

Exod. 13. 14. &c. *Thou ſhalt ſhew thy ſonne*, ſaith God, *in that day*, ſaying, *this is done becauſe of that the Lord did unto me, when I came out of Ægypt. And it ſhall be a ſigne unto thee upon thine hand, and for a remembrance betweene thine eyes, &c.* Likewiſe thoſe ſtones commanded to be ſet up by *Ioſhua, they ſhal ſerve* (ſaith God) *for a ſign among you, that when your children ſhall aſk their fathers in time to come, ſaying, what mean you by theſe ſtones? Then ye may anſwer them; When the Arke paſſed thorow Iordan, the waters were cut off, and theſe ſtones are a memoriall for ever of the ſame.* *David* knowing this to be a due duty, cryeth to *his ſoule to praiſe God, and never to forget his benefits.* And to others, *to remember the marvellous workes that he hath done, his wonders, and the judgements of his mouth.* A thankfull remembrance worketh love, and deſire to pleaſe God, but other fruits come of forgetfulneſſe, as you may ſee, *Pſal.* 78. *ver.* 7, 8, 9, 10, 11. *Beneficiorum Dei memoria, Magiſtra ad vitam:* The remembrance of Gods benefits, is the Miſtreſſe of good life, ſaid S. *Chryſoſtome* in his time. And *Dona Dei, bona non ſunt, niſi Dei eſſe confiteamur*: The gifts of God are not good, except we acknowledge them to come from God, ſaid S. *Auguſtine.*

Verſe 2. 2. In that they were called *the Feaſts of the Lord*; Men were taught in him to ſeeke and attend ſuch things as belonged to God, and not their owne matters, pleaſures and ſports, &c. To this end ſtill are Holidayes kept, and therefore thinke of the right uſe of them.

Verſe 3. 3. When he ſaith, *It is the Sabbath of the Lord in all your dwellings*: Learn (ſaith S. *Auguſtine*) that no place priviledgeth thee to breake Gods Law, but as being a ſinner whereſoever thou goeſt, thou carieſt the yoke of ſin, ſo being the ſervant of God, in all places obey his will, &c.

Verſe 4. 4. When they are called *holy Convocations*, thinke in your conſcience whether gadding and rioting, and wanton dancing, with ſuch like, be *holy exerciſes*, and meet for a *holy Convocation.*

Verſe 5. 5. For the *Feaſt of the Sabbath*, in the Commandement it is handled, and thither I refer you. It had uſe to preſerve the Doctrine of Creation, againſt all idle Philoſophers dreames of an *Eternity.* To confirme Faith in the article, *Maker of heaven and earth*, and to refute all heretical aſſertions touching the ſame: To be a refreſhing to the bodies both of man and beaſt, which without reſt cannot endure. To give time for men to ſerve God, who all the weeke long, and ever doth ſerve them. Finally, to prefigure, and in ſome ſort to lay before us, our aſſured eternall reſt in heaven, when the *ſix daies* of this life ſhall end, and that joyfull *ſeventh day* ſhall come.

Eſay 55. Heb. 4. Verſ. 6. 6. The *Feaſt of the Paſſeover* or *Eaſter*, you know was kept in remembrance of their deliverance out of Ægypt. And it was a figure to foretell them their deliverance from ſinne, by the death of the true Lambe, &c. See *Exod.* Chap. 12. and 13.

Verſe 10, &c 7. The *Offering of a Sheafe, with the Ceremonies mentioned*, taught them to acknowledge, that the bleſſing of New corne every yeare, commeth neither from the fertility of the ground, nor the labour and induſtry of man, but from the Lord. Secondly, this Feaſt having his time aſſigned, they could not enter upon their Harveſt before it was full ready, which by this time it would be, unleſſe they would either reape before they offered *this firſt ſheafe*, or offer it before the day appointed.

And ſo you ſee, it had an uſe to reſtraine ill husbands, and to make them more carefull, that old Corne might be governed to bring in new. A gracious God, that will ſo care for ſinfull Man. Thirdly, it ſerved to direct them to the time of *Pentecoſt*, for *from this day they reckoned ſeven Sabbaths, &c.* As you reade, verſe 15. Laſtly, being but *one ſheafe*, it might ſtrike their hearts with a fit feeling of his goodneſſe, that Giveth ſo much, and Taketh ſo little; that Giveth without meaſure, and Taketh by meaſure: So let it ſtill profit us to this day; for even *Now alſo*, we receive much, and give little; would we give that thankfully and cheerefully, what a comfort would God take in it? though he need none of our goods, onely ſeeking to exerciſe our obedience and love.

Verſe 2. 8. And *they might not eate till they had brought an offering unto God*; verſe 14. Then God was firſt, but now is laſt with us, yet as good to us, as ever to them; and we as deeply bound to him for infinite mercies: Will not our ſinfull hearts, in making God laſt, and giving him the worſt, one day condemne us?

Rom. 11. 16. 9. *Till they have brought*, are the words, verſe 14. and note them, *They* then *brought*, to ſhew their willingneſſe; *wee* will bring none, but thinke we deale well, if our Miniſter may have it for fetching, &c.

10. The

10. The Feaſt of Pentecoſt ſometimes called the Feaſt of Weekes, was a remembrance of the Law given, and ſo of their received liberty by Gods out-ſtretched Arme, having now a Law and government of their owne; when before they were ſubjects and ſervants to the Egyptians, and their lawes. So ſtill you ſee theſe holy dayes were to remember mercy, and to give thankes. Againe, this Feaſt figuratively foretold them, there ſhould come a Pentecoſt, when the firſt fruits of the Spirit ſhould be given to men; Fulfilled, when Chriſt ſent the holy Ghoſt upon his Diſciples, aſſembled at Jeruſalem, at the Feaſt of Pentecoſt. Acts 2.

11. The Feaſt of Trumpets, here alſo appointed, had many uſes, as firſt in the opinion of ſome Hebrew Doctors, for a remembrance of the deliverance of yong *Iſaac*, from being ſacrificed, God giving a Ramme faſt in the Buſhes, for him. Secondly, in the opinion of others, for a remembrance of the Creation of the World, which in ſome probability was about this time. Thirdly, for a remembrance (ſaith one) of the pardoning of that grievous Idolatry, committed by erecting and worſhipping the Golden Calfe; which is thought, was about this time. Fourthly, for a remembrance that this Moneth was once the firſt Moneth. Fifthly, that they might learne Holy aſſemblies, to be appointed by the voice of God. And if they then, when they heard theſe Trumpets blowe, might thinke God called for them to the Meeting: Why ſhould not wee now, having our Bells for their Trumpets, thinke God calleth for us to the Church and aſſembly of the Faithfull, when we heare them Ring in our eares? Surely, I know a feeling heart doth, and thereupon cannot be quiet without going. Sixthly, that they might learne their duties, to be through their whole life to follow God, when, and whither ſoever he ſhould call. Laſtly, (as our Marginall note ſaith) to put them in remembrance of the many Feaſts in this Moneth, being the fitteſt time indeed after all Fruits and Bleſſings gotten in, to meet and praiſe God for them; praying alſo for grace, ſoberly and orderly to uſe them to his glory, and their owne comfort, with all theirs, whom God would have alſo cared for, Children, Servants, Poore, &c. I forget to tell you, that one ſaith, this Feaſt alſo was a figure, ſhewing how Chriſt by the preaching of the Goſpell, as by a lowde Trumpet, ſhould bee ſpred over all the World, and our ſalvation by him. In regard whereof, *Iohn* was called the *voice of a cryer*, and the Prophet biddeth other cryers, *lift up their voices like Trumpets, &c.* *Verſe* 24. Gen.22.3. Exod.32.4. Mat.3.3. Eſay.58.1.

12. In the 27. verſe, the feaſt of Reconciliation is mentioned; Of which more fully before in the 16. Chapter. *Verſ.* 27.

13. Of the feaſt of Tabernacles, verſe 34. The uſe was, to remember them of their eſtate, when they had no Houſes, but lived in Tents, or Tabernacles, or Boothes, made with Boughs; no Fields, no Lands, but lived in the Wilderneſſe, and ſo to ſtir up a thankfulneſſe for their happy change. Secondly, to remember them of the Lords great workes, in driving out the Canaanites, and giving that fruitfull Land unto them: Then they were a prey to all men, but now a terrour to all men, whereſoever the fame of them came. Thirdly, it ſerved to preach unto them the Doctrine afterward delivered by the *Apoſtle*, to wit, that *here we have no biding City, but ſhould reckon of our houſes, as but of Tabernacles for the time*, our true hope being for houſes and dwellings, and *everlaſting Tabernacles not made with hands in heaven, &c.* And may not we conſider on our feaſt dayes all theſe things, although wee have not now the ſame ceremonies? May not we remember our ſtate paſt under ſuperſtition, cruelty, and bondage? May not wee remember burnings and killings, and moſt hatefull handlings of bloody Butchers and perſecutors? May not we remember great wars and diſſentions in this our native Countrey, the fall of our friends, and the change of many houſes? May not we remember great impoſitions and payments, and in a word, very many miſeries and calamities? Laying them to the preſent times, wherein we enjoy truth, and liberty of conſcience, without either death or danger, or ſo much as any feare: what a change is this to a man or woman, that knoweth and feeleth the bleſſing? O that we may ſend up to God moſt thankfull thoughts for it while we live! Now againe we enjoy peace: ſuch as no Nation hath had the like. Wee are not eaten up with heavy and continuall payments, but we live as in heaven, by compariſon of former times. The Lord hath driven away the Canaanites that would have invaded and conquered, had not hee reſiſted for us, and overthrowne them. He hath made us a terrour to our foes, and a refuge or ſanctuary for our friends, when earſt forreigne Nations were Lords over us. And for the laſt point, we have no more certainty of abode here than they had, but looke for the ſame end of faith, an enduring houſe in heaven. Let us then doe what we ought to do, and what they did, thanke God moſt heartily for change, and beſeech him in his bottomleſſe mercy, to continue his favours to us, that in peace we may live, in peace die; and in peace that never endeth, live with him for ever, God for his Sons ſake grant it to us. *Amen, Amen.* *Verſe* 34.

Chap. XXIIII.

Verſe 1. IN this Chapter the firſt thing ſpoken of, are the Lights uſed in the Tabernacle, whereof mention was made alſo before in the ſeventeenth Chapter. Theſe Lights were not ordained for our imitation now under the Goſpell, but in thoſe times of Shadowes and Figures they ſignified, that while they were thus uſed, the true Light was not yet come, by which all true beleevers ſhould be delivered from the darkneſſe of death, as S. *Paul* ſpeaketh of the Tabernacle, *Heb.9.* Papiſts lights now uſed ſtill in their Churches and Maſſing places, are evident ſignes that themſelves ſee not the true Light, and as much as lyeth in them, they thus confirme that Jewiſh expectance of the true Light Chriſt, as if yet he were not come. I know they have their excuſes or reaſons for every thing, but who is able to abide moſt of them? As is this particular, why uſe they lights? Forſooth in the repreſentation of the Trinity: the Waxe repreſenting the Father, the Wicke the Son, and the Light the Holy Ghoſt. This boldneſſe is fearefull, and ſinfull, having neither warrant, fitneſſe, nor reverence. Away with theſe Lights therefore, and embrace we the true Light, *who lightneth all that come into the world, &c.*

Iohn 1 9.

Looke Chap. 27. *Verſ.* 2. 2. This Light alſo was a figure of true Doctrine, which ever muſt ſhine in the Church and Tabernacle of God. The oyle Olive which they are commanded to bring, you ſee here muſt be pure, to note that Doctrine muſt have no mixture of mans devices, but be pure. The Prieſt is the man that hath charge of theſe Lights, and God his Miniſters ſtill are the Miniſters of Light, and have the charge of it in the houſe of God. Happy they, if they be carefull of it to their beſt ability, that they may one day heare that joyfull voice, *Come, come, thou good and faithfull ſervant, thou haſt been faithfull over little, and therefore now I will make thee ruler over much, Enter, enter, into thy Maſters joy, &c.*

Verſe 5, &c. Pſal.145.15,16 3. The next thing ſpoken of, is the Shew-bread, ſpoken of alſo before. It likewiſe repreſented, that as yet the *true bread from heaven* was not come. That it is God, *upon whō the eyes of all things wait, and that openeth his hand, feeding both man and all his creatures with his bleſſings.* That God ſo loved the Iewes, as he had them continually at his Table with him: yea every Tribe particularly he loved, there being twelve Cakes, for every Tribe one, &c. More you may ſee, Chapter 25.

Verſe 10. *Verſe 11.* *Verſ.12.* *Verſe 13.* *Verſe 14.* *Verſ.15.* *Verſe 16.* 4. The third thing touched in this Chapter, is the matter of Blaſphemy, ver. 10. wherein your words are theſe, *And there went out among the childrē of Iſrael the ſon of an Iſraelitiſh womā, whoſe father was an Egyptian; & the ſon of the Iſraelitiſh woman, & a man of Iſrael, ſtrove together in the hoſt. So the Iſraelitiſh womans ſon blaſphemed the name of God, & curſed, & they brought him unto Moſes. And they put him in ward, til he told thē the mind of the Lord. Then the Lord ſpake unto Moſes, ſaying, Bring the blaſphemer without the hoſt, & let all that heard him put their hands upō his head, and let all the Congregation ſtone him. And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall beare his ſin. And he that blaſphemeth the name of the Lord, ſhall be put to death; as well the ſtranger, as he that is born in the land; when he blaſphemeth the name of the Lord, let him be ſlaine.* What this blaſphemy was, if you looke your Marginall note, it ſaith, by ſwearing or deſpiting God. Interpreters mention divers opinions, and ſcan both the Hebrew words, and the Greek tranſlation of them, all which I omit, as ſtill mindfull for whom I labour, and I joyn with him that ſaith, *Ego hunc locū ſic intelligo, quod filius viri Egyptii male peccatus ſit alteri in jurgio, ut fieri ſolet, & exoptaverit ei exitiū aut calamitatem, idq; non ſimpliciter, ſed per nomen Dei. Non dixit tantum, exopto tibi malum, ſed addidit ac diſerte nominavit Deum, aut nomen Domini, inquiens, dominus det tibi malū, & perdat te perpetuo.* I underſtand this place thus, the ſon of the Egyptian father, curſed the other in chiding, as the maner is, wiſhing deſtruction, or ſome cala mity, to him, and that not ſimply, but by the name of God. For he ſaid not only, I wiſh thee evill, but added, and plainly named, God, or the name of God; ſaying, the Lord give ſome evill to thee, and utterly deſtroy thee. Our fearefull damned phraſes are, Gods curſe light on thee, the Plague of God take thee, &c. Which kinde of ſpeaking, is moſt grievouſly to abuſe the name of God, and to prophane it, being not onely a breach of the ſecond Table, concerning the love of our neighbour, but a breach alſo of the firſt Table, by taking his moſt holy name in vaine. This grievous offender therefore, is not winked at by them that heard him, neither yet puniſhed by them that had no authority, out of a colour of zeale, but he is orderly, and by a right zeale, caried to *Moſes* the Magiſtrate, and his offence opened there. *Moſes* againe (although ſuch a man) yet will doe nothing haſtily in judgement, and eſpecially touching life, but hee will bee adviſed by God, who then ſpake from betwixt the Cherubims, *Exod.25.* and *Numb.7.* And in the meane time committeth him to ward. The Lord anſwereth him, and commandeth that he ſhall be ſlain, giving a law alſo in general, that *whoſoever ſo offendeth ſhall die, the whole cōgregation ſtoning him, and the witneſſes putting their hands upon his head.* By which Ceremony, the Lord made the witneſſes carefull what they ſaid. For it taught them, that if they bare falſe witneſſe, then were they guilty of the blood of him ſo ſhed by their teſtimony: but if they ſpake truly, then as hee that offered a Sacrifice *by laying his hand upon the head of it*, caſt his ſinnes upon the beaſt: ſo they by

by that Ceremony laid his blood upon his owne head,and they remained cleare and blameleſſe: Yea, the whole Congregation by ſuch execution of juſtice, as by a Sacrifice, is clenſed and profited. So that when *Phineas* had ſlaine the wicked perſon, it is ſaid, *he turned the wrath of GOD from the land.* And the ſlaying of the wicked, by the Prophets is called, *Victima Dei*, the Sacrifice of the Lord. For further uſe of it, you may thinke with your ſelfe, how the father of this offender was a ſtranger, an Ægyptian, and yet God would not ſpare him: how much leſſe then his own people, I mean now a Chriſtian by father and mother, brought up in his feare, baptized in his faith, a hearer of his Word, a profeſſor of it, &c. Secondly, this man was angry, and in his anger he committed this fault, yet God ſpareth him not: how then doe we excuſe our offences by our anger, ſaying, it was in my wrath that I ſaid ſo, or did ſo. For firſt, that anger or fury, and deſire of revenge is naught, then to uſe God in it, and to make him a partie, or an executioner of your rage, ſeeking and wiſhing that he may curſe and plague, where you will (hee being all juſtice, all mercy, all goodneſſe, &c.) ô what an increaſe of your ſinne is this! Ever therefore ſettle it and ſinke it in your heart, what it is thus to abuſe God, to abuſe Chriſt, his wounds, his Paſſion, whereby we are ſaved; and by his grace you ſhall abhorre ſwearing, raging, and ill wiſhing, to any man, and eſpecially to ſeek of him to do evill, and to uſe his name to that end. Thirdly, when the Lord will have the whole Congregation to ſtone him, hee taketh tryall of the zeale of *All*, and teacheth *All* to concurre with the Magiſtrate in love and liking of juſtice, and in furthering of it ſo farre as belongeth to every mans place. Whereas now adayes, wee have ſuch factions, ſuch affections, ſuch corrupt humours in us, out of which iſſue ſuch diſlikes, carpings and bad cenſures of Magiſtrates, as they are grieved with, juſtice is hindered, and God provoked to that which will ſmart, if he ſtay not. Fourthly, he is carried out of the Hoaſt to be ſlain, as a token of deteſtation of his ſinne, by which he was unworthy not onely to live in the Congregation, but alſo to die in the ſame, he was vomited or ſpued out, that all others might ſee, and feare, *Eſa* 14. reade it. Fiftly, by curſing of God, and blaſpheming of his Name, underſtand not onely ſwearing and ſuch evill ſpeaking as now hath beene noted, but all other unſeemely, unreverent, and wicked words, prophane jeſts, of Him, his Name, his Word, his Attributes, Mercy, Juſtice, Anger, Providence, Knowledge, Patience, and ſuch like. For all theſe ſhall come into judgement, and finde wrath. If the law of man paſſe them, God will never paſſe them. The tongue we have, was given to bleſſe, not to curſe. And *the name of God* (ſaith *Salomon*) *is a ſtrong tower: The juſt ſhall runne to it and be exalted.* For *whoſoever calleth upon the Name of the Lord ſhall be ſaved.* His name ſerveth for faith, for prayer, for thankeſgiving, for deliverance in danger, to obtaine all good, and to avoid all evill. To abuſe this then in our furies, to our corrupt and ſinfull deſires; ô what a ſinne is it, and how provoketh it God to plague us! So are his precious wounds our Plaiſters, his bleſſed Paſſion our ſalvation, his Sacraments our comforts and Seales of mercy, his Scriptures our light, and by no meanes to be prophaned in earneſt or jeſt. Wee may not pervert his nature, making him (as much as lyeth in us) of a Benefactor a Malefactor, of a Saviour a killer, of an Helper an oppreſſour, neither may we abuſe theſe holy things, &c.

Num.25.6. Eſa.34. Ier.46.

Pro.18.10. Act.2.21.

5 The fourth and laſt point of this your Chapter, beginneth at the ſeventeenth verſe, concerning the law of *Talio*, that is, that looke what a man doth, or intendeth to his neighbour, the like ſhould be done to him, life for life, breach for breach, eye for eye, tooth for tooth, ſuch a blemiſh as he hath made in any, ſuch ſhall be repayed unto him, verſ. 20. Of this you have heard, *Exod.* 21.

Verſe 17, &c

6 *One law for the ſtranger, as for the borne borne*, verſe 22. Which both reſtrained that pride which otherwiſe might have beene in the Jew, and ſheweth the common care of God for all men, as well as for the Jew. If therefore a Jew hurt a ſtranger, looke what he had done, that ſhould he ſuffer, as well as the ſtranger ſhould, if he had hurt the Jew. This indifferency is a bleſſed vertue to bee learned from our God: For ſurely, we are altogether affectionate, if God guide us not. If other mens children, ſervants, or friends hurt ours, fire and ſword for them; but if ours hurt them, no ſuch matter, all muſt be boulſtred out, or bought out, or borne out, and juſtice may not be done. Among our owne againe, one muſt be crucified, and another not touched, one made a Saint, another a devill. Who ſo is wiſe will note God and his Law here, and labour to follow it, ever with ſuch indifferency, as is fit for his place in Church, Common-wealth, or Family. It comforteth the Subject, it hearteneth the Childe, it encourageth a Servant: and the want of it, doth infinite much harme to all theſe. Finally, God is pleaſed with it, and you are graced by it your ſelfe, it getteth you love and all good report farre and neare, among as many as are to be cared for. Thus much of this Chapter.

CHAP.

CHAP. XXV.

The ſumme of the Chapter.

YOu have heard the obſervation of certaine dayes, now will this Chapter ſpeake of the obſervation of yeares, namely, *every ſeventh yeare, and every fiftieth yeare.* Firſt, of the firſt, and then of the ſecond, Every ſeventh yeare was the Sabbath of the earth, or the reſt of the Land, becauſe that yeare they might neither plow, nor ſow, nor dreſſe their Vines, but take what did grow of it ſelfe, and that muſt be common to all. For ſo is the firſt verſe to be underſtood. *That which groweth of it owne accord of thy harveſt, thou ſhalt not reape, &c.* That is, to thy private uſe, and for thy ſelfe alone thou ſhalt not reape it, and gather it, but with others and among others, they with thee, and thou with them, the fruits of the yeare ſo ſpringing ſhall bee common. True therefore we may ſay it is of the Land alſo and earth; *Quod caret alterna requie durabile non eſt,* That which lacketh mutuall reſt cannot endure. Whereupon among us we have an uſe to let land reſt, ſome more, ſome leſſe, according as it is in ſtrength and goodneſſe. And that land that ſhould continually beare without want ſixe yeares, we would ſay were good land. I remember the ſpeech of one out of a good feeling, to ſome wretched minded men that have never enough: *Quid das tu terræ pro tot meſſibus, mari pro tot piſcibus, cœlo pro pluvia, ſtellis pro luce, &c. Si nihil das, invides requiem? &c.* What giveſt thou the earth for ſo many harveſts, the ſea for ſo many fiſhes, the heavens for raine, the ſtarres for their light, &c. If thou giveſt nothing, doeſt thou envy a reſt? &c. This therefore was a politicall cauſe of this Sabbath of the land the ſeventh yeare, that it might continue and endure fruitfull. Secondly, it had a Ceremoniall uſe, thus to put them in remembrance of that ſinne and fall which caſt us all out of Paradiſe, and brought men to labour, and the earth to need labour: whereas if we had ſtood, the earth ſhould have yeelded of it ſelf fruits and profits, as in ſome glimpſe they might ſee by the 7. year. Againe, it ſhadowed out the true Sabbath and reſt in heaven, where ſhall be no labor, and yet no lack, but all comforts & joyes above the reach of our hearts, now to feel or imagine. Read *Eſ.* 65. *Behold, I create new heavẽs & new earth, &c.* Somewhere alſo I have read, that this reſt of the earth might rebuke the wicked cruelty of ſome maſters, who have no pitty of theſe ſervants or cattell, but ever are laboring them, & ſorry that their bodies be not braſſe, that they might never ceaſe, when as a gracious God hath pitty upon the very earth, and will have that to have a Sabbath and reſt.

Verſe 5.

2 In this 7. yeare it was not lawfull to require their debts. For ſo you may reade, *Deut.* 15. But ſome difference of opinions men have touching this. Some ſay their debt was clean loſt, others ſay no, but for that yeare deferred and forborne, after demanded lawfully, & paid willingly, which is more likely, for as much as theſe politike lawes of God were not ordained of God to overthrow Juſtice, but to preſerve it, and direct it in a commendable and fit manner among men: now it is juſtice to let every man have his own. Then again, the Hebrew text in *Deut.* 15. is, *Ab extremitate, &c.* From the extremity of the ſeventh year thou ſhalt make remiſſion: Now the extremity is the beginning and the end; betwixt theſe it was not lawfull to aske a debt, but before or after. Becauſe for that yeare there was no tillage to make mony of, but after that returning to his uſe, the right of the creditor returned alſo, and the Lord graciouſly requited his forbearing, if he did not withdraw his helpe, becauſe the ſeventh yeare approached. A right and true application of this may every feeling heart make in thoſe Cities and Townes within this Realme, where it hath pleaſed God to lay his ſore viſitation of plague & infection, thereby ſtopping the trade whereby every man was enabled to get for his maintenance, and the diſcharge of ſuch debts as were due from him to others. God forbid but mercy ſhould bee found towards their brethren in thoſe that looke for mercy at Gods hands to themſelves. When men cannot receive money, they cannot pay, and no diſhoneſt meaning giving the ſtop, but onely the Lords hand ſtaying Trade, who will be rigorous in ſuch a caſe, and ſay he feareth God? When the earth reſted, and there was no tillage to raiſe money by, you ſee the mercy of Gods law here, and is it not all one when Trade ceaſeth? Let your bowels then ſhew whoſe childe you are. If the Image and ſuperſcription of God be upon you, ſurely you will ſhew mercy, and give ſome fit time to your debtor that meaneth truly. Reade over and often, I pray you, what God ſaith, *Eſay* 58. *verſe* 3. and ſo on: and remember he is the ſame God ſtill.

Verſe 8, 9.

Jubileus à Jobel, quod ſignificat buccinam.

3 There was then another great Sabbath yeare beſides this ſeventh yeare, namely, every fifty yeare, and it was called the Jubile, for ſaith your Chapter, *Thou ſhalt number ſeven Sabbaths of yeares unto thee, even ſeven times ſeven yeares, and the ſpace of the ſeven Sabbaths of yeares will bee unto thee* 49. *years. Then thou ſhalt cauſe to blow the Trumpet of the Iubile, &c.* Upon which blowing, it had his name of Jubile. The Ceremonies of this yeare were divers and great: for it was a great yeare. Firſt, it was unlawfull againe in this yeare to till the ground, or to require debts, but a generall reſt and ceſſation was given this way, as in the ſeventh yeare you have heard. Secondly, all Iſraelitiſh ſervants in this yeare were free, and lands, the profits whereof were ſold, returned againe to the Tribe and Family for the preſerving of that Law, *Numbers* 36. *Ne transferatur à Tribu ad Tribum, That it might not bee alienated from Tribe to Tribe,* leſt ſo the Tribes

Tribes might have beene confounded, and the truth not ſo certainly have appeared, of what Tribe Chriſt came. This yeare of Jubile kept the diſtinction moſt ſure, and yet had they power to ſell from Jubile to Jubile as their need required. Thirdly, this yeare was an excellent figure of that true Jubile and freedome, which by Jeſus Chriſt the body of all ſhadowes, ſhould by trumpet bee proclaimed to all that truely ſhould beleeve in him. And ſee the reſemblance. This Jewiſh Jubile was proclaimed by trumpet: ſo ſhould the Chriſtian freedome bee by the trumpet of preaching the Goſpell, which is the moſt notable trumpet. In this Jubile of the Jewes there were no debts demanded, and ſuch things as grew of themſelves were common: ſo in the Chriſtian Jubile is a freedome proclaimed by Chriſt, Satan hath no power to demand what by ſinne we owe him, to wit, either ſoule or body, and all the graces of Chriſt which grow of themſelves, that is, freely are beſtowed upon us, and common in Chriſt to all, there being with him no reſpect of perſons, but all accepted that feare him and worke righteouſneſſe. Of this freedome ſpeake the Scriptures comfortably every where. As by the Prophet *Eſay* 61. *The Spirit of the Lord is upon me, &c. He hath ſent me to preach good tydings to the poore, to binde up the broken hearted, to preach libertie to the captive, and to them that are bound, the opening of the priſon, to preach the acceptable yeare of the Lord, and the day of vengeance of our God, to comfort all that mourne.* The Angell at his birth, *Behold, I bring you tydings of great joy that ſhall bee to all the people, that is, that unto you is borne this day in the City of David, a Savior, which is Chriſt the Lord.* Why a Saviour? Another Angell told the bleſſed Virgin, becauſe *he ſhould ſave his people from their ſinnes*; This is the true freedome and Chriſtian Jubile we ſpeake of. *If the Sonne make you free, you ſhall be free indeed. Be it knowne unto you therefore* (ſaith the Apoſtle) *men and brethren, that through this man is preached unto you the forgiveneſſe of ſinnes. And from all things from which ye could not be juſtified by the Law of Moſes, by him every one that beleeveth is juſtified.* Thus *Rō.6. Gal.3.* and in many moe places. Thirdly, in this Jewiſh Jubile there was a returning to their lands and former poſſeſſions which were alienated from them; ſo by this Chriſtian Jubile, even this freedome proclaimed by Chriſt, we returne to our old Paradiſe againe, from whence wee were caſt by ſinne, that is, to the inheritance of the Sonnes of God in Heaven, the true Paradiſe, from which wee ſhall never bee removed any more. O joyfull Jubile then if wee feele it, that by the trumpet of the Word is preached unto us in Chriſt! *He that hath eares to heare let him heare.*

Eſay 61.

Luke 1. Mat. 1.

Ioh. 8.36. Acts 13.38,39.

4 Beſides theſe two Jubiles thus inſtituted of God, you have a third in theſe dayes inſtituted of the Pope, to get unto him from fooliſh people great ſummes of money. The firſt Author whereof was *Boniface* the eight, who deviſed to promiſe unto all them that would come to Rome in the yeare 1300, and after that every hundreth yeare, to ſeek pardon for their ſinnes, a full remiſſion of all their ſinnes. After him *Clemens* the ſixt (who was made Pope in the yeare 1342.) finding the ſweet of this device, and thinking every hundreth yeare too long, cut it off in the middeſt, and according to this Moſaicall Jubile, made his Romiſh jubile every fiftieth yeare, promiſing like pardons and indulgences to all commers. After him, came *Sixtus* the fourth in the yeare 1473. and hee thought fifty yeares too long alſo, and cut it off once againe in the middle, appointing every five and twentie yeare a jubile. But ſee the deſire of money in theſe holy Fathers. When this time was alſo too long to tarry for pardon-money, and they were aſhamed to ſhorten it againe; they deviſe that certaine appointed perſons ſhould goe into all Countries, with pardons to ſell and offer to fooles that would buy them, by which pardons they ſhould receive as full remiſſion of all ſinnes, as if they had come in the yeare of jubile to Rome to fetch them. Which groſſe abuſe was the meanes (God ſo having appointed) to ſtirre up *Luther* to preach againſt that abuſe, and ſo was drawne on to other points, till light brake out of darkneſſe, &c.

The Romiſh Iubile.

5 In the 20. Verſe the Lord meeteth with an objection of ſome men that might happely ſay, What ſhall wee eate the ſeventh yeare, for we ſhall not ſow nor gather in our encreaſe, &c. And moſt gloriouſly and comfortably hee anſwereth it, *I will ſend my bleſſing upon you in the ſixt yeare, and it ſhall bring forth fruit for three yeares, &c.* The like ſweet promiſe, verſe 19. See then, and ſinke it into your heart ſoundly, what God is able to doe for you touching all worldly neceſſaries, if you will obey him and truſt in him. Such a promiſe in *Exodus* hee made alſo, to keepe all things in ſafety for them at home, while they were at *Hieruſalem* ſerving him according to his Law. And what loſſe had the Shepheards when they left their flocks in the fields, and went to the Child *Ieſus*, according as the Angell had told them? Let this place againe ſtrengthen your faith, againſt all objections of fleſh and blood, made from naturall reaſons, and cauſes, as they ſeeme to men. For if the Lord be able, even then when the earth is weakeſt, having beene worne out with continuall tillage five yeares together, to make the ſixt yeare bring forth a triple bleſſing, enough for that yeare, for the ſeventh yeare, and for the eight yeare, till harveſt were ready; what unſeaſonable weather, what barrenneſſe of land, what this, what that, ſhall make a man deſpaire of Gods providence for things needfull? Leave God to himſelfe, and to his Almighty power: doe you your duty, feare him, love him, ſerve him, obey him with a true

Verſe 20.

Exod. 34.

true heart, call upon your children and ſervants to doe the like, and you ſhall ſee the loving kindneſſe of the Lord to your comfort, *theſe things ſhall be caſt upon you*, and hee that knoweth your charge, and gave you that charge, will never faile you nor them of what is fit. You ſee here what he can doe, and let it profit you. I will tell you the feeling of my heart further in this point, and thus I reaſon; Can God bee thus ſtrong when the land is weake, and will hee bee thus ſtrong to the comfort of his ſervants? Why then cannot hee bee, or why will he not bee ſtrong in my weakneſſe, in your weakneſſe, and in every man and womans weakeneſſe that beleeve in him? Away feare, away, I may not hearken unto thee, when I am weakeſt he will be ſtrongeſt. For *his power is beſt ſeene in weakeneſſe*, and I will put my whole truſt and confidence in him, drawing an argument with *David* from my weakneſſe to move him, and not to diſcomfort me, *Heale me, ô Lord, for I am weake*. My weakneſſe ſhall drive me unto thee, not from thee, and I will tarry thy good leiſure. Lord ſtrengthen me, Lord comfort me, and under the covering of thy wings, let me be ſafe from all temptations diſpleaſing thee, and hurting me. Amen, Amen.

Mat.6.33.

2 Cor.12.9.

Pſ.6.2.

Verſe 29. 6 In the 29. verſe, *if a man ſell a dwelling houſe in a walled Citie, he may buy it out again within a whole yeare after it is ſold, &c.* Firſt, this and ſuch other laws confirme our trading and dealing one with another by buyings and ſellings, aſſuring us that ſuch contracts are lawfull, and with a good conſcience one man may uſe them with another. Secondly, we ſee and learne that God doth not onely know and regard the greater matters of Kingdomes and Princes affaires; but even the meaner actions alſo of men, and the very ſmalleſt things are not hid from him. Therefore doe juſtly in all trading, knowing that Gods eye is upon thee, and then looke for a bleſſing, hee ſhall not faile thee.

Verſe 35. 7 *Moreover if thy brother be fallen in decay, and impoveriſhed with thee, thou ſhalt relieve him, &c.* It is not enough to abſtaine from taking that which is not mine owne, but I muſt give that which is mine owne where need is: for mercy and humanity, to diſtreſſed perſons ſmell ſweet in the Noſtrils of the Lord, and have many bleſſings aſſured.

Verſe 38. 8 *If thy brother impoveriſhed ſell himſelfe unto thee, thou ſhalt not compell him to ſerve as a bond-ſervant; but as an hired ſervant, and as a ſojourner ſhall he be with thee, hee ſhall ſerve thee unto the yeare of Iubile.* Before it was ſaid, that ſervants ſhould goe free at the ſeventh yeare, here that this ſold man ſhould ſerve till the Jubile, how agree theſe together? Surely it is to be underſtood of ſuch, as having their eares boared, have made themſelves ſervants, unwilling to depart. Who therefore in regard of longer aſſurance of them, might haply have beene hardlier uſed of ſome Maſters, than they that ſhould be free ſooner.

Verſe 42. *Verſ.*43. Laſtly, when it is ſaid, Verſe 42. *For they are my ſervants whom I brought out of the land of Ægypt, they ſhall not be ſold as bondmen are ſold. Thou ſhalt not rule over them cruelly, but ſhalt feare thy God.* Let us remember, that albeit *Moſes* Law in theſe things hath his end for forme, yet the equity ſtill bindeth in theſe things, and the eſtate of ſervants under the Goſpell brought and bought out of ſpirituall Ægypt and bondage of ſinne by Chriſt the Lord, may not bee worſe than it was under the Law, when you ſee they might not bee cruelly ruled and dealt with. To this end the Apoſtles exhortation tendeth. *Epheſ.*6.9. And *let thy ſoule love a good ſervant* (ſaith the Wiſe-man) *and leave him not a poore man*. Other things in this Chapter I leave to your owne reading, and theſe ſerving for a taſte of the fruit of it, I ſtay here.

Eccleſ.7.

CHAP. XXVI.

The ſumme of this Chapter. HAving now made an end of his Lawes: in this Chapter the Lord moſt effectually exhorteth to the obedience of the ſame. Firſt, by his gracious promiſe of bleſſing if they ſo did: and ſecondly, by a fearefull threatning of puniſhment if they did otherwiſe. His bleſſings which hee promiſeth, are theſe: firſt, fruitfulneſſe of the ground in the 4. and 5. verſes, *I will ſend you rain in due ſeaſon, and the land ſhall yeeld her encreaſe, and the trees of the field ſhall give their fruit,*

Verſe 4. *Verſe* 5. *and your threſhing ſhall reach unto the Vintage, and the vintage ſhall reach unto ſowing time, and you ſhall eate your bread in plenteouſneſſe, and dwell in your land ſafely.*

2 Secondly, foraſmuch as the fruitfulneſſe of their ground ſhould bee little worth, if the enemie came in and ſpoiled it, or evill beaſts devoured either it, or them, therefore the Lord promiſeth them peace and publike tranquilitie both from man and beaſt, ſaying, *I will ſend peace in the land, and you ſhall ſleep, and none ſhall make you afraid; alſo I will rid evill beaſts out of the land, and the ſword ſhall not goe through your land.*

*Verſ.*6.

Verſe 7. 3 The third bleſſing promiſed is victory over their enemies, when he ſaith, *And you ſhall chaſe your enemies, and they ſhall fall before you upon the ſword. And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight, and your enemies ſhall fall before you upon the ſword.*

Verſe 8.

4 The

4 The fourth blessing is the increase of the fruit of their bodies, in these words, *For I will have respect unto you, and make you increase, and multiplie you, and establish my Covenant with you.* *Vers. 9.*

5 To this increase of people, he will also give increase of food, without which, the more populous the more miserable; *Ye shall eate old store* (saith hee) *and carry out old because of new.* *Verse 10.*

6 Finally, in few words is much, *I will set my Tabernacle among you, and my soule shall not loathe you. Also I will walke among you, and I will be your God, and you shall be my people. I am the Lord your God, which have brought you out of the Land of Ægypt, that ye shall not bee their bondmen, and I have broken the bonds of your yoke, and made you goe upright.* This, I say againe, in few words is much, nay, all, all. For what can want to that people, nation, towne, or house, where God dwelleth, and walketh being their God, and they his people? *If I walke in the shadow of death*, (saith *David*) *I will not feare, for thou art with me, &c.* See and reade with this Chapter the 28. of *Deut.* Upon these grounds, are all the exhortations of the Prophets. *Verse 11. Verse 12. Vers. 13. Psa. 23.*

7 Yet take it not, as though ever where these outward blessings are, there were Gods favour and love. For by these things (saith the Scripture,) *No man knoweth love or hate*, And, *The wicked swimme in wealth*, (saith *David*) *and have no misfortunes like other men.* The *Lord suffereth both his raine to fall, and his Sunne to shine as well upon the evill as the good. Blessed are the people that be in such a case, but rather blessed are they that have the Lord for their God.* And therfore one truely instructed, saith againe with *David*, *The greater sort of people doe wish these things, but Lord lift thou up the light of thy countenance upon me, &c.* Secondly, touching these promised blessings, you must ever beware of appointing God a time, or of fainting and slipping from God, if by and by your expectation and desire bee not answered. But, *though hee tarry, waite, waite; for he shall surely come, and shall not stay.* Your prayer is daily, *Thy will be done.* Thus of blessings promised. *Eccles. 9. 1. Psal. 73. 5, &c. Mat. 5. 45. Psal. 144. 14. Psal. 4. 6, 7. Psal. 4. Abac. 2. 3.*

1 The Lords second argument (as I said) is drawne from punishments assured if they would not obey his Lawes, verse 14. and so forward, where first you may doe well to observe how the word *My* is repeated in the 15 verse; *Mine Ordinances, my Lawes, my Commandements, my Covenant.* It teacheth us that it is sin indeed which is committed against Gods Commandements, not against I know not what superstitious traditions of men, as neither is the obedience to them any obedience cared for of God. 2 *Verse 14. Verse 15.*

2 As before we were not to conclude, favour and love upon the outward blessings named, so neither now may we reason from these afflictions ever to hatred or dislike. For as outward blessings befall the evill, so outward crosses befall the good, and divers are the ends why God afflicteth his children, not ever for sinne, nor in anger, but whom the Lord loveth he chastiseth, &c. *Abel* was slaine that the lot of the godly might be noted in him. *Iob* sore afflicted for the tryall of his faith, and the Churches instruction. *Ioseph* imprisoned and much wronged, that first he might be humbled, and then exalted. The blinde man in the Gospell, neither for his own sinnes nor his parents, but that Gods glory might appeare. The Apostles afflicted that they might learne, and we know our Masters Kingdome is not of this world. By impietie judge of crosses, not by crosses of impiety.

3 The punishments in particular threatned to all wilfull contemners of Gods will, it is better for you to reade as they lie in the Text, than for me to stand upon. They are many: they are fearfull: many and sore diseases: *Invasion by enemies*, whereof see example *Iudge* 6. and 10. and 2 *Chron.* 12. *Barrennesse of the earth*, see example, 1 *King.* 17. *Esay* 5. *Amos* 4. *&c. Evill Beasts* see *Deut.* 32. and *Ezek.* 5. *Besieging of foes*, plague and pestilence, see 2 *Kings* 6. *Lament.* 4. *&c.* O tremble to provoke this God against you.

4 But after all these dreadfull and terrible threats, see what you reade, verse 42. *Then I will remember my covenant with Iacob, and my covenant also with Isaac, &c. The land also*, in the meane season, *shall be left of them, and shall enjoy her Sabbaths, whilest she lyeth waste without them, but they shall willingly suffer punishments of their iniquitie, because they despised my Lawes, &c. Yet notwithstanding this, when they shall be in the Land of their enemies, I will not cast them away, neither will I abhorre them to destroy them utterly, nor to breake my covenant with them, for I am the Lord their God. But I will remember for them the covenant of old, when I brought them out of the Land of Ægypt in the sight of the Heathen, that I might be their God, I am the Lord, &c.* Some are of opinion, that the words were fulfilled in the captivitie and deliverance out of Babylon. But the Jewes perswade themselves, that this promise of regard when they should bee in the land of their enemies, is not yet accomplished, but that they shall by vertue hereof, bee delivered one day out of this estate they are now in, scattered and dispersed into many places. The which conceit of theirs, others thinke to bee but an idle dreame, alledging that *the Law and the Prophets were unto Iohn*, and that the Jews shall never have any more government as they had. They apply therefore this promise to a true penitent sinner, who shall ever be respected upon his conversion, albeit he neglected the time of grace offered. Yet this is no imboldening to presume, but a comfort when repentance is true. *Verse 42. Verse 43. Verse 44. Vers. 45.*

5 Wayes

5. Wayes yet of God his delivering penitent ſinners are divers, and to bee obſerved that we erre not. For ſome, upon their ſorrow God not onely receiveth to mercy and favour, but
2 Chron.33. alſo delivereth them out of their preſent affliction. So did hee *Manaſſes* the King, when being for his ſinne bound in iron, and carryed away captive, the Lord upon his remorſe in thoſe irons not onely forgave his ſinne, but releaſed thoſe bands, and brought him to his Kingdome again. Others he receiveth unto favour, and forgiveth their ſinne, but yet ſuffereth them to fall by their outward affliction. So did he to the penitent theefe upon the Croſſe, hee received him into Paradiſe, but ſaved him not from that temporall death. The due remembrance of this, is a great comfort againſt the loſſe of friends in warres, and plagues, and ſuch like calamities, when others eſcape and doe well. Let us therefore cleave faſt unto God, beleeve his mercy, feare his juſtice. So whatſoever hapneth unto us, ſhall happen for our good one way or other.

In the 28. of *Deut.* theſe bleſſings and curſings are repeated againe, moſt effectually to move any heart that hath grace. Wherefore I often exhort all that deſire to live godly, to reade it often, that it may powerfully perſwade them to be wiſe, and to take time while time ſerveth, to turne to the Lord, while his arme is ſtretched out to receive them. For with the fooliſh Virgins to come too late, will bee woe without comfort, and deſtruction without helpe. *Make no*
Eccleſ.5.7. *tarrying* (ſaith *Eccleſiaſticus*) *to turne unto the Lord, and put not off from day to day, for ſuddenly ſhall the wrath of the Lord breake forth, and in thy ſecurity thou ſhalt bee deſtroyed, and thou ſhalt*
Aug. in Exod. *periſh in time of vengeance. Hoc in multis impletur, ſed nemo intelligit, nec quiſquã adverſa ſuſtinens malis ſuis æſtimat irrogari, ſed quod pertulerit, conſuetudinis potius putat eſſe quam criminis, &c.* This (ſaith Saint *Auguſtine*) is fulfilled in many, but none underſtandeth, neither doth any man when he ſuffereth evill, perſwade himſelfe that his ſinne is puniſhed, but attributeth ſuch haps rather to cuſtome than to crime, &c. This is a great blindneſſe, and therefore pray againſt it, and beware of it. This Chapter will ever aſſure us, ſinne will have plagues firſt or laſt, and therefore when they happen, complaine of ſinne, and not of God, remembring that true and good ſaying, *Quæ ratio eſt ut doleamus nos non audiri à Deo, cum ipſi non audiamus Deum? Et ſuſpiremus non reſpici à Deo terras, cum ipſi non reſpiciamus in cœlum, & moleſtum ſit deſpici à Deo preces noſtras, cum præcepta ejus deſpiciantur à nobis?* What reaſon is there we ſhould grieve that God will not heare us, when we our ſelves will not heare God? Or why ſigh we that God will not looke downe to the earth, when wee our ſelves will not looke up to heaven, we can deſpiſe his precepts, and yet he may not deſpiſe our prayers. Wee beate our Servants if they offend us, being but men as they are, and God may not beate us for our faults, hee being our *Creator*, and we but duſt. Thus make uſe of theſe curſes, and in ſtead of them, God ever vouchſafe us, for his Sonnes ſake, his bleſſings.

CHAP. XXVII.

This is the laſt Chapter of this Booke, and containeth two generall Heads.

The matter { *Of Vowes.* / *Of Tythes.*

Votum ſignificat deſiderium, unde, pro voto ſucceſſit & voti compos ſum, &c. Significat etiam promiſſionem Deo factam. Si enim quid Deo promittitur, dicitur votum: ſi homini dicitur promiſſum. Pſa.50. Matt.15.

TOuching the firſt, a Vow properly ſignifieth, *a promiſe made to God willingly and adviſedly in a matter lawfull and poſſible.* In the Booke of *Numbers*, Chapter thirty, you may ſee what Vowes were lawfull, and what not; here, how lawfull Vowes are to be performed, or redeemed being of that ſort that might bee redeemed. For of Vowes, ſome are commanded of God, and cannot be redeemed, but muſt needs bee performed: ſuch a Vow is the Vow of Baptiſme, of faith, and of newneſſe of life in the Lords Supper. Of which ſort of Vowes, the Pſalme ſaith, *Offer to God the ſacrifice of praiſe, and pay thy vowes to the moſt High. If thou vow, pay it, &c. Eccleſ.5.* Some vowes are ſimply unlawfull, being either ſinnes when they are made, or not to be performed without ſinne. Some are neither forbidden, nor commanded, but indifferent. And in theſe we muſt take heed, that wee make them not as any ſervices of God, or merit to our ſelves. For true it will ever be, that, *In vaine doe men worſhip God teaching for doctrine mens precepts.* In this Chapter obſerve ſundry particulars of things named that might bee vowed to God.

{ *Perſons.* / *Beaſts.* / *Houſes.* / *Fields, &c.*

Concerning Perſons, a man might then vow either himſelfe, or ſuch as were ſubject to his authority and power, unto the ſervice of God. Thus *Anna* vowed to God the male-child which God

God ſhould give her, if he in mercy would vouchſafe to give her one, according to her great and earneſt deſire. And ſhe accordingly performed her vow, when God graciouſly gave her *Samuel* her Sonne. But in caſe a perſon thus vowed had a deſire to be free againe, the Lord permitted that there might be a redemption made according to ſexe and age with money. And if the party were ſo poore that ſuch a rate could not be performed, then was the Prieſt to nominate and appoint the quantity or ſumme that ſhould be paid. The proportions named in your Chapter are theſe: 1 Sam. 1. 28. See Exod. 30. 13. twenty Gerahs. Thus might *Jephtah* have redeemed his daughter, and therefore his ſin the greater.

Verſe 3. *A Male from* 20. *yeares to* 60. *was valued at* 50. *ſicles, that is* 50. *pounds.*
Verſe 4. *A Female at* 30. *ſicles, that is,* 30 *pounds, after* 5. *ſhillings the ounce ſterling.*
Verſe 5. *From* 5. *yeares to* 20. *the Male at* 20. *ſicles, the Female at* 10.
Verſe 6. *From a moneth to five yeares old, a Male at* 5. *ſicles, a Female at* 3.
Verſe 7. *From* 60. *yeares upward, a Male at* 15. *ſicles, a Female at* 10.
Verſe 8. *If any could not pay this, then the Prieſt rated as I ſaid.*

Et hæc redemptio fit, ut quæ morte propria non expletur, ſaltem pretio voventis devotio compleatur: And this redemption is made (ſaith one,) that the devotion which was not made by death, at leaſt might be made by the commutation which the Vower ſhould give.

2. The ſecond ſort of things that might be vowed were beaſts, Verſe 9. where you ſee if it were a beaſt that lawfully might be offered in ſacrifice, then was there no redemption allowed of it. *But if it were any uncleane beaſt of which men doe not offer a Sacrifice unto the Lord, then it might be redeemed,* and in caſe the party would not redeem it, the Prieſt might ſell it. *Delicti ſpeciem habuit, & in expiatione delicti, quinta pars dabatur, Chap.* 6. If there were a redemption made, *Then was a fifth part more above the valuation to be given,* becauſe it was a kinde of fault (at leaſt in ſhew) to take that backe againe, which was once given to God, and retaine to a private uſe what was given to a religious and holy uſe. *Verſe.* 9. *Verſ.* 11.

3. The third ſort were houſes, Verſe 14. *When a man ſhall dedicate his Houſe to be holy unto the Lord, then the Prieſt ſhall value it, whether is be good or bad, and as the Prieſt ſhall priſe it, ſo ſhall the value be.* Here alſo lay a redemption, as you may ſee in the next verſe. The fourth ſort were fields, whereof ſome were by inheritance, ſome by purchaſe. If the field were by inheritãce, then was there one manner of redemption, verſe 16. &c. if by purchaſe, then another, verſe 22. &c. *Verſe* 14. *Verſe* 15. *Verſe* 16. *Verſ.* 22.

4. Verſe 26. *Notwithſtanding the firſt borne of the beaſts, becauſe it is the Lords firſt borne, none ſhall dedicate ſuch, be it Bullock or Sheep, for it is the Lords, &c.* You know the firſt borne were the Lords by another Law, and no redemption might be made of ſuch, but they muſt be left to the ſervice of God, as they were appointed, either to be offered in Sacrifice, or to be to the uſe of the Prieſts, &c.

5. There were of vowes againe two kindes, one ſimple, whereof you have ſeen theſe particulars; another which had an execration or curſe joyned to it, if the thing vowed ſhould bee changed from the uſe and end allotted, whereof now your Chapter ſpeaketh in the next place: ver. 28, 29. *Notwithſtanding, nothing ſeparate from the common uſe, that a man doth ſeparate unto the Lord of all that he hath (whether it be man, or beaſt, or land of his inheritance) may be ſold nor redeemed: for every thing ſeparate from the common uſe, is moſt holy unto the Lord. Nothing ſeparate from the common uſe, which ſhall be ſeparate from man, ſhall be redeemed, but die the death.* Where you muſt underſtand by *ſeparate,* ſuch a ſeparation or vow as is made with a curſe if it be altered. In which there was no redemption allowed, or ſale, or alienation any way. In this ſort, if men were vowed, they muſt die and not be ſpared. But then not innocent men muſt be vowed, but malefactors that by evill doing deſerved death. Such were the men of Jericho, *Joſhua* 6 and *Achan, Joſhua* 7. the *Amalekites,* 1 *Sam.* 15. and ſuch others, which made the ſin of *Saul* and the people very great, when they ſpared *Agag* the King, and the better Sheep and Oxen, and the fat beaſts, and the Lambes, and all that was good, and would not deſtroy them. And here-hence ſprang that kinde of giving thankes to the Church for the ſervice of God, that you ſee in many old Charters in England, with a grievous curſe upon all thoſe that ſhould alter and change thoſe things from that uſe, wherein they ſhewed their earneſt deſire to have things continue as they were given. *Verſe* 28. *Verſe* 29.

6. Now if you aske why God ordained theſe kinde of Vowes? The anſwer is, that he did it in two reſpects. Firſt, that his people might not follow the faſhion of the Idolatrous Heathens round about them, who had their faſhion of Vowes wicked and ſinfull, but might be directed in a good ſort, ſeeing they would follow ſome ſort. Secondly, that here-hence might ſpring ſome maintenance for the Miniſter, whereof in all things, and by all meanes, hee ſhewed his gracious care.

7. They of the Romiſh Religion, as from theſe Rites and Cuſtomes of the Old Teſtament, they have borrowed many things, ſo have they vowing, and many ſtrange Vowes, namely, Pardons, and diſpenſations, matters of no ſmall profit to them. But the Leviticall Prieſthood being ended, and all theſe Ceremonies, Rites, Cuſtomes, and Lawes that were not Morall, by the comming of the Lord Jeſus the truth of all figures and ſhadowes, and man having no

power of his owne head, to erect and deviſe any worſhip of God without his warrant in his word, eaſily may we ſee and all men with us, what ground their vowes have, and how pleaſing they are to God. Their owne friends and favourites doe ſay and write, *In malis promiſſis reſcinde fidem, in turpi voto muta decretum*: In evill promiſes ſpare performance, in a foule vow change thy determination. *Quod incaute voviſti ne facias*: What unadviſedly thou haſt vowed, accompliſh not. *Et non erit hæc prævaricatio, ſed temeritatis emendatio*: And this ſhall not bee any unfit varying, but a moſt fit reformation of raſhneſſe. *Melius eſt non vovere, quam vovere id, quod ſibi is cui promittitur, exolvi nolit*: Better it is not at all to vow, than to vow that, which he to whom the promiſe is made, will not have paid to him. *Virginitas carnis non ſervatur mente corrupta: intactis corporibus, fugit caſtitas de moribus:* Virginity of the fleſh is not kept when the minde is corrupt: Though the body be never touched, yet chaſtity often flyeth from a man and womans manners. With many ſuch like ſayings worthy noting.

Another diviſion of vowes.

8. Yet let us know that there are two ſorts of vowes, civill vowes, and religious vowes. Civill vowes are ſuch as men make to men in honeſt, lawfull, and poſſible things, binding themſelves thereby to a performance of what they promiſe. And thoſe in honeſty ſtand firme, untill they be either performed or releaſed by him, or them, to whom they were made. Religious vowes are ſuch as are made to performe thereby ſome worſhip to God, and they are of two ſorts: either ſuch as are *vere religioſa*, truly religious; or *ſpeciem habent*, or ſuch as have a ſhew of Religious vowes. Truly religious are they, that binde to the performance of things commanded, as that in baptiſm named before, and in the other Sacrament of the Lords Supper, with ſuch like. In Prayer alſo and thankſgiving, unto which uſually vowes were annexed: in Prayer ſhewing their moſt earneſt deſire to obtaine their requeſts at Gods hand; and in thankſgiving ſhewing their due feeling of his goodneſſe, and in regard thereof promiſing to doe this or that lawfull thing when they ſhould come to the place where ſacrifices onely were to be offered, all places as you know being not allowed, but the place which God did chooſe, from which many Jewes dwelled farre, and came but at times. And as prayers were made in perill of ſickneſſe, of Sea, of War, and ſuch like; ſo were vowes. Such as have a ſhew of religious vowes, are thoſe that are deviſed for the honouring of God, but have no warrant from him, neither indeed are allowed of him. And theſe againe may be ſaid to be of two ſorts. For ſometimes they are directly againſt and contrary to the word, as to vow any mans death, as they did *Pauls* in the Acts, to vow to call upon Saints and Creatures in our prayers, with ſuch like. Sometimes they are not contrary, yet not expreſly commanded, but indifferent. And theſe things being drawne by a vow from their true nature of indifferency, and made neceſſary to ſalvation and to Gods ſervice, there is a will-worſhip diſpleaſing to God. But becauſe this matter of vowes will come in a more fit place to be ſpoken of (if God pleaſe) in the Booke of Numbers, therefore I will leave the orderly treatiſe of them to that place.

Gal. 5. 1.

9. The reference here made to the Prieſt, how farre it is from eſtabliſhing any popiſh careſhrift, every childe may perceive, and therefore weake is that doctrine that leaneth upon ſuch weake grounds. I have elſewhere ſufficiently diſproved this error, and therefore ſtand not upon it here.

The ſecond part of this Chapter.

THe ſecond part of this Chapter is concerning Tythes, which matter hath beene alſo ſomewhat touched before. With this people of the Jewes there were three kindes of Tythes: One that was yearely given to the Levites of all Corne and Cattell: Another, that the Levites paid to the Prieſts out of thoſe which they received of the people, which Tythes were called Tythes out of Tythes, whereof you reade in Numbers 18. 26. *Speake alſo unto the Levites, and ſay unto them, when ye ſhall take of the Children of Iſrael the Tythes which I have given you of them for your inheritance, then ſhall ye take an heave offering of that ſame for the Lord, even the tenth part of the Tythe.* A third that was payed every third yeare, beſide the generall Tythes out of all fruits growne upon the earth, and laid up to the reliefe of the poore, and of the Levites and Strangers; which Tythes were called the poores Tythes, whereof you reade *Deuteronomy* 14. 28. *At the end of the third yeare, thou ſhalt bring forth all the Tythes of thine increaſe of the ſame yeare, and lay it up within thy gate, &c.* Reade the Marginall Note there in your Bible. The like againe in the 26. Chap. The paying of Tythes well taught them, that life and all the nouriſhments of life which the earth yeeldeth, are the gifts of a gracious God, that over and above all deſervings, powreth his mercies upon men. They maintained the Miniſtery, relieved the poore, &c. as hath beene ſaid, and they ſhadowed Chriſt the inheritance of the Levites, and as yet of all Miniſters, and the comfort of all men that depend upon him. The number of *tenne* is a perfect number and abſolute, beſide which there is no other which is not contained in it: So is Chriſt the beginning and end of all. And they taught that a part being made holy by dedication to God, all the reſt ſhould bee holily uſed, and neither ſpent in ryot and ſinne, nor

Decimam partem decima.

hoorded

hoorded up to make a dearth and famine, to the destruction of poore, &c.

2. There are spirituall Tythes, which the godly have a care ever to give unto God, by referring all the gifts of body and minde which the Lord had bestowed upon them to the service and glory of his name. Which Tythes *Pharaoh* paid not, when he said, *Who is the Lord that I should obey him or heare him?* Neither *Asshur*, when he boasted of his strength and power against God; whereof *Esay* 10.7. and so on, reade it I pray you. Neither *Nabuchadnezzar*, *Antiochus*; and others, that being wormes meat and dust, yet insulted over God, and forgot themselves. God keep us out of the company of them, and the ranke with them, and God grant that wee may carefully, as we are able, give the Lord Tythe of our severall abilities any way. My Brethren the Ministers of his holy word and Sacraments by teaching and labouring every way to save soules, and to bring men to the fold of Christ, never caring what evill men may say of their

[illegible] faintheartednesse of it, manner of it, or such like: but pitching their eyes

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In Ezech. Hom. 3.

Epist. 82.

Laus Deo.

AN ADMONITION TO ALL SVCH AS SHALL INTEND hereafter to enter the ſtate of Matrimony godly, and agreeably to Lawes.

FIrſt, That they contract not with ſuch perſons as be hereafter expreſſed, nor with any of like degree, againſt the Law of God and the Lawes of the Realme.

Secondly, that they make no ſecret contracts, without conſent and counſell of their Parents or Elders, under whoſe authority they be; contrary to Gods Lawes and mans Ordinances.

Thirdly, That they contract not anew with any other, upon Divorce and Separation made by the Judge for a time, the Lawes yet ſtanding to the contrary.

MAriage *is honourable among all men, and the bed undefiled: but whoremongers and adulterers God will judge*, Heb. 13.4.

To avoid fornication let every man have his wife, and let every woman have her husband. He that cannot containe let him marry: For better it is to marry, than to burne, 1 Cor. 7.

Vnto the maried I command, not I, but the Lord, Let not the wife depart from her husband: but if ſhe depart, let her remaine unmaried, or be reconciled unto her husband: and let not the husband put away his wife, 1 Cor. 7.

LEVITICUS 18. 6.

None ſhall come neare to any of the kindred of his fleſh to uncover her ſhame: I am the Lord.

A man may not marry his			A woman may not marry with her	
	Secundus gradus in linea recta aſcendente.			Secundus gradus in recta linea aſcendente.
Con.	*Avia.*	1 Grandmother.	1 Grandfather.	*Con.* *Avus.*
Aff.	*Avi relicta.*	2 Grandfathers wife.	2 Grandmothers husband.	*Aff.* *Aviæ relictus.*
Aff.	*Proſocrus, vel ſocrus magna.*	3 Wives Grandmother.	3 Husbands grandfather.	*Aff.* *Proſocer, vel ſocer magnus.*
	Secund. gr. inæqualis, in linea tranſverſali aſcend.			Secund. gr. inæqualis, in linea tranſverſali aſcend.
Con.	*Amita.*	4 Fathers ſiſter.	4 Fathers brother.	*Con.* *Patruus.*
Con.	*Matertera.*	5 Mothers ſiſter.	5 Mothers brother.	*Con.* *Avunculus.*
Aff.	*Patrui relicta.*	6 Fathers brothers wife.	6 Fathers ſiſters husband.	*Aff.* *Amita relictus.*
Aff.	*Avunculi relicta.*	7 Mothers brothers wife.	7 Mothers ſiſters husband.	*Aff.* *Materteræ relictus.*
Aff.	*Amita uxoris.*	8 Wives fathers ſiſter.	8 Husbands fathers brother.	*Aff.* *Patruus mariti.*
Aff.	*Matertera uxoris.*	9 Wives mothers ſiſter.	9 Husbands mothers brother.	*Aff.* *Avunculus mariti.*
	Primus gradus in linea recta aſcendente.			Primus gradus in linea recta aſcendente.
Con.	*Mater.*	10 Mother.	10 Father.	*Con.* *Pater.*
Aff.	*Noverca.*	11 Stepmother.	11 Stepfather.	*Aff.* *Vitricus.*
Aff.	*Socrus.*	12 Wives mother.	12 Husbands father.	*Aff.* *Socer.*
	Primus gradus in linea recta deſcendente.			Primus gradus in linea recta deſcendente.
Con.	*Filia.*	13 Daughter.	13 Sonne.	*Con.* *Filius.*
Aff.	*Privigna.*	14 Wives daughter.	14 Husbands ſonne.	*Aff.* *Privignus.*
Aff.	*Nurus.*	15 Sonnes wife.	15 Daughters husband.	*Aff.* *Gener.*
	Primus gradus æqualis in linea tranſverſali.			Primus gradus æqualis in linea tranſverſali.
Cor.	*Soror.*	16 Siſter.	16 Brother.	*Con.* *Frater.*
Aff.	*Soror uxoris.*	17 Wives ſiſter.	17 Husbands brother.	*Aff.* *Levir.*
Aff.	*Fratris relicta.*	18 Brothers wife.	18 Siſters husband.	*Aff.* *Sororis relictus.*
	Secundus gradus in linea recta deſcendente.			Secundus gradus in linea recta deſcendente.
Con.	*Neptis ex filio.*	19 Sonnes daughter.	19 Sonnes ſonne.	*Con.* *Nepos ex filio.*
Con.	*Neptis ex filia.*	20 Daughters daughter.	20 Daughters ſonne.	*Con.* *Nepos ex filia.*
Aff.	*Pronurus, i. relicta nepotis ex filio.*	21 Sonnes ſonnes wife.	21 Sonnes daughters husband.	*Aff.* *Progener, i. relictus neptis ex filio.*
Aff	*Pronurus, i. relicta nepotis ex filia.*	22 Daughters ſonnes wife.	22 Daughters daughters husb.	*Aff.* *Progener, i. relictus neptis ex filia.*
Aff.	*Privigni filia.*	23 Wives ſonnes daughter.	23 Husbands ſonnes ſonne.	*Aff.* *Privigni filius.*
Aff.	*Privignæ filia.*	24 Wives daughters daughter.	24 Husbands daughters ſonne.	*Aff.* *Privignæ filius.*
	Secund. gr. inæqualis in linea tranſverſali deſcen.			Secund. gr. inæqualis, in linea tranſverſali deſcen.
Con.	*Neptis ex fratre.*	25 Brothers daughter.	25 Brothers ſonne.	*Con.* *Nepos ex fratre.*
Con.	*Neptis ex ſorore.*	26 Siſters daughter.	26 Siſters ſonne.	*Con.* *Nepos ex ſorore.*
Aff	*Nepotis ex fratre relicta.*	27 Brothers ſonnes wife.	27 Brothers daughters husb.	*Aff.* *Neptis ex fratre relictus.*
Aff.	*Nepotis ex ſorore relicta.*	28 Siſters ſonnes wife.	28 Siſters daughters husband.	*Aff.* *Neptis ex ſorore relictus.*
Aff.	*Neptis uxoris ex fratre.*	29 Wives brothers daughter.	29 Husbands brothers ſonne.	*Aff.* *Leviri filius, i. nepos mariti ex fratre.*
Aff.	*Neptis uxoris ex ſorore.*	30 Wives ſiſters daughter.	30 Husbands ſiſters ſonne.	*Aff.* *Gloris filius, i. nepos mariti ex ſorore.*

1 IT is to be noted, That thoſe perſons which bee in the direct Line aſcendent and deſcendent, cannot marry together, although they be never ſo farre aſunder in degree.

2 It is alſo to be noted, That Conſanguinity and Affinity (letting and diſſolving Matrimony) is contracted as well in them and by them which bee of kindred by the one ſide, as in and by them which be of kindred by both ſides.

3 *Item*, That by the Lawes, Conſanguinity and Affinity (letting and diſſolving Matrimony) is contracted as well by unlawfull company of man and woman, as by lawfull Mariage.

4 *Item*, In contracting betwixt perſons doubtfull, which be not expreſſed in this Table, it is moſt ſure firſt to conſult with men learned in the Lawes, to underſtand what is lawfull, what is honeſt and expedient, before the finiſhing of their contracts.

5 *Item*, That no Parſon, Vicar, or Curate, ſhall ſolemnize Matrimony out of his or their Cure or Pariſh Church or Chappell, and ſhall not ſolemnize the ſame in private houſes, nor lawleſſe or exempt Churches, under the paines of the Law forbidding the ſame. And that the Curate have their Certificats, when the parties dwell in divers Pariſhes.

6 *Item*, The banes of Matrimony ought to be openly denounced in the Church by the Miniſter three ſeverall Sundayes or Feſtivall dayes, to the intent that who will and can alledge any impediment, may bee heard, and that ſtay may bee made till further tryall, if any exception be made there againſt it upon ſufficient caution.

7 *Item*, VVho ſhall maliciouſly object a frivolous impediment againſt a lawfull Matrimony, to diſturbe the ſame, is ſubject to the paines of the Law.

8 *Item*, VVho ſhall preſume to contract in the Degrees prohibited (though hee doe it ignorantly) beſides that the fruit of ſuch copulation may be judged unlawfull, is alſo puniſhable at the Ordinaries diſcretion.

9 *Item*, If any Miniſter ſhall conjoyne any ſuch, or ſhall be preſent at ſuch Contracts making, he ought to be ſuſpended from his Miniſtery for three yeares: And otherwiſe to be puniſhed according to the Lawes.

10 *Item*, it is further ordained, That no Parſon, Vicar, or Curate doe preach, treat, or expound, of his owne voluntary invention, any matter of controverſie in the Scriptures, if he be under the degree of a Maſter of Art, except he be licenced by his Ordinary thereunto, but only for the inſtruction of the people, reade the Homilies already ſet forth, and ſuch other forme of Doctrine as ſhall be hereafter by authority publiſhed. And ſhall not innovate or alter any thing in the Church, or uſe any old rite or ceremony, which be not ſet forth by publike authority.

Set forth at the firſt by the moſt Reverend Father in God, Mathew *Archbiſhop of Canterbury, Primate of England, and Metropolitane.*

This may be placed after the 18. Chapter of *Leviticus*, betweene the Pages 402. and 403.

power of his owne head, to erect and deviſe any worſhip of God without his warrant in his word, eaſily may we ſee and all men with us, what ground their vowes have, and how pleaſing they are to God. Their owne friends and favourites doe ſay and write, *In malis promiſſis reſcinde fidem, in turpi voto muta decretum*: In evill promiſes ſpare performance, in a foule vow change thy determination. *Quod incaute voviſti ne facias*: What unadviſedly thou haſt vowed, accompliſh not. *Et non erit hæc prævaricatio, ſed temeritatis emendatio*: And this ſhall not bee any unfit varying, but a moſt fit reformation of raſhneſſe. *Melius eſt non vovere, quam vovere id, quod ſibi is cui promittitur, exolvi nolit*: Better it is not at all to vow, than to vow that, which he to whom the promiſe is made, will not have paid to him. *Virginitas carnis non ſervatur mente corrupta: intactis corporibus, fugit caſtitas de moribus:* Virginity of the fleſh is not kept when the minde is corrupt: Though the body be never touched, yet chaſtity often flieth from a man and womans

Another diviſion of vowes.

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Tythes out of Tythes, whereof you reade in Numbers 18. 26. *Speake alſo unto the Levites, and ſay unto them, when ye ſhall take of the Children of Iſrael the Tythes which I have given you of them for your inheritance, then ſhall ye take an heave offering of that ſame for the Lord, even the tenth part of the Tythe.* A third that was payed every third yeare, beſide the generall Tythes out of all fruits growne upon the earth, and laid up to the reliefe of the poore, and of the Levites and Strangers; which Tythes were called the poores Tythes, whereof you reade *Deuteronomy* 14.28. *At the end of the third yeare, thou ſhalt bring forth all the Tythes of thine increaſe of the ſame yeare, and lay it up within thy gate, &c.* Reade the Marginall Note there in your Bible. The like againe in the 26. Chap. The paying of Tythes well taught them, that life and all the nouriſhments of life which the earth yeeldeth, are the gifts of a gracious God, that over and above all deſervings, powreth his mercies upon men. They maintained the Miniſtery, relieved the poore, &c. as hath beene ſaid, and they ſhadowed Chriſt the inheritance of the Levites, and as yet of all Miniſters, and the comfort of all men that depend upon him. The number of *tenne* is a perfect number and abſolute, beſide which there is no other which is not contained in it: So is Chriſt the beginning and end of all. And they taught that a part being made holy by dedication to God, all the reſt ſhould bee holily uſed, and neither ſpent in ryot and ſinne, nor hoorded

hoorded up to make a dearth and famine, to the deſtruction of poore, &c.

2. There are ſpirituall Tythes, which the godly have a care ever to give unto God, by referring all the gifts of body and minde which the Lord had beſtowed upon them to the ſervice and glory of his name. Which Tythes *Pharaoh* paid not, when he ſaid, *Who is the Lord that I ſhould obey him or heare him?* Neither *Aſſur*, when he boaſted of his ſtrength and power againſt God; whereof *Eſay* 10.7. and ſo on, reade it I pray you. Neither *Nabuchadnezzar*, *Antiochus*; and others, that being wormes meat and duſt, yet inſulted over God, and forgot themſelves. God keep us out of the company of them, and the ranke with them, and God grant that wee may carefully, as we are able, give the Lord Tythe of our ſeverall abilities any way. My Brethren the Miniſters of his holy word and Sacraments by teaching and labouring every way to ſave ſoules, and to bring men to the fold of Chriſt, never caring what evill men may ſay of their preaching and writing, of the plainneſſe of it, manner of it, or ſuch like; but pitching their eyes and hearts upon God and his people, *Feed, feed, feed his Sheep, his Lambs*, the price of his Sons blood, with all their love and ſtrength, thinking, whilſt there is time, how much the praiſe of man for curioſity, eloquence, and affectation, ſhall differ from the praiſe of God when hee ſhall ſay, *O good and faithfull ſervant, &c.* What ſhould I adde? Some men will ſcorne all admonition, yet all, neither doe nor will. So to flie a pitch here, as a man may both flie up, and pitch in heaven hereafter, is an happy thing. And I ſay no more.

Thus much ſhall ſuffice of this Booke called *Leviticus*, the uſe whereof I ſhewed in the beginning, and I hope have now fully made manifeſt by the particulars that have beene handled. My poore labour I humbly commend to him that made my heart, and knoweth my heart. Hee hath bleſſed, and can bleſſe every mans endeavours, according to his gracious will and pleaſure, In which had I not reſted, too well I know theſe dayes and times what diſcouragements they yeeld many wayes, then in them to have gone forward any further, but to have ſtaid with that which I began when things were better taken. Yet bleſſed be God, hee hath his portion, and wiſdome is juſtified of her Children. The Preacher, ſaith Saint *Gregory*, ſhould be like the Smiths burning iron, which not onely heateth thoſe that are neare, but caſteth ſparkes far off. The Sun (ſaith another) is content not onely to ſhine unto us preſent, but will doe the like to thoſe that ſucceed when we are gone: and ſo ſhould the Preacher doe. *Et paucis natus eſt qui populum ſuæ ætatis tantummodo cogitat*: And he is borne but for a few, that onely thinketh of the people preſent when he liveth, ſaith wiſe *Seneca*, *Homo naſcitur reipub*: A man is borne for the Common-wealth, ſaith the Civill Law, and not for the time onely, where he liveth: For, *non minoris curæ eſt mihi, qualis poſt mortem meam Reſpub. fuerit, quam qualis hodiè*: My care is no leſſe for the time to come after me, than for the preſent, could *Tully* ſay, And *Ariſtotle*, *Bonum univerſale divinius eſt*: The good that is generall is more excellent. All which ſayings, I truſt no man will deny, may as rightly be applyed to the Miniſter of God and his Church. Let no man therefore accept with the left hand what is given with the right. We have all a Judge, and hee is righteous. We muſt give an account one day, both how we have laboured, and encouraged or diſcouraged others to labour. Our abilities are not alike, but the God of mercy accepteth faithfulneſſe in the meaneſt. The hearb that is good is not rejected in the uſe it ſerveth for, becauſe the Gardiner that planted it was inferiour to many Gardiners more excellent. I will ſay no more, but with eyes and heart caſt to him that onely giveth increaſe, whoſoever planteth or watereth, beſeech him for his Sons ſake, to make theſe my poore endeavours profitable, as I wiſh them to his Church.

In Ezech. Hom. 3.

Epiſt. 82.

Laus Deo.

AN ALPHABETICALL TABLE TO THE NOTES UPON THE BOOK OF LEVITICUS.

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COMFORTABLE NOTES VPON THE BOOKES OF *NUMBERS* AND *DEVTERONOMIE.*

VVITH AN ALPHABETICALL TABLE OF THE PRINCIPALL MATTERS contained in them.

BY

The right Reverend Father in God, GERVASE BABINGTON, late Bishop of *Worcester.*

LONDON,
Printed by M. FLESHER.
1637.

THE PVBLISHER TO THE READERS.

HAVING *found by experience, how deare are the Writings of this Right Reverend and godly Father,* Gervase Babington, *late Bishop of* VVorcester; *and how much esteemed by your religious affections, in that you have bought up the former Impressions of his Labours, and still seeke for more: I was encouraged as wel by your pious desire, which can scarcely be satisfied, as more especially by this happy supply of New-Labours, now lately come to my hands, to make a New and New-inlarged Impression. I doe not presume to commend them unto your judicious eyes; lest, either I should seeme to suspect that Spirit whereby you have loved the former, and so must needs esteeme the latter; or else I should, the learning of the* Man, *the piety of the* Christian, *the deepnesse of the* Divine, *the sincerity of the* Bishop, (*as the* Poet *saith*) Culpa deterere Ingenii: *I should (I say) vilifie these his vertues by my mediocrity: Onely I am to signifie thus much: you have here which you had before,* Notes *upon* Numbers *and* Deuteronomie, *written by like Spirit and Conscience, as those you had before: and more than all this, a found and learned Exposition of all the Articles of* Christian Faith: *wherein as in other things he passed others, so herein, I thinke, he passed himselfe. That I may not presse my Iudgement beyond the Presse; reade him for a taste, but upon the descent into Hell, and your selves will finde, with what Piety, with what Charity, with what Science, with what Conscience he writes; much better than I can prescribe: Commending therefore these Workes of Charity to your Charitable acceptations, I leave you to him who is* Charity *it selfe.*

COMFORTABLE NOTES VPON THE BOOKE OF NUMBERS.

THis is the fourth Booke of *Moſes*, wherein you may conſider the Title, or Name, the Argument, the Parts, the Authority, and the Uſe. The Title or Name with the Hebrews is of two ſorts. It is called of the firſt word of the Booke *Vaiedabber*, which is, *Locutus eſt*, He ſpake: as *Geneſis* is called *Bereſhith*, *in principio*, in the beginning: *Exodus*, *Veelleh Semoth*, *Nomina hæc*, theſe Names: *Leviticus*, *Vaijera*, *vocavit*, he called; or it is called, *Bemidbar*, *in Deſerto*, in the Wilderneſſe, either becauſe this word is uſed alſo in the beginning of this Book, or elſe becauſe the things herein contained, are ſuch things as were done in the Wilderneſſe by the ſpace of eight and thirty yeares and better. Of the Grecians it is called *Numbers*, and ſo of the Latines, and in our Engliſh. The reaſon hereof, becauſe in it are contained divers numbrings. As firſt, two numbrings of the people; one in the Wilderneſſe of *Sinai*, contained in the firſt Chapter; another in the plaine of *Moab* by *Iordan*, contained in the 26. Chapter. Secondly, the Levites are numbred by themſelves for the ſervice of the Tabernacle and the Prieſts office, Chap. 4. Thirdly, the offerings of the Heads and Princes of Iſrael at the ſetting up of the Tabernacle, and at the dedication of the Altar, are rehearſed, or numbred. Fourthly, the reſting or pitching places where they ſtayed, in their going towards Canan (which were 42.) are numbred, Chap. 13. Fifthly, many perils, many puniſhments, many favours and benefits beſtowed upon this people, are numbred and reckoned up in this Booke. In regard of all which, it is called fitly the Booke of *Numbers*. And thus for the Title and Inſcription.

Touching the Argument or matter; many looking at the name, thinke it cannot bee greatly for edification or profit of the people. But they are deceived. For over and beſides theſe numbrings, it containeth many excellent, and even chiefe points of Doctrine as will appeare in place. It containeth the parts of a good man, whether he be a teacher in the Church, a governour in the Common-wealth, or an obeyer in both.

The parts of this Booke may be ſaid to be two, chiefly or generally. The firſt, from the beginning to the 20. Chapter, containing a ſtory of almoſt 39. yeares, of things done, and Lawes given to this people of God, from the beginning of the ſecond moneth of the ſecond yeare after their comming out of Ægypt, to the beginning of the 11. moneth of the 40. yeare, which was the laſt. The ſecond, from the beginning of the 20. Chapter to the end of the Booke, of things done in the laſt yeare.

The authority of this Booke appeareth by the allegations out of it in the New Teſtament, as of other Bookes alſo of the Old Teſtament. For when we ſee places alledged out of *Geneſis*, *Exodus*, *Leviticus*, this booke and others by Chriſt and his Apoſtles, plainly we ſee the account which was made of them, and that the authority of them is good. That in the ſecond of *Luke*, of opening firſt the wombe it was taken out of this Booke Chap. 8. 16. That in the third

of *Iohn*, of the braken Serpent, was taken out of this Booke, Chap. 21. 9. That in the 19. of *Iohn*, of not breaking a bone of him, do we not reade it in the Book of *Numbers*, Chap. 9. 12. That of *Balaam* ſo often repeated in the New Teſtament by *Peter*, *Iude*, the *Apoc.* &c. we know well it was had here-hence, being mentioned at large in this Booke, Chap, 22, 23, 24. Many ſuch other Quotations and allegations may you obſerve out of this Booke, to ſhew the ſacred authority of it.

Laſtly, for the uſe it is moſt excellent both unto faith and manners, as will appeare to you in your reading. And therefore with zeale and care goe over it as you may at times, even againe and againe. And thus of the whole Booke in generality.

CHAP. I.

The heads of this Chapter are chiefly two.

{ *The numbring of the People.*
{ *The circumſtances, which are five:*

{ *Where they were numbred.*
{ *Why they were numbred.*
{ *How they were numbred.*
{ *How many, or which.*
{ *By whom.*

FOr the firſt, *Where*; It was in the Wilderneſſe: which yeeldeth us this comfortable note, that in no place the Lord is unmindfull of his Church; in no place the Lord forgetteth his people, or any man or woman fearing him and depending upon him. *The haires of your heads are numbred*, ſaith our bleſſed Saviour: And be aſſured of it, ſaith the Ancient Father, when the devill cannot touch the briſtle of a Swine without the Lords leave. *He that toucheth you, toucheth the apple of mine eye.* And what man forgetteth his eye, or feeleth not if the apple thereof bee touched? *Feare not little flocke, for it is your fathers pleaſure to give you the Kingdome.* And if ſo, then may we be aſſured, that in no place will he forget us. *Thou art he that tooke me out of my mothers wombe, Thou waſt my hope when I hanged upon my mothers breaſts, &c.* ſaith *David.* And will he forſake him or forget him when he is gray-headed? No, no, though a mother could forget her childe, which we know is hardly done, yet will not, yet cannot the Lord forget the pooreſt ſoule in this world, that truſteth in him, and ſerveth him. Wherefore, let the place where he numbred his people, even the Wilderneſſe thus profit us.

2. *Why they were numbred?* there were two reaſons: Firſt, (ſaith *Theodoret*) that the truth of the Lords promiſe, made *Geneſis* 15. to *Abraham* might appeare, for the the multiplying and encreaſing of his ſeed and poſterity: which we all ſee here was moſt fully and wonderfully accompliſhed. For what an admirable increaſe is here of ſeventy ſoules that came firſt with *Iacob* into Ægypt? ſo, ſo, and ever ſo, ſhall the Lord performe what he pleaſeth to promiſe. And therefore looke what promiſe of his you finde moſt comfort in, and, as he is God, hee ſhall not faile you in it. No, heaven and earth ſhall paſſe, but not any jot of Gods ſweet and comfortable promiſes made to us his poore ſervants that waite upon him. Therefore be comforted with it, and make continuall uſe of it.

Secondly, they were thus numbred, that the Tribes might be kept diſtinct, and ſo the birth of Chriſt certainly knowne to have been, according to the Scriptures, of the Tribe of *Iudah*. Here you may alſo conſider and ſee, why *David* was puniſhed for numbring the people; even becauſe he had no commandement from God for it, as here was, neither any good cauſe, as here alſo was, but in meere pride and vanity did it, that his power and ſtrength might appeare.

Further uſe you may likewiſe make thus: Numbring, with men, is a ſigne of care and love; as when they number their money, their Cattell, &c. So is the Lords numbring of his people a token of his care and love towards them: for which we ought ever to render love againe in the greateſt meaſure that hee ſhall enable us unto. For certainely, to God much more is it due. *Cupit omnis dilectio redamari*: Every love would have love againe. *So God loved the World, &c.* Wee may againe learne of theſe gracious numbrings of his people, to number often with our ſelves his mercies and benefits vouchſafed unto us, that wee may ſend up thankfull thoughts to his Majeſty for them. Such an holy numbring uſed *Iacob* when hee ſaid: *O Lord, with my ſtaffe came I over this River, and now I returne with much wealth.* Nothing but my ſtaffe had I when I came this way firſt, but now the caſe is altered, and my riches great.

great. How many great men of all callings, may thus number Gods favour towards them, ſince their firſt beginning, in Cities and Townes, where little ſtockes have growne to great ſummes. What a fit meditation is this? and how ſhall the Lord like this kinde of numbring? We may alſo remember what the Pſalme ſaith, and learne to number our dayes, that wee may apply our hearts unto wiſdome. But you may ſay this numbring was reſtrained to the Jewes. And even ſo was Gods love in ſome ſort, for a time: but when Chriſt came, then there went out a decree from *Auguſtus Cæſar*, that all the world ſhould be taxed; which could not bee without numbring of them. And therefore by Chriſt the partition-wall is broken downe, and the comforts of Gods numbring of them imparted to us, and to be approved by us to our joy; praying with him that ſo prayed: *Grant, good Lord, that in thy numbrings of thy people I may bee ever one.*

3 The third circumſtance is, *How they were numbred*: which in the ſecond Verſe is mentioned by their Families, by their Houſes, and by their Names. Wee may take occaſion by it to looke at the Lords courſe ever, not to have a parity and equality either in Church or civill eſtate, but as in the one, ſo in the other, there were certaine ſuperiorities among them; and their ſeventy Elders and ſupreme Councell conſiſted not of all that were and would bee preſent, but of certaine of the chiefe, who, for their nobility and authority, were preferred above the reſt, and admitted to be of that number, &c.

4 The fourth circumſtance, *Who was numbred*; even all the males, man by man, from twenty yeares old and above, ſaith the Text, *verſe* 3. therfore no woman nor childe: and which goe forth to the warre in Iſrael, therefore no decrepit and lame perſons, unfit for the warres. Whereby we may make this uſe.

Firſt, that as there is time of fitneſſe and unfitneſſe for the warre, and that knowne to God, even ſo is there of other things. There is a time of fitneſſe and unfitneſſe, to learne, to labour, and to doe any thing that belongeth to man to doe in this life. When *Timothy* was a childe, and young, hee was apt to bee taught the things that concerne vertue and goodneſſe: therefore by the worthy care of his Grandmother *Lois*, his mother *Eunice*, or other of his friends, hee was brought up, even from his infancy, in the knowledge of the Scriptures. And the Jewes were often commanded by God to teach their children, whileſt they were children, the meaning of ſuch and ſuch things. So for labour, is there not a fitneſſe and an unfitneſſe in man for it? Should men looke for fruit upon trees in winter? No, wee know that is not the time. Can the moſt cunning Taylor that ever was, doe that with cloth cut that hee could doe with cloth whole? Did not the painfull Ant right well anſwer the idle Graſhopper when hee bid her dance in winter, ſeeing ſhee had done nothing but ſing in ſummer, for victuall of her ſhee ſhould have none, neither feed upon her labours. How then ſhould every one have care of this thing. There is a time when neither fruit is good for the taſte, nor for the ſtomacke, and there is a time when it is good for both. It is an old ſaying and wiſe, to note the difference of times; *Iuvenis unguentum fragrans, ſenex unguentum ſanans*; A young man is like an oyntment that ſmelleth well, but an old man is like an oyntment that healeth well; the one pleaſing, the other ſoveraigne and helpfull. Let both youth and age thinke of it, and while wit and memory, ſpeech and utterance, ſtrength and health doe ſerve, the Lords worke may goe forward, and that griefe bee thought of, which will otherwiſe twitch their hearts, and torment their ſoules, when age and imperfection ſhall come on, and wholly, or greatly, diſable to this duty.

Secondly, by this regard which the Lord hath of a fit time for warres, wee plainly ſee hee alloweth of warres, and of Chriſtian ſubjects obedience to their Princes, and of all that live under the authority of others, to ſuch as God hath appointed to governe them; contrary to that fooliſh frenſie of the Anabaptiſts, that thinke otherwiſe.

Thirdly, in leaving out of women when he numbreth his people, although wee may not gather any want of care or love in the Lord towards them, ſeeing in Chriſt there is neither male nor female, but we are all one: yet we may thus profit, that ſurely God loveth neither man nor woman that hath thoſe faults which uſually, or at leaſt, too much are in women; as unfit feare, levity, inconſtancy, and ſuch like: but he would have both men and women to bee men, that is, ſtrong and ſtout in the wayes of vertue and godlineſſe, conſtant and immoveable, never putting the *hand to the plough, and looking backe. Non ætatem, ſed virtutem etiam requirit Deus*: God (ſaith *Origen*) doth not onely require youth and aptneſſe of age for the warres, but that he goe forth alſo, when time ſerveth, to the ſame. And as in this thing, ſo in all other duties laid upon us, and required of us.

Laſtly, if the Lord reſpect times and ſeaſons thus, when wee are fit and unfit for labour and paines, let all Chriſtian Maſters doe the ſame, and allow to their ſervants, as well a time to reſt, and to ceaſe from labours, as to goe to them: for every thing hath a time; and above ſtrength, neither can wee, neither ſhould we, be put to undertake by or for the greedy getting of this fading world.

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5 The fifth and laſt circumſtance is, *By whom they were numbred:* Which is contained in the fourth verſe, and ſo to the eighteenth verſe; to wit, by *Moſes* and *Aaron*, taking to them other chiefe perſons, that were the heads of the houſe of their Fathers of every Tribe. And why muſt theſe men bee joyned in commiſſion with *Moſes* and *Aaron?* Surely, in all probabilitie, to avoid envy, that gnawing Snake in every place, againſt every man and matter that is good. You may remember that ſpitefull ſpeech of thoſe repining wretches: *Moſes* and *Aaron you take too much upon you.* So haply would they have ſaid here, if this order had not beene taken. And therefore the Lord hating this poyſon of envy among men, preventeth it, and ſo teacheth us all to abhorre it, and to labour ever to bee free from it. *Cain* envied *Abel* his owne brother, and what followed? he did not refuſe to ſhed his blood whom he ſpighted. Sore eyes cannot abide the cleareneſſe of the Sunne, and an evill ſtomacke turneth the beſt nutriment to hurt. The greener the leafe is, the ſooner the wormes bite it. *Rachel* a good woman, yet hath this weakneſſe, that if her owne ſiſter have a bleſſing of child-bearing before her, ſhe will grudge at it. *Iohns* Diſciples envy Chriſt and his Diſciples; and the very Church is not free from this venome: Would God many of them exceeded not fearfully in this ſinne. So preach wee often to others, and not to our ſelves. Thus of the circumſtances of this numbring.

6 Other good leſſons wee may learne alſo out of other places of this Chapter: as when the Lord nameth thus every man by his name, that ſhould bee a Commiſſioner in this buſineſſe; ſaying, *Theſe are the names of the men that ſhall ſtand with you; Of the Tribe of Ruben, Elizur the ſonne of Shedeur; of Simeon, Shelumiel the ſonne of Zuriſhaddai, &c.* I ſay, herein wee may note, what a particular knowledge God hath of every man, knowing his Name, his Family, his Houſe, and every circumſtance of every thing. He knew that *Simon* was a Tanner by trade, and what gueſts lodged in his Houſe. Hee knew, that *Cornelius* was a Captaine, what his diſpoſition was, and when hee prayed. He knew who ſhould goe meet the Diſciples, going to provide a place for the Paſſeover; that hee ſhould have a Pitcher of water in his hand, and that hee ſhould ſhew them an upper Chamber, and not a nether, and that trimmed or furniſhed, &c. What then is hid from this Gods eyes? Let it worke feare in us to offend, and an holy care to walke unblamably in this world, as by any obtained ſtrength wee ſhall be able.

7 In the eighteenth Verſe they ſhew their Pedigrees and Deſcents. So teaching us, that theſe things are lawfull, if they ſhoote at a good end, and bee uſed in meaſure. But if pride and vanity poſſeſſe our heads, or more care bee taken to finde how we are written in theſe Bookes, than in the Booke of Life; what, well uſed, were lawfull, thus abuſed, is unlawfull: and being blotted out of the roll of Heaven, theſe rols on earth will not profit us at the parting houre, when we would be moſt glad of comfort. O, that my wiſh in this behalfe might take good effect, where I know there is a fault this way; and that now while there is time, a courſe might bee taken to get his love, who muſt judge us in that great day, either with a woefull *Goe*, or with a joyfull *Come*.

8 In the numbring of the off-ſpring of *Ruben*, wee ſee was found to bee fixe and forty thouſand, and five hundred: the off-ſpring of *Simeon*, nine and fifty thouſand and three hundred: the off-ſpring of *Gad* five and forty thouſand ſixe hundred and fifty: the off-ſpring of *Iudah* threeſcore and fourteene thouſand and ſixe hundred, &c. Of the reſt, the totall Summe of all, ſixe hundred and three thouſand five hundred and fifty. A moſt admirable encreaſe we all ſee; yet the greater, if wee conſider the number that came into Ægypt, and the time they encreaſed in. For the firſt, you remember what is ſaid in *Geneſis*, *All the ſoules of the houſe of Iacob, which came into Ægypt, were ſeventy ſoules*, Chapter 46. Verſe 27. And for the ſecond, the time from the birth of *Iſaac* to this numbring, about foure hundred and ſeven yeares. In which ſpace, of threeſcore and ten perſons ſuch an encreaſe to come, judge what a worke of God it was: and turning your eyes from nature to his omnipotency, be comforted in your ſelfe with this Meditation, and confirmed ever in your faith, what God will, hee can; and what hee hath promiſed, he will. Looke againe at the ſuſtentation of ſuch a multitude in the Wilderneſſe, by the ſpace of forty yeares, and doth it not ſhew a mighty God? It paſſeth mans power to ſuſtaine an army of one hundred thouſand in a fruitfull Land, not in a Wilderneſſe, but one halfe yeare; and here were ſixe hundred and three thouſand five hundred and fifty, beſide women, children, and the whole Tribe of *Levi*, which was not numbred.

Great is the Lord therefore, and great is his power, and hee for his mercy ſake ever encreaſe our faith in him. Certainly, if wee ſeeke the Kingdome of God firſt, and the righteouſneſſe thereof, he both can and will caſt worldly matters to us for our need, as ſhall bee fit. Yea, you ſee, and forget it never, that were your children and charge as many as all theſe, yet there is no cauſe for you to be caſt downe, but cheerfully to depend upon him, and to know his power, to give every mouth meat forty yeares together in a barren Wilderneſſe.

9 But ſhall I note unto you a moſt fearfull thing: O note it, with mee, and meditate of

of it even a whole yeare together, if it were poſſible. Of all theſe thouſands, how many entred into the Land of Promiſe? O fearefull I ſay againe: Surely but two; *Caleb*, and *Ioſhua*. So did they murmure, So did they repine, for every ſmall matter, and ſo did they ſinne againſt God, that he ſware in his wrath, they ſhould not enter into his reſt. Let it, let it remember us fruitfully of that ſaying in the Goſpell, *Many are called, but few are choſen*. And let it make us carefull to looke narrowly to our ſelves, leſt whileſt we thinke our ſelves ſure of the true Land of Promiſe, eternall life in the kingdome of heaven, whereof this earthly Canaan was but a figure, we ſhall fall ſhort, as theſe Jewes did here.

10 The Levites I ſaid before were not numbred; and now ſee in the ſeven and twentieth verſe what is ſaid: *But the Levites after the Tribes of their Fathers, were not numbred among thē*. And in the nine and fortieth verſe again: *Only thou ſhalt not number the Tribe of Levi, neither take the ſumme of them among the Children of Iſrael*. The reaſon followeth: *But thou ſhalt appoint the Levites over the Tabernacle of the Teſtimonie, and over the Inſtruments thereof, &c*. The others were numbred to goe forth to warre when occaſion ſerved, The *Levites* ſerving in the Tabernacle, were to be freed from the warres, and therefore not numbred among them. *And when the Tabernacle goeth forth* (ſaith your Chapter) *the Levites ſhall take it downe; and when the Tabernacle is to be pitched, the Levites ſhall ſet it up: for the ſtranger that commeth neare ſhall be ſlaine. The Levites alſo ſhall pitch round about the Tabernacle of the Teſtimony, leſt vengeance come upon the Congregation of the Children of Iſrael, &c*.

See (I pray you) how the Lord diſtinguiſheth Church-men from Secular perſons: and yet, *Proh dolor, ſicut Secularis, ſic Sacerdotes*; Alas (ſaith one) as the Lay-men, ſo is the Prieſt; no difference, no diſtinction, and all through the fault of the Prieſt: His Apparell, his Buying and Selling in Faires and Markets, and all his actions are Lay-man like, &c.

Another uſe: They had the charge of the Tabernacle; and ſo have wee at this day. They might not loſe a pinne, but it was a fault; and may we loſe ſoules without touch and feeling? Might not they neglect the leaſt things, and may we neglect the greateſt? Their houſes were appointed round about the Tabernacle, to put them in minde of their charge: and ſhall we alſo dwell neare, and yet let all goe awry?

Now is the time to bee wiſe for ever; and neglect the Lords buſineſſe now in this life, who ſhall be able to abide it when he ſhall judge? requiring the blood at our hands of all that by our fault have periſhed and goe away from the Lords will. Our gotten goods will not then helpe us; our friends, though never ſo many, or great, cannot plead for us; neither any thing in heaven or earth appeaſe his wrath, who committed his Lambes unto us, and looked for faithfulneſſe: Soules wee have ſlaine, that we ſhould have endevoured to ſave, and our ſoules muſt die for it, with that death that endeth not for ever.

Policy, Policy, a ſtraw for that Policy that pleaſeth men, and provoketh God to an eternall caſting us off. Leave Lay-duties to Laymen, and follow, Miniſters of the Tabernacle, the care of the Tabernacle. Government may not extinguiſh thy Preaching: Flatter that liſt: Nor did it in the graveſt and worthieſt Fathers of the Church. But I goe too farre. Thus may we profit by this Chapter.

CHAP. II.

IN the former Chapter you have ſeene the number and chiefe Head of every Tribe. Now you ſhall ſee what Place the Lord giveth to them of Precedency one before another; that this being by himſelfe ordered and appointed, all contention and quarrell among them, for this matter, might be prevented. For who knoweth not what miſchiefe Satan worketh among men and women in this world, about this goodly matter of going over the Style firſt.

Firſt, the Lord rangeth them under foure principall Standards, three Tribes to a Standard: *Iudah*, *Iſhakar*, *Zabulon*, under the Lyon; *Ruben*, *Simeon*, *Gad*, under the Mandrake; *Ephraim*, *Manaſſes*, and *Benjamin*, under the Oxe; *Dan*, *Aſher*, and *Neptali*, under the Serpent. And if you object, that thus there were twelve Tribes beſide *Levi*, who was not here numbred; the anſwer is ready, That *Ioſeph* made two Tribes, *Ephraim* and *Manaſſes*. Of other leſſer Enſignes under theſe foure great ones, there were many, as daily is ſeene in great Armies and Hoſts of men.

1 To make uſe of theſe things, we may note firſt, how deare unto the Lord Peace and Amitie, Concord and Unitie, hath ever beene, and ever will bee, among ſuch as will beare his Name, and be called his People, Servants and Children. *The Lord that made us, knoweth our mould*, how corrupt we are become by the fall of our firſt Parents, boyling and burſting out one againſt another many times for ſmall matters, and ſo breaking that Silver thred of Love, wherewith we ſhould be ſowed together, while we live in this world, to the great glory of our heavenly Maker, the profitable example of all beholders, and the ſweet peace and comfort of our owne

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hearts. And in no one thing ſo ſmall, more than in this matter of Place. Wherefore in his great goodneſſe he deſcendeth to our weakneſſe, and ordereth it here among theſe his ſervants, as we ſhall after obſerve.

Shall he then love Peace, and we Warre? he Amity, and we Hatred? he Concord and Unity, and we Contention and Strife? Let us thinke of it, and carefully looke unto our wayes. *Dulce nomen pacis*, Sweet is the name of Peace; *Pacem te poſcimus omnes*; and wee all deſire Peace, muſt we ſay and thinke, if we be the Lords. *Qui fingit ſe amicum, & non eſt, peior eſt eo qui fingit falſam monetam*; He that counterfeiteth himſelfe to be a friend, and is not, is worſe than he that counterfeiteth the Kings Coyne. And if then to ſeeme to be, and not to be, be ſo grievous, what is it neither to be nor ſeeme to be, &c.

2 How effectuall to this purpoſe is Order in a Kingdome, in a City, in a Houſe, in the Church? As on the contrary ſide, Confuſion and Diſorder is the greateſt breaker and troubler of Peace that may be in all theſe places. *Omne ordinatum pulchrum*; Every well ordered thing is moſt Beautifull, even for his order, did Saint *Auguſtine* ſay. And the Apoſtle ſharply rebuked thoſe that walke inordinately, 2 *Theſſ.*3.6. To the *Galathians* againe: *As many as walke accorcording to this rule, peace ſhall be upon them, and upon the Iſrael of God*, *Gal.*6.16. where the word that ſignifieth to walke, noteth a preciſe walking, according to an order, &c.

Let it ſtirre up the hearts of Rulers to be carefull of Order, and all that are under to obey Order, ſeeing it ſo furthereth to Peace and Quietneſſe, to Love and Unity, as it doth. And let it well be conſidered, that if in any place it be thus, certainly, in the Church it is moſt ſo. I might goe farre in this note: but I content my ſelfe to point at that, which another willing to enlarge it, may ſay.

3 In that thoſe Standards were Eaſt, Weſt, North and South, as appeareth in the Text, wee may obſerve the ample and large extent of the Church, not tyed to any Angle or Corner of the World, much leſſe to one City; but diſperſed farre and wide over the face of the whole Earth, according to the Scriptures: *Many ſhall come from the Eaſt and Weſt, And ſhall ſit downe with Abraham, Iſaac, and Iacob, in the Kingdome of Heaven.* Againe, *He ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather together his Elect from the foure Windes, and from the one end of the Heavens unto the other. Goe and teach all Nations, baptizing them, &c. All Nations*, not this, or that alone.

Mat.8.11. Mat.24.31. Mat.28.19.

There was a time of ſpeciall tender of Mercy and Goodneſſe to the Jewes, before the Gentiles, and the Church for a time was, as it were, confined within a Precinct: *But he is our Peace* (ſaith the Apoſtle) *which hath made of both one, and hath broken the ſtop of the partition-wall, &c.* So that the Church now is Catholike, as well in reſpect of Place, as in reſpect of Time or Perſons. This we may note againe in the twelve Gates of that great City, that holy Jeruſalem, ſpoken of by Saint *Iohn* in his Revelation. Wherefore, moſt vainly, and moſt falſely hath the Synagogue of *Rome* abuſed the World in this Point, &c.

Epheſ.2.14. Apoc.21.12.

Verſe 17. 4 The Tabernacle in the midſt, as a type of God in the midſt of them: for their comfort againſt all Feares and Frights, Perils and Dangers, Practice and Attempts of Foes or falſe Friends whatſoever: for their Caution to looke to their wayes, and not to doe the thing that might offend him who was in the midſt of them, and beheld all their actions. Such preſence ſtill he hath at this day in his Church, and among us: Let us make the like uſe, and enjoy him for ever. Againe, let us learne why the Lord hath ordained Kingdomes and Governments, States and powers, even for his Church, that they might be Nurſes and Nouriſhers of his Tabernacle, Receivers of it, Guards and Defences to it; ſo as in peace his people might aſſemble together to ſerve him according to his will. Of which the Kingly Prophet ſpeaketh in his Pſalme, ſaying: *When the people ſhall be gathered together, and Kingdomes, to ſerve the Lord.* And againe, *Ieruſalem is builded as a City that is at unity in it ſelf: Thither the Tribes goe up, even the Tribes of the Lord, according to the Teſtimony of Iſrael, to praiſe the Name of the Lord.*

2 Cor.6.16. Pſal.102.22. Pſal.122.3.

Which if Kingdomes and States doe, then is the bleſſing of God upon them, and they proſper: For true Religion ever is and ſhall be the glory and ſafety of any Government, as the contrary hath a contrary effect, *Pſal.*1. *Pro.*14.11. *Potiphers* houſe for *Ioſeph*; *Laban* for *Iacob*, *&c.*

5 It is worthy obſervation, how the Lord appointeth to every Tribe his place, according to his owne good will and pleaſure, and not according to outward reſpects in them, as happely man would have thought meete and fit. For *Ruben*, though hee were the eldeſt, yet had not the firſt, but the ſecond place. *Manaſſes* alſo was the eldeſt, and yet came after his younger brother. The Children of the Hand-maids had place before ſome of *Leahs* children, who yet was firſt wife to *Iacob*. *Ioſeph* was their yonger brother, yet God maketh two Tribes of him, when they made but one. So hath God ever diſpoſed of his owne at his owne will, and his children truely inſtructed, never grudged and grieved at it, but willingly and thankefully ſubmitted themſelves to it. Content with the ſecond, content with the third, and ever content with any place vouchſafed unto them; acknowledging humbly, that the very laſt and loweſt was more than of debt was due unto them. Which content of theirs hath

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alwayes beene as pleasing to the Lord, as it was well beseeming and befitting them. That Parable of the Trees in the Booke of *Iudges*, is many and many times to bee thought of against the tempting pride of our nature, still thrusting forward, and looking upward, seldome or never contented with our places. The Olive Tree being desired of the Trees to bee King over them, would not, but answered the Trees, *Shall I leave my fatnesse, wherewith by me they honour God and man, and goe to advance me above the Trees?* Then said they to the Figge-tree: *Come thou and be King over us.* But the Fig-tree answered them: *Shall I forsake my sweetnesse and my good fruit, and goe to advance me above the Trees?* The third time they moved the Vine, but the Vine also with like words refused it. Then they moved the Bramble; who readily shewed as great liking to be aloft as they could wish. So from the beginning, and to the end, it hath and will be seene, the baser the body, the prouder the minde, and the better birth or education any man or woman hath, the more lowly or contented will they shew themselves in, and with any place vouchsafed unto them by Almighty God. They thankfully say with *David* ever, *The lot is fallen to me in a faire ground; I have a goodly heritage, my cup doth over-flow.* They are not sicke with *Absolon*, for their Fathers places, with *Adoniah* for their brothers places, with *Siba* for their Masters places. They pray with the godly, *Thy Kingdome come*; and not with the wicked, *My Kingdome come.*

O, what mischiefe in the world hath fooliſh pride wrought and brought to thousands of men? *Iacke* will bee a Gentleman; and what stirres of this? *Pompey* and *Cæsar* what blood shed they? *Silla* and *Marius*, how mercilesse? Two Dukes wives in England, what faults procured they to their husbands, &c. They had forgotten a blessed speech of a blessed woman? *He hath regarded the lowlinesse* (the lowlinesse) *of his handmaid, &c.* Never had pride praise, nor ever shall have but from teeth outward; but Humility stealeth the hearts of all that see it, and the praise of it is with God and man. Strive to be low, and be content to be last, you shall see it will exalt you, will you, nill you: but haste to be first, and frowne to be last, you shall finde it will cast you downe, both alive and dead, in opinion and speech, where you willingly would bee better thought of. Remember then often this note, how God disposed of their places, how contented they were with the Lords will, and now they are cronicled for examples to us. So shall naturall corruption be reformed, and you shine, as you ought, for such vertue.

6 Consider again here the forme of their pitching about the Tabernacle; it was *square*, to the East, to the West, to the North, and to the South. So was the Tabernacle, and of things there in the Arke, the Table, the Altar, &c. So it is said of that City of God in the Apocalypse, that it was *foure-square.* All this is to shew the stability and firmnesse of the Church. For what forme so sure, fast and stable, as that which is *square.* Of which stability of the Church, that is spoken by Christ our Saviour, *The gates of Hell shall not prevaile against it, &c.* Mat. 16. 18.

Happy were we that say, we are in this Church, and of this Church, if wee also were stable as the Church is stable: stable (I say) in Faith and Goodnesse; not carryed away with every puffe of vaine perswasion, not onely without the Word, which is the rule of Faith and Manners, but even contrary to the Word, and to the expresse letter of the Word litterally to bee understood. Against which levity, and unto which stableneſse, wee are so often, and so earnestly perswaded by Almighty God. *He that endureth to the end, be* (he) *shall be saved.* Mat. 15. 10. They that runne in a Race, and give over in the way, get not the Prize; *Hee that putteth his hand to the Plough, and looketh backe, is not fit for the Kingdome of God.* Luke 9.

Iohn was not *a reed shaken with the winde*, and yet the praise of it endureth to this day, and shall for ever. The reed is hollow, and without pith, every little puffe therefore shaketh it to and fro. Gods Children may not be so. *Adam* (saith *Chrysostome*) was a reede shaken with the wind, when the little hissing of the Serpent blew him from God. *But my beloved brethren*, (saith the Apostle) *bee stedfast, bee unmoveable, abundant alway in the worke of the Lord, for as much as you know, that your labour is not in vaine in the Lord.* And to the *Ephesians: For this cause I bow my knees unto the Father of our Lord Iesus Christ, &c. that he might grant you, according to the riches of his glory, that ye may bee strengthened by his Spirit in the inner man, rooted, grounded, &c.* So to the *Colossians: Christ hath reconciled you in that body of his flesh, to make you holy, unblamable, and without fault in his sight:* (but now marke) *if you continue grounded and stablished in the Faith, and be not moved away from the hope of the Gospell, &c. You are they that have abidden with me to the end* (saith the Lord Jesus;) and what eternall joy doe they now enjoy? *It is good for me* (saith *David*) *to hold me fast by God*; fast, fast, that no flattering World, or frowning Devill, may move me away. In truth to be constant, O, what a grace! in Error to be wilfull, stubborne and peevish, O what a punishment! what a judgement and wrath of God! *Open mine eyes, that I may behold the wonderfull things in thy Law*, prayeth the holy Prophet earnestly, abhorring to bee without either eare to heare, or eye to see, what is in Gods Booke, charme the Charmer never so slyly, subtilly and deceitfully. *Speake on Lord, thy servant heareth*, was young *Samuel* taught to say: and it is a fitting speech for all that ever wish to be saved. For the things concerning this life, given unto us by our friends, we get their Wils, we read their Wils, wee studie them, wee take

Luke 22. Psa. 73. 28.

1 Sam. 3. 9.

counsell

counſell of them: And whoſoever ſhould either with-hold them from us, or forbid us to reade them, and to be acquainted with them, we quickly would ſuſpect him, that hee meant us not well. But for eternall comforts and bleſſings, ſuch as no eye hath ſeene, no eare hath heard, nor ever can enter into a mortall heart, bequeathed us in his Teſtament by our deareſt God, O, our coldneſſe, our thrice-damning coldneſſe, if the Lord awake us not. Wee have not his Will, wee reade it not, we eſteeme it not: but, alas, by every wicked ſpirit are made beleeve it belongs not to us, and ſo blinded, are led to eternall deſtruction both of body and ſoule.

The All-powerfull hand of God ſmite our hearts with a feeling of this ſinne, and lighten our eyes, to diſcerne this ſpirituall Witch-craft. Amen, Amen, for his Chriſts ſake.

CHAP. III.

This Chapter hath three ſeverall parts:

1. *A repetition of the death of* Nadab *and* Abihu, *ſonnes of* Aaron, verſe 4.
2. *The Numbring, Diſtinction, and Office of the Levites*, verſe 15.
3. *The taking of the Levites into the place of the firſt-borne*, verſe 40.

Verſe 2. THeſe *are the Generations of Aaron and Moſes.* In the moſt places where theſe two be named, *Moſes* is put before *Aaron*, but here *Aaron* is put before *Moſes*, as you ſee; ſo ſhewing unto us, that as there is a priority of the Magiſtrate before the Miniſter, ſo there is the like of the Miniſter before the Magiſtrate; namely in his Office of the Miniſtery. Which if it might have contented the brood of Rome, all this ſtirre about Primacy needed not: For the greateſt Kings and Emperours Chriſtian have beene contented, in the true and right Office of a Biſhop and Miniſter, to ſubmit themſelves, to heare the Word of them, to bee rebuked, admonished, adviſed, counſelled, and comforted by them, as the courſe of that holy Office yeelded warrant to them to doe. And then in the Magiſtrates Office all godly Biſhops and Miniſters ſubmitted themſelves in the Lord againe as ſervants to them, ſubject unto them, ſuppliant to their Perſons, obedient to their Lawes, &c. Continuing thus eight hundred years, and above after Chriſt, never wreſting the ſacred Scriptures out of their true ſenſe, to ground any uſurped and ſinfull preheminency over their Rulers and Governours, the Lords annointed Deputies and Lieutenants here in earth. The place of *Ieremy* they rightly underſtood, That God ordained him a Prophet to *denounce*, not a Prince to *depoſe*; that he put his *words* in his mouth, not a *ſword* in his hand; that he ſet him over *Nations* and over *Kingdomes*, to pluck up, to root out, to deſtroy, to throw downe, to build, and to plant. But how? By that word which he put in his mouth, not by that ſword that he never gave him: *By the Word to beate down whatſoever liſteth it ſelfe up againſt God, and to plant, and aſſure the humble, and ſuch as give themſelves to the obedience of Gods Word*, 2 Cor. 10.4. Heb. 4.12. Theſe are the Keyes which Chriſt hath left *to binde and to looſe*, Mat. 18.18. To root out (ſaith *Lira*) is to foretell as a Prophet, that they ſhall bee rooted out if they amend not. *Diſce Sarculo non Sceptro tibi opus eſſe*; Learne therefore (ſaith *Bernard*) that thou haſt need of a weeding Hooke, not of a Scepter, to doe this Office withall. Thus the holy Prophet tooke this Office, and executed it, denouncing the judgements of God againſt Jewes, Ægyptians, Philiſtims, Moabites, Ammonites. But no King did he ever depoſe: His Office was to Propheſie, not to practiſe, &c.

Ier. 1.10. *Verſe 5.* *Verſe 9.*

Verſ. 4. 2 *Nadab and Abihu dyed before the Lord, &c.* The ſtory is in *Leviticus*, the Tenth Chapter, where I have noted the uſe of it, but it is repeated in divers places of the Scripture, that it might work a terrour in all Miniſters of the Word, that ſerve at the Altar, even to the end of the world, how they digreſſe from their duties preſcribed by God, ſeeing the Lord ſo ſeverely puniſhed it in theſe: yea, it may work feare in all to doe ill, ſeeing the world holdeth ſuch a remembrance of our tranſgreſſions, &c. VVell againe may it ſhew us the bottomleſſe mercy of God, who thus ſeverely dealeth not with our ſinnes, but ſparing us, paſſeth over many and many our great and grievous faults, expecting graciouſly our repentance and converſion. Happy, happy we, if wee know that time of our viſitation, &c.

Verſ. 6. 3 *Bring the Tribe of Levi, and ſet them before Aaron the Prieſt.* And in the ninth verſe; *Thou ſhalt give the Levites to Aaron, &c.* Words noting difference of Degrees in the Church: Reverence, Obedience, ſubjection of Inferiors to Superiors, God ever being the God of order both in Church and Common-wealth, and never the God of Confuſion, which equality maketh, &c. *Aaron* was the High Prieſt, his ſonnes the Prieſts ſerved in the Sanctuary, in praying for the People, and offering Sacrifice: the Levites ſerved for the inferiour uſes in the ſame.

The

The ſecond part.

1. *Number the children of Levi after the houſes of their Fathers, &c.* In the firſt Chapter, ver. 49. *Moſes* is forbidden to number the Levites: here he is commanded to do it. What reaſon of this difference? Anſwer may be made, that there the Lord numbred ſuch as he would uſe in warres, and therefore tooke them not under twenty years, but from twenty yeares and above, Chap. 1. 3. Here he hath reſpect unto his Tabernacle and Service, wherein being pleaſed to uſe the Levites, he now numbreth them, whom before he had ſpared. *Verſe* 15.

2. That he taketh them from a moneth old, is a thing of good uſe, and we may note it: for it notably ſheweth, that we may deſtinate our children to God, before they be fit for any other courſe of life. In the Goſpell, thoſe parents that brought little children to Chriſt, are chronicled up for an eternall praiſe of them, and for an example to all parents to the end of the world. *Matthew* calleth them *little children*; *Luke* calleth them *Babes*, even ſuch as yet hanged upon the breaſt; effectually noting how ſoone we ſhould bring them to Chriſt. Satans envy even againſt theſe *Babes* to be brought to Chriſt, appeareth there; and our Saviour his unſpeakable good againſt that malice, commanding them to be brought unto him, and not to bee hindered, taking them in his armes, putting his hands upon them, bleſſing them, and graciouſly affirming, That *of ſuch is the Kingdome of God*. A naturall Parent wiſheth all good to his childe; and, as he is able, procureth it, even as the roote ſpreadeth his ſappe to the branches, without grudging or exception: and a religious parent, above all worldly good, careth for Gods holy feare to be planted in his childe. For the effecting whereof, ſoone he bringeth him unto Chriſt, knowing that the firſt liquor put into a veſſell, is of great force ever in the ſame. Alas, what will the whole world profit them, were we able to give it them, if eternally they be damned in the Lake that ever ſmoketh with unſpeakable torments, yea, they and we both: they for not knowing Chriſt, and we for not bringing them to Chriſt. Wherefore earneſt is that commandement of the holy Ghoſt; *Fathers bring up your children in inſtruction and information of the Lord. Abraham* is regiſtred up for this care; and whileſt this Booke of God remaineth, it will be found written to their praiſe, That *Timothy* his Grand-Mother and Mother brought him up in the knowledge of the Scripture from a childe: *Natalium ſplendor res eſt preclara, at bonum à Majoribus profectum*; to be well borne is to be eſteemed; but this good commeth from my Anceſtors, and is their praiſe, not mine. Riches to be regarded, but quickly taken away from them that had them, and given to them that looked not for them, as little alſo peradventure deſerved them, more common to the wicked then to the godly. Honour may ſhine, and Glory may gliſter, but how ſoone covered with a cloud? Beauty much wiſhed, but permanent with neither wiſhes nor wiſdome whatſoever: Only the good gotten by bringing children to Chriſt, remaineth for ever in his reward. And therefore let religious parents have a care of it, even ſoone, ſoone, remembring this place, That the Levites appointed for his Service, he would have numbred from a moneth old. Often have I touched this matter in other places; and never can any ſpeech be too much, ſo great is the ſinne of men in neglecting of it. Hee that hath care of his Hawke, of his Horſe, of his Dogge, of his Swine, hath none of his Childe, as we daily ſee. But I ſtay. Mat. 19, 13. Marke 10. 14. Epheſ. 6. 4. 2 Tim. 3.

3. Obſerve we againe with comfort, what exchanges God maketh with men. He taketh a childe of a moneth old, and forgoeth a firſt-borne of ripe yeares: Such is his manner and moſt gracious goodneſſe; he giveth more than he wanteth, and gainers ever are his children by him. *Iob* had a bitter triall and a heavy loſſe, yet marke the end, and the Lord made him greater than ever he was, The Lord bleſſing the laſt dayes of *Iob*, as the Text ſaith, more than the firſt, &c. reade the place. *Davids* Childe was taken away, but a farre better was given againe, even *Solomon*, the wiſeſt ſonne that ever Father had. A Cake was taken of the poore Widow of *Sarepta* for his Prophet, but what a requitall made God unto her? The meale in the barrell, and the oyle in the cruce decayed not till other comfort grew. Another kindneſſe done by the *Shunamite*, was it not recompenced by that bleſſing that was ſo vehemently wiſhed, even a Son; firſt given, and after revived from death to life againe? Thinke of the ſaying in the Goſpell concerning this point: *Verily I ſay unto you, there is no man that hath forſaken houſe, or brethren, or ſiſters, or Father, or mother, or wife, or children, or lands for my ſake and the Goſpels, but he ſhall receive an hundred fold now at this preſent, houſes, and brethren, and ſiſters, and mothers, and children, and lands with perſecutions, and in the world to come life everlaſting.* See the change, and marke the gaine for your exceeding comfort. Such a God is our God, that not a cup of cold water can bee given, but he will yeeld a far greater gift for it. We cannot viſit him, feed him, clothe him, &c. in his poore members, but he will acknowledge it before the hoſt of heaven, and give that which paſſeth ten thouſand worlds, eternall joy in heaven. *Iob* laſt chapter verſe 12.

4. The Lords love to his Miniſters appeareth in this, that he chuſeth him a Child, before a man of ripe age. The diſcomforts of Miniſters in this world are many: but in the Lords love is more

more comforts than tongue can expreſſe. Let us feelingly apply it to our griefes, and expect his pleaſure with patience.

Verſe 39. 5. The totall ſumme was two and twenty thouſand; a leſſe number then the firſt borne, by 273. The Lord affecteth not ever the greater, but chuſeth the weaker, and omitteth the ſtronger. *God hath choſen* (ſaith the Apoſtle) *the fooliſh things of the world to confound the wiſe, and God hath choſen the weake things of the world to confound the mighty things.* And the things of this world, and things which are deſpiſed hath God choſen; and things which are not, to bring to naught things which are, that no fleſh ſhould rejoyce in his preſence. Hee choſe *Iacob* before *Eſau*, *David* before his elders: The Publican pleaſed him before the Phariſie, and the bleſſed Virgin *Mary* more than all the great Queenes of the earth, &c.

6. Verſe 41. *And thou ſhalt take the Levite to me for all the firſt borne, &c.* What had the Levites done to deſerve this gracious choyce? Certainely nothing: But as ever, ſo in this the Lord chooſeth according to the good pleaſure of his will, freely, freely, without any merit in man. Truth it is, that the Levites were zealous for the Lord againſt the idolatry of the Calfe: and as true it is, that he that honoreth God, God will honor him, and never ſhall our love bee loſt with him, but ſtill freely of mercy and not of merit. *Caleb* and *Ioſua* ſtood for the Lord: *Phineas* heate was afire to ſee the Lord diſhonoured, and they loſt it not. *Elias* was jealous for his God, and a fiery Chariot carryed him into heaven. With God ſhall he dwell, and no longer with men, for the Lord was zealous againſt the ſinnes of men, &c.

Ephes. 1.

Laſtly, *And the Cattell of the Levites, for all the firſt borne of the Cattell of the children of Iſrael.* How may the *Levite* aſſure himſelfe, God reſpecteth him, when hee hath an eye unto his Cattell! *O bone Domine, quis non miniſtrabit tibi, qui tanti facis etiam jumenta miniſtrorum tuorum.* O good God! (ſaith one) who will not ſerve thee, when thou haſt a gracious eye even unto the Cattell of thy Miniſters?

Theſe things that are ſpoken here of the offices of the Levites, may be referred to the next Chapter, and this ſuffice to give us ſome uſe of this Chapter.

CHAP. IIII.

A proceeding with the deſcription of the Office of the Levites, begun in the former Chapter.

1 *A commandement to number from thirtie to fiftie yeeres, with a declaration of every ones office.*
2 *Moſes obedience in performing.*

1 LEt the age be noted at which they ſerved, to wit, at thirty yeeres here, at five and twenty in the eight Chapter, and learne by it, how in them that ſerve in the Miniſtry, more judgement and wiſdome, more ſtrength and diligence is required then in other callings; for they might be numbred to the warres at twenty yeeres old. Chriſt our Saviour, in whom was all perfection, yet was pleaſed to ſtay entring upon his vocation fully, till hee was about thirty yeeres old, to tell us as much. *Iohn Baptiſt* was about the ſame age when he began to baptize. Of *Ioſeph* it is ſaid, he was thirty yeeres old when hee ſtood before *Pharaoh*. Of *David*, that he was thirty yeare old when he began to raigne, &c. All which places ſhew, that this is a time of ripeneſſe for ſtrength, both of body and minde; and therefore a good time for men to manage affaires, Eccleſiaſticall or Civill, requiring vigour or ſtayedneſſe, wiſdome and judgment, gravity and temperance, fit for the places enjoyed. And they make mee remember what *Hierome* ſaith in his Preface to his Commentaries upon *Ezechiel*. *Niſi quis apud Hebræos ætatem ſacerdotalis Miniſterii, ideſt, triceſſimum annum impleverit, nec principio Geneſeos, nec Canticum canticorum, nec hujus voluminis exordium & finem legere permittitur: ut ad perfectam ſcientiam & myſticos intellectus plenum humanæ naturæ tempus accedat:* Among the *Hebrewes*, till a Prieſt bee full thirty yeares old, hee is not permitted to reade either the beginning of the booke of *Geneſis*, or the *Canticles*, or the beginning and end of the Propheſie of *Ezechiel*. Becauſe unto ripe knowledge and myſticall matters, the ripe time of age is fit, which is thirty yeeres. The uſe of this is not to tye either God or man to preciſe time, but to teach man by the *Lords* courſe, that a fit time would bee obſerved in the Church. Whereupon the Canons of the Church have provided, for orders ſake and comlineſſe, in places of charge of ſoules a greater age, and in places without charge a leſſer age to be obſerved. So in the inferiour and ſuperiour degrees of the Miniſtery. If any deſire more particularly to enlarge this point, let him reade what *Duarenus* writeth. Wee all ſee and muſt confeſſe, that an aged man ripe in judgement and experience, is more fit for government than a yonger, deſtitute of ſuch mature

Luke 3 23. Gen. 41. 46.

wiſdome

wiſdome and knowledge, bee the place Eccleſiaſticall or Civill. Whereupon *Silla* ſaid of *Marius* the younger, *Debere juvenem prius remo quam gubernaculo admoveri:* That a yong man was firſt to be appointed to the Oare, and then to the ſterne, Fruit that is not ripe will ſerve ſo well neither for uſe nor ſtore, as ripe fruit will. The untimely fruit of a woman is a cauſe of griefe, and not of comfort.

The young Fowles that are not fledge cannot flie, and greene walles of any building ſhould have no weight laid upon them till they were ſetled and ſound. *Non difficulter delectabit oratio magis ornata quam ſolida*, &c. *Sed difficillime ut oportet, docebit*, &c. Eaſily may a ſpeech that hath more beauty than ſubſtance pleaſe, but never ſo well teach as that which hath matter and ſubſtance in it. The one uſually is the ſpeech of young men, the other of elder. Looke, ſaith *Plutarch*, how a dart differeth in his piercing, according to the ſtrength of the arme that caſt it, ſo differeth the word of a young and old man. The one commeth from a weaker ſtrength, and ſo pierceth leſſe: the other from a ſtrong ability, and ſo entreth even through and through. The old mans ſpeech, ſaith the ſame Author againe, is like to a ſtrong and ſweet oyntment, that filleth all the roome with his ſweetneſſe. *Oratores novi*, &c. Yong Orators, &c. were miſliked in compariſon of yeeres, not ſubject to like folly even among Heathens. More if any deſire of this, let him reade *Aug. Chryſoſt. Greg.* &c.

Yet let it bee remembred againe, that this tendeth not to tye the Graces of God to yeeres, but leaving the Lord to his owne good pleaſure, to commend a ſeemely order in the Church, to be obſerved for the moſt part; for we wel know that the Lord was pleaſed to beſtow great gifts upon young *Timothy*, and that the Apoſtle giveth expreſſe charge, that no man ſhould deſpiſe his youth. *Athanaſius* had extraordinary grace in yong yeeres. So had *Origen*, *Euſeb. Hiſtor. Lib. 6. cap. 2.* So had *Baſil*, as *Gregory Nazianzen* teſtifieth, writing of him, which is ſet before *Baſils* worke. That the Apoſtle will not have him a young Sholler, underſtand it rather of faith and knowledge, than of yeeres: and yet praiſe the wiſdome of the Church, that hath a wiſe care of the age of a Miniſter: for the idle bragges of Seminaries, let them know that wee know it, and bleſſe God in our ſoules for it, that neither for youth nor age this flouriſhing Church of England is inferiour to the proudeſt of them: And yet ſtill they will cracke of ſhortneſſe of time, wherein they prove ſo learned, as vainely they perſwade themſelves they are. Let them well remember what *Tertullian* ſaith; *Nuſquam citius proficitur quam in caſtris rebellium, ubi ipſam illic eſſe, eſt promereri:* There is ſuch ſpeedy progreſſe no where, as in the Tents of Rebels, where the very being is accounted profiting and meriting. But I urge this note no further.

2. As the time of beginning is by God appointed, ſo the time of ceaſing, to wit, at fiftie: Literally the meaning might be, in regard of ſtrength then beginning to faile: For at fiftie wee go downe the hill againe, and every day grow weaker and weaker, unfit to carry the burthens appointed to them, when the Tabernacle removed. But rightly and profitably alſo *Calvin* noteth the care of God, that the matter of his ſervice might not be neglected, or impeached by the coldneſſe, weakeneſſe, wants and infirmities any way of declining age. Let it in theſe dayes ſtirre up elder yeeres, to be careful that no offence grow to the cauſe for them, and yet let hot ſpirits obſerve the ſweet goodneſſe of God, ſo graciouſly conſidering that fifty yeeres cannot do what thirty yeeres did. Were there this care on both ſides, O how ſweetly would it cheeriſh love, peace and paines in the Church; the one ſort ſtriving ſtill to doe according to ſtrength, and the other ſort charitably and lovingly conſtruing all things, though not now as in former time, when body without and memory within had greater vigor.

At fiftie yeeres theſe Levites did not quite give over, but they ſtill helped their Brethren, *In minus gravioribus muneribus & officiis*, In the lighter labours, offices and duties, according to their power and ſtrength: and this *Something* was not judged *Nothing*, but accepted and liked, as remembring well they had beene young and able to do more; and others would be old, and able to do as little. Sweet, ſweet is the Lord in all his government, in all his orders and wayes: And who teacheth us to be ſowre, bitter, ſterne, and truly Phariſaicall, laying too heavy burthens upon others backes, and by ſome pretty colour or other favouring our ſelves. O thinke of this place often, and make uſe of it, to the dulcing of our tart diſpoſitions, in cenſuring our elders, &c.

3. There may bee drawne from hence a remembrance to be mercifull to ſervants or others, who are not able to do as they could in yonger and ſtronger yeeres. God doth this to his Servants, and ſhall it not teach us. Wee pray with the Prophet *David* for our ſelves, *That the Lord would not forſake us when we are gray-headed, nor caſt us off when our ſtrength faileth:* And ſhal we meaſure that meaſure to others, that we deſire not to receive our ſelves. The rule is firme, and may not be altered; *Quod tibi fieri non vis, alteri ne feceris:* Do as you would be done unto, and never, never provoke the Lord to reward you according to your unkindneſſe, or cruelty towards others, &c.

4. In the fourth verſe, and ſo on, obſerve the office of every ſort when the campe removed.

The Prieſts they take all downe and wrap them up, according to the order delivered by God unto them, and then to the *Coathites* are given to carry ſuch and ſuch things, to wit, the principall; to the *Merarites* and *Gerſonites*, other inferiour parts of the Tabernacle. Reade your ſelfe the particulars in the Text: and then, in that God is ſo carefull to have every thing foulded up from the ſight of them that carried them: Note the great care God hath to maintaine reverence of holy things in mens hearts, knowing the corruption of man, in ſoone deſpiſing that which is common. And when he ſo wiſheth reverence, ſhall man be careleſſe of it? Let it ſinke into our hearts, and it will reforme in us many faults in our carriage within the Church, without the Church, in our actions, in our ſpeeches, in our ſecret thoughts, and every way. What prophaneneſſe irreverent uſage of holy things hath bred in mens hearts, would be long to tell, as likewiſe what love and liking, what zeale and piety hath ſprung from holy reverence in all the ſorts named. Certaine it is, and our ſoules muſt confeſſe it, will we, nill wee, that there is no wiſdome to the Lords wiſdome: and therefore if he ſo carefully provide for reverence, out of all queſtion there is much in it to the working of acceptable duty, and much in the contrary to doe hurt, &c.

5. How notably againe doth this Commandement of hiding and foulding them up, teach us to beware of curioſity in things not revealed. What God is pleaſed wee ſhould know, that ſafely we may ſearch for and ſeeke to know, but further we may not go. Wee muſt not have an eare to heare, when God hath not a mouth to ſpeake. *To eate much Hony* (ſaith *Salomon*) *is not good*: and to ſearch out curiouſly Gods Majeſty, is to endanger my ſelfe to bee oppreſſed with his glory. 25. *Seeke not out things which are too hard for thee, neither ſearch the things raſhly which are too mighty for thee*, ſaith wiſe *Syrach*. But what God hath commanded thee, thinke of that with reverence, bee not curious in many of his workes: for it is not needfull for thee to ſee with thine eyes the things that be ſecret. Be not curious in ſuperfluous things, for many things are ſhewed unto thee above the capacity of men. The meddling with ſuch hath beguiled many, and an evill opinion hath deceived their judgement. Thou canſt not ſee without eyes, profeſſe not therefore the knowledge that thou haſt not. *Thales* the Philoſopher gazed ſo upon the ſtarres, that he fell into the ditch before him, and his maid mocked him. *Seneca* wiſely complained, that a great part of our life was ſpent in doing nothing, a greater part in doing ill, and the greateſt part of all in doing that which appertaines not to us. This is curioſity in other mens buſineſſe, and fooliſh medling with needleſſe things.

Cap. 3. 22. &c.

Socrates was wiſe, and ſaid it wiſely; *Quæ ſuper nos, nihil ad nos:* Matters that are above us, belong not to us. *David*, a man indued with another light then *Socrates* had, profeſſeth we know, as he was not high minded, neither had any proud lookes: ſo he did not exerciſe himſelfe in matters that were too high for him. But he did weane his ſoule, and keepe it under even as a young child, &c. *Bernard* taxeth this foule fault in theſe words, *Multi ſtudent magis alta quam apta proferre:* Many ſtudy to utter rather high matters than fit matters: Let us avoid this fault, and I urge it no further.

Verſe 25. *Verſe* 31.

6. After the *Coathites* came the *Gerſonites*, and what they ſhall carry is expreſſed. *They ſhall beare the Curtaines of the Tabernacle, and the covering of Badgers Skinnes, &c.* Thirdly, the *Merarites*, and they carry the boords of the Tabernacle, with the barres thereof, his pillars and his ſockets, &c. Plainly wee ſee here a diſtinction of degrees among them that ſerve in Gods Tabernacle. The *Coathites* had the chiefe place after the Prieſts; the *Gerſonites* the ſecond; and the *Merarites* the third. The Prieſts among themſelves had alſo degrees, as appeareth: To teach parity therefore is to teach Anarchy, and to overthrow the wiſdome of our Creator. To the *Coathites* were committed the more precious things; ſo ſtill the Lord vouchſafeth ſome a greater meaſure of gifts than to others. More excellent knowledge is beſtowed upon ſome then others. The *Coathites* fold up and hide as they are commanded, and men of great gifts withhold from their Auditors what is not fit for them, things above their capacity, out of their reach, and not for their edification. The Lord ſo pleaſed, that to ſome ſhould bee given but milke, when others may have ſtronger meate. Judgement and diſcretion pleaſeth the Lord in theſe things, that there may bee a holy profiting in the knowledge of God and holy things. The bottle that hath a narrow mouth muſt bee filled by leaſure, ſoftly, a little and a little, or elſe more will bee loſt than put in. *Iacob* was carefull not to over-drive his cattell by a faſter pace than they were able to goe. And ſtill, ſtill it muſt bee the courſe of a wiſe and carefull teacher, &c.

7. Though the office of the *Gerſonites* and *Merarites* were not ſo high as the *Coathites*, yet did they as willingly and gladly undertake them, as if they had beene higher: ſo leaving an example, that whatſoever place the Lord vouchſafeth any of us in this world, wee take upon us the ſame without murmuring, repining, envying, cheerefully, heartily and thankfully, acknowledging in our ſoules to our good God, that even that is more than we are worthy of, ſhould he not looke upon us in goodneſs and mercy: then ſhall we heare in the appointed time, that ſweet and heavenly voyce, to the eternal joy of our ſoules. *Come, come thou faithfull ſervant & good, thou haſt*

haſt beene faithfull over little, I will now make thee ruler over much, enter into thy Lords joy.

8. And as men in meane place ought not to envy them that have higher: ſo let them to whom great grace is given, beware, and againe and againe beware, that they be not proud, high minded, arrogant, and ſcornefull, diſdaining their inferiours, but know, that as their gifts are, ſo is their charge, and ſo will be their account in the great day before a great Judge, that ſhall with as comforting an eye looke upon his poore ſervant that had but little committed to him, yet hath beene faithfull in that little, as upon the great *Rabbies* that have much more.

9. See againe and marke it, how in the diſtribution of the charge of the Tabernacle, all is not committed to any one, but there is a diviſion, and a parting it among many, that ſo the worke may be fit for ſtrength, and much the better performed. Good therefore it is and agreeable to this moſt holy wiſedome of God, that every man conſider his owne ability, and neither proudly take upon him too much, nor idly and ſlothfully too little. There be that ſin in both: a word to the wiſe is enough, I know what I ſay. The Muſitian deſpiſeth or leaveth out no ſtring of his inſtrument, but in time and place toucheth all, hearing what every ſtring doth ſound, and kindly tuning it, if it ſound amiſſe. Yea, what ſtring is more uſed many times, than the poore, low, and courſe Baſe. Certainely the fine Minikin would make but little muſicke without it. Such harmony in Gods houſe, will the indifferent uſing of all mens gifts, without ſcorne and contempt, make. The Gardiner ſometime ſpake fit things, &c.

10. Let againe this ſharing of the parts of the Tabernacle among ſo many, and every mans bearing of his portion along the Wilderneſſe, till the Lord gave reſt in the land of Canaan, the place where they journied unto, chalke as it were out before us, the carrying of the croſſe in this world. Wee ſee how the Lord parteth it among his children, leaving none out from ſome part or other: for as many as will live godly in Chriſt Jeſus, muſt ſuffer leſſe or more; and through many tribulations muſt we enter into the kingdome of Heaven, *Hee that will follow me* (ſaith the Lord Jeſus,) *let him take up his croſſe and follow me, &c.* Wee muſt carry our parts till the Arke reſt, and grieve not, nor grudge not at the Lords diſtribution. If it bee little, thanke him; if it be more, it is ſtill the Lord, and his will bee done. Hee will never lay more upon us, than hee will make us able to beare, and that is a ſweet comfort; yea, an unſpeakeable comfort. The time will come that our God will free us, and then wee ſhall receive an eternall reward. Remember what you reade: *The Lord God of Iſrael*, ſaith *David, hath given reſt unto his people, that they may dwell in Hieruſalem for ever, and the Levites ſhall no more beare the Tabernacle, and all the veſſels for the ſervices thereof.* So, ſo ſhall it be ſaid one day of you, of me, of al the members of the Lords body. The *Lord* hath given reſt, and we ſhall no more carry our burthens and portions of woe in this world, but live in the heavenly Hieruſalem for ever. O wiſhed reſt, and ten thouſand times welcome when God is pleaſed! Doe men feare a ſafe harbour in a mighty ſtorme? Doe men grieve to come home to their owne houſes after a long and painfull journey? No, no, we know; and no more ſhould we ſhrinke to find heavenly reſt.

Coloſ.1.24.

1 Chron.23. Verſ.25,26.

11. The *Levites* you ſee carryed things they ſaw not, and let it teach us to obey lawfull government, though ever wee ſee not Princes ſecrets. Peace and warre are juſtly diſpoſed of by Governours, and every particular perſon is not to ſearch into the reaſon of the Kings will. Wiſe obedience pleaſeth God and man. No government could ſtand ſhould there be no obeying, till every one were ſatisfied, &c.

12. They carried the ſmalleſt and meaneſt things that belonged to the Tabernacle, and nothing was to bee loſt; *Pinnes, Fleſh-hooke, Beeſomes, &c.* Let it teach, how carefull every one ſhould be to preſerve unto Gods houſe the things that belong to it, and how hatefull the robbery and ſpoyle of that place is. Let Patrons of benefices ſinke it in their hearts, and beware of ſowre ſauce to ſweet meate: not a Pinne, not a Beeſome ſhould be purloyned from the Tabernacle, &c. Let Miniſters alſo beware how they ſatisfie ſuch robbers: What is committed to them to carry, they ſhould carry and loſe nothing. They are not forced by any law, but a fearefull oath do they take to the contrary: Follow this further to your owne uſe, and gather ſtrength againſt paſſed weakeneſſe, if any hath beene.

The ſecond Part.

THe other part of this Chapter, is *Moſes* obedience to Gods Commandement, in remembring them, &c. as he was willed. Marke for your good, how ſtill hee maketh mention of Gods Commandement; thereby to ſhew that he did nothing of his own head: giving ſuperiour places where he liked beſt, and inferiour places where he liked leſſe; but all was done according to Gods appointment. Such faithfulneſs ſtill becommeth Gods ſtewards, laying aſide their owne humours, and following carefully the preſcribed way. What blinde bargaines doe our affections often make to the hurt of the Church, to the hurt of the Common-wealth? *Moſes* was faithfull in all the *Lords* houſe, and the praiſe of it remaineth now, and for ever ſhall remaine.

Againe, ſee the care and wiſedome of *Moſes* in avoyding the cauſe and meanes of any contention and ſtrife among them, by telling them ſtill, that ſo and ſo, the Lord ſpake and appointed. Truly in ſuperiours an equall hand, a juſt hand, an indifferent, and an impartiall hand is a great praiſe, and a great cauſe of much evill, the contrary. But I ſtay. Thus much may make this Chapter, when we reade it, profitable and comfortable to us, God grant it.

CHAP. V.

The ſeverall numbrings being ended, the fifth Chapter followeth; wherein are contained foure ſeverall Lawes.

1 *Of perſons to bee put out of the Tents:* Verſe 2.
2 *Of Expiation after a ſinne committed:* Verſe 5.
3 *Of firſt fruits:* Verſe 9.
4 *Of Iealouſie and purgation:* Verſe 12.

1 TOuching the firſt Law. There are you ſee in the ſecond Verſe, three kinds named. The firſt every Leper: The ſecond, every one that had an iſſue: The third, every one defiled with the dead. Theſe were to be removed and put out of the Hoſt. Of the firſt, reade *Leviticus* 13. *Verſe* 45. Of the ſecond, *Levit.* 15. *Verſe* 2. Of the third, *Levit.* 21. *Verſe* 1. *Ab exiguis inſtruit nos ad majora. Si enim leproſum corpore, quanto magis anima, &c.* By ſmall things, ſaith *Theodoret*, the Lord inſtructeth us to greater. For if the Leper in body be to be removed out of the congregation, how much more the lepers in ſoule, &c. Whereupon ſome interpreters ſay, by the leper is meant the infected perſon with great and grievous ſinne, as hereſie and the like; alledging that to *Titus*, *Chap.* 3. *Ver.* 10. *Reject him that is an hereticke after once or twice admonition.* By him that had an iſſue, carnall uncleanneſſe, or perſons given to concupiſcence of the fleſh. By him that was defiled by the dead, ſuch as converſed with wicked livers, alledging 1 *Cor.* 5. The reaſon given why theſe ſhould be removed, you ſee *Verſe* 3. *That they defile not their tents among whom I do dwell.* The Lord ſtill dwelleth among his people, and his Church; ſo that ſtill there muſt be care, (if wee be his) of our actions, leſt wee grieve the Lord with any foulneſſe, unfit for his ſervants. The due and holy conſideration whereof, would make a great change in us, did we uſe it. Againe, what a comfort ariſeth of it againſt all practiſes and attempts of foes. If the Lord dwell with us, he will defend and keepe us from all their devices.

2. In the fourth verſe, obſerve the obedience given to this Commandement, when it is ſaid, *And the children of Iſrael did ſo, and put them out of the Hoſt, even as the Lord had commanded Moſes.* Sweet and acceptable was ever obedience to God, and powerfull to draw downe more and more mercy from the bottomleſſe treaſure of his. Bitter and grievous the contrary, and to men ever hurtfull. To ſtirre up your ſelfe to this duty, often thinke you here on thoſe vehement words of God in *Deuteronomy*: *O that there were ſuch an heart in them, to feare, and to keepe all my Commandements alway, that it might go well with them and with their children for ever!* Often remember *Abraham* and his obedience; To go out of his native Country, to ſeeke new dwellings among ſtrangers that knew not God, how abſurd to fleſh and blood; yet the Lord commanding, he caſts away all objections and doubts, and obeyed. How farre more ſtrange was it, that hee ſhould ſacrifice that ſonne, that by ſo many circumſtances was deare unto him? Yet the Lord requiring it, he was readie to obey. The Lord juſtly preferreth Obedience before Sacrifice, ſaith *Gregory* in his Morals, *Quia per victimas aliena caro, per obedientiã tua propria voluntas mactatur:* Becauſe by ſacrifice the fleſh of the creature ſacrificed is offered, but by obedience thine owne will is ſlaine. In the Goſpell you ſee *Peters* obedience to caſt out the net at Chriſts commandement; although he had laboured all night, and caught nothing. And what gaine was to him and his fellowes, when they were faine to call for helpe, the draught was ſo great. So, ſo, ſhall obedience ever be profitable to the ſervant of God. Let the words therefore of *David*, ever be in our mouth from the truth of our heart; *O my God I am content to do it*, &c. *Obedientia omnium virtutum cuſtos & mater:* Obedience is the mother to breed and preſerve all vertues, ſaith Saint *Auguſtine*. It is written of *Scipio* his ſouldiers in Sicilie, *Nullus horum eſt qui non conſenſu, turri ſe in mare præcipitabit*, &c. There is not one of them all, that if the Generall command, will not get up into any Tower or high place, and caſt himſelfe downe into the ſea. A dead palſie in that member of the body that obeyeth, and may wee not apply it to the thing we ſpeake of? God keepe us from theſe ſpirituall palſies, &c.

Deut. 5. 29.

Gen. 12.

Gen. 22.

Pſal. 27.

The

The second part.

THe second Law of this Chapter is touching expiation after a fault committed, and it is said when a man or woman shall commit any sinne that men commit; *Peccatum hominis ubi multi socii:* The sinne that men commit, saith *Calvin*, may be such as not one or two but many commit at all times. You may make reference to the sixt of *Leviticus*, and observe what faults are there named: *Verse* 2. and 3. Those may bee called the sinnes that men commit. Out of which phrase this observation ariseth, that number and company maketh not sin to bee no sin, but still it remaineth in his blackness, bee they thousands that commit it. Broade is the way that leadeth to destruction, and many there bee that finde it. The number of them that find it, changeth not the nature of the way, but still it is the way of destruction. So was the sin of the whole world, for which the flood came, not altered by the number of delinquents. The multitude that offended in Sodome, changed not the fault, &c. On the other side, paucity and want of company, maketh not a vertue to be no vertue. But that one was to be praised, that returned to give thankes, though he were but one, and had no fellowes. Amplifie this further by your owne remembrance. Gen. 6. Luke 17.

2. *They shall confesse*, saith the text, &c. *Novit Deus omnia, vocem tamen tuam expectat. Si taces Secretarius es Diaboli*; The Lord knoweth all, saith *Ambrose*, yet hee expecteth the voice to confesse: And if thou hold thy peace, thou art the Devils Secretary. *Fides radix*; *Confessio fructus:* Faith is the roote; Confession is the fruit, saith *Chrysostome*; *Si sufficeret corde credere, cor tantum tibi creasset:* If it had beene sufficient onely to beleeve with the heart, God onely would have created to thee a heart. *Iosua* bid *Achan* confesse, and to give glory to God, &c. Where is this conscience now? When not onely by word, but even by oath to deny a truth is common. Shall not God in his time strike for such sinnes? Wee cannot doubt of it. After the acknowledgement of his fault, he was to restore the damage, and to put a fift part more to it, and give it to him against whom he had trespassed, &c. which one noteth thus; *Verse* 7. *Ambr. de penit. lib.* 1. *cap.* 27. Iosua 7.

Fatebitur: hoc est, Pietatis.
Restituet: hoc est, Æquitatis.
Dabit ei: hoc est, Charitatis.

He shall confesse, and this is Piety. He shall restore, and this is Equity. And he shall give it to him, which is Charity.

3. *But if the man have no kinsman to whom he should restore the damage; then the same shall bee restored to the Lord for the Priests use.* See the reputation which the Lord made of his Priests. What was given to him must be given to the Priests, and what was given to the Priests was esteemed as given to him, such consideration in mens hearts would keepe them from that bitternesse that dayly sheweth it selfe against the Church, from that poling and pilling, that robbing and holding, which now almost no man maketh conscience of, &c. Againe, it may teach us, that injuries done to our neighbours are done to God; and therefore if there be not a man to make recompence unto, the Lord will have the recompence given to him, to the use of the Priests, &c. *Verse* 8.

The third Part.

THe third Law is concerning first fruits; *And every offering of all the holy things of the children of Israel, which they bring unto the Priests, shall be his. And every mans hallowed things shall be his; that is, whatsoever any man giveth the Priest, shall be his.* It is one of the wayes which God appointed for the maintenance of his Ministers, of whom still he hath care; and such Christian States as are in the world make provision for them. For he that serveth at the Altar, is to live of the Altar; *He that taught in the word* (saith the blessed Apostle) *let him make him that teacheth partaker of all his goods, &c.* The words of our Saviour Christ concerning an hireling, are not contrary to the Ministers maintenance. But hee is an hireling indeed according to our Saviours sense, *qui mercedem ut scopum sui laboris spectat:* Which looketh at his reward as the principall thing he aymeth at, and laboureth for, flying from his charge, or hiding himselfe in silence, or changing his voyce when the Woolfe commeth, for his owne safety; or in a word, which seeketh his owne things, and not the things that are Christ Iesus. *Phil.* 2. 21. Such shall one day know the price of a sinfull course, unto which we leave them. *Verse* 9. Iohn 10. 10.

The

The fourth Part.

THe fourth Law as you ſaw by the diviſion, was as the Law of jealouſie; which now followeth in theſe words; *Speake unto the children of Iſrael, and ſay unto them, if any mans wife turne to evill, &c.* In which Law obſerve two points.

{*The cauſes of it.*
{*The forme and manner of it.*

Neſcirent viri. The cauſes were chiefely two: Firſt, to provide a remedy againſt ſuſpition, leſt a wicked man out of the wicked ſuſpition and jealouſie of his head, ſhould abuſe an honeſt and innocent woman. Why but the Lord forbiddeth jealouſie, and ſuſpition, why then would he make this Law? You were anſwered before; To avoyd a greater miſchiefe. Divorce is moſt contrary to the holy knot of mariage, and diſpleaſing to the Lord; yet for the hardneſs of their hearts, that is, to avoyd ſuch miſchiefes, as by ſuch hard and ungodly hearts would have light upon blameleſſe women, he ſuffered it: So this Law was a mercifull ordinance, albeit ſuſpition be moſt hatefull and helliſh. The Lord knew the diſpoſition of thoſe Jewes, that it was often feare and cruell running from ſuſpition to rage and fury; and therefore graciouſly provided for guiltleſs women, whoſe hap ſhould be to have ſuch husbands.

Deut.24.

A ſecond cauſe of this law, was, to keepe wives in their vertue conſtant and firme, abhorring ever all allurements to the contrary. For, when they ſaw ſuch a courſe appointed, to find out their fault if they tranſgreſſed; it was neceſſary to looke to their carriage, as well knowing that God could not be mocked. Theſe were the cauſes chiefly of this law. Which offer to our meditations two things: Firſt, how vile a thing ſuſpition and jealouſie is: and ſecondly, how hatefull to God a wives unfaithfulneſs to her husband, and how ſweet and pleaſing the contrary. Touching the firſt, remember what you reade. *Abraham* firſt ſuſpected ill meaſure, and then made a lye; ſaying, his wife was his ſiſter, and ſo he caſt her into more danger than a husband ſhould. Vpon a wrongfull ſuſpition, the whole congregation of the children of Iſrael gathered them together to go up to warre againſt their brethren, for an Altar that was made to a lawfull and commendable end.

Gen.20.11.

Ioſua 22.11.

Old *Eli* the Prieſt by ſuſpition conceived moſt injuriouſly of *Anna*, that holy woman, the mother of *Samuel*, that ſhe was drunken. Suſpition conceived moſt vilely of *David*, that hee would trecherouſly behave himſelfe in the warre, and thereupon the Princes of the Philiſtims prayed that hee might bee ſent backe againe, and not goe downe with them againe to the battell. Hatefull ſuſpition conceived *Davids* princely kindneſs, in ſending to comfort the King of *Ammon*, after the death of his father, to bee nothing but trechery; ſending not to comfort, but to ſearch the City, and to ſpye it out, and to overthrow it. Whereupon villany was done to the meſſengers, and ſuch a revenge made by *David*, as all fleſh may ſee how God abhorred that unjuſt ſuſpition. *David* came upon them with his power, and deſtroyed them with a fearefull deſtruction. The Aramites that came to helpe them, were overthrowne; ſeven thouſand chariots, forty thouſand foot-men, and *Shophach* the Captaine of the Hoſt. And for the Ammonites, *David* tooke the crowne from the Kings head, weighing a talent of gold with precious ſtones in it, and put it on his owne head, and brought away the ſpoyle exceeding much. The people were carried away, and cut with Sawes, and Harrowes of Iron, and with Axes. This was the effect, that unjuſt ſuſpition brought out. Enough, were there no more in Gods Booke to make all feeling hearts abhorre it. Truly therefore, ſaid hee, that ſaid it; *Suſpitio grave eſt hominibus malum*: Foule ſuſpition is a grievous evill to mankind. *Quis non dedit errori locum qui dedit ſuſpitioni?* Who hath not given way to error, if hee hath given place to ſuſpition, ſaith *Ambroſe*? *Innocentiam præſtare poſſum: quid homines de me loquuntur non poſſum*: I may bee able (through God) to be innocent, but to tye mens tongues from ſpeaking, lyeth not in my power, I cannot limit them. But innocent or not innocent they will have their prattle, &c. ſaid *Eraſmus*. But let it be obſerved and remembred for a truth; *Sicut difficile aliquem ſuſpicatur malum, qui ipſe eſt bonus; ſic difficile ſuſpicatur bonum, qui ipſe eſt malus*: As he that is good himſelfe hardly doth thinke another man bad: ſo as hardly againe will he thinke another good that himſelfe is nought. *Suſpitio amicitiæ venenum*: Suſpition is the cut-throat and poyſon of all love and friendſhip. For ſuch a tainting vice it is, that *Suſpitiones ſuas quiſq; fere cognitiones putat*: Every ſuſpitious body thinketh their ſurmiſes and imaginations to bee almoſt perfect and ſure knowledges, ſaith *Auguſtine*: let then as many as feare God, bee carefull to avoyd this hatefull vice, whoſe effects be thus foule and dangerous, remembring the holy Ghoſts words often; Charitie is not ſuſpitious. And on the other ſide againe, let every carefull Chriſtian labour by all meanes, to ſhunne all occaſions of ſuſpition, even as S. *Auguſtine* wiſely adviſeth, ſaying; *Non tantum curemus habere bonam conſcientiam, ſed quantum poteſt noſtra infirmitas, quantum vigilantia humanæ*

1 Sam.1.13.

1 Sam. 29.4.

2 Sam.10.3.

1 Chron.19.18

Epiſt. 54.

1 Cor.

humanæ fragilitatis, curemus etiam nihil facere quod veniet in malam ſuſpitionem infirmo fratri: let us not be carefull only to have a good conſcience to our ſelves, but as much as our infirmity may, and as much as the watchfulneſs of humane frailty can, let us bee careſull to doe no thing which may come into evill ſuſpition to our weake brother. *Arbitror enim eſſe boni viri etiam falſam infamiam metuere.* For I take it to be the part of a good man to feare even a falſe report. Now if this ſerpent ſuſpition be ſo hatefull in any: O how much more odious is it betwixt man and wife? For where ſhould be truſt without ſuſpition, if not betwixt them, whom the Lords holy ordinance, of two hath made but one? But becauſe mans corruption is great, and Satans malice againſt that holy ſtate, moſt bitterly worketh, whereby bones are caſt ſometimes to breake this confidence, that man ought to have in his wife, and wives ſometimes by temptation fall, leſt the innocent might be wronged, and falſe ſuſpition bee perpetuall finding no end. Behold here a courſe laid downe in the heavenly wiſdome, both to keepe innocency from continuing injury: and fraile women from temptation, working them to diſhoneſty. There ſhall bee a tryall taken if otherwiſe ſatisfaction cannot be had: and the Lord that knoweth all ſecrets, and cannot bee mocked, will diſcover what is truth, either to the clearing, or convicting of the ſuſpected. The forme is full of points worthy the marking, and therefore let every particular be obſerved. No man by any law can preſcribe a forme of purgation as well as God can, and therefore his Law and his forme, above all others ſhould be noted.

The Forme.

1. He ſhall bring her to the Prieſt, who ſupplying Gods place as his Prieſt, puts her in mind, and all the congregation alſo, that hatefull to God is the unfaithfulneſs of a woman to her huſband; and ſo deare chaſtity and truth betwixt them, as that where no witneſs can be had, nor ſhe taken with the manner, God himſelfe will be witneſs and diſcover truth, for or againſt the ſuſpected party, rather than either the offender ſhould eſcape unpuniſhed, or the innocent and blameleſſe woman ſuſtaine hurt by unjuſt jealouſie. Surely it is a thing moſt worthy marking for wicked couples. For the Lord is the ſame ſtill, as fully hating this ſinne as then: and as carefully regarding vertue in mariage as ever, albeit this forme of tryall now ceaſe. Hee hath ſtill judgements many and fearefull to lay upon offenders, and he hath ſtill hell to throw them into: he hath mercy for innocency in this life, and eternall joy in the world to come. Let none therefore be ſecure, by his deferring to ſtrike: for as hee cannot be mocked from knowing truth, ſo he never can be unjuſt, but in the end will render to faithleſs couples the deſerved puniſhment of unfaithfulneſs.

2. There muſt be brought with her an offering, the tenth part of an *Ephah* of Barlie meal: not of Wheate meale, but of Barlie meale: caſting into her minde if ſhe were guilty, how now ſhe was become of a woman a beaſt, a foule ſenſuall beaſt, preferring the filthy pleaſure of the fleſh before holineſs to God, and truth to her husband. Barly is the food of beaſts, and a beaſtly fall is the ſinne of unfaithfullneſs in mariage.

3. No oyle or incenſe muſt be put on, becauſe it is an offering of jealouſie: an offering for a remembrance, calling the ſin to mind. Oyle noteth gladneſs, and here was nothing but heavineſs and wo. Incenſe noteth ſweetneſs, and here was nothing but an odious ſavour to the Lord, if the party were guilty. O how little do the worlds wantons thinke of this: glutting themſelves with that as both ſweet and gladſome, which the God of heaven ſo abhorreth! It is no matter, ſelfe do, ſelfe have, as the proverbe is. Their joy ſhall be woe, their ſweet ſhall be ſowre, and all their filthy pleaſure paine and torment incomprehenſible for ever. For the Lord hath ſaid it, whoſe word can never faile, ſuch filthy creatures, as whore-mongers and adulterers bee, ſhall never enter into his kingdome.

4. The Prieſt muſt bring her and ſet her before the Lord, to wit, at the Altar, for a terror to her conſcience, who now muſt be made knowne by the Lord himſelfe, the judge of truth, and for an abaſhment to her before all the congregation, being plucked out from among them, ſingled, and ſevered from them all, for all eyes to gaze upon, expecting Gods judgement upon her being guilty. Fearefull aſſuredly was this among men, but not comparable to that ſeparation which ſhall be made of ſuch filthy creatures at the laſt day before all the hoaſt of heaven, &c. *Verſ. 16.*

5. The Prieſt muſt take the holy water, to wit, either that wherewith they that were uncleane were ſprinckled and purified, whereof you reade *chap. 19. verſe 9.* or (which is more probable) that which was in the brazen Laver, ever ready in the Temple for ſuch uſes as they had of water. This hee muſt have in an earthen veſſell, to lay to her eye the conſideration of her frailty, and he muſt take of the duſt of the floore, and put into it, to ſhadow to her, her vileneſs and contemptible eſtate by her ſinne and fall, if ſhe were guilty. Chriſt ſtooped downe, ſaith one, and writ in the duſt, or upon the earth with his finger, to ſhew the ſinfulneſſe of as well them that brought her, as of the woman taken in adultery. And that as heaven is the place where the names of the godly are written: ſo earth is the beſt habitation the wicked ſhall have.

Pulvis

Pulvis deteſtationis argumentum, Duſt was an argument of deteſtation, ſaith *Calvin.*

6. The Prieſt muſt uncover the womans head. *Idcirco illam aperto capite Deo præſentari jubet, docens omnia munda & aperta eſſe in conſpectu ejus, & nihil eorum quæ gerimus illum latere.* Therefore doth the Lord command, ſaith *Theodoret*, that ſhe ſhould be preſented bare-headed, to ſignifie that all things are naked and bare before him, and nothing of all wee doe unknowne to him. Againe, to the humbling and abaſhing of her, it being a ſhame to a woman to be bare-headed.

Theodoret. in Numb. cap. 5.

7. He muſt put the offering into her hand, to caſt into her heart a piercing feeling of what ſhe had done, thinking with her ſelfe of the caſe ſhee was in. If guilty; O woe, O ſhame, O confuſion before men and Angels, before Earth and Heaven! Now would the Lord lay open that was hid, and make the whole multitude know what was wickedly done in a corner forgetting God.

8. The bitter water the Prieſt had in his hand, called bitter, not for the taſte, but for the effect, becauſe it declared the woman to bee accurſed and turned to her deſtruction. Hee charged the woman by an oath, ſaying; *If no man have lyen with thee, neither thou haſt turned to uncleanneſs from thy husband, be free from this bitter and curſed water. But if thou haſt turned from thy husband, and ſo art defiled, and ſome man hath lyen with thee beſide thy husband, The Lord make thee to bee accurſed and deteſtable for the oath among thy people, that is, as well for thy fault, as for thy forſwearing it, the Lord lay his judgement upon thee, and the Lord cauſe thy thigh to rot, and thy belly to ſwell. And that this curſed water may go into thy bowels to cauſe thy belly to ſwell, and thy thighes to rot. And the woman ſhall anſwer, Amen, Amen. After the Prieſt ſhall write theſe curſes in a booke, and ſhall blot them out with the bitter water, that is, waſh the curſes or Letters of the curſe into the water, and ſhall cauſe the woman to drinke them, even the bitter and curſed water, and the curſed water turned into bitterneſs ſhall enter into her. And if ſhe be defiled and have treſpaſſed againſt her husband, then ſhall the curſed water turned into bitterneſſe enter into her, and her belly ſhall ſwell, and her thighes ſhall rot, and the woman ſhall be accurſed among her people. But if ſhe be not defiled, but be cleane, ſhe ſhall bee free, and ſhall conceive and beare.* This was the forme of purgation in the cauſe of jealouſie, preſcribed and appointed by the wiſedome of God, to keepe women, as I ſaid before, from yeelding to Satan, and his tempting members in matter of unfaithfulneſſe to their husbands, to preſerve innocent and ſpotleſſe women from the rage of a jealous husband, and to ſhew to all fleſh how well pleaſing to him conjugall truth is, and how hatefull and odious the contrary, filling the houſe with baſtard blood, ſhaming the kindred and friends of whom we deſcend, and the true children that ſhall deſcend of us, with many miſchiefes moe beſide ſinne againſt God, and our owne ſalvation that is above all.

9. But may ſome ſay, why was not the like granted to the wife againſt her husband? Anſwer is made, becauſe women are farre more given to ſuſpition than men are, and much trouble would have growne by that frailty of theirs, both to their husbands, and to the government. Secondly, becauſe man is the womans head, and not the woman the mans. Superiours may have many things over inferiours, that were not fit for inferiours over them. Thirdly, more miſchiefe farre, as I have ſhewed, groweth by the womans ſinne in this kind than by the mans, ſhe being able to abuſe him with a falſe ſeed, and not hee her, &c. And laſtly, becauſe there was no ſuch danger of cruell uſage of the man by the woman, as of the woman by the jealous man. The ſinne before God all one in them both, alike foule, and alike hurtfull to their ſoules and eternall ſafety: but in the world, for theſe worldly cauſes, and ſuch others many, a great oddes. Of the good woman *Salomon* ſaith, *That ſhe is the crowne of her husband:* And of the wicked woman, *that ſhe is a ſhame to him, or ſhe maketh him aſhamed, and as corruption in his bones.* Many and many are the true praiſes of a vertuous wife, and no tongue can expreſſe the worth of her. On the other ſide, whole volumes written of womens wickedneſs, that if not for God, yet for worldly ſhame, they might feare to ſtaine themſelves, their houſes, their children, their friends, their ſoules, their conſciences, and their names and memories for ever. What can the unfaithfull man or woman ſpeake for themſelves when the all-piercing eye of the Lord diſcovereth them, and in his ſpotleſs iuſtice will aſſuredly puniſh them as they live, as he is God? Is hell and damnation but a tale? is fire and brimſtone but a ſport, weeping and wailing and gnaſhing of teeth, not for a time but for ever, make wee ſo light of it? the worme that never dyeth, and the fire that never goeth out will they not torment? What hatefull hardneſſe is upon that heart that cannot feele theſe things, but preſuming of life, preſuming of ſecreſie, daunce in a nette where the world ſeeth them, and droppe into ſickneſſe, diſeaſes, and miſery before ever they bee aware, and God granting no grace to repent at their pleaſure, tumble in hell without any redemption. God give feeling ere it be too late. *Facilius inveni qui ſervarint innocentiam, quam qui congrue egerint pœnitentiam:* More eaſily, ſaith *Ambroſe*, have I found them that have kept innocency, and not fallen, than them that after ſinne committed, and vertue loſt, have rightly and truly, ſeriouſly, and heartily repented and amended. It is a ſpeech moſt worthy marking and remembring, S. *Auguſt.* againe (which I often mention) *Hac animadverſione percutitur*

peccator

peccator, ut moriens obliviſcatur ſui, quia vivens oblitus eſt Dei. This judgement doth God lay upon the bold ſinner, that at his death he ſhall never remember himſelfe, becauſe in his life time he forgot God.

Laſtly, why doth not this law continue ſtill may ſome thinke. To whom anſwer muſt bee made, that as the *Lord* in the new Teſtament hath vouchſafed more light and knowledge, and more evidence of duty every way than in the Old Teſtament: So hath he granted leſſe liberty in divers things than he did in thoſe times. Divorce was then ſuffered you know for the hardneſſe of their hearts, but it is not ſo ſuffered now for any hardneſſe of ours. Wee are taught our duties out of the Word; man to wife, and woman to husband, with ſuch cleereneſſe and fulneſſe, that any hardneſſe now muſt be no pretence to excuſe. So many things more. Infants are permitted to do what men of perfect yeares may do. The Church had her infancy, and from that hath growne into ſtrength and ripeneſſe. It is a ſhame for a man to go on all foure, becauſe being a child he did ſo. What then will you further ſay? muſt wives now do what they liſt? No, God forbid, but making a conſcience not to traduce your wife raſhly and vainely, in juſt griefe the law hath remedy, as fit and good for theſe times, as that was for thoſe. In duty both man and wife are to be kept, and bleſſed be God for law and government. But all the courſes of married perſons one againſt the other, before government, ſhould taſte and ſavour and ſhew forth to the world, love and care, reverence and affection of either to other, not hatred, not bitterneſſe, not venome and gall any way. The law is holy, profitable and good, but malice and poiſon abuſeth the law, and deſtroyeth us. Thus may you profit by this Chapter, omitting many things, not ſo fit for them for whom I labour. Reade and pray, God never ſhall deny a gracious bleſſing.

CHAP. VI.

The heads or parts of this Chapter are two:

- *The Law of the Nazarites.*
- *The forme of the Prieſt his bleſſing the people.*

Touching the firſt, you may conſider with your ſelfe:

- *What the Nazarite was.*
- *The ceremonies uſed.*
- *The end for which they were ſo.*

THe Nazarite had his name of *Nazar*, which ſignifies to ſeparate, as if you would ſay, a man ſeparate from the ordinary courſe of men, and bound to a certaine peculiar courſe or profeſſion of life. *Erat Nazaraatus quædam à ceteris hominibus ſeparatio:* The order of the Nazarites was a certaine ſeparation from the faſhion and courſe of other men. *Nazarei, id eſt, ſeparati, qui ut liberius vacarent legi diſcendæ & exponendæ, aliorum commercio ſe abdicabant ad tempus, & inde ſeparati dicti:* Nazarites, that is, ſeparate, who to the end they might more freely give themſelves to the learning and expounding of the Law, ſeparated themſelves from the ordinary and uſuall manner of other men for a time, and upon that were called Nazarites, or men ſeparated. *Nazareus ſeparatus vel eximius, quia dignitas major in eis quam in plebe.* Nazarite was he called, that is, ſeparate or excelling, becauſe there was a greater dignity in that order then in the other common ſort. *Erant Eccleſiæ ornamenta, & Deus volebat in illis ut in ſpeculo, gloriæ ſuæ decus fulgere:* They were ornaments of the Church, and God would in them as in a glaſſe ſhew the glory and honour of God in ſome ſort to appeare. Whereupon ſaith God by his Prophet; *I rayſed up your ſons for Prophets, and of your yong men for Nazarites, Is it not even thus, O yee children of Iſrael,* ſaith the Lord? Noting this order as an honour and grace vouchſafed of God to their children. Againe, by *Ieremy: Her Nazarites were purer than the ſnow, and whiter than the milke; they were more ruddy in body, than the red precious ſtones, they were like poliſhed Saphir.* See the ſingular honour and dignity of this calling. What followeth in *Ieremy? But now their viſage is blacker than a coale, they cannot know them in the ſtreets, their skinne cleaveth to their bones, it is withered like a Storke.* As if the Prophet had ſaid: They that were before in Gods favour moſt, are now in greateſt abomination unto him. Thus you ſee what the Nazarite was.

P. Martyr in Iud. 13. Spangenbergius.

Calvin.

Idem.

Amos 2.11.

Lament. 4.7.

Verſe 8.

The

The ſecond part.

THe ſecond part contayneth the Ceremonies uſed in this order of Nazarites; wherein you may obſerve:

What things were to be avoyded.
How they were to be purified.
How to be abſolved.

Verſ. 3. Firſt, they were to abſtaine from wine and ſtrong drinke, no ſowre wine nor ſowre drinke: nor ſhall drinke any liquor of Grapes, neither ſhall eate freſh Grapes, or dryed. As long as his abſtinence endureth, he ſhall eate nothing that is made of the wine of the vine, neither the kernels, nor the huske. While hee is ſeparate by his vow, the Raſer ſhall not come upon his head untill the daies be out, in the which hee ſeparateth himſelfe unto the Lord, hee ſhall bee holy and ſhall ſuffer the locks of the haire of his head to grow. During this time, he ſhall come at no dead body, &c. as in the Text. From abſtinence from wine and ſtrong drinke, remember how their profeſſion was to ſtudy the law of God. In regard whereof, the *Lord* would have them refraine all things that might trouble the braine, ſtirre up luſt, and unfitting diſpoſition for ſo holy a ſtudy; of which ſort wine and ſtrong drinke be. It is not for Kings O *Lemnel*, it is not for Kings to drinke wine, nor for Princes ſtrong drinke. Leſt hee drinke and forget the Decree, and change the judgement of all the children of affliction. For this cauſe alſo, forbidden alſo to the Prieſts, as you may ſee, *Levit.* 10. A ſufficient admonition, if God bee in them, to all that ſerve at the Altar, to remember their callings, and the hatred God hath of exceſſe in men devoted to his ſervice above all others. Conſequently, the feareſull judgement that will in the end enſue without all faile. For if of all it be true, the Drunkard ſhall never enter into the Kingdome of God: it muſt needs be ſealed up in the conſcience of any Miniſter, that a drunken Miniſter cauſing the holy things of God to be deſpiſed for his wickedneſſe, ſhall never, never come within the gates of eternall joy: but in ſtead thereof for evermore reape the reward of his ſinne, in everlaſting torments both of body and ſoule.

Pro. 31. 3.

Verſe 5. 2. Secondly, they forbeare the cutting of their haire, and muſt ſuffer it to grow all the time of their vow or ſeparation. Wherein the *Lord* taught them that men religiouſly bent to his ſervice in this extrordinary kind, muſt abſtaine from too much fineneſſe and delicacy, decking and tricking, in the care of the fleſh, their bodies after a wanton and curious manner. *Tonſura enim nonnihil facit ad vultus nitorem:* For powling and cutting off the haire, giveth a grace and neateneſſe to the countenance. The Apoſtle affirming that to men it is a ſhame, or uncomely to have long haire. Againe, they were taught as to be farre from effeminate ſoftneſſe; ſo to have a manly ſtrength and courage to fight ſtoutly againſt all the alluring baites of the fleſh. The haire being a ſigne of ſtrength in men, as in *Sampſon*, &c. Laſtly, by this meanes God ſought to draw them from the manners and faſhions of the Heathens, who in token of devotion uſed to ſhave their heads.

1 Cor. 11.

Iudg. 13.

Verſe 6,7. 3. They muſt not defile themſelves by any dead body. Whereby the *Lord* againe would teach them greatneſs and conſtancy of courage in the changes of this world, wherein many ſhew great weakneſs, and namely in the loſſe of friends. For which it is not a fault to bee ſory and to lament; for then Chriſt would not have wept at the ſepulchre of *Lazarus*, but to exceed a meaſure as often is done when affections be ſtirred, that is fit for no man, eſpecially not for ſuch as by profeſſion promiſe greater perfection and ſtrength. The meditations and reaſons wherewith we may ſtay this ſtreame in ſome meaſure, God aſſiſting us, I have elſe-where laid downe.

In the dialogue betwixt Faith and Frailty.

The ſecond Part.

Verſ. 9. *&c.* 4. If caſually it ſhould happen that this Nazarite were preſent when any dyed; ſome dying ſuddenly by him ere he were aware: then was appointed a meanes of purification, by ſhaving his head, and a ſacrifice of two Turtles or two young Pigeons; the one for a ſin-offering, the other for a burnt offering, and then loſing all that was paſt he was to begin his dayes againe anew. The *Lord* by this meanes teaching how pure and undefiled he would have his worſhip to be obſerved; hee not bearing faults done neither willingly nor wittingly, but caſually and by hap. The remembrance hereof when we doe any duty to God, would much profit us; keeping us from haſting and poſting up our prayers, from careleſſe and negligent hearing of his word, from unreverent comming to his holy Sacraments, and in a word, from ſlubbering up any duty we do unto him. For we ſee here he endureth it not.

Ezek. 18. Righteouſneſs forgotten: *Ergo*, more care.

5. When the time of this vow and ſeparation was ended, a forme is preſcribed how they ſhould be abſolved and releaſed from it, and reſtored to their former ſtate and liberty againe.

He

He was to come to the doore of the Tabernacle of the Congregation. A figure of Christ the true doore by whom we enter unto any liberty, by whom we are freed from all bondage, sin, and imperfection in any duty whatsoever. He was to bring sacrifices, as you see in the Text; a burnt-offering, and peace-offering; so taught and instructed, that albeit hee had now spent some dayes in this forme of holy exercise, yet had he not deserved any thing from God for the worthinesse of his worke. All the workes and duties done by men, being still imperfect and subject to reproofe before the bright eyes of the heavenly Majesty, yea, even of good men, when they doe their best, and by all meanes strive to doe well. Much lesse can they supererogate as some teach and beleeve. So taught and instructed againe, that what good is done, they should never attribute to themselves, but to him, without whose holy Spirit they can doe nothing. It being he that maketh us both to will, and performe any good whatsoever. Their heads were shaven in token their vow was ended. The haire was burnt in the fire, because being consecrated to the Lord it might not be cast into any prophane place. I might shadow out, that the haires of our heads are numbred when we feare God, and not one of them suffered to fall away without the will of our heavenly Father. A sweet and thrice sweet comfort. In *Ezekiel* you may see a quite contrary use to the wicked, even to shadow out their destruction and confusion, So differ the godly and ungodly in the eyes of the Lord. Even so, ever shall be so his eyes upon the one for eternall good, his eyes against the other for eternall woe, that wee might learne now in time to looke to the right way to save our soules, &c. Ezek.6.1.&c.

6. Having thus seene what the Nazarite was, and the ceremonies of that order, the third point remaineth; namely, to consider the end for which God appointed it. The end why God appointed it is thought to be divers. One because men being out of their naturall disposition given to choose divers kindes of life to themselves, and so often easily drawn into superstition and error: the Lord by this meanes would very graciously provide for the appointing them this forme himselfe, to keep them exercised withall whensoever they desire to be extraordinary, that they might neither fall into the courses of the Heathens, nor prescribe themselves any other kinde of will-worship. And see how in that one point of the usage of their haire, the Lord kept them from evill; namely, for the Idolatrous fashions of the Heathens. For we reade that the Heathens nourished and let grow their haire, that they might offer *vel Nymphis vel Apolloni*, to the Nymphs or to *Apollo*. *Theseus* went to *Delphos* to offer the haire of his head, which he had kept from cutting, to *Apollo*. In Rome yong men when they came to mans estate offered the haires of their heads and beards to some of their gods. In *Sophocles* it is said, *Orestes* cut off his haire at the tombe of his father. Thus did Heathens usually: And therefore God to keep the Israelites from this course, appointeth them to consecrate it to him, and to burne it in the fire. Another end why God instituted this order was typicall: that it might shadow out the Lord Jesus, then to come, the true and perfect Nazarite: In whom if you looke at separation that was true; *Ego non sum de hoc mundo*: I am not of this world. If ye looke at temperance signified by abstaining from wine, who ever so temperate as he? If at fortitude, noted by the growing haire, with what fortitude and strength overcame he death, sin, Satan, the world, and all evill: the Prophet *Esay* speaking of him; *Fortium dividit spolia*: Hee shall divide the spoile of the strong. If sanctity and purity from all sinne, blot and spot, signified by abstaining from the dead, who like him, the immaculate Lambe of God given to clothe us with his all-shining righteousnesse: Of whom *Esay* speaketh in the same Chapter. *Hee did no wickednesse, neither was any deceit in his mouth.* And himselfe of himselfe in the Gospell of *Iohn*, *Which of you can rebuke me of sin.* Thirdly, this order and fashion of the Nazarites was instructive to all then, and us now, as to all unto the worlds end; namely, to shew what manner of persons all true Christians ought to be. Eschewers of drunkennesse, and excesse, remembring the Lords words; *Take heed lest your hearts at any time be oppressed with surfetting and drunkennesse.* The Apostles also; *Be not drunke with wine wherein is excesse*, that is, all kinde of riot joyned with filthinesse and shamelesnesse; and in stead hereof be strong and stout warriours against Satan, world, and all the baites of tempting sin, taking that whole appointed armour of God that we may be able to resist the evill day, and having finished all things, stand fast, giving up our bodies a living sacrifice, holy, acceptable unto God, &c. Laying to our hearts that saying of the holy Ghost; *This is the will of God even our sanctification, and that we should abstaine from fornication, that every one should know how to possesse his vessell in holinesse and honor, and not in the lust of concupiscence, even as the Gentiles which know not God. That no man oppresse or defraud his brother in any matter, for the Lord is an avēger of all such things, having called us not to uncleannes, but unto holines. He therfore that despiseth these things, despiseth not man but God, &c.* Thus were the Lords purposes good and gracious towards his people in the institution of this order of the Nazarites. *Cyril. & Procopius in Num.* Iohn 8. Esay 53.12. Verse 9. Iohn 18. Luke 21.34. Ephes.5.18. Ephes.6.13. Rom.12.1. Ephes.4.3.&c.

7. But see the corruption of man ever apt without guiding grace to abuse the good purposes of God. Popish blindnesse hath looked at this order as a warrant by sinfull imitation to appoint sundry orders of men and women to serve God, and sundry fashions of serving him, forgetting foully that Gods worship must bee appointed by himselfe and not by our braines; hee

Of Vowes ſee the Com.

he ever abhorring in his ſervice the precepts of men, forgetting that this order of the Nazarites was but for a time, and then they were releaſed of it. But their orders and vows muſt hold for life, be the parties never ſo unable to endure the ſame, and follow there never ſo much ſin upon it, and forgetting fearefully that by this order there was no meriting with God, as I have noted before by their ſin-offering, and peace-offering, when as they teach by their orders great merit, even of eternall life, not onely to themſelves, but to others.

8. Againe, by this ſhaving of the Nazarites, they now patronize their popiſh ſhaving, as though their authority were equall with Gods, in appointing orders for his ſervice. But can there be any thing more croſſe and contrary? For God appointed the Nazarites to let their hair grow, theſe men muſt have it ſhaven. The reaſons why God would have their haire grow, mentioned before, are all croſſed in popiſh ſhaving. The Prieſts in the Law were forbidden to ſhave. *Levit.*21. The Nazarites, although neither Prieſts nor Levites, yet for the time of their vow, were to be as pure and carefull as if they had beene, and ſo admoniſhed by their haire. Popery quite contrary will have ſhaven crownes, and ſhaven faces ſignes of holineſſe, and ſignes of mortification: for ſay they, it ſignifieth how all ſuperfluity is to be cut away, and the fleſh to be ſubdued and brought under. When ſhaving is a trickneſſe and fine delicacy, ſetting out the face as ſmooth and ſmug, farre and farre from mortification: the Nazarites haire noting that neglect of delicacy and contempt of curious trimneſſe much better. *Suetonius* in the life of *Otho*, noteth of him, that he was wont to ſhave his face, and to looke in the glaſſe how ſmooth and trick he ſeemed. Of others we reade that will not ſhave, but pluck out their haires by the rootes, that their faces might have a more ſoftneſſe and delicacy. Farre then is this from mortification. *Auguſtine* ſaith, Monkes uſed long haire like women, in token they were virgins, and rather women than men. Which haply may make but application, for the praiſe of ſhaving in popiſh Prieſts, becauſe they indeed abhorring ſo much virginity as they doe, though having no wives, they make a conſcience to mock the world with long haire, as though they were virgins, when they know here their rule is, *Si non caſtè tamen cautè*, If not chaſtly, yet charily and warily. Againe, it may be they love plaine dealing herein, in another reſpect. For in *Baruch* you may reade, that Idolatrous Prieſts ſerving the Idols of the Heathens, were ſhaven: Whereupon *Lyra* noteth thus, that *quia Sacerdotes idolorum raſi miniſtrabant, ergo Dominus noluit ſuos raſos eſſe:* Becauſe the Prieſts of Idols miniſtred ſhaven: therefore the Lord would not have his Prieſts ſhaven. But Popiſh Prieſts knowing in themſelves that they are idolatrous Prieſts, and to the end all men may take notice that they are not Gods Prieſts, therefore they are ſhaven. Their hypocriticall care, that the blood of Chriſt being really as they ſay in the Chalice, might not cleave to their Beards I omit, themſelves being aſhamed of it, and the practice of unſhaven Prieſts masking up and downe unſhaven amongſt us, ſufficiently confuting it. I end with the Councell of Carthage which laid downe this Canon: *Comam non nutriant Sacerdotes nec barbam radant.* Let Prieſts neither ſuffer their haire to grow long, neither ſhave their beards. They doe both contrary, and pretend that feare to offend by their beards dipped in the Chalice, which you ſee here in this Councell was never feared. This order then of Nazarites, had Gods word for warrant: Their orders, none. The Nazarites might not cut their haire. They cut and ſhave. The Nazarites drunke no wine or ſtrong drinke: They poure in. The Nazarites might not come at Funerals and dead corps. They run to all far and neere, ſucking from thence no ſmall advantage. Finally, the Nazaries, notwithſtanding their vow, lived in holy wedlock: Popiſh vowes abhorre mariage, and nouriſh murder and whoredome: yet this order of Nazarites muſt Patronize their ſinfull orders deviſed by man for earthly purpoſes. *Origen* very fitly obſerveth it: *In aliis votis dabant aut ovem, aut bovem, aut capram, &c. at in hoc voti genere ſeipſos offerebant, & tamen eorum ſtatus cum matrimonio ſatis conveniebat.* In other vowes they offered a Sheep, an Oxe, a Goat, &c. But in this kinde of vow, the Nazarites offered themſelves to God, and yet their ſtate agreed well with matrimony.

Aug. de opere Monacorum.

Baruch.6.

The ſecond part.

*Verſ.*23.*&c.*

HAving thus ſufficiently for ſome uſe and profit laid open the order of the Nazarites, with the ceremonies belonging thereunto: the ſecond generall part of this Chapter followeth, to wit, the forme of bleſſing the people here preſcribed by God himſelfe. *And the Lord ſpake unto Moſes, ſaying; Speake unto Aaron and his ſons, ſaying; Thus ſhall ye bleſſe the children of Iſrael, and ſay unto them:* that is, thus ſhall ye pray for them & wiſh my bleſſings to fal upon them, for there is a *Benedictio hominum*, and *Benedictio Dei*, The bleſſing of man, and the bleſſing of God. The bleſſing of man is, *Fauſta & ſalutaria precari*: To pray for and wiſh happineſſe and good. But the bleſſing of God is, *Non ſolum favor quo nos benevole complectitur ſed etiam operatio ſalutis & incolumitatis noſtræ*: Not only his favour and grace, which hee vouchſafeth us, but the effectuall and powerfull reall working of our health and ſafety, comfort and good whatſoever. Jeſus the ſon of *Sirach*, making mention of this forme, aſcribeth this power as he ought unto God, and

and but a myſtery unto man,ſaying; *O Lord heare the prayer of thy ſervants according to the bleſſing of Aaron over thy people,and guide thou us in the way of righteouſneſſe, that all they which dwell upon the earth may know that thou art the Lord, the eternall.* Man asketh,God giveth; Man the miniſter to pray, God the fountaine and well-ſpring of all good, even as Saint *Iames* teacheth; *Every good giving and every perfect gift is from above,and commeth down from the Father of lights, with whom is no variableneſſe,neither ſhadow of turning.* Nay,even as God himſelfe teacheth us in the laſt verſe of this Chapter if you mark it.For in expreſſe words,he ſaith,*I will bleſſe them*,that is,I will be the reall performer of that whereof thou art the miniſteriall asker.Mine is the power,thine is the miniſtery. A ſingular commendation of the miniſtery if it be duely obſerved.For God could give if it pleaſed him,his gracious favours to his people without the Prieſts asking; but he will thus have him ſtep in,and be the means to draw from him his goodnes: and he will thus grace his ſervants the Prieſts,that what they beg he will give, confirming ſo his owne ordinance,their ſervice and miniſtery unto the Church. And ſurely would men lay this to their hearts it were a happy thing for them. For it would weed out of their hearts, that contempt of the miniſtery of the Church,which one day will be a fearefull witneſſe againſt their ſouls, there ſpringing from it ſo many wrongs to the Miniſters of God, many wayes, in body,in goods, in name,in their friends,as daily are ſeene and obſerved. And it would plant in ſtead thereof ſuch a reverence,ſuch a love,ſuch a protection from wrong, as the Lord noting to be for their calling ſake, would take it to be for his ſake, their calling being his owne ordinance, and powre many ſweet bleſſings upon it. It would make them in health regard the Prieſts prayer, and in the day of ſickneſſe and tryall with the firſt ſend for him, ſaying, as the people did to *Samuel*; *Pray for thy ſervants unto the Lord thy God that we die not, for we have ſinned, &c.* He ſhould anſwer as *Samuel* did, *God forbid that I ſhould ſin againſt the Lord, and ceaſe praying for you.* So we regarding them and Gods ſacred ordinance in them,and they melting upon us with bowels of ſpirituall Fathers according to their vocation: ſweet would be the ſavour that God would ſmell, and he would anſwer as here,*Ego benedicam*: I will bleſſe O ſhall the duſt of the Miniſters foot ſhaken off againſt us ſo fearefully hurt us, and the cryes of his ſoule unto God according to appointment not exceedingly profit us? Thinke of it, thinke of it whileſt you have time. For the Lord hath not ordained them in vaine, neither will endure at mans hands ever the contempt both of himſelfe and them.

Eccleſ.36.17.

Iam.1.17.

1 Sam.12.19.

2. And as here you note the dignity and uſe of the miniſtery: ſo I pray you obſerve the allowance, nay the commandement of a preſcript forme of prayer; when the Prieſts were in thoſe dayes endued with Gods Spirit,as well as any in theſe dayes,and could have conceived an extemporall prayer as well as any now. I will not enter into this diſcourſe as I might. Such groſſe follies and ſinfull fancies as ſome have broached, and too many entertained, fall to the ground by this preſident, and other ſure grounds of Scripture.

3. Touching the matter of this bleſſing, you ſee it containeth three members, all ſingular and full of ſweet uſe to Gods people. The firſt is, *The Lord bleſſe thee and keepe thee.* Wherein, becauſe bleſſing is referred to good things, and keeping to evill things; therefore theſe words are in ſenſe thus much: The Lord vouchſafe unto thee all good and gracious bleſſings, both ſpirituall and corporall, and the Lord keep thee and defend thee, the Lord turne away and avert from thee all contrary evills to either. A large extent you ſee of a few words: let the uſe be to us this.

Benedicere ad bona. Cuſtodire ad mala.

Firſt, to learne by it,that we are not bleſſed by nature, but indeed accurſed for the ſinne that hath tainted us, even from our firſt Parents, making us ſubject to Gods wrath and anger. Secondly, that we are freed and delivered from that curſe, not by our owne ſtrength, but meerly and onely by the mercy and goodneſſe, favour and grace of God, all good ſpringing and flowing from him, as Saint *Iames* ſaith,in the words recited before. Thirdly, that as his mercy giveth all good, ſo his providence and ſafe keeping hand is the onely averting meanes of all evill from us: which being well obſerved and learned of us, will draw all our prayers and invocations to him for what we want, and all our thankſgiving for what we have received; to him I ſay, and to him onely, not to Creatures either in heaven or earth whatſoever,as blinded bleareeyed Popery teacheth and practiſeth.

4. The ſecond member is: *The Lord make his face ſhine upon thee,and be mercifull unto thee. Solomon* in his *Proverbs* ſaith, *In the light of the Kings countenance is life, and his favour is as a cloud of the later raine.* The later clauſe explaineth the firſt, that by the ſhining of the face is meant kindneſſe and love: as wrath and diſpleaſure by the turning away of the ſame. *How long wilt thou turne away thy face from me. Pſal.*13.1. And *thou haſt hid thy face from us, Eſay* 64.7. Againe,in the Pſalme, *Cauſe thy face to ſhine that we may be ſafe.* And be mercifull unto thee by ſending the promiſed Meſſias,and accepting his merit to the pardon of thy ſinnes, and reſtitution unto righteouſneſſe and ſalvation loſt by ſinne.

Prov.16.15.

Pſal.80.3.

5. The third member is: *The Lord lift up his countenance upon thee,and give thee peace.* As if he ſhould ſay, even as loving and tender parents pitch and fixe their eyes upon their children,

for their ſafety, comfort, and good any way they can, by that limited power which they have, ſo the Lord deale with thee by his unlimited and Almighty power, ſaving thee and keeping thee day and night continually, to his great glory, and thy unſpeakable good. Giving thee peace outward and inward, in the world from enemies, and in thy conſcience from feares and terrors, occaſioned by ſenſe of wrath due for ſinne. The fruit or efficacy of this prayer followeth in the laſt verſe, where God ſaith: *And I will bleſſe thee.* A ſweet promiſe, that this forme of prayer ſhall not be uſed by the Prieſt in vaine, but ſhall obtaine good deſired, and bee made effectuall by his power. So are all prayers ſtill and daily fruitfull by his grace, not by their owne worth and merit.

6 It is obſerved by ſome, that in all theſe three parts and clauſes of this prayer, by the three repetitions of the word *Iehovah*; *The Lord, the Lord, the Lord*; The Myſterie of *Trinitie* of Perſons in *Vnitie* of Eſſence is contained. So implying that to *Father*, *Sonne*, and *Holy Ghoſt* onely prayer is to be directed; and every good thing from that Divine Majeſty to be accepted, and not otherwiſe. The like may we truely learne out of theſe words: *So ſhall they put my name upon the children of Iſrael*, not the name of Angels, or Saints, or Fathers, or any creatures, as is done when prayer or thankſgiving is ſo directed. Finally, ſee a ſhadow of Chriſt the true bleſſer of his people the true ſeed of *Abraham*, in whom all Nations are bleſſed. And let this ſuffice for a taſte of the fruit of this Chapter, reading ſtill as I ever repeate, the Text firſt, and then theſe Notes.

Acts 4.12.

Luke 24.50.

Chap. VII.

The chiefe heads of this Chapter are two:

1 *The offering of the Heads or Princes of Iſrael.*
2 *God his ſpeaking with Moſes from the Mercy-ſeate.* Verſe 89.

Verſe 1. Before you come to the offerings, marke in the firſt Verſe, that it is ſaid, how *Moſes* having finiſhed the ſetting up of the Tabernacle, Hee annointed it, and ſanctified it, and all the Inſtruments thereof, And the Altar, with all the Inſtruments thereof, &c. The Lord by this Ceremony teaching his people: firſt, that theſe things were holy and exempt from common and prophane uſe, therefore to bee religiouſly and reverently uſed, not any way abuſed. And ſecondly, that nothing can pleaſe God, nor make to his ſervice, but by the holy Ghoſt: whereof that Oyle was a Symbole and ſhadow. He ever abhorring what is not of faith, and hee that hath not the Spirit, belonging not to God. Blinde and patched Popery will imitate this, and conſecrate their Temples and Altars with holy Water and Oyle, &c. But where is their warrant? Here God appointeth this to be done, but where hath hee appointed them to imitate this? Will they never remember the words of God: *In vaine doe they worſhip me with mens traditions, with mens precepts and inventions.* Doe they not know what God ſaid to his own people when they adventured beyond his direction? *Quis requiſivit?* Who hath required theſe things at your hands? But let them alone, they are blinde leaders of the blinde, and they ſhall one day fall into the pit that is fearefull.

Rom. 10. Chap. 8.

2 It is ſaid alſo, that he *Sanctified it, He annoynted it and Sanctified it*, with a conjunction copulative. *Non quod oleo vis & facultas ſanctificandi inſit*; Not that in the Oyle there was inherent any power and vertue to ſanctifie: but that the Church might know, *Non irritum fuiſſe ſymbolum*, That the Ceremony was not idle and in vaine, but that ſuch true holineſſe was joyned with it, as who ſo ſhould deſpiſe by prophane abuſe, either of *Tabernacle*, *Altar*, or *Inſtruments* ſeparated to religious uſe, he ſhould juſtly taſte of puniſhment due to the ſame.

3 It is ſaid, *Moſes* annoynted them, and *Moſes* annoynted *Aaron*, &c. yet *Moſes* himſelfe was not annoynted, that all eyes may ſee the ſtrength and vertue of *Annoynting* or *Conſecration* doth not depend upon mans worth, but both of that, and of all other ſignes, the power and efficacy floweth from the commandement and good pleaſure of God onely.

4 Thoſe things thus firſt obſerved, then come wee to the offering of the Princes, or Heads over the houſes of their Fathers, Princes of the Tribes, which are ſet downe in this order: firſt, they brought ſixe covered Chariots, twelve Oxen, &c. See the hearts of theſe Iſraelites to Gods ſervice, &c. Firſt, they offer to the building of the Tabernacle, ſo much that there was cauſe to bid them ſtay, and to bring no more: now at the dedicating, what rich and great gifts are given. Where are theſe hearts now-adayes, when as nothing is given, but much taken away? May it not truely be ſaid, there was *Tempus offerendi*, but now alas changed into *Tempus auferendi*: There was a time of offering, but now a time of auferring, that is, of taking away that which was offered: And by whom but by chiefe men, as they would bee accounted in their Countries, Pariſhes and places of dwelling. But here theſe Princes offer and give, they

they take not away. God willing ſo to ſhew, that of all others, great men, and chiefe men, Magiſtrates, Governours and Rulers, ought to be beneficiall to the Church, no way injurious. And if under the name of Princes here, the whole Tribe alſo bee underſtood, becauſe haply then no mans wealth was ſuch, as to give ſuch large gifts of Gold, Silver, &c. without contribution of others, then doth the example notably teach; and God by the example, that princes and people, Captaine and Tribe, great and little, and all according to their meaſure, ſhould advance Gods ſervice, and enrich his Church with all neceſſaries for his ſervice: no way robbe it, ſpoile it, impoveriſh it: that there is no way to have a ſufficient Miniſter, to preach comfort, to threaten wicked livers, to adminiſter all things with underſtanding and gravity, judgement and learning, to the glory of God, the joy of the good, the terrour of the evill, and to the winning of many that are not yet called. If the wages of the labourer, the poore labourer may not remaine with a man, but he muſt have it truely paid him, or elſe God will be angry, and the teares and ſighs of his family at home, of wife and children, aſcend into Gods ſight, complaine of the wrong, and to crie for puniſhment. O! what will the detaining and with-holding of the right of the Church, the wages of the Miniſter, whereby Gods ſervice is baſely performed, and his glory greatly blemiſhed, doe, and worke againſt ſuch with-holders? When the Lord ſhall riſe up, as in this caſe he will, and ſay, what will you anſwer? How will you ſtand in judgment againſt the Lord? Now, now, is the time to lay this to your heart, and make your peace with God, by giving to God; that is, the Church, that which is the Churches, as unto *Cæſar* that which is *Cæſars*. Looke upon theſe Princes here, and looke upon this people, this giving people, not this taking people: And ſinke this example ſo in your hearts, being laid before your eyes to that end by God himſelfe, as never hereafter you may like to withdraw any thing from Gods ſervice, his Church, his Miniſter, but rather with more than with leſſe, caſt in your due portion, leaving the recompence to him, that promiſed in this caſe even to open the windowes of Heaven, and to powre downe mercy upon ſuch reſpecters of him and his ſervice, &c.

5 Why doe they offer Charets, and Oxen to draw them? Becauſe theſe things were fit and good for the uſe of the Tabernacle, to carry at remooves ſuch things as were to be carryed, and to carry them dry: Learne by it, that good hearts to God-ward, doe not onely give, but they give fit things, ſuch as are moſt needfull and requiſite for the ſervice of God; the comlineſſe of his Church, the uſe of the Miniſter, and the benefit of the whole Congregation: yea, they to this end caſt their heads, and obſerve what is wanting; what would doe well if it were had, what is now unſeemely, and what would bee more ſeemely for the reverence of Gods houſe, giving themſelves no reſt, till either by themſelves at their owne private charge, or by the Pariſh at their publike charge, ſuch things be prepared. They are affected to Gods houſes, as others are to their owne, who are ever decking and trimming them with all neceſſaries, till they bee to their liking. Such a vertue as I may boldly ſay, God will ſooner ceaſe to be God, which we know is unpoſſible, than forget to reward it. Doe we remember in our owne houſes who gave us this, and who gave us that, of plate, of houſhold, of ornaments, or whatſoever, and will God forget in his houſe who gave any thing for the neceſſary uſe, or greater beautifying it? We cannot thinke it, and our conſciences tell us, it cannot bee. But even a thouſand times more will God reſpect ſuch love, than any man can doe. Make uſe of it then I begge of you, and ſo ſhew your heart to God in adorning his houſe, and advancing his ſervice, as living and dying he may fill your heart with his ſweet comforts for it, bleſſe you, and bleſſe your friends after you, which he will doe, even as he is God.

6 You know how the Levites were to carry upon their ſhoulders the things belonging to the Tabernacle when they removed, but now they ſhall bee eaſed by theſe Charets and Oxen. So the Laity careth for the Clergy, to helpe them, to eaſe them, to comfort them in their duties belonging to God: And O! how could I dwell in the meditation of it a whole day, it is ſo ſweet. Will not you note it, and thinke of it? I truſt you will, and ſo I commit it to you.

7 *One Chariot for two Princes*, ſaith the Text: And how I could note in it how friendly, how kindly; yea, how religiouſly and holily, they agreed together in the duties to bee done to God and his Church, that it may ſhew us how commendable at this day it is, and will ever be where the like is among chiefe men in a Countrey, or in a Pariſh, God putteth it in his holy Booke here, as in a Chronicle, for all ages to ſee and reade. And in our dayes can wee imagine hee will not behold it? Yes, yes, and he will ſee alſo the jarring and jangling, the ſtriving and croſſing, and drawing backe, that is in ſome places among them that ſhould draw together, even as theſe Princes did. But the one hee will ſee to reward and bleſſe, the other to correct and puniſh ſeverely.

8 Theſe offered gifts God biddeth *Moſes* receive, and to give them to the *Levites*, that they might bee to the ſervice of the Tabernacle of the Congregation, and *Moſes* did ſo, diſpoſing them as you reade in the Text, from the fourth Verſe to the tenth. We cannot thinke

Sacra ſacris tradenda, non Secularibus.

that God needeth our gifts, when heaven and earth is his, yet he graciouſly receiveth our gifts to approved ends, that we may ever learne the chiefe and principall uſe of ſuch riches as God ſhall beſtow upon us in this world; namely, to ſerve him with them in all thankfulneſſe and love for his great goodneſſe towards us. *Abel* brought an offering not of the worſt, as many now a dayes doe, but of the beſt, and God reſpected it. *Cain* had not the like heart, and God rejected it. *Honor the Lord with thy riches, and with thy firſt fruits of all thine encreaſe, ſo ſhall thy barnes be filled with abundance, and thy preſſes ſhall burſt with new wine.* Three times a yeare the Iſraelites kept a Feaſt to the Lord. *And none ſhall appeare before me empty, ſaith the Lord.* The Phariſie was able to ſay, hee gave his riches to God, paying tithes of all that hee had. And ſhould not they that are better learned doe the like? *Origen* well ſaith; *Mihi non videtur hnjuſmodi animus memoriã habere Dei.* It ſeemeth to me, ſuch a mind hath not the remembrance of God. Nay, ſo preciſe were thoſe hypocriticall phariſies, you know, in giving God of their due to God, that they left not untithed, *Mint, Anniſe, and Cummin*; yet you know againe his words, that Lord of truth, and truth it ſelfe; *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſies, you ſhall not enter into the Kingdome of heaven.* It is a good teſtimony that *Pliny* giveth of the Romans, and may well be applyed to our own reformation; namely, that they did not *deguſtare vina, aut novas fruges*: Not taſte their new wines, or any new fruits of the earth, before they had paid the firſt fruits thereof to their Prieſts. Shall they ariſe up in judgement, and condemne us? I ſay no more, but if we have eyes to ſee, and hearts to feele, we will be the better by theſe things. Looke upon this Chapter, and forget not theſe Princes.

Pro.3.9,10.

Exod.23.14,15

Orig. in Numb. 18.

Mat.23.22.
Mat.5.20.

Verſe. 9

9 But to the ſonnes of *Kahath* he gave none, becauſe the charge of the Sanctuary belonged to them, which they did beare upon their ſhoulders, and muſt not be drawne with Oxen. How may we learne not to take eaſe where the Lord alloweth it not to us, not to lay upon others ſuch burthens, as in our owne perſon we ought to beare, not to ſubſtitute when God looketh for our ſelves, but all eaſe rejected, all ſhifts and excuſes ſet a part, cheerfully and faithfully, heartily and willingly to undergoe the taske allotted to us by our God, ever good and gracious to recompence zeale, and to beare with infirmities, when indeed they diſable. I touch it, yet deſerveth it longer meditation by a good minde, carefull to make uſe of the Lords pleaſure.

Chap.4.15.

Verſe 10.

10 After the offerings at the dedication of the Tabernacle now ſpoken of, follow the offerings of theſe Princes at the dedication of the Altar. One Prince a day, and another another day: Every one offering a gift, as you may may ſee in the Text. They are not weary of well doing, but continue and encreaſe: neither are they tumultuous in their doing, but obſerve order, and offer in courſe, God ſtill ſhewing how he loveth order in his Church.

All their gifts alike.
Vnio & ſocietas et Eccleſia inter fideles non Singularitate, &c.

11 That every thing is ſo particularly noted, and the weight ſo preciſely mentioned, may teach us to our comfort, what an obſervation there is in God of the gifts wee beſtow on him in promoting his glory, advancing his ſervice, maintaining his Miniſters in a liberall manner, releeving the poore, and doing ſuch good things, as with God and man are praiſe-worthy. Surely, the number, the meaſure, with all circumſtances, are obſerved, and the Lord is a plenteous rewarder of all love to him. On the other ſide, can wee thinke the Lord is ignorant, and ſeeth not when wee pluck back our hearts and hands from theſe things, robbe his Church, grudge him his offerings, and in a word, wholly are appropriated to our ſelves, doing no good thing in any of the forenamed duties? I know wee cannot ſo thinke when wee are awake, but muſt needs confeſſe, and be true judges againſt our ſelves for our ſinnes.

The ſecond part.

Verſe 89.

10 THE ſecond generall head of this Chapter, I ſaid, was Gods ſpeaking with *Moſes* from the Mercy-ſeate, which now followeth in this Chapter, the laſt Verſe, in theſe words; *And when Moſes went into the Tabernacle of the Congregation to ſpeake with God, he heard the voyce of one, ſpeaking unto him from the Mercy ſeate, that was upon the Arke of the Teſtimony betweene the two Cherubims, and he ſpake to him.* This manner of the Lords ſpeaking hath beene noted in the twenty five of *Exodus*, whereunto I may referre you. The *Mercy-ſeate* figured Chriſt; the two *Cherubims*, the two *Teſtaments*, one looking to another, and both to Chriſt. It ſhall not need to ſpeake of it here againe: onely let us ever note it, that in the Tabernacle God ſpeaketh, and if we will learne his will, reſort thither. Such as will not come to Church, where God ſpeaketh in his word by his Miniſter, what care have they to know his will that they may doe it? Let us not deceive our ſelves, the contempt of the Church, what gloſſes ſoever wee deviſe, will prove the contempt of the world, the contempt of the Sacraments, they contempt of God himſelfe in his ordinance; and it will ſtrike deepe when wee ſhall come unto judgment. If the Leaven of Rome have poyſoned you, bee not carryed headlong away with a prejudice, but take our Booke of Common-prayer into your hand, and privately runne over it; ſee if from the one end to the other you can finde any one Prayer whereunto a Romiſh Catholike may not ſafely ſay *Amen*.

Verſ. 22.

Of comming to Church.

Beleeve

Beleeve it from mee, ſuch as have had as ſtrong a prejudice as you can have any, have thus done, and found their error and miſconceit of our Service, confeſſing freely to my ſelfe, that there is not a prayer in it but good and holy. Firſt, a few ſentences of holy Scripture to ſtirre us up to prayer, as, *At what time ſo ever a ſinner ſhall repent from the bottome of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord, &c.* Then a moſt pithy and godly confeſſion of our ſinnes; No tongue can reprove it: then the Pſalmes, then a Chapter of the Old Teſtament, and another of the New, with godly Hymnes betwixt. Then holy prayers, the Litanie, and others, for all eſtates and occaſions. O looke, and let God worke: I ſay no more; would ever the Pope, *Clement* the eight, as I thinke, have offered to allow the Book to Queene *Elizabeth*, of eternall memory, if ſhe would have taken it of him as ſo allowed of him, had it contained any evill matter? I know you will not thinke it; and therefore in Gods name bee wiſe in time, and I goe no further.

CHAP. VIII.

The generall heads of this Chapter are well expreſſed in the Contents, prefixed before the Chapter, namely, three:

1 *The diſpoſition of the Lamps.*
2 *The purifying and offering of the Levites.*
3 *The age of them to be received and diſmiſſed.*

1 CONcerning the firſt: It is ſaid; *Speake unto Aaron, and ſay unto him, when thou lighteſt the Lamps, the ſeven Lamps ſhall give light towards the forefront of the Candleſticke. And Aaron did ſo, &c.* Call to remembrance what hath beene noted upon the Candleſticke, *Exodus* twenty five, and much ſhall not need here. This light day and night in the Tabernacle, taught them that God had vouchſafed to them the light of his true and right worſhip, when as other Nations groped in the darke, ſerving both falſe gods, and after a fooliſh manner with inventions of mans braine, whoſe underſtanding, by *Adams* fall, is ſo darkened, that it perceiveth not the things that belong to God. Againe, it well taught them, carefully ever to looke to the light of Doctrine then amongſt them, by which more and more their eyes ſhould bee opened to ſee and diſcerne things pleaſing to God, and profitable to their owne ſalvation. What comfortable words were theſe to the Church, by the Prophet *Eſay*; *Thou ſhalt have no more Sun to ſhine by day, neither ſhall the brightneſſe of the Moone ſhine unto thee: for the Lord ſhall be thine everlaſting light, and thy God, thy glory. Thy Sunne ſhall never goe downe, neither ſhall thy Moone be hid: for the Lord ſhall be thine everlaſting light, & the dayes of thy ſorrow ſhall be ended, &c.* Still, ſtill is the Lord ſuch a laſting light in his Church, by his holy and ſacred word. Remember againe what you reade in the Prophet *Zachary*; *The Angell ſaid, what ſeeſt thou? And I ſaid, behold a candleſtick all of gold, with a bowle on the top of it, and his ſeven Lamps therin, and ſeven pipes to the Lamps, which were upon the top thereof, &c. Then I asked the Angell, what are theſe my Lord? And he ſaid, this is the Word of the Lord unto Zerubbabell, ſaying; neither by an army nor ſtrength, but by my Spirit ſaith the Lord of Hoaſts.* See how the Candleſticke, which was ever in the midſt of the Temple, figuified the light of Doctrine by Gods Word, and that the graces of his Spirit ſhould ever ſhine there in moſt abundance, and in all perfection.

Iſa. 60. 19, &c.

Zach. 4. 2, &c.

2 The ſtemme of the Candleſticke ſignified Chriſt, the Braneches his Miniſters and Teachers, who have their beginning in him, and from him, it being true of them alſo in that ſenſe, which is ſpoken in *Iohn*; *As the branch cannot beare fruit of it ſelfe, except it abide in the Vine, no more can ye, except ye abide in me. I am that Vine, ye are the branches, he that abideth in me, and I in him, the ſame bringeth forth much fruit, for without me can ye doe nothing, &c.* The true Miniſters of Chriſt, the ſhining Lamps and lights in his Church, are branches derived from him, and him onely, and from him have power and ſtrength, to ſerve fruitfully in their places, no way able by themſelves, as of themſelves to doe any good. *Paul plants, and Apollo waters, but God, God, and God onely giveth encreaſe.*

Iohn 15. 3.

3 *The Flowers, &c.* notably repreſented the divers gifts of Gods Spirit, wherewith, as with flowers, &c. his Miniſters are adorned and beautified. Whereof you reade in the Apoſtles; *There are diverſitie of gifts, but the ſame Spirit, &c. To one is given by the Spirit the word of Wiſedome, and to another the Word of Knowledge by the ſame Spirit: to another Faith, to another the operation of great Works, to another Propheſie, to another the diſcerning of Spirits, to another diverſitie of tongues, to another the interpretation of tongues. And all theſe worketh one and the ſame Spirit, diſtributing to every man ſeverally as he will.* What flowers, what bowles and knops, that is, what ornaments and beautifyings were, and are theſe to the Miniſters of God, calling for diligence in them

1 Cor. 12. 4. *Verſe* 8.

them to ſo good a God, that thus hath graced them, and for reverence in all the people towards them. The Candleſticke was of Gold, ſignifying the excellency of Chriſt and the miniſtery. No gold ſo pure as Chriſt, in whom there is no ſpot of ſinne, but all holineſſe, purity, and perfection; all fulneſſe of grace and goodneſſe, ſo as out of him goe branches as little Rivers unto others, eſpecially unto his Miniſters, to whom hee communicateth of his fulneſſe according to his bleſſed pleaſure. To him God giveth not the ſpirit by meaſure, and of his fulneſſe have all wee received, and grace for grace, that is, grace upon grace, and as a man would ſay, graces heaped one upon another. His Miniſters in him and for him ſo beautifull, that their very feet are ſaid to be beautifull; *O how beautifull are the feet of them that bring glad tydings of peace. &c.* It was beaten out with hammer all, not ſet together in divers parts and peeces, and ſo to be taken in ſunder and ſevered into thoſe parts againe; ſignifying the indiſſolvable union of Chriſt with his.

Iohn 3.34.

Rom.10.15.

4 One Lampe looked to another, to wit, to that before it, and all to the ſtemme, noting unity of Doctrine among the Miniſters of Chriſt one with another, and their adherence to Chriſt ever altogether as to the chiefe ſhepheard, whoſe ſervants they are. *Aaron* lighted thoſe Lamps; and Chriſt our *Aaron* lighteth all true teachers called by him; yea, all others his faithfull and choſen ever, according to that ſaying; *Surge, illuminare Hieruſalem, quia venit lumen tuum ſuper te, &c.*

Now all this of neceſſity muſt lay open the great blindneſſe of Popery, in lighting ſtill Candles in their Churches, as if Chriſt were not yet come, or as if we ſtill lived under the Ceremonies and ſhadowes of the Law. At which vanity how directly ſtriketh *Hierom*, when he ſaith; *Cereos non clara luce accendimus, ſed ut noſtris tenebris hoc ſolatio temperemus:* We doe not light Candles in the day time, but in the night, to bee a comfort againſt that darkneſſe. *Lactantius* againe, when he ſaith; *Num mentis ſua compos putandus eſt qui autori & datori luminis candelarum & Cerarum lumen offert pro munere?* Is hee to be thought a man in his wits, which unto the author and giver of all lights, offereth candle-light for a gift? Thirdly, *Tertullian* in that golden ſaying; *Accendunt quotidiè lucernas quibus lux nulla eſt, Illis competunt & teſtimonia tenebrarum & auſpicia pœnarum:* they that light candles every day, in whom yet there is no light, to them agree fitly both the teſtimonies of darkneſſe, and the reward of puniſhment. But their ſinne is yet greater, when they make one of their candles a reſemblance of the bleſſed Trinity; ſaying, that the waxe ſignifieth the Father; the weeke, the Sonne; and the fire or light, the holy Ghoſt. This is the reverence that blinded Synagogue ſheweth of ſuch high things as that holy Trinity is. But leave wee them and their fearefull blaſphemies to the eternall Judge that ſuffereth long, yet never forgetteth to puniſh iniquitie and ſinne in the end.

Adverſus Vrgil. lib.6. cap.2.

The ſecond Part.

OF the ſecond head, to wit, the purifying and offering of the Levites, your Chapter ſaith thus; *And the Lord ſpake unto Moſes, ſaying, Take the Levites from among the children of Iſrael, and purifie them, &c.* Where againe obſerve the excellency of the Miniſtery, for which no man fit except he be purified. It pleaſed the Lord in ſtead of the firſt borne, to take unto him the Tribe of *Levi:* But before he will have them ſerve, they muſt after a ſolemne faſhion be conſecrated and ſeparated to his ſervice. That as the people of the Jewes, in reſpect of other nations, were the peculiar people of God: ſo this Tribe among that people ſhould be his peculiar choſen to the holy Miniſtery: not yet all alike in dignity; for unto *Aaron* and his poſterity were the chiefe parts committed, unto others inferiour offices, as you have ſeene in *Leviticus.* In ſo much that the inferiour *Levites* were *Sacerdotum quaſi miniſtri*, as it were, ſervants to the Prieſts, ſo hath God ever approved and appointed degrees and orders of Miniſters in his Church, ſome ſuperiour, and ſome inferiour, never liking there ſhould bee equality; becauſe it is a fearfull Nurſe of confuſion and diſcord.

2 The like againe you may obſerve, in that God would have both a diſtinct time, and a differing manner to be uſed for the Prieſts, and the other inferiour Levites. The one you ſee here, the other you may ſee in *Leviticus.* For aſſuredly, the Lord would thus meet with that ingrafted pride and corruption of mans heart, that ever ſince our fall hath broken out at times, and upon occaſion in us. Had they beene ſeparated and purified at the ſame time, and with the ſame ceremonies, the Lord ſaw they would have ſwelled with conceit of equality to the Prieſts, and they would not have obeyed them ſo roundly and willingly as the Lords pleaſure was they ſhould. An obſervation of great uſe in the Church, if men would with feeling and religious touch lay it to their hearts. For, have not conceits of an equality in the Miniſtery, too much and too long ſhaken the ſweet unity and concord that ought to bee in Gods houſe? As though perſons equall in ſome reſpects, might not bee moſt unequall in other reſpects, and one ſubordinate to another in the point of obedience and command? ſhall God be thus carefull to obſerve imparity, and we not afraid of *Corahs* puniſhment, if we partake in his gain-ſaying? Let it ſinke, O let it ſinke, and an end be of theſe errors, &c.

Chap.8.

3 The

3 The ſeverall Rites and Ceremonies in this purification, if you marke, are ſixe. Firſt, they muſt be ſprinkled with water of purification upon them: which water was made with the aſhes of the red Cow, as you reade in the nineteenth Chapter of this Booke, called the water of ſinne, becauſe it was made to purge ſinne: the water of ſeparation, becauſe they that were ſeparate for their uncleanneſſe were ſprinkled with it, and made clean, as you ſee in this verſe. It was alſo called holy water, becauſe it was ordained to an holy uſe; *Chap.5.v.17.* Secondly, they muſt ſhave all their fleſh: and thirdly, waſh their cloathes. In all which was reſembled the holy and cleane life of ſuch as ſerve in the Tabernacle. A thing then, and ever pleaſing to God; and the contrary very hatefull and offenſive. Fourthly, impoſition of hands by the Congregation, *verſe* 10. Which was done in token, that with conſent the *Levites* did goe in place of the firſt-borne, to performe the ſervice of the *Sanctuary* to the Lord. Fiftly, *Aaron* muſt offer them before the Lord, as a *Shake-offering* of the children of Iſrael. The *Shake-offering* was moved to the Eaſt, Weſt, North and South. So that herein well might be ſignified, that by the Miniſtery, the Goſpell of God ſhould in time bee carryed to all the coaſts of the world, and that ſaying verified: *Their ſound is gone out into all the world, and their words into the uttermoſt coaſts of the earth.* Sixtly, they muſt offer a young Bullocke with his meate-offerings, &c. which following after ſprinkling, ſhaving and waſhing, notably ſheweth, that nothing doth externall cleanneſſe or holineſſe profit, if there be internall uncleanneſſe in the heart and ſoule. *Woe bee to you Scribes and Phariſies, hypocrites, for yee make cleane the utter ſide of the Cup and of the Platter, but within they are full of bribery and exceſſe, &c.* Mat.23.25. *Iob* in like ſort very effectually; *If I waſh my ſelfe with ſnow-water, and purge my hands moſt cleane: yet ſhalt thou plunge mee in the pit, and mine owne cloathes ſhall make me filthy, &c.* Iob 9.30. Learne we therefore by this ſin-offering after waſhing and ſhaving, to joyne inward truth to outward ſhew, cleanneſſe of heart to cleanneſſe of hands: Remembring what followeth in the Goſpell, to the words named; *Thou blinde Phariſie, cleanſe firſt the inſide of the cup and the platter, that the outſide of them may be cleane alſo.* Mat.23.26.

4 Unto theſe ſixe principall Ceremonies in the purifying of the Levites, I might adde the commandement to aſſemble all the congregation of the children of Iſrael. And therein note how fit it is to order Miniſters in the face of the Church, and not in private places without any aſſembly fit for ſo ſacred and reverent an action. Hereunto the ancient Canons of the Church have had reſpect, when they have decreed, that onely on the Sabbath, or on ſome Holy-dayes in the aſſemblies of the congregation ſuch orders ſhould be given, and with ſuch company of Miniſters, as might adde reverence and authority to the action, &c.

5 *For they are freely given to me, ſaith the Lord, from among the Children of Iſrael, for ſuch as open any womb, for all the firſt-borne of the children of Iſrael have I taken them unto me. Quid hoc eſt Domine mi, quod nihil gratis accepere à nobis vis, ſed rationem addis cur tibi debeatur? Certe, certe, noſti avaritiam noſtram, & quam facile ſi quid alicui donamus, exprobamus:* What is this, Lord, ſaith one upon this place, that thou wilt receive nothing at our hands freely, but wilt give a reaſon why it is due unto thee? Surely, ſurely, even becauſe thou knoweſt our covetouſneſſe, and how eaſily, if we give any thing to any, we upbraid him with it. Let this meditation be ours alſo, that we are naturally vaine, proud, boaſters, covetous, and let it make us carefull to call for contrary ſtrength where the Seeker findes, and the Asker receiveth, without upbraiding, &c. Verſe 9.

6 The often repetition of theſe words, *And Aaron ſhall offer them before the Lord*; may truly teach us, that none can be accepted of God, unleſſe he be offered by the true *Aaron*, the true High Prieſt, the Lord Jeſus Chriſt our Saviour, in whom and by whom we have acceſſe to Favour and Grace, as many as ever ſhall be ſaved.

The third part.

CONcerning the third generall Head of this Chapter; the Age of the Levites; when received, and when diſmiſſed, you ſee what the Text ſaith: *From five and twenty yeares old and upward, they ſhall goe in and execute their Office in the ſervice of the Tabernacle of the Congregation: And after the age of fifty yeares they ſhall ceaſe from executing the Office, and ſhall ſerve no more, &c.* The Office of the *Levites* was very painfull, and of ſundry ſorts: wherefore the Lord would not have any admitted unto that Miniſtery, that either by levity, raſhneſſe or ignorance, might commit errors hatefull to him, and diſgracefull to his ſervice. But although the Lord here admit the *Levites* at five and twenty yeares old to ſerve, yet did he not ſuffer them to carry the Tabernacle, and to meddle with the harder matters of that Office, but kept them under in leſſer matters, till they were thirty years of age: So leaving, even to this day and example to his Church of Order and Degrees among ſuch as ſerve in his Houſe. Againe, albeit he freed them at fifty yeares, yet did he it not wholly, but only from ſuch duties as thoſe yeares were too weak for. Lighter and eaſier matters he ſtill left them bound to, as ſtrength and health would ſuffer, that old men might ever learne, That albeit they cannot doe as they could, yet they ſhould hate idleneſſe, and doe as they can; which the *Lord* in mercy will accept. And more able men ought Chap.4.

not

not to ſcorne,&c. This point will come againe hereafter, and therefore I leave it now.

2 Obſerve againe in this verſe the words uſed, *Ad militandum militiam in opere Tabernaculi.* This is thrice that he ſpeaketh of this ſervice in the Tabernacle, and ſtill calleth it *Militia*, a Warfare. *Iuſtè valdè hoc factum eſt, verè enim militia eſt: quis enim dicere poteſt, quot oppoſitiones, objecta contradictiones, patiantur qui Chriſto ſervire volunt, &c.* And very rightly (ſaith one) is it thus called: for (indeed) it is a true Warfare, no man being able to number the oppoſitions and contradictions that they finde, who will faithfully and carefully ſerve the Lord. Which the wiſe *Syrach* well knowing, ſaith: *My ſonne, if thou wilt come into the ſervice of God, ſtand faſt in righteouſneſſe and feare, and prepare thy ſoule to temptation: Settle thy heart and be patient; bow downe thine eare, and receive thy words of underſtanding, and ſhrinke not away when thou art aſſailed, but wait upon God patiently: joyne thy ſelfe unto him, and depart not away, that thou maiſt be encreaſed at thy laſt end, &c.* Reade on your ſelfe, for the place is worthy reading. *Armatus videtur totus orbis adverſus eos, ita ut milites & pluſquam milites eſſe oportet, &c.* The whole world ſeemeth armed againſt them that will live godly in Chriſt Jeſus, and eſpecially againſt faithfull and painfull Miniſters: ſo that they muſt reckon to bee Warriours, and more than Warriours, even Martyrs, if God ſo will.

CHAP. IX.

Two principall parts hath this Chapter alſo:

1. *Of the* Paſſeover, *to the fifteenth verſe.*
2. *Of the* Cloud, *from the fifteenth to the end.*

1 IN the Lords ſo carefull remembrance of his people, wee may profitable note, what a wretchleſſe forgetfulneſſe we are naturally given to in Gods buſineſſe, and in our due duties to him. For if the Lord thinke it neceſſary to call upon them in the firſt moneth of the ſecond yeare, as here is ſaid; what after forty or fifty yeares. Let every one apply this to himſelfe, and know his frailty, if God ſtirre not up; which wee muſt ſeeke by continuall and earneſt prayer. Againe, how notably doth this teach, That it is not enough to make good lawes, but the obſervation of them muſt alſo bee looked unto, and called for; without which, lawes are idle and vaine things. The Magiſtrate in the Common-wealth, the Houſholder in his Family, muſt make uſe of this, and ſetting the Lord before them for their moſt worthy Patterne, continually watch over their lawes and orders, that they be obſerved, not truſting to any more then to their owne care in this point. The Miniſters are Gods remembrancers, appointed for us in great mercy, *Ergo, love them, &c.*

Among other Titles this is one.

Verſe 2. 2 *They ſhall keepe it*, ſaith the Lord, *at the time appointed.* And againe, *they ſhall keepe it in his due ſeaſon, according to all the Ordinances of it, and according to all the Ceremonies thereof, and according to all that the Lord had commanded Moſes. So did the children of Iſrael when Moſes ſpake unto them. They kept the Paſſeover in the fourteenth day of the firſt moneth at even, in the Wilderneſſe of Sinai*, &c. God will not have his ſervice according to our will, as hath often beene noted, but according to his owne will: neither will he have our duties to him ſlubbered up in haſt, negligently, careleſly, preſumptuouſly, but with all ceremonies and circumſtances of Time, Place, and ſuch like, as you ſee here. A very needfull note for many of us, God knoweth; ſo tempteth Satan, and our owne corruption to ſinne in this behalfe. But I amplifie it not: Every man to his owne heart may amplifie it, and urge it when he findeth himſelfe dull in his dutie, &c.

Verſe 3. 3 The Time is here noted when the Jewes had their Paſſeover: and it may remember us of the great trouble that hath beene in the Church about our Eaſter, when, and at what time it ſhould be kept. About the yeare of our *Lord* 664. our Church-ſtory mentioneth a great Diſputation, in the dayes of *Oſwy* and *Oſwine*, Kings of Northumberland, betwixt the Romiſh, Scottiſh, and Britiſh Biſhops, about this matter: Wherein much being ſaid, when one alleaged the authority of Saint *Iohn*, and another of Saint *Peter*, up ſtood *Oſwy* the King, and concluded the matter, That for as much as *Peter* had Keyes of Heaven Gates, hee would have him his friend, and therefore with him that alledged his authority ſhould the matter be ordered. Such was the blindneſſe of great men in thoſe dayes.

About which time, to wit, *Anno* 664. (let me note by digreſſion) was *Benedict*, who firſt brought into this land Glaſing; an Invention we would not have wanted for much.

Verſe 4. 4 *And certaine men were defiled by a dead man*, &c. See their care, their feare, their reverence of this Sacrament: and let it ever quicken us to the like. They aske of *Moſes*, What they ſhould doe in ſuch a caſe? And of our Teachers we muſt learne reſolution in all difficulties: The Teacher muſt remember, that his lips are to keep knowledge, and the learner may ever ſtirre up himſelfe with that example; *Men and brethren, what ſhall we doe?* Acts 2.

5 Then

5 *Then Moses said unto them: Stand still, and I will heare what the Lord will command concerning you.* A most worthy example to teach all Instructers of others, first to learne of the *Lord* themselves, and then to teach what they have learned. *Moses* was a great Prophet, and had received great mercy of the *Lord*, yet he taketh not upon him to know all things, but at times upon speciall occasions, seeketh to the *Lord* for further knowledge and understanding of his will. How much more may men, farre inferiour to *Moses*, justly acknowledge in many things, their ignorance, and make further search, by study and prayer, to understand particular points better, before they deliver out their resolute answers. This order observed, would have freed many from deserved blame, and the Church of God from much contention and trouble, &c: For peremptory teaching others, before God had taught them, O, what harme hath it done, &c? *Verse* 8.

6 *Then the Lord spake unto Moses saying, &c.* No readier man to seeke, than God to shew. And therefore if we seeke not, if we aske not, if we knocke not, where is the fault if we receive not? Sweet is the comfort of this the Lords goodnes to all, but more and more to the teachers of others, who so often have occasion to receive from the *Lord* what they may deliver to others. *Verse* 9.

7 *In the fourteenth day of the second moneth, &c.* The *Lord* giveth a further time in the case now propounded, even a moneth more, to receive the Passeover, but in no case dispenseth wholly with the duty. Such an argument for the necessity of the Sacrament, and against that dreadfull contempt which is in many, never receiving the holy Communion, as should strike everie heart, wherein an hope or desire is to be saved: For in the place of the Passeover is our Sacrament come; and as certaine shall bee the cutting off every contemning or neglecting soule, as then. One law for the stranger, and him that was borne in the land then, and now God is no respecter of persons. *Verse* 11, &c

The second part.

THe second point in this Chapter was, I said, the *Cloud*, from this verse to the end of the Chapter. What the Text saith of this *Cloud*, yon reade: and to make use of it, let us consider that by this *Cloud* was represented and signified the presence of Christ, and very fitly: For the Clouds bring Raine to the Earth, whereby all things spring and flourish, and the like worketh Christ spiritually in his chosen by his spirituall dew: The Clouds gave Manna when time was, for the use of them, and Christ hath given us the bread of *Life*, if we beleeve: The Clouds coole the burning heat, that otherwise would destroy us, and Christ cooleth the just anger of his Father, more hot than any heate against us. In the Clouds is set that bow of Covenant betwixt God and Man, touching that point, and in Christ behold the eternall Covenant of all good from God to men in this life, as shall be fit, and after this life immortality in joy and blisse for ever. Finally, the Clouds shall be his Chariot at the great day to come unto judgement; and therefore now a resemblance of his presence amongst the Israelites, as unto his Church, still and ever he is present. Psa. 78. Psa. 105. Gen. 9. Mat. 24.

2 This *Cloud* in the day time, was in the night a *Piller* of fire, shining with a marvellous glory and comfort unto them. And see the fitnesse of this shadow also: *Our God* (saith the Apostle) *is a fire. Igneo calore quæcunque spirant animantur*; By a kinde of fiery heat doe all breathing creatures live: *and in him we live, move, and have our being*, saith the Scripture: *In him and by him we shine, all our filth being washed away: Ignea luce quæcunque sunt colluſtrantur*; and who is the *true light* but Christ. *Signum ergo valde illustre & insigne Columna nubis & ignis quo Deus testabatur se non solum populo suo præsentem, sed etiam ejusdē protectorem & defensorem esse in confirmatione animorum si quid adversi inciderit*; A most glorious and singular signe therefore was this *Piller* of a *Cloud* and *Fire*, whereby God testified, not onely his presence, but his protection and defence, to the comfort of their mindes, if any adversity or crosse happened among them. *Ergo nonnulli dixerunt ignem animam esse.*

3 Now as the Lord then guided his Church by this meanes; so still is hee conductor of his faithfull in the Ministery of the Word and Sacraments: whereby he sheweth the way that leadeth to the true Canaan, if we follow it. And therefore, as at the moving or staying of this Piller the Israelites removed or pitched: so we at this day, in the Wilderneſse of our Pilgrimage, must follow the conduct of the Word, directing our course ever according to it: and then shall we assuredly, in the end, come to that happy Haven, where we shall rest in joy for ever. There was a great difference in the moving; sometimes further, and sometimes lesse: and so it appeared not to be naturall, but directed by God. In mens ministeries, the guide of us, there is a great difference of Power and Grace at times, that all tongues may confesse God guideth, and not Nature, &c. Day and night be ready to follow the Lords prescription, and say not, *It is night.*

CHAP.

CHAP. X.

The chiefe heads of this Chapter may be foure:

The ſilver Trumpets.
Their departure out of the Wilderneſſe of Sinai.
The departure of Jethro, Moſes *Father in Law.*
The Prayer Moſes *uſed at the riſing or reſting of the Arke.*

Touching the ſilver Trumpets you may obſerve

The Number of them.
The Matter of them.
The Forme of them.
The Vſe of them.

Verſe 1,2. THe number was two: *And the Lord ſaid to Moſes, Make thee two Trumpets.* This Number reſembled the two Teſtaments, the Old and the New, in their Times. The Matter of them, *Silver* both, for Majeſty, and for the better ſound; Silver being a pure and a well-ſounding metall. Thus alſo were the properties of the Word well ſhadowed out. As firſt, that it is pure as Silver is, *Pſ.*19. *The Word of the Lord is pure, and giveth light to the eyes.* Againe, in the 119. Pſalme, *Thy word is proved moſt pure, and thy ſervant loveth it.* Secondly, Silver is bright, and ſo is the Word, even *a Lanterne to our feet, and a Light unto our pathes.* The Piller of Fire was bright and light, to note out the propertie of the Word. The Sunne is bright and light, and the Word is reſembled to the Sunne. So of Starres, and other reſemblances. A Glaſſe is bright, and ſo is the Word. Whereupon *Gregory*; *Si deformem te vides, non te fallit ſpeculum, tu te fallere noli*; If thou ſee thy ſelfe deformed, the Glaſſe deceiveth thee not; doe not thou deceive thy ſelfe. Silver is ſounding, and full ſweetly ſounding; ſo is the Word: Silver is of price; and ſo is the Word: *More to be deſired than gold, yea, than much fine gold; ſweeter than the Honey, and the Honey-combe.* Againe, *I have had as great delight in the way of thy Teſtimonies, as in all manner of riches.*

Verſ. 1 0.

Pſa.19.10.

Pſa.119.14.

An excellent example of the feeling hereof, our Church-ſtory hath. One *George Crow*, who being in danger at ſea, caſt out whatſoever he had, and reſerved his Teſtament in his boſome, with which he was taken up, moſt miraculouſly ſaved; and the firſt thing that hee thought of when he came to himſelfe, was his Booke. Reade the ſtory in Maſter *Foxe*; for it is very worthy. Likewiſe, thoſe bleſſed children of God in Lincolneſhire; who (as the ſtory ſaith) gave five Markes, Loads of Hay, &c. for a few leaves of Gods Booke, when cruell Popery denyed them the ſame. Yea, this is that rich Pearle, which the wiſe *Merchant* buyeth with ſaile of all that he hath, &c.

Pag.1805.

2 The Forme was all of one whole Peece; noting the uniformity of the Holy Scriptures, not pieced and patched, but all one. Let them bee read of the beſt wits, and worſt wils, yet can they not be juſtly charged with contrariety.

3 Touching the Uſe; you may note for what they ſerved, and by whom they muſt be ſounded. They ſerved to call the whole Congregation together, *verſ.*3. or the Princes alone, *ver.*4. To remove their Tents, *verſ.*5. They ſerved for Warre, *verſ.*9. At the times of Joy and appointed Feſtivity: *Blow the Trumpet in the New Moon, even in the time appointed, at our ſolemne Feaſt-day.* And according to theſe ſeverall uſes, there were ſeverall kindes of blowing, if you marke the Text: ſometimes with one Trumpet, ſometimes with two; ſometimes with an Alarme, ſometimes without, &c. A ſingular uſe alſo, no doubt, of theſe Trumpets, *ut excitetur fiducia de auxilio divino cum pugnandum cum hoſtibus*; to ſtirre up faith and truſt in God, when they were to fight with any their enemies: *Permultum enim valet ſonus Organorum & Inſtrumentorum Muſicorum cum ad animandos tum ad exhilarandos animos*; for great force is in the ſound of Inſtruments, of any ſort, to ſtirre up both courage and chearfulneſſe in the hearers of them, warlike Inſtruments, muſicall Inſtruments, &c. And being, as hath beene ſaid, repreſentations of the VVord, very profitably may we note, that in all our actions in warre or peace, in all meetings and joyfull feaſts, the VVord ſtill ſhould ſound, and, as it were, goe before, that our doings may be acceptable to our God.

Pſa.81.3.

*Verſ.*9. *Vide verſe* 10. *idem.*

4 In the time of warre, when it is ſaid: *And yee ſhall bee remembred before the Lord your God.* It is not ſpoken as if the Lord could forget, and had need of any thing to put him in minde, but it is ſpoken in regard of the Iſraelites, that to them it ſhould be an aſſurance of his gracious preſence amongſt them, to fight for them, and to ſave them from their enemies. So doth the

the Lord in abundant mercy ſtrengthen by ſignes and outward teſtimonies, the weake and wavering faith of his children; as ſtill, even at this day, he doth by his holy Sacraments: to the end we might ever cleave faſt to him in all occaſions, make account of his promiſes, as never failing them that put their truſt in them. This pleaſeth him, and this profiteth us, being ever as truly to be ſaid of any of us, as it was of *David*: *It is good for me to hold me faſt by God.*

5. Touching the parties that muſt blow them, it is expreſſely ſaid in the eight verſe, *The ſons of Aaron the Prieſt ſhall blow them, &c. Tum ut in omnibus actionibus Sacerdotum præeat & emineat authoritas, tum ut populus non cæco impetu & feſtinatione, tumultuarie conventus agat, ſed ſervetur modeſtia & gravitas, tum ut doceat tam in politicis & civilibus quam ſacris negotiis nihil agendum eſſe niſi ipſius auſpiciis, id eſt, niſi ipſius invocato nomine; cujus quoq; nos commonefacit Apoſtolus ad* Coloſſ. 3. *Omne quodcunq; facitis in verbo aut in opere, omnia in nomine Dei Ieſu facite, gratias agentes Deo Patri per ipſum:* Both that in all actions the authority of the Prieſts might be reſpected, and that the people, in any blinde earneſtneſſe and haſt, tumultuouſly might not make Aſſemblies, but Gravity and Modeſty ever be obſerved: as alſo, that he might teach, as well in Civill as Eccleſiaſticall things, to doe nothing but under his good favour and direction, that is, by prayer and invocation of his Name: as alſo the Apoſtle admoniſheth, when to the Coloſſians, he ſaith: *Whatſoever you doe in word or deed, do all in the name of the Lord Ieſu, giving thanks to God the Father by him.*

6. By this occaſion, godly Writers fall into ſpeech of divers kindes of Trumpets: Two in the Miniſters or Prieſts, to wit, *Territoria*, the terrifying Trumpet, and *Conſolatoria*, the comforting Trumpet. Of the former, God ſpeaketh by his Prophet *Eſay*: *Cry, and ceaſe not, lift up thy voice like a Trumpet, and ſhew my people their ſin.* This is the Trumpet of the Law, ever manifeſting the wrath of God againſt ſin. Of the ſecond, by the ſame Prophet, when hee ſaith: *In that day alſo ſhall the great Trump be blown, and they ſhall come which periſhed in the Land of Aſſhur, and they that were chaſed into the Land of Ægypt, and they ſhall worſhip the Lord in the holy Mount at Ieruſalem.* Such differing Trumpets the Lord uſeth ſtill in his Church; the Miniſter ſounding ſometimes Woe, and ſometimes Well, according as our ſinnes or obedience give him cauſe, &c. Eſay 48. Eſay 27.13.

There be Trumpets alſo of all the faithfull, to wit, their voices ſounding forth the praiſe of God. Theſe be pleaſing Trumpets to the Lord, and to the faithfull ever profitable: For who hath honoured God ſince the world was made, and hath not been honoured by God in the time and manner appointed with moſt great mercies and favours? And as with our living voices, ſo with Inſtruments of Muſick, as with a kinde of Trumpets alſo, wee may glorifie God. The Pſalmes of theſe Trumpets (you know) ſpeake often. 1 Sam. 2.

There is the Trump againe of the laſt day, whereby wee ſhall all bee ſummoned to the great judgement. Of which, the Lord Jeſus ſpeaketh in his holy Goſpell, when he ſaith; *He ſhall ſend his Angels in the ſound of the Trump to gather his elect from the foure Windes.* And the Apoſtle againe; *The Lord ſhall deſcend from heaven in the voice of an Arch-angell, and with the Trumpe, and the dead ſhall ariſe.* If ever we ſhall heare this great Trump to comfort, we muſt firſt heare the Trump of the Miniſtery of the Word, calling and bringing us to repentance: which God grant we may. Mat. 24.

The ſecond part.

THe firſt head thus paſſed over, ſpeaking of the ſilver Trumpets, now followeth the ſecond, to wit, their departure from the Wilderneſſe of Sinai towards the promiſed Land: which *was* (ſaith the Text) *in the ſecond yeare, in the ſecond moneth, and in the twentieth day of the moneth.* Whereby is gathered, that they ſtaid in the deſart of Arabia, which is neare to the Mount Sinai, almoſt a yeare and eleven moneths, and twenty dayes, comming thither the firſt day of the third moneth of the firſt yeare after their comming out of Ægypt. All this time almoſt, as I ſay, a yeare, was ſpent in publiſhing the Law, in building the Tabernacle, in conſecrating the Prieſts, in diſtributing into order that great Hoaſt of the Iſraelites, &c. Wherein obſerve how the Lord fitteth them for his ſervice, before he bring them to the Land of Canaan, to the end, that when they came there, they might be skilfull and experienced in the true manner of ſerving him. So, ſo, and even ſo; ſtill, ſtill, doth the Lord by the Miniſtery of the Word inſtruct and ſchoole all ſuch as ſhall be ſaved, the pleaſing courſe of his holy feare, before they enter into his reſt. Which if men and women did well conſider, it would make them looke to their courſe better, as being aſſured, that if ſalvation follow, holy and carefull ſerving of God muſt goe before. Exod. 19.

2. In this carefull deſcription of the order of their march, who went firſt, and who ſecond, &c. See that which I have often noted, how pleaſing ever to the Lord is Order; and by a true conſequence, how hateſull Tumult and Confuſion is, either in Church or Common-wealth.

3. In this Order ſee and obſerve well, how they that came after, ſtill followed the ſteps of

them that went before; not hunting after new Wayes, and pleasing themselves in new Pathes.

Philip.3.16,17. The Apostle giveth us all the like counsell, when he saith: *Let us proceed by one rule, that we may minde one thing.* And againe in the next verse: *Brethren be followers of me, and looke on them which walke so as ye have us for an example.* An advice, I say, ever worthy following. *Nihil enim adeo perturbat Ecclesiæ statum, quam cum homines novam rationem administrationis Ecclesiæ comminiscuntur;* For nothing more troubleth the state of Gods Church, than when men will invent new formes of Government in the same. Such sticklers and stirrers God make quiet, by giving them true wisdome to discerne the hurt they doe often: and often they make me remember Saint *Augustine* his speech of a like sort of troublers, *Flagitant audientiam, cum agere debeant pœnitentiam;* they cry out for hearing, hearing, when they should from their soules repent, repent, for their most hurtfull course.

But should we follow the foot-steps of them that have gone before us? This fitteth the Papist well, who singeth this song in every place, We will doe as our fore-fathers did, &c. This wise speech hath been often answered, and therefore I need not be long in it now. It was the speech of the froward Jewes, complained of by *Ieremie* in his foure and fourtieth Chapter, *The word that thou hast spoken unto us in the name of the Lord, we will not heare it of thee: but wee will doe whatsoever goeth out of our own mouth; as to burne incense to the Queen of heaven, and to powre out Drink-offerings unto her: for so have our Fathers, our Kings, and our Princes done in the Cities of Iudah, and in the streets of Hierusalem, and then we had plenty of victuals, and were well, and felt no evill, &c.* Verse 16. It was the speech of that Heretick *Eutiches*, in the Councell of Calcedon, *Sic à Progenitoribus meis accipiens credidi, in hac fide genitus sum & consecratus Deo, & in ea opto mori;* Thus have I received from mine Elders and Fore-fathers; in this Faith was I begotten and baptised, and in this Faith I desire to die: Yet that Faith no Faith, but a fearefull Heresie; namely, the confusion of the two Natures in Christ. It was the speech againe of *Auxentius* the Arrian Heretick: *Quemadmodum ab infantia edoctus sum, ita credidi & credo;* as I have been taught from my youth, so have I, and so doe I beleeve: And yet this beliefe was a damnable Heresie; to wit, that Christ was not God.

Ezekiel 20. To the Jewes God himselfe answered, *In statutis patrum nolite ambulare;* Walke not in the wayes of your fore-fathers; meaning in their evill wayes, not justifiable by the will and word of God. So to all the rest it hath been answered in their times, by such as were worthy Lights in Gods Church, and well knew the errour they were in, that so said. And in like sort may it bee answered to the Papists in our dayes, alledging their words, agreeing to both: *Cyprian* said, *Non debemus attendere quid aliquis ante nos faciendum putaverit, sed quid qui ante omnes est Christus prior fecerit;* Cyprian. lib. 2. Epist. 3. We must not regard what any before us thought fit to be done, but what he that was before all, Christ Iesus, did. And when *Cresconius* the Heretick said to *Augustine*, Our Fathers received this of their Fathers: Saint *Augustine* answered, Very true; *sed errantes, ab errantibus;* but deceived men, of deceived men before them: As the Iewes received it from their Fathers, and they from their Fathers, That the Disciples stole Christ out of the Sepulchre, and he did not rise againe. Again, *Clemens;* Lib. Recognit. *Alii dicunt impium est si non colemus ea quæ nobis tradita sunt à patribus nostris, & religionem prævaricamur à majoribus datam: sed hac ratione, si cujus pater latro fuerit aut leno, à patribus sibi traditam consuetudinem mutare non debet, nec ad meliorem viam à paternis erroribus revocari;* Some say, it is a wicked thing if we reverence not those things which have been delivered to us from our fore-fathers, but finde fault with the religion which they left unto us: By which reason, if it should be allowed, he that had a misse-living father, as a Theese or Baude, or such like, must not change the course used by his father, nor bee drawne away from his fathers errors. S. *Paul*, we well know, was the son of a Pharisee, and brought up by *Gamaliel*, a learned and wise Pharisie; yet when Truth appeared to him, he pleaded not either his birth or education in that error, but forsooke all former mistakings, and cheerefully not only beleeved Truth, but painfully and faithfully taught it to others.

Let no man therefore abuse either this example, in our Chapter, of the Iewes, following those that marched before them; or their fore-fathers Ignorances, their Birth, their Baptisme, or the like: but know, that it might have been the answer of a true Divine, that Heathen *Cato* gave in this point: *Optimum quidem est Majorum vestigia sequi si rectè præcesserunt;* It is very good to follow the steps of our fore-fathers, if they have gone rightly before us. Such was the marching of the first Tribe that removed; and therefore the next well followed him, and so the rest. Such are Governments too much troubled in our dayes, like to the first March, right, holy, lawfull, godly, and good, as may ever be justified against all gain-sayers, and therefore should be insisted in, and not swarved from by hatefull innovations.

The third Part.

THe third point of this Chapter was ſaid to be the departing of *Iethro*, *Moſes* father in law. And now it followeth in order, *verſ.*29. *After, Moſes ſaid unto Hobab, the ſon of Revel the Midianite, the father in law of Moſes, &c.* Some thinke, that *Revel, Iethro, Hobab* and *Keni*, were all one. Conferre you theſe places together, noted in your Bibles margent: for uſe to our edification is that which I ayme at. Firſt note in *Moſes* the nature of ſuch as are truly religious; they are ever thankfull, to their power, for benefits and kindneſſe received, and ever deſirous to doe good to them againe, from whom they have ſo received. *Hobab* had with his company and counſell been a great comfort; and he knowing thoſe parts where they were, might ſtill bee ſo unto them, if he would ſtay, even a Guide, or as Eyes, *verſ.*31. And therefore *Moſes* much deſireth, that he would abide to be partaker of that mercy that God would ſhew unto them. Thankfulneſſe pleaſeth God and Man, and the contrary hath ever a black marke.

Verſe 29.

Rather *Hobab* was *Iethro* his ſonne, which *Iethro* was called *Reuel* and *Keni*. *Quod oculi præſtant corporibus, id ſapientum conſilia.*

2. Another reaſon why *Moſes* was ſo earneſt with *Hobab* to ſtay, is thought to have beene, that he might keep him in the true ſervice & worſhip of God, whereunto he was now joyned; from which haply he might fall, if he departed; mans nature being wonderfull fraile this way, and apt to follow wayes deviſed by it ſelfe. Which if it were ſo, then doe we ſee another property of a truly religious heart, namely, not only to be carefull to bring others to the knowledge and profeſſion of the Truth, but alſo to continue them conſtant and ſtable in the ſame to their end. Agreeable to thoſe words of *Paul* to King *Agrippa, I deſire, that not onely thou, but all that heare me this day, were not almoſt, but altogether, ſuch as I am, except theſe bands.*

Reade *Exodus* 18.11.

Act.26.29.

3. Wheu *Moſes* ſeeketh to ſtay him, that he might be a Guide and Eyes unto them, God having promiſed that he would be their Guide, you ſee how Gods government taketh not away the uſe of meanes, but they may both ſtand well ever together. Againe, you ſee how profitable in Government helpers are, and how *Moſes*, ſo excellent a man, diſdaineth it not, but moſt earneſtly ſeeketh it: And therefore let no man be wiſe in his owne eyes.

Ioyne this to the firſt note.

4. *And he anſwered, I will not goe, but will depart to mine owne Countrey, and to my Kindred.* Behold here the heart a good man hath ever to his Countrey: Hee loveth it, hee liketh it, although worſe peradventure than other Countries; and he deſireth to ſee it, to returne to it, and to live in it.

Verſ. 30.

What hearts then have ſuch Monſters, as care not what ruine and deſtruction they bring upon their native Countrey, ſo they may have their owne will, and feed the fancy of them whom they ſhould abhorre? Who theſe be in our dayes is eaſily knowne, both by ſundry deviſed Treaſons, and that late thrice-damnable Powder-Treaſon, or Vault-Treaſon: What name might it have anſwerable to the iniquity of it? The Heathen Poet could ſay:

Neſcio qua natale ſolum dulcedine cunctos
Ducit & immemores non ſinit eſſe ſui.

Ovid.

I am not able to tell the ſweetneſſe wherewith a mans Countrey draweth him, and giveth him not leave to forget her.

The like ſaid *Euripides: Neceſſe eſt Patriam amare omnes, quicunq; aliter dicit, ſermonibus gaudet, ſed animum illic habet*; It is neceſſary that all men ſhould love their Countrey; and whoſoever ſaith otherwiſe, he loveth to talke, but his minde is there.

In Phœniſſis.

The like have all honeſt and good men both ſaid and thought, thinking the very ſmoke of their owne Countrey ſweet, till theſe later dayes; wherein that curſed brood of Jeſuites hath ſprung up and infected even the Ayre, with their Treaſons and Treacheries againſt God, King, Countrey, and all true Chriſtian blood, &c.

5. *Moſes* prayeth him againe, *ver.* 31. And then he yeelded, as is thought; becauſe in the next verſe it followeth, *So they departed from the Mount of the Lord, &c.* Whereupon this note is gathered, how conſtant and unwearied a good man ſhould be; perſwading unto good, eſpecially the Miniſters of Gods word; not giving over for one or two denials, but remembring the words of *Paul* unto *Timothy: Be inſtant in ſeaſon and out of ſeaſon:* For even the ſoft water pierceth the hard ſtone by often falling upon it.

And they dwelt, See *Iud.*1.16.

6. There may ſeeme ſome contrariety in the words, *ver.*33. to that which was ſaid *v.*21. for in the one place it is ſaid, *The Standards of the Hoſts of Iudah and Ruben, with the Gerſhonites and Merarites*: and in the other place it is ſaid, *The Ark went before.* But there is no contrariety at all; the one ſpeaking of Marching, and the other of Reſting. When they marched, thoſe went before, and the *Coathites* with the Arke after: But when they ſtayed, then the Ark went before, and was firſt placed; after which, the Tribes pitched about it, every one in his place and order.

The fourth part.

Verſ.35. Signum pro ſignato. Gen.17.13. Exod.12.11. Num.6. Mat.13.*eſt verbum.* 1 Cor.10 *the Rocke was.* Titus 3.*Lavacrum.* Zach.2.*Qui tangit vos,&c.* Pſalme 7. Pſal.68. Pſal.132. Pſal.127.

THe laſt part remaineth; which is, of the words uſed by *Moſes* when they removed, and when they reſted: namely, when the Arke removed and went forward, *Moſes* ſaid, *Riſe up Lord,and let thine enemies be ſcattered,and let them that hate thee, flie before thee.* And when it reſted,he ſaid, *Returne O Lord,unto the many thouſands of Iſrael.* The firſt is,as if hee had ſaid, O gracious God,which haſt promiſed to be preſent with us,and given this Ark for an outward ſigne and aſſurance thereof, I beſeech thee go before us, ſcattering and cauſing to flye all thoſe thine enemies, which would hinder us to enter into the land of Canaan; calling them Gods enemies as well as theirs, in regard of the Covenant betwixt God and them; it being the manner of Leagues and Covenants to have common friends and common enemies: And as then into that earthly Canaan, ſo are they ſtill Gods enemies that will hinder his children in their way to the heavenly Canaan, &c. The ſecond part is plaine: O Lord, now thou haſt been merciſull, and gone before us, deſtroying our enemies,as we prayed, heare us againe,and returne to our Tents, granting us thy ſervants peace and reſt. Which Prayer confirmed and wrought comfort, that in going and reſting, ſtill God was with them; as alſo hath left to us an example, ever in all our wayes to commend our ſelves to God for happy ſucceſſe: *For except the Lord keep the City, &c.*

CHAP. XI.

The generall heads of this Chapter may be three:

The peoples murmuring.
Moſes *expoſtulation with God.*
The appointment of ſeventy Elders more to help him.

1. THere are two murmurings mentioned, as you may ſee, in this Chapter: The one,in the firſt verſe; the other, in the fourth verſe, and thoſe that follow. But ſome make them all one, alledging for that purpoſe the 78. Pſal. Others, whom I rather follow for perſpicuity, make them two ſeverall Murmurings, and ariſing from two ſeverall cauſes: The firſt, from wearineſſe and irkſomeneſſe of their journey. Which being ſo,we plainly ſee, how fleſh flyeth the labours and toyles that muſt be endured, as God ſhall pleaſe to impoſe them, in our ſpirituall travell towards the Land of our heavenly Canaan,and ſaith,as *Bernard* noteth, *Quod poſſum, poſſum*; I can doe no more than I can doe. But this may not be: *Through many Tribulations we muſt enter into the Kingdome of God*; and they muſt be borne: For the afflictions of this world are not worthy the joy that ſhall be revealed,that is,beſtowed upon them that patiently endure the good pleaſure of their ever-living and ever-loving God. Wherefore, even as darts hitting upon an hard ſubſtance,rebound back and pierce not; ſo let our hearts bee ſtrengthened in Faith, Hope, and Love of eternall comfort, as what croſſe ſoever ſeeketh to ſtrike,it may rebound back, without any hurt or hinderance to us, in our commanded obedience and appointed pilgrimage in this life.

Verſe 1. 2. *And the Lord heard this murmuring,and his wrath was kindled,and the fire of the Lord burnt among them,and conſumed the uttermoſt part of the Hoſt.* I have often ſpoken of this curſed ſinne of Murmuring againſt God, ſo that I need not ſtill to ſtand upon it. Note the puniſhment here and ever, and conclude in your heart, That great puniſhment is ever a ſure argument of great ſin, when the puniſhment is for Sinne, and not for Exerciſe and Triall,as ſometimes it is. Note alſo,that if any thing be amiſſe with us,and not as we deſire, Murmuring is not the way to amend it,but to make it worſe,provoking the Lord againſt us in a fearefull manner: But by humble prayer and ſupplication let us repaire to God, and as ſhall be good for us, he will eaſe us.

3. Obſerve here how it is called the *Fire of the Lord*,either becauſe it came immediatly from heaven by lightning or ſome other way,through Gods handy will. That they were puniſhed with fire, was moſt fit,ſeeing their tongues were ſo fiery. And in that it is called Gods Fire,let us learne what (religiouſly) to thinke of Fires, either of Townes or Houſes;for we uſually caſt our eyes but upon ſecond cauſes. But here we ſee,that God himſelfe, as his good pleaſure ſhall be, cauſeth theſe Fires for the puniſhment of mans ingratitude, or other ſinnes. Looke wee therefore more at him, without whoſe will not a haire of our heads can fall to the ground. And let not them that eſcape this puniſhment, judge them, upon whom it falleth, as greater ſinners than themſelves; but let all make uſe unto repentance: leſt, if wee doe not, the wrath of God fall upon all.

4. *Then the people cryed to Moſes, Moſes* to the Lord, and ſo the fire was quenched. See, ſee the common guiſe of the world, when calamity and trouble light upon men, then their Miniſter is thought upon and ſought unto, that he would pray for the ſtay of that woe, and helpe them by any meanes; but in proſperity who ſo contemned, who ſo abuſed, who ſo little regarded as Gods Miniſter? Shall we ſee this and know this, and not be aſhamed to be in the number of them that doe this? God forbid. Let him ever be loved of us, whom the Lord hath appointed to us for our comfort in all diſtreſſes. Great are the mercies that God ſheweth to a people for the ſtrong cryes of a faithfull zealous Paſtor: for they are his charge whom God hath willed him to love and to pray for. And when he doth it indeed heartily and earneſtly, the Lord joyeth in it exceedingly, heareth him with favour, and granteth his requeſt in great mercy, as may be good to him and that people. A father praying for his childe, pleaſeth God and is heard. This ſpirituall Father more, and therefore uſe him; *Let me alone*, ſaith God to *Moſes, that I may deſtroy them*: noting that he was a ſtay to him, and ſo ſurely is a faithfull Paſtor to avert many heavy things from us. Count them therefore worthy of ſingular love for their workes ſake, and remember it often with a religious heart, *He that honoreth you, honoreth me, and he that deſpiſeth you, deſpiſeth me. By the bleſſing of the righteous the City is exalted, but it is ſubverted by the mouth of the wicked.* It is moſt true in a godly Paſtor, and the ſecond part as true, when the people are deſpiſers & wrongers of their Miniſters. *Behold*, ſaith God to *Lot, I have received thy requeſt alſo concerning this thing, that I will not overthrow this City for which thou haſt ſpoken. Haſt thee therefore and ſave thee there, for I can do nothing till thou be come thither.* O ſweet place, never, never to be forgotten: ſuch an eare ſhall God ever have to his faithfull ſervant, praying for his people, and of ſuch prevailing power ſhall a diligent, zealous and holy Miniſter be with his God. Be aſſured of it as it may be good; for God is the ſame yeſterday and to day, and for ever. Grieve not the ſoule then of your Watchman, quench not his ſpirit, coole not his love, hinder not his zeale, for this cannot be profitable for you. But rather quicken him with your love, kindle the fire of prayer in him with your zeale, and make it flame out in him ever for you, by your religious heart to God, and kinde reſpect to him in his miniſtery. So ſhall God take comfort in both, and from the riches of his goodneſſe, powre bleſſings and mercies upon all.

Verſe 2.

Prov. 11. 11.

Gen. 19. 21.

5. *And he called the name of that place Taberah*, or *burning*. So continuing a remembrance of the Lords great workes, and ſo teaching all people to do the like: *For whatſoever things are written, they are written for our learning*, ſaith the Apoſtle. And againe, *Theſe things came unto them for enſamples, and were written to admoniſh us, upon whom the ends of the world are come*: yea, even in this particular theſe things are our enſamples, to the intent that we ſhould not luſt after evill things, as they luſted, neither *Murmure*, as ſome of them murmured, and were deſtroyed of the Deſtroyer. Be it mercy, be it judgement; note it upon the Booke of your heart, and forget it not; for remembrance will profit ever much, and forgetfulneſſe is dangerous and hurtfull. *Praiſe the Lord therefore, O my ſoule*, ſaith that worthy Prophet, *and forget not (forget not I ſay againe) all his benefits.* This point hath been often noted before, and yet never can bee noted too often. Will you keep a day booke of your owne actions, and not of Gods workes? O take heed and be inſtructed!

Verſe 3.
Rom. 15.
1 Cor. 10. 11.

Verſe 6. & 8.
Verſe 10.

Pſal. 103.

6. *And a number of people that was among them, fell a luſting and turned away, and the children of Iſrael alſo wept and ſaid, Who ſhall give us fleſh to eate?* This is the ſecond murmuring for fleſh, wherein we ſee it true in ſinne that is ſaid of Nature, *Naturam expellas licet furca tamen uſque recurrit*: Expell Nature with a forke, and it will returne: ſo will ſinne, for no ſooner is one *Murmuring* ended, but another beginnes. *Obſta principiis*, Stay beginnings, for then is ſinne weakeſt, and may beſt be ſnubbed and overcome. Let it enter in at the doore, and get a little footing, it will foyle us, and we ſhall hardly get it out againe. Firſt will enter a bare Cogitation, then a vehement Imagination; after that, a wicked Delectation; and laſtly, a killing and damning Conſent, if God recover us not. Wherefore, *Solomon* wiſely biddeth not looke on the colour of the wine. *Iob* will make a covenant with his eyes, and not looke on a woman. All which is nothing but preventing ſinne at the beginning, before it proceed to a ſtrength.

Verſe 4.

Nuda cogitatio = vehemens imaginatio, impia delectatio, peſsima aſſentio.

7. Obſerve ſtill the bewitching force of evill company: for the Iſraelites were ſet on by the others that fell a luſting, which were of thoſe ſtrangers that came out of Ægypt with them; therefore it is ſaid, *The children of Iſrael alſo luſted.* The Others put oyle in the Lamp, and they burned with them for company. Bleſſed, bleſſed therefore indeed *is he that hath not walked in the counſell of the ungodly, nor ſtood in the way of ſinners, nor ſit in the ſeat of the ſcornfull.*

Qui cum claudo habitat claudicare diſcit. Grex totus in agris unius ſcabie cadit.
Pſal. 1.

8. See the wantonneſſe and delicacy of ſinfull fleſh, it muſt have this, it muſt have that, to pamper it and feed it in pleaſure. What may be had is loathed, and what cannot bee had, that, that is longed for, and nothing more than that. But very wiſely doth the Heathen *Ariſtotle* adviſe all men to looke upon pleaſures when they go, not when they come: for when they come with their faces towards us, they deceive us with a faire flattering ſhew; but when they goe and turne their backes, then commeth repentance, woe and griefe, not a little, many times.

Prov.14.13. Iuſt as the Spirit of God ſaith by the mouth of *Solomon*: *Even in laughing the heart is ſorowfull, and the end of that mirth is heavineſſe*; that is, the allurement unto ſin ſeemeth ſweet, but the end thereof is deſtruction. Wanton pleaſure is like the fire or flame of the Candle, which ſhining bright delighteth a childe, but when he hath put his finger into it, then it burneth, and the childe cryeth. *Senſim dolor ſerpit, ſed occidit furtim; voluptas repit, ſed omnem virtutis amorem tollit.* By little and little groweth griefe, but in the end it killeth; ſo ſtealingly pleaſure creepeth upon us, but in the end overthroweth all love of vertue: Whereupon *Horace* the Poet wiſely inferreth:

Vis rectè vivere? Quis non?
Si virtus hoc una poteſt dare,
Fortis, amiſſis hoc age delicijs.

Wilt thou live in a right faſhion? Who would not? Then if vertue only can grant this to thee, ſtout and ſtrong, tend this, and omit pleaſures. For they that will well defend a City, doe not onely wateh what foes be without, but as warily they obſerve that there be no traytors within, So men and women that love vertue, they looke to the gates, which are the outward ſenſes, and they looke within, to the inward affections, *In illis ne quaſi per portas ingrediantur mala, in his ne quaſi tædis accenſis ſequantur incendia*: Leſt by the one, as by wickets evils enter, and leſt by the other, as by torches lighted, fires and flames doe follow: The *Epicure* ſaid to himſelfe, *Ede, bibe, lude, poſt mortem nulla voluptas*: Eate, drinke, play, for there is no pleaſure after death. But well doth the Poet, before mentioned, in an Epiſtle taxe him, ſaying, *Luſiſti ſatis, inquit, ediſti ſatis atq; bibiſti, tempus abire tibi eſt, &c.* Thou haſt played enough, thou haſt eaten enough and drunke, it is time for thee now to goe hence. As if he had ſaid; part thou muſt in time with all thy pleaſures and be gone, therefore thinke of it ere it bee too late. *Sardanapalas* is ſaid to have cauſed to be written on his Grave to this effect: What I did eate, that I had; and what I left, that I loſt: which *Cicero* juſtly reprehendeth, ſaying; What elſe ſhould a man have written upon an Oxe his Grave? *Voluptas omnes ſenſus inficit*; Pleaſure infecteth and poyſoneth all our ſenſes, being *Compta ſed fallax, venuſta ſed inſidioſa meretrix*: A trim, but a deceiving Harlot, *voce, vultu, & veſte fallens*, deceiving us by her voice, by her looke, and by her attire, that is, every way. He that will be chaſte, let him gaze upon *Helen*, not looke upon naked *Diana*, naked *Berſabe*, naked *Suſanna*: *Nam oculus in his vulneravit animum*, for in theſe the eye wounded the minde. The manners of ours are more diſſolute than ever. *Quot gula, quot venter, quot turpis libido perdidit?* How many hath gluttony and the belly, how many hath filthy luſt deſtroyed? *Nullos homines iſtis temporibus in Smaragdos, id eſt, in caſtitatis lapides mutatos ſcio*: No men in theſe dayes are changed into Smaradgs, that is, into chaſt ſtones. *Gulæ comes putredo eſt, ebrietatis oblivio, veneris ignominia. Moliuſcule tamen & delicate vivimus*: The companion of gluttony is rottenneſſe; the companion of drunkenneſſe is ſottiſhneſſe and oblivion; the companion of luſt and licentiouſneſſe, is ignominy and ſhame: and yet wee live wantonly and deliciouſly.

Vino forma perit, vino corrumpitur ætas,
Vino ſæpe ſuum neſcit amica virum.

With wine beauty and feature doth decay, with wine thy yeares are ſhortned, and with wine many a woman knoweth not her husbands bed. *Philoxenus* was one ſo beſotted with pleaſure and exceſſe, that he wiſhed his neck as long as a Cranes neck, that his meate and drink might be the longer in going downe, and ſo his pleaſure the more. May we not feare ſuch Monſters in our dayes, when as no lawes deviſed by mans wit can reſtraine the exceſſe of theſe times? Such as God hath marked to a bliſſefull end, will take heed, and uſe all good remedies againſt this temptation they can. The *Syrenes* are ſaid to live in the greene medowes, and by them ever a heape of dead mens bones, noting the end of exceſſive pleaſure, death, deſtruction, and a wofull end. They are ſaid to ſing ſo ſweetly, that ſuch as heare them are turned into beaſts: ſtill noting the end of delicacy and voluptuouſneſſe. But what did *Vliſſes* for himſelfe and his friends; he is ſaid to have ſtopped his owne eares with wax, that he could not heare them, and to have tyed his aſſociats to the Maſt of the ſhip, noting a wiſe prevention by avoiding the occaſion; and by tying faſt fancy and affection to the Maſt of reaſon and wiſdome. *Si ſit animus propenſior ad libidinem, jejunium; ſi ſit præceps & effrenis, adhibe conſilium: ſi ſit præcipitantior, adhibe flagellum*: If thy minde be given to luſt, uſe faſting; if it be heady and unruly, apply counſell; and if ſtill it remaine more ſtubborne, adde a whip, ſaith one that wiſhed men remedy againſt this foule temptation. Thus if we doe heare what wiſe *Seneca* ſaith, *Bis vincit qui ſeipſum vincit.* Thus if he will not do, heare him againe; *Bis interimitur qui ſuis armis perit*: Twice doth he conquer, that conquereth himſelf, and twice may he be ſaid to periſh, that periſheth with his own weapons. As a ſhip, if it be overladen ſinketh, & if it be too light, is toſſed dãgerouſly with every puffe:

puffe: ſo the body, if we afflict it too much, we hurt it; and if we pamper it too much, wee deſtroy it. Thinke of theſe things with a religious feeling, and they ſhall bee as wholeſome remedies wiſely applyed againſt the alluring pleaſures of this enticing world. They ſhall ſtrengthen us, and ſtay us that wee runne not with theſe Iſraelites and the reſt into ſuch luſtings and longings, ſuch wiſhings and willings for pampering pleaſures to delight the fleſh, provoking the Lord againſt the body and ſoule, as they did. Sweet meate had ſowre ſawce, and wanton will wrought wringing woe to them and theirs. O! let their example profit us, and their puniſhment like Worme-wood and Gaule, be laid upon the breſts of thoſe worldly pleaſures, to wain us from ſucking ſo greedily on them: forewarned forearmed, if God be with us. It is the Fooles part to ſay, Had I wiſt.

9 But may not a good childe of God either in ſickneſſe or in health, luſt for ſome meate more than another, without offending God? Yes indeed, for it is not the thing, but the manner here that ſo much offended God, not the luſting I ſay againe, but the faſhion and circumſtances of it. To wit, their preſumptuous croſſing the Lords will when he appointed them *Manna* from heaven to bee their meat; for what hee would, they would not, and this was not fit. Againe, this was not coldly done of them, but with heate and vehemency giving as it were the reines to their luſt, let God thinke what he would. Here was ingratitude for the Lords gracious care of them, and moſt ungratefull ſpeeches. Here was preferring Onions and Leeks, and Garlicke, and ſuch meane meate before the Lords bounty and mercy from heaven, feeding them as never people was fed, with ſuch other circumſtances of very ſinfull and ill behaviour. This is that offended God, which if we make uſe of we ſhall doe well, for ſurely, though not altogether in like ſort, yet much after this faſhion, it is to be feared, we provoke the Lord. Such meate as God ſendeth us, being farre better than we deſerve, we cannot eate, but preferre that which is farre worſe before it, not without ſome proud and unthankfull check to Gods gracious providence and mercy for us, and to us, giving us that which thouſands as dearely bought with his Sonnes blood, as we, and ſerving more than we, doe want. And this not in any weakneſſe of nature, acknowledging gratefully the goodneſſe of God ſet before us, but in very wantonneſſe and delicacie, not once ſeeing or thinking of the bounty of God, in giving us that we have. This if we doe, it cannot bee excuſed, but muſt needs bee to God very diſpleaſing, and to us very dangerous. Beſides meate, how doe many in other things tempt the Lord: as, if God in mercy and moſt gracious care of them, that they may bee ſaved, and kept from the infections of the world, have given them a learned and painfull Paſtor, that ſpendeth the Sabbath in holy exerciſes of his Miniſtery, forenoone and afternoone, with the Elders, with the children and ſervants. How doth this diſlike many, and how luſt they for worſe things, breaking out in wicked ſpeech: O that wee might have piping and dancing, quaffings and drinkings, Church-ales and Wakes, with ſuch like, as other Pariſhes have! *Wee are cloyed with this Manna, give us mirth, and let them have Manna that like it, &c.* Doe not ſhrinke to thinke what will bee the end of this murmuring, and the puniſhment of this luſting. Certainly it is fearefull, and I pray God Chriſtian people may have the feeling of it before it bee too late.

So Papiſts talk of old dayes, and preferre that bondage before the Goſpell.

So others wearied with wholſome Doctrine, deſire novelties and new Teachers, cloyed with the old. 2 Tim 4. Itching eares, &c.

Ier. 4.

10 The deſcription of *Manna* following in the next Verſes: I ſhall not need to ſtand on, but referre you to that which hath beene ſaid in *Exodus*. It was like *Coriander-ſeed*, and his colour like the colour of *Bdelium*, which is a white pearle or precious ſtone, the taſte like the taſte of freſh Oyle, and it fell downe in the night with the dew. A notable figure of Chriſt, *Iohn* 6. 32. and of the Word of God, who feeds as *Manna*, refreſhes as dew, and yet loathed by ſinfull man as *Manna* was. Remember you may the words in the Booke of *Wiſdome* concerning this: *Thou diddeſt feed thine owne people with Angels food, and ſent them bread ready from heaven without their labour, which had abundance of all pleaſures in it, and was meat for all taſtes: for thy ſuſtenance declared thy ſweetneſſe unto thy children, which ſerved to the appetite of him that tooke it, and was meete to that, that every man would, &c.*

Verſ. 7. *&c.* Exod. 16.

Vt Ros officio ſuadus in terra aſcendit, ſic Chriſtus. Wiſd. 16. 20.

The ſecond Part.

1 THis ſinfull murmuring breaking thus out, the people weeping throughout their families, every man in the doore of his Tent, the wrath of the Lord was grievouſly kindled, and *Moſes* alſo hearing it, was grieved, beginning his expoſtulation with God, which is the ſecond part of this Chapter, in this ſort; *Wherefore haſt thou vexed thy Servant? and why have I not found favour in thy ſight, ſeeing thou haſt put the charge of this thy people upon me? Have I conceived all this people? Or have I begotten them, that thou ſhouldeſt ſay unto mee, Carry them in thy boſome (as a Nurſe beareth the ſucking child) unto the Land, for the which thou ſwareſt unto their Fathers? Where ſhould I have fleſh to give unto all this people? for they weep unto me ſaying; Give us fleſh to eate. I am not able to beare all this people alone, for it is too heavy for me. Therefore if thou deale thus with me, I pray thee, if I have found favour in thy ſight, kill mee, that I behold not my miſery.*

Verſe 10. This was the ſecond murmuring for fleſh: Exod. 16. the other.

Verſe 11, *&c*

Can

Can you reade a more vehement expoſtulation of a man with his God? Yet was *Moſes* a very meeke man, and no way apt to ſtirring paſſions, as others of another temper were. Greater therefore muſt this thing needs be that moveth ſo milde a man ſo greatly. Let us looke into it with a religious heart, and make ſome uſe of it to our good, as the Lord ſhall ſtrengthen.

Firſt, conſider how a froward and perverſe people pierce the heart of a worthy Governour, making him ſpeake in this vehement manner to his God: Little, little, doe they know the tender bowels that are in ſuch Governors towards them, day and night caring for their good, and finding the very ſtrings of their hearts twitched when doing amiſſe, they runne into perill and danger of the Lords conſuming wrath and anger againſt them. Did they, it were to be hoped they would looke to their owne wayes better, and value their Governours at an higher rate. What is ſaid of the Magiſtrate, may be likewiſe ſaid of the faithfull Miniſter; and therefore over and over the Lord cryeth for love and reverence towards both; *Pray for Kings and Princes, honour the King, and thinke not an evill thought againſt him, no, not in thy ſecret Chamber, for if thou doeſt, the Birds of the ayre ſhall reveale it, &c.* Then for the Miniſters; *Obey them that have the overſight of you, and ſubmit your ſelves, for they watch for your ſoules, as they that muſt give account, that they may doe it with joy, and not with griefe, for that is unprofitable for you.*

Heb. 13. 17. *Nihil bonus princeps à bono patre differt.*

Secondly, ſee the affection I ſpeake of, expreſſed in this phraſe of carrying in his boſome. In his boſome, and in his bowels doth a religious Governour or Teacher carry the people committed to them.

Thirdly, obſerve the difficulties in government, when they make conſcience to doe their duties. O! they are many, and they are great, ſuch as make the ſaying true: He that knew what care belonged to a Crowne, would ſcarce take it up in his way. And for the faithfull Miniſter, let him follow with his difficulties alſo, notably deſcribed in the troubles of *Paul*, and daily felt by ſuch as deſire to make a good account in the great day.

The third part.

Verſ. 16. *Vt lumen de lumine, & tamen nihil minus. Baptizati aut ordinati Sacerdoti aut Epiſcopi gratiam non minuit. Theodoret. Aug. de Trin. Lib. 5.*

3 THen the Lord ſaid unto *Moſes*; *Gather unto me ſeventy men, &c.* A gracious God and moſt ſweet Father, is moved with the complaint and griefe of his ſervant, pittying and yeelding preſently helpers to beare this burthen with him that he may have more comfort. Who would not joy in ſo ſweet a Judge, no ſooner hearing, but helping his oppreſſed ſervant with a froward charge? Be we faithfull then in our places ever: And if wee be too weake for them, ſome way or other the Lord will helpe. Theſe ſeventy men he will have furniſhed with his Spirit, never placing any to doe a duty to whom hee giveth not ſome meaſure of ability to doe the ſame: But when it is ſaid, hee will take off the Spirit which is upon *Moſes*, and put upon them, we may not thinke he leſſened his grace to *Moſes*: but the meaning is, I will give to them of the ſame Spirit a portion, whereof I have diſtributed to him ſo great a meaſure; Thine I will not diminiſh, and yet they ſhall have what ſhall be fit.

Verſ. 18, *&c.*

4 *Furthermore, thou ſhalt ſay unto the people, bee ſanctified againſt to morrow, and you ſhall eate fleſh, &c.* O ſweet God! *Moſes* hee will comfort by adding helpers unto him, and the people alſo he will ſatisfie in giving them fleſh which they ſo luſted for, and that not ordinary fleſh, nor groſſe meate, as wee ſay, Shambles meate, but dainty Quailes, which to this day are accounted dainties. And not for a meale or two, or a day or two, but a whole moneth together, &c. How ſheweth this the truth of that Pſalme which after in his time was made. *All the Beaſts of the Forreſt are mine, and ſo are the Cattell upon a thouſand hils. I know all the Fowles upon the Mountaines, and the wild beaſts of the fields are in my ſight. If I be hungry, I will not tell thee, for the whole world is mine, and all that is therein.* Nay, how ſheweth this, that whatſoever hee will, that can hee doe both in heaven and earth; and therefore bleſſed is the man that putteth his truſt in him.

Pſa. 50.

Mat. 6. 25. Remember what you read in the holy Goſpell, *Be not carefull for this life what you ſhall eat, &c. Behold, the Fowles of the heaven, for they ſow not, neither reape, neither carry into the Barnes, yet your heavenly Father feedeth them. Are ye not much better than they?* what dearth ſo great, what penury ſo pinching, wherein the Lord cannot helpe either ordinarily or extraordinarily? Can hee thus glut his great Hoaſt with daintie Quailes, and can hee not ſend you and yours bread? Feare not, diſtruſt not, but cleave unto him faſt, and even paſt hope if the caſe ſhould be ſuch, yet under hope beleeve all the Scriptures, and that he will never leave you ſuccourleſſe, that openeth his hand & filleth all things with plenteouſneſſe. Only conſider, that many wayes he ever exerciſeth the faith of his children and their patience, whoſe duty is to beare with contentment what he ſendeth, praying to him to remember mercy, and to lay no more upon us than wee are able to beare, as he hath promiſed, uſe ſuch means as you can by juſt and honeſt labour, or otherwiſe; and be aſſured, in goodneſſe he will ſtep in when he ſeeth time. He helped not the Widowes till the laſt caſt, as we ſay; the one, when the meale and the oyle were even ſpent; the other, when the Creditors were come to take her Children, and yet hee helped, and ever will helpe, yea, as he

1 Cor. 10.

is

is God, he will helpe, for he is the ſame for ever, and no reſpecter of perſons; feare not I ſay againe in any diſtreſſe, but like a comfortable childe of God, ſay with the Pſalme; *In God put I my truſt, how ſay you then to my ſoule, that ſhe ſhall flie like a Bird unto the Mountaines.*

Verſ. 21.

5 *And Moſes ſaid, ſixe hndred thouſand foot-men are there of the people, among whom I am, and thou ſaiſt, I will give them fleſh, that they may eate a month long. Shall the Sheep and the Beeves be ſlaine for them to finde them? And the Lord ſaid to Moſes, is the Lords hand ſhortned? Thou ſhalt ſee now whether my word ſhall come to paſſe unto thee, or no.* The former note incouraged to faith, hope, and comfort: but ſee, ſee now in this great man *Moſes*, what a hard thing it is for fleſh and blood to take hold of aſſurance in diſtreſſe and want. Who would have thought that ſuch a man would have ſtaggered when God had once ſaid the word: What ſaith the Goſpell? *With man many things may be impoſſible, but with God nothing is*, or ever ſhall be impoſſible, that he ſaith hee will doe, no not for a Camell to goe through the eye of a Needle. Yet this is ſinne that hangeth on, and preſſeth downe even in the beſt at times. Whereupon the prayer is moſt neceſſary for all; *Lord increaſe our faith:* But ſome are of opinion, *Moſes* here did not doubt, and they deviſe diſtinctions to helpe the matter withall. There may, ſay they, things be done of incredulity, as in that Prince or Captaine that ſaid; *If God ſhould open the windowes of Heaven, the Prophets words could not come to paſſe.* Againe, in the Apoſtle; *Here are five Loaves and two fiſhes, but what are they among ſo many?* with ſuch other examples: and things may be done in admiration, not doubting, but marvelling at the greatneſſe of the worke; and thus was it here in *Moſes* ſay they. *Tremelius* and *Iunius* have theſe words; *Non ex diffidentia, ſed amplius cognoſcendi ſtudio: Moſes* ſpake not thus of diffidence, but deſire to know more how this ſhould come to paſſe, as the bleſſed Virgin when ſhe ſaid; *How may this be, ſeeing I know no man?* But it is a great fault ever to excuſe the great men of God from all blemiſh: for in this world none but Jeſus Chriſt alone ſhall be perfect. And it hath bin the Lords great goodneſſe to leave us ſuch examples of the infirmities of great ones, that we might never deſpaire for our owne, neither put any confidence in man, in whom ſtill, ſtill is variableneſſe and change. Make we therefore right uſe of them for our comforts, not for preſumption to doe the like, and know that faire faces have often ſome little ſpots, &c. A happy wiſedome to uſe Scriptures well, &c.

2 King. 7. 2. See *Pet. Martyr* upon the place Iohn 6. Two hundred penny worth. *Philip.*

6 It followeth in your Chapter, how God performed both theſe, to wit, helpe for *Moſes*, and fleſh for the people. And touching the firſt, it is ſaid; *Moſes aſſembled 70. of the Elders, and God came down in a Cloud and took off the ſpirit that was up upon him, and put it upon the 70. ancient men, &c.* Which having beene ſpoken of before, let us here rather note what happened hereupon. Of the ſeventy that were about the Tabernacle, the Text ſaith; *When the Spirit reſted upon them they propheſied, and did not ceaſe.* And two more over above the ſeventy (for they were ſeventy two in all) remained in the hoaſt, and came unto the Tabernacle; the one called *Eldad*, the other *Medad*. Theſe two alſo propheſied in the Hoſt, the Spirit likewiſe reſting upon them. Wherein we may thinke why they went not with the others to the Tabernacle, and probably conceive; becauſe in modeſty and humility they thought themſelves not worthy to bee called to ſuch government as then was in ſpeech, and therefore they would as it were hide from the Lord, and flie from that honour. A thing not common in the world at theſe dayes. But what might the Lord meane in his counſell? Surely, becauſe all that great people could not conveniently goe up to heare the other 70. at the Tabernacle: therefore God would that two ſhould remaine in the Hoſt, and there propheſie, that ſo over all, the notice of this great worke might be ſpred, and all ſubmit themſelves to their authority, whom God had choſen and graced with his Spirit.

Verſ. 25. Papiſts would have ignorance *Moſes* light.

True then wee ſee, that when man purpoſeth one thing, God often purpoſeth another, and turneth the mans doings to his purpoſe; they flie, but God followeth; they will bee hid in humility of heart, and God will make them knowne even the more, that all men may love humilitie and modeſty, and flie ambition and pride. A young man in the Hoaſt heareth this, and ranne to tell of it; *Ioſhua, Moſes* ſervant, prayeth his maſter to forbid them. But *Moſes ſaid unto him, envieſt thou for my ſake? Would God that all the Lords people were Prophets, and that the Lord would put his Spirit upon them.* Such an anſwer as would be written in our hearts with a Diamond, it is ſo Divine, it is ſo ſtrange to the courſe of the time we live in, where envy and malice ſinketh many worthy men with their great gifts. O! the bane of Church and Commonwealth, envy, emulation, canker and pride. They muſt not peepe out upon whom the Spirit reſteth, for feare our credits abate, and they be thought ſome body, where we deſire to be all, all, all; yea, and more than all, if we could tell how. But God ſeeth it, which in his bottomleſſe and incomprehenſible counſell ſuffered *Ioſephs* brethren to prevaile againſt him for a time, *till the time*, ſaith the Pſalme, *that his cauſe was heard, &c.* But in the end, he muſt be exalted whom God will exalt, and theſe proud prevailers ſhall come under, and bee diſcovered to all poſterity, to have dealt farre from *Moſes* example here, &c.

7 The ſecond, to wit, fleſh for them to eate: how God provided you ſee, *Verſe* 31. ſhewing his omnipotency, whereof I have ſpoken ſufficiently before.

CHAP.

CHAP. XII.

The generall heads of this Chapter are theſe:

The ſinne of Miriam and Aaron, Verſ. 1. to the 4.
The puniſhment of it by God, Verſ. 4. to the 11.
Their repentance, Verſe 11. to the 13.
Moſes prayer for pardon, Verſe 13.
Gods anſwer, Verſ. 14. &c.

In the ſinne wee may obſerve theſe things:

What it was. They ſpake againſt Moſes.
For what? For the woman he had maried.
What were they to Moſes? His owne Brother and Siſter.
What ſaid they? Hath the Lord ſpoken onely to him, &c?
What manner of man was Moſes? The meekeſt, &c.

TOuching the firſt point, to ſpeake againſt any good man, or good matter, is, and ever was a very great offence in the eyes of God. But to ſpeak againſt *Moſes*, the Magiſtrate and Ruler of the people, much worſe. Wee may firſt thinke of the generall, and after of the ſpeciall, when we come to the puniſhment of it. A buſie braine makes a pratling tongue, and an ill heart worketh by both; *Of the abundance of the heart the mouth ſpeaketh*, ſaith the God of truth: The good man out of the good treaſure of the heart, drawing good things; and the ill man out of the ill treaſure of the ſame, drawing ill things. A pratling tongue maketh a blacke ſoule, for
Pſa.50.8,9,&c. the God of unitie and love did ever abhorre it. *Thou haſt let thy mouth ſpeake wickednеſſe*, ſaith the holy Spirit, *and with thy tongue thou haſt ſet forth deceit. Thou ſateſt and ſpakeſt againſt thy brother, yea, and haſt ſlandered thine owne mothers ſonne. Theſe things haſt thou done and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch a one as thy ſelfe: But I will reprove thee,*
Pſa.69.2. *and ſet before thee the things which thou haſt done.* O conſider this *ye that forget God, leſt I plucke you away, and there be none to deliver you.* Againe, in another Pſalme, in the perſon of *David*, ſee the ſinne of it. *They that ſit in the gate ſpeake againſt me, and the drunkards make ſongs upon me.* Drunken heads, and drunken tongues, prittle prattle, and bibble babble, will never ſet a crowne upon our heads, when the Lord the righteous Iudge ſhall appeare to reckon with us.

Numb.14.37. Well may you againe remember here the ſtory following in this Booke, Chapter 14. of pratling tongues againſt the land which they had ſearched, whoſe hatefull ſinne herein the Lord juſtly puniſhed. For even thoſe men, ſaith the Text, that did bring up that vile ſlander upon the land, ſhall die by a plague before the Lord. Whereupon the Apoſtle *Paul* perſwadeth the
1 Cor.13.10. *Corinthians to take heed of murmuring leſt they be deſtroyed by the deſtroyers, as theſe men were.* Fearfull is that ſentence of the wiſe man, and it would be deeply conſidered; *The man that is ac-*
Eccleſ.23.15. *cuſtomed to approbrious words, will never be reformed all dayes of his life.* If never reformed, then aſſuredly damned for evermore. Such is the fruit of a tatling tongue, that will be ſpeaking againſt *Moſes*, doe and ſay what a man can to the contrary. When the Apoſtles did take the eares of
Mat.12.2. corne and eate, by and by there were itching tongues that ſpake againſt them. So when they
Mat.15. eate with unwaſhen hands, &c. but the ſcarre and ſcratch of this buſineſſe remaineth upon them
Mat.26. to this day, and ſhall while the world endureth, that if we have grace we may take heed. Adde unto theſe that foule *Iudas*, who could not hold, when the bleſſed woman powred the oyntment upon his Maſter the Lord of life, our deare Saviour, but ſpake againſt it, and termed it waſte, ſaying; *It might have beene ſold for ſo much money and given to the poore.* But the Lord diſcovereth the filth of his heart (as he will ever doe in his due time of all tatlers) and telleth us this was not for any holy care that he had of the poore, but becauſe he was a theefe, and carryed the bagge. If *Iudas* then be a fit example to be followed; Uſe your tongue to ſpeake againſt good things, and abide the reward of it with him from a juſt God that ever hated it. *Dulcedo amittitur infuſo amaro*, Sweetneſſe is loſt if you powre in bitterneſſe to it. And certainly, if otherwiſe you have many ſweet qualities and vertues, if you have an ill tongue to ſpeak againſt *Moſes*, the bitterneſſe of it will marre them all. The little Bee hath but a little ſting, and therfore the wound is not mortall that ſhe can make; yet as little as it is it procureth uſually her death, if ſhee bee caught. So, ſo will your ſtinging tongue, aſſure your ſelf, kill you, although it little hurt him or her whom you have ſtung. The foule Frog lyeth all day in the mudde and myre; at night putting up the head and croking with a foule noiſe: and ſuch foule creatures are they ſaid to bee, that have croaking tongues againſt *Moſes*. Put a Swine into the ſweeteſt garden you can make, and

and what will he doe? ſmell to the pleaſant Roſe, or any other delightfull flower there? No, but ſtraight he will fall to rooting, and with his foule mouth turne up both moore and mould of every good thing. Such foule Swine are they ſaid to be, that have foule tongues, ever paſſing by that which is good, and rooting up the good names of them, whoſe vertues, how ſweet ſoever to God and men, yet to them are ever hatefull. I will goe no further, but pray you to marke him that toppeth a Candle, and taketh not good heed, doth hee not uſually blacke his fingers, and ſometimes alſo burne them, although hee make the Candle more bright? So, ſo doth ſuch perſons as will be medling with their neighbours lives. Well may their pratling make them burne and ſhine more bright, whom they meddle withall; but their own fingers carry a mark, nay, their ſoules receive ſuch a blot as all the water in the Sea will not waſh off, but onely the ſaving blood of Chriſt Jeſus, upon repentance and amendment. Follow wee not then *Miriam* and *Aaron* in ſpeaking againſt *Moſes*, but pray for his grace to guide our tongues in a holy courſe, and ſo cleane tongues being the outward tokens of our cleane ſoules, our life ſhall bee godly, and our end happy.

2 The next point is, for what they ſpeake againſt *Moſes*. Your Chapter telleth you, becauſe of the woman of Æthiopia whom hee had maried, for hee had maried a woman of Æthiopia. *Theodoret.* Some make a queſtion whether this was not a ſecond wife. But ſince there is no mention made of *Zipporahs* death, this is not fit to thinke *Moſes* would have more wives than one at once, and that being now fourſcore yeares old, it is not like hee would marry againe any wife. The beſt opinion is, it was no other woman but even *Zipporah* his firſt wife called an Æthiopian, becauſe the Scripture uſeth under this name, to comprehend the Midianites: her Father *Iethro* (as you know) being Prieſt of Midian. Alſo becauſe it was more odious to call her ſo, and ill will Or Prince. ſpeaketh the worſt it can. What is then their quarrell to her? would they not have *Moſes* maried at all? That appeareth not, neither had they reaſon to wiſh it. Was ſhe not to be touched in credit and honeſty? No, God forbid that ſuch a man ſhould have groaned under ſuch a croſſe. She was not to be ſpotted or blotted that way. What then? Was ſhe curſt and ſhrewiſh? How many women want that fault when they be grieved, as ſhee was about the circumciſion of her ſonne? yet we ſee the Hony Bee is not deſpiſed, though ſhe have a little ſting, but both for their pleaſure & profit they are much deſired and regarded by all perſons, ſhift with the ſting as they may; yea, it is accounted a ſpeciall good hap to have the garden adorned with them, and ſafely may you walke among them, if you anger them not. But none of theſe things were the cauſe of this ſinne in *Miriam* and *Aaron*. It was becauſe ſhe was a ſtranger, and not a Jew borne, as they were. Bleſſed be God that never ſtraited himſelfe, but that either to *Iob*, or *Iethro*, or *Zipporah*, or any others he might extend his mercy; notwithſtanding, his peculiar election of the Jewes to bee his people. He might ever have mercy, on whom he would have mercy, and they ſhould not have grudged at his goodneſſe. But this is our corruption if the Lord leave us to our owne ſelves, and let us note it for our good. Marry then *Moſes* might, and this woman alſo at that time without any offence of God, the Law being after given concerning Mariage in their owne Tribes and people, which how it extended to the Levites you reade, &c. At this day alſo, bleſſed be God, mariage is free with all Nations, ſo it be in the Lord: and in, and of every nation and countrey, that man and woman accepted with God, that feareth him and worketh righteouſneſſe. But I ſay againe, ſo it be in the Lord, and with ſuch due and needfull conſiderations as in a matter ſo weighty, ſhould ever, and of all be reſpected. For in this thing perſons well adviſed, firſt and chiefly reſpect true religion, that therein they diſagree not, and be disjoyned, one following God, and the other *Baal*. For they remember that the firſt match that Almighty God made, they both drew one way, touching his holy worſhip: and therefore they will follow that preſident, and neither man nor woman, nor woman with man be conjoyned, when there is not a joyning herein.

Secondly, they remember the ſtrength of this poyſon, in the wiſeſt man that ever was, *Salomon*. Never was there ſuch an one before him, neither ſhall be ſuch an one after him, and yet wives of a contrary falſe religion turned his heart from God, to the example of all others, while the world endureth, that have no ſuch ſtrength as *Salomon* had.

Thirdly, they forgot not that fearfull deluge drawne from Gods wrath, againſt ſuch unequall mariages of the ſonnes of God with the daughters of men, and they feare to provoke God, to any ſuch, or other puniſhment due to a ſinfull neglect of the love of Gods true worſhip, to bee ſetled in the heart of ſuch, as they muſt lead their life with in mariage untill death.

Fourthly, the Apoſtles expreſſe words worke a conſcience, not onely a care to beware. ***Bee not unequally yoaked with the Infidels. For what fellowſhip hath righteouſneſſe with unrighteouſneſſe, and what communion hath light with darkneſſe? What concord hath Chriſt with Belial, or what part hath the Beleever with the Infidell?*** 2 Cor. 6. 14. 2 *Epiſt.* Ioh. 10.

Laſtly, the words of Saint *Iohn*; *If there come any to you, and bring not this doctrine, receive him not to houſe, neither bid him God ſpeed. For he that biddeth him God ſpeed, is partaker of his evill deeds*. No mariage then can bee pleaſing to God with ſuch an one. Thus for the matter of Religion,

Religion, that it ſhould be the ſame in man and wife, and not either divers or falſe, you plainly ſee.

A ſecond conſideration in mariage, muſt be conſanguinity and nearneſſe of blood, in which the Law of God muſt lie before our eyes, not to be violated for any fancy or cauſe whatſoever. Levit.18. *For if thou doe thou art defiled, the land is defiled in which thou liveſt, it ſhall vomit thee out, ſaith the Lord, and thou ſhalt be cut off.* By which fearefull words, judge of the Popes Holy Pardons and diſpenſations to marry directly contrary within degrees forbidden by the Lord. In the beginning it was lawfull to marry with nearneſſe, becauſe there were no others, but *quanto antiquius compellente neceſſitate, tanto poſtea factum eſt damnabilius prohibente religione:* The older it is neceſſity compelling, the more damnable it became after, religion forbidding it, ſaith S. *Auguſtine.* Yea, even of coſin-germans: the ſame Father ſaith, *Factum licitum propter vicinitatẽ illiciti, horrebatur, & quod fiebat cum conſobrina pene cum ſorore fieri videbatur:* That which was lawfull to be done, for a nearneſſe to that which might not be done, was abhorred, and what was committed with a coſin-german, was thought to bee committed almoſt with a Siſter. See the care of godly mindes in matter of marriage not to come neare the kindred of fleſh, much leſſe by a worſe copulation than mariage is.

Vxorem ducite ex æqualibus, ne ſi ex ditioribus duxeris, Dominos tibi pares non affines. Pittacus.

A third circumſtance in mariage to be carefully looked unto alſo, is equalitie in eſtate. For matching with thoſe that are too high; we get not *affines, ſed dominos*, alliances to love us, but ſo many Lords to domineere over us. Fearfull are the griefes that have hapned, and yet too oft doe happen by neglect of this point. Men by ſeeking wealth and riches, women by ſeeking to bee aloft, and to goe over the ſtile firſt; I touch no particulars; but happy they, who by other mens harmes can wiſely take heed.

Deianira apud Ovid.

Si qua voles aptè nubere, nube pari.

If thou wilt marry fitly and well, marry to thine equall.

Si dat oluſcula menſa minuſcula, pace quieta,
Ne pete grandia, lautaque prandia, lite repleta.

If thou haſt but a poore table with a meſſe of pottage in comfortable peace, deſire not great matters and dainty dinners full of ſtrife and variance.

Si lætantis imaginem teſtem tibi reddit ſpeculum, &c. Sic uxor qui jocante marito frontem contrahit, &c.

A fourth, that in nature and conditions, as neare as poſſible thou canſt, thy match and thou agree. For learne by the Looking-glaſſe, it muſt reſemble and ſhew truely the faſhion of him or her that looketh in it. If you laugh, and the face in the glaſſe lowre, will you ſay it is a true glaſſe? If you grieve, and that laugh, is the glaſſe good? So, ſo, and even ſo ſhould married couples, as true glaſſes one to the other, expreſſe the joy or griefe one of another, and not vary by any unfeeling difference one of anothers caſe. The ſhops of men afford no ſuch comfortable glaſſes, but the goodneſſe of a ſweet God can provide for man or woman, fearing him alike, nature to nature to rejoyce and ſuffer one with the other, as he ſhall appoint in this pilgrimage of life, and fickle world. Thoſe two Heyfers that went ſo ſtraight with the Ark of God, and turned neither to the right hand nor to the left; ſee in them a patterne of two true yoke-fellows. The one drew to not this way, and the other that, but both drew together, and that ſtraight. I might goe further in theſe circumſtances of mariage, but this ſhall ſuffice. Upon the 18 of *Leviticus*, I have ſaid more. *Eraſmus* ſaith, S. *Auguſtine* could never be gotten to make any mariage betwixt any, but when by others it was concluded, he would pray for them, and bleſſe them. So hard he knew it to get thanks of all parties in ſuch a matter. The Fathers have noted this repining at *Moſes* wife, as an allegory, ſhewing the grieving and grudging of the Jewes at the vocation of Gentiles, whereof we have teſtimonie in divers places. But long may they ſpite, and never may they pitie if God ſo pleaſe. To which end, let us often remember the Apoſtles powerfull perſwaſion to all Gentiles, carefully with feare to walk worthy of this calling. For though ſome of the Branches be broken off, ſaith he, *and thou being a wild Olive tree, was graft in for them, and made partaker of the root and fatnes of the Olive tree, boaſt not thy ſelfe againſt the branches, & if thou doeſt, thou beareſt not the root, but the root thee, &c. Well through unbeliefe they are broken off, and thou ſtandeſt by faith, be not high-minded, but feare. For if God ſpared not the naturall branches, take heed leſt hee alſo ſpare not thee, &c.* Now then to ſhut up this note, we ſee no cauſe why thus *Moſes* ſhould be ſpoken againſt for his wife; and therefore the ſinne of *Miriam* and *Aaron* as great will appeare by the puniſhment. Neither can all the nips and quips of Papiſts, Atheiſts, Hereticks, or Heathens ſpot lawfull mariage, but it ever remaineth the holy Ordinance of God, to his glory, and mans comfort, if it be with due care and wiſdome undertaken, as hath been ſaid; yea, it remaineth honourable among all men, as the Apoſt. ſaith, *and the bed of mariage undefiled, but whoremongers and adulterers the Lord ſhall judge:* the Lord ſhall judge, I ſay againe, which is a lawfull ſpeech. *For if thou Lord*, ſaith the Pſalme, *do but mark what is done amiſſe, O Lord, O Lord, who may abide it?* His

1 Sam.6.12.

Præfat in Aug. Act.11.3.

Act.11.13. Chap.13.23. Chap.14.19 Rom.11,17,&c

ſeeing

ſeeing and marking is fearefull, and O how much more then his judging. Idle therefore was the device of *Thales*, and as vaine the ſpeech of *Philemon*, with many moe, if it were fit to runne over them. *Thales*, ſay our bookes, beeing much exhorted by *Solon* to marry, ſtill denied him and refuſed. At length finding him ſtill to ſolicit him, he ſuborned a friend that ſhould come haſtily in, where *Solon* and he were, and amazedly to cry out, O *Solon*, *Solon* thy ſonne is dead ſuddenly, With which cry, *Solon* being daunted, began to mourne much. But *Thales* after a while, ſmiling upon him, bad him content himſelfe, it was but a device of his to let him ſee why hee refuſed to marry. For if ſuch a man, ſaith he, as thou art, ſo wiſe, ſo ſtayed, and ſo abſolute, cannot endure, but with great griefe, theſe caſualties and accidents, how ſhould I doe, a man no way comparable unto thee. But was this well? You know we have learned otherwiſe out of that booke which is the rule, although he knew it not: Namely, *that the Lord giveth and the Lord taketh*, and as well muſt we bleſſe his name for taking, as for giving. Good things if hee beſtow upon us, we receive them, and ſhall we not receive evill, if he pleaſe to ſend them, &c. Away therfore with ſuch idle devices to blemiſh Gods ordinance. *Philemon*, againſt ſecond marriage: I marvell not, ſaith he, that a man goeth once to ſea, having never tried it: but after he hath ſeene the ſtormes and tempeſts that there are, and heard the roaring of the ſea with fearefull billowes and waves, hoiſting him ſometimes up, and ſinking him ſometimes downe, then to goe againe after he hath attained to the haven and reſt from ſuch troubles, what wiſedome can it ſhew, or what diſcretion and judgement may it argue? This is the froth of mans wit: which hee ſcattereth that hath taught, *A woman, if her husband be dead, is at liberty to mary againe in the Lord.* He caſteth in her way no ſuch perils as this man would note, but ſhe having cauſe to uſe his ordinance, hee will bleſſe it unto her for her comfort as ſhall be fit, and give her ſtrength and patience to beare any worldly accident. So of the man, for all is one. Learne we therefore to feare truely unlawfull luſt, and all forbidden uncleanneſſe: Make a conſcience of adultery and whoredome, flie from the damnation of inceſt, &c. Theſe, theſe things are hatefull to God and man, and yet how abound they? Unholy holineſſe is pretended, and ſhamefull things are committed. Mariage is nipped at, and continuall burning endured. Policie thruſteth piety out of place, and a juſt holy God will deny place one day in the glorious Heavens, for ſuch uncleane veſſels, the bold deſpiſers of his ordinance.

Thales Philoſophus.
Philemon Comicus.

Iob 1.
Iob 2.10.

Rom. 7.
1 Cor. 7.

3. What were *Aaron* and *Miriam* to *Moſes*? Even his owne brother and ſiſter. And cannot ſuch agree? Will there be jarres and grudgings in ſuch? would God it were not too true. Nay, ſuch is our corruption, if the Lord leade us not with his loving ſpirit, that not onely we diſagree being brothers and ſiſters, but with a farre more bitter and implacable wrath than others that are farther off. What a venome was in *Cain* to his brother *Abel*, when nothing but blood would appeaſe it? What was in *Eſaus* heart towards his brother *Iacob*? How repined the two ſiſters one at the other, *Leah* and *Rachel*? What bitterneſſe was in *Ioſephs* brethren towards him? And what effect had that bitterneſſe had, if God had not ſtepped in? How boiled the blood of the elder brother at the prodigall ſonne, when he ſaw what his Father had done? Who more ſpited *David* than his own brothers? Goe we from the Scriptures to ſtories of other Books, and what horrible things do we reade? I could rehearſe many, but let one notorious one ſerve for all. That of *Eteocles*, and *Polinices*, the two ſonnes of *Oedipus*, how horrible and fearefull to heare of, who when after the death of their father, they had agreed to raigne by courſe or turnes, and promiſe was not kept, but he that began would not give place, when his time was out, to his brother: Whereupon they grew to warres, and meeting together in the field, flew ſo fiercely one upon the other, that they both were ſlaine, and their bodies being put into the fire to bee burned, according to the manner, the flame of the fire parted it ſelfe, and went a ſunder, as a ſigne of the deadly and implacable wrath of the two brothers, proclaiming as it were, to all the beholders, that ſo monſtrous and exceſſive it was, that no more would the fire of their two bodies agree, than their hearts and mindes could agree when they were alive. Of this hatred ſuch ſteps remained in the poſterity, that the warre was afterward continued moſt deadly by the children of them that at this firſt warre were ſlaine. O what venome is this that lurketh in our natures, if God leave us to our ſelves! May we not juſtly marvell at ſome men; otherwiſe of great wiſedome and judgement, that dare breake out unto the praiſe of theſe perturbations, as vertues and badges of noble mindes? For what is this, but as if a man would praiſe the diſeaſes of the body, and the nettles and weeds, and hurtfull plants of the earth? Should not hee bee accounted mad that would ſet his owne houſe on fire? And I pray you what hee that will caſt fire into his owne heart to ſet it on a flame? Saint *Auguſtine* was wont to ſay, that *aceto vas in quo aſſervatur aceſcit & corrumpitur, ita iracundum ab ira depravari:* Looke how vineger put into a veſſell thereby is made ſowre, and corrupted: ſo is the angry and malicious rancorous perſon by his owne anger and rage, made filthy and moſt diſtaſtefull to all good men. And if thus among ſtrangers; O what among brothers and ſiſters? Wherefore what counſell is given to refraine, and reſtraine all anger, venome, and hatred, let it in particular bee applyed to bridle all rage or diſlike, among ſuch neere ones as now wee ſpeake of. Many precepts are given,

and much might bee ſaid of this point: but in an abridgement I may not runne that courſe.

4. The fourth circumſtance is, what they ſaid; for it pleaſeth God not onely to note that they ſpake againſt *Moſes*, but alſo to toll us what words they uſed, *Verſe 2. And they ſaid, What? Hath the Lord ſpoken but onely to Moſes, hath he not ſpoken alſo by us?* All one, as if they ſhould have ſpoken in this ſort: What a running is here by every body to *Moſes*; and what a reſpect is here to *Moſes?* hath God ſpoken but onely to him? What I pray you are wee, and what make you of us? Are wee no body in your eyes, nor worthy of any regard? Hath not God ſpoken alſo by us as well as by *Moſes?* Give us then our due, for he ſhall not overtop us in this ſort, neither have you for it well done to runne thus more to him, than to us, &c. A moſt unfitting ſpeech you plainely ſee, and full of great imperfection, in two ſuch notable members of the Church, as *Aaron* and *Miriam* were, But let it profit us to our good, being therefore written by the wiſedome of God, that wee might learne by it. Firſt, then how notably doth it lay before us the damnable ſinne, and the hatefull poyſon and venome of foule envy, ſparing no degree, no propinquity of blood, reſpecting no gifts and graces, nor any circumſtance whatſoever. But the better man or woman, the worſe uſed ever by this gnawing worme, and hiſſing Snake. Looke how the fire aſcendeth upward, and ſo doth this curſed ſinne abuſe ſuperiours, either in place, grace, or any good gift of God. Walke in the Sunne, and you ſhall have ſhadow, walke in vertue and an honeſt courſe, you ſhall be envied by ſome of theſe ſicke creatures. For, no more certaine companion is the ſhadow to the body, than envy to vertue and well doing. No ſooner is *Daniel* promoted by the King, but his overthrow is ſought by malignant mindes. See the place your ſelfe and make uſe of it. Nay, the Lord of life, and redeemer of man himſelfe, for this cauſe muſt be taken away, becauſe he did works pleaſing to God, and profitable to men: ſo that men were moved by them to beleeve. Reade it & over reade it many a time, and thinke with your ſelfe if the creature may eſcape this poyſon, when the mighty Creator is thus ſpited for good. Be it therefore as God hath appointed, and the Lord give patience to all his ſervants. Secondly, it ſheweth an abuſe of Gods favours to the contempt of others. For what if God alſo ſpake by them, yet did he never vouchſafe them that grace and honor, that therby they ſhould be moved to deſpiſe *Moſes*, no more ought ever any gifts of God to any, worke the like effect towards any, but uſing all to his ſervice, with thankfull feeling, acknowledge and reverence his favours alſo to others and bleſſe his name for them. Becauſe *Haman* had the Kings ſpeciall favour, muſt hee therefore contemne poore *Mardocheus*, a better man than himſelfe? Muſt the ſcornefull Phariſie of neceſſity looke over the poore Publican, becauſe hee was further enriched with ſome things than the Publican was? No indeed, it was never any end of Gods goodneſſe to any man, to make him looke awry upon any that had not the like. And therefore right well ſaid *Bernard*; *Quid inflaris contra Publicanũ, qui ideo non habet quod tu, quia non accepit quod tu?* Why art thou puffed up againſt the Publican, who therefore hath not that which thou haſt, becauſe hee hath not received that which thou haſt? What an excellent worke can a cunning Gold-ſmith make of a rude piece of bullion, yet nothing to that which God the chiefe workeman is able to make of a poore plaine creature of his, and therefore deſpiſe none, but think how farre the Lord is able to make him excell thee if it pleaſe him. Thirdly, it preſenteth unto us an unfit pride and boaſting in theſe two, for the favour vouchſafed unto them, whereas Gods goodneſſe ſhould worke humility in all, and pride in none; *For what haſt thou* (ſaith the Apoſtle) *which thou haſt not received, & if thou haſt received it, why boaſteſt thou as if thou hadſt not received it? Goe thy way againe*, ſaith our Saviour himſelfe, *and tell no man*. Teeching thereby modeſty and humility in, and for favours received, not arrogancy and conceit, as here was in *Aaron* and *Miriam*, becauſe God ſpake alſo by them. Vaine boaſting is *tinea virtutis*, the Moth of vertue, and therefore if carefully wee cover our infirmities before men, for our reputation with men, much more let us modeſtly carry Gods favours to retaine ſtill liking with him. To ſhut the doore when we pray, and not to ſuffer our right hand know what our left doth, are rules contrary to vaine oſtentation and glory, and you know whoſe rules they are. *Hierom* was wont to ſay of a Philoſopher, that he was *Gloriæ animal, & popularis auræ venale mancipium:* A vaine-glorious creature and a baſe bond-ſlave to praiſe. Be it farre from a Chriſtian ſo to be touched. Phariſies may doe all things to be ſeene of men, and have their reward with men, but Chriſtians that have a God who will reward openly, what they doe ſecretly, muſt follow the courſe that pleaſeth him. When you give unto your childe fit cloathes, you no way give them to make him proud, but for his uſe, and your honeſty: No more doth our heavenly Father cloathe any childe of his with his gracefull favours to make them vaine, but that they may uſe them to his ſervice, and ſee his love. When *Moſes* hand was open it was leprous, & when in his boſome it was healed. Vertue bragged of, becommeth graceleſſe, when modeſtly covered it is moſt gracefull. A coale of fire under the aſhes liveth long, when laid abroad it dieth quickly. You can apply it. Vaine glory is that arrow that flieth by day, from which carefully pray to be delivered, and take this with you, to remember often when Satan cannot foile you by vice, hee will overthrow you by your owne vertue, as here he did *Aaron* and *Miriam*, who no doubt hating groſſe ſinnes, yet were tripped

Envy.

Dan. 6.

Iohn 11. 47.

Contempt of others.

Boaſting, Pride.

Modeſty.

Pſal. 91.

ped in an unfit conceiving of Gods ſpeaking by them. If hee cannot make you a ſwearer, a drunkard, or ſuch like, let him winne you to glorying in your owne well-doing vainely before men, and hee hath given you a great fall. The better the liquor and the fuller the veſſell, the more wary are you that you ſpill not, and ſo be in your vertue. Remember *Iob* who never ſuffered his mouth to kiſſe his hand, that is, to boaſt of his well-doing. The more God hath given, the more you muſt reckon for, and ſome excell you, as you others, &c. Fourthly, obſerve with your ſelfe here, a deceiving argument or an ill conſequence. For what if God ſpake as well by them as by *Moſes*, therefore were they equall with *Moſes* in all things? Are there not diverſity of gifts, and diverſity of authority in the ſame perſons, otherwiſe in ſome things alike? You know in experience, one man may be a Gentleman as well as an other, yet the other above him both for gifts and further authority than he hath, be it as Juſtice of peace, or ſuch like. So for Noblemen, two may be like, in that they are noble both, yet the one may bee Lord Chancellor or Lord Treaſurer, and ſo farre differ. Judges are equall in this, that they are Judges both, yet the one otherwiſe above the other: So in the Church, Miniſters both, and equall in the preaching of the Word and adminiſtration of the Sacraments, may bee much unequall both for gifts given of God, and authority granted by the King. Learne we therefore to diſtinguiſh where there is cauſe, and wee ſhall not grudge or ſpeake againſt *Moſes* if hee bee preferred before us, when yet God hath ſpoken alſo by us. Fiftly, note with me here in *Aaron*, how hee was ſuperiour to *Moſes* in the Prieſthood, yet not content, he will have more what his heart affecteth. I thinke of the man of Rome, who being a Prieſt and a Biſhop might enjoy from all men, both Emperour and others, what honour and ſuperiority is due to that calling well uſed, But nothing contented herewith, hee muſt be ſuperiour further, as his owne ſinfull heart deſireth, and his filthy flatterers heape upon him, forgetting what approved monuments of learning ſhew; that for eight hundred and fifty yeeres the Biſhops of Rome were obedient ſubjects, as they ought to bee, to the Emperour, and cenſured by him as cauſe required, even to baniſhment. Examples are knowne, forgetting alſo thoſe plaine ſpeeches of the Fathers againſt this pride. *Tertullian* firſt, when hee ſaith, *Colimus Imperatorem ut hominem, à Deo ſecundum, & ſolo Deo minorem*: We reverence the Emperour as the ſecond man to God, and inferiour to none but to God. *Auguſtine* againe, *Super Imperatorem non eſt niſi ſolus Deus qui fecit Imperatorem*: Above the Emperor is none but onely God that made the Emperour. *Chryſoſtome* alſo, *Parem ſuper terram non habet*: Hee hath not an equall upon earth. Yea, the Biſhop of Rome himſelfe *Eleutherius*, wrote to King *Lucius* in this land, that in his owne Kingdome hee was Gods Vicar, and had full power and authority to make good Lawes, as well for Religion and the ſervice of God, as for civill affaires. Maſter *Hart* likewiſe priſoner in the Towre for Popery, yet diſclaimed, as appeareth in the conference, this uſurped power in the Pope over Kings and Princes now claimed and uſed.

Iob 31.

5. Note how dangerous a thing government and preheminence is, when it ſetteth a mans neereſt and deereſt friends againſt him. Surely, hee ſaid well that ſaid it; It is like a goodly tree, under which in a ſtorme men will runne to ſhrowd themſelves, and after when the ſtorme is paſt, caſt ſtones and cudgels at it. Many a man therefore hath forborne ever to beare authoritie, and many that have had it, wearied and overwearied with the burdens and griefes of it, have willingly reſigned their places, chooſing a private life to end their daies in. Examples out of all ſtories might be alledged, but our owne knowledge is ſuch that it needeth not. The comforts alſo of a private life might here bee touched, but I deferre them for another occaſion. Certainly, to walke upon tops of houſes, requireth a good braine, and is ſtill ſubject to falling; but who can content himſelfe below, *non habet unde cadet*, is in a great ſafety both waking and ſleeping, and ſpendeth his dayes in more comfortable meditations, not troubled with feares of undeſerved downefals. Thus much of the ſinne of *Aaron* and *Miriam*.

The ſecond part.

IN the ſecond place is laid before us the puniſhment of this ſinne by God, wherein are divers branches. As firſt, the Lords knowledge of this ſinne, how it came, &c. in the end of the ſecond Verſe. *And the Lord heard this.* The Lord heard it, and the Lord ever heareth any word, wee ſhall yet ſpeake againſt *Moſes*, that is, yet againſt the Magiſtrate and Governour ſet over us by God. For the calling is holy and great, even his owne ordinance for the ſingular good of mankinde, and hee cannot endure it to bee wronged by the pratling tongues of diſobedient perſons. Looke at *Moſes* againe, as he was brother to theſe talkers, and certainly, the Lord heareth all words unkindly, untruely, unnaturally ſpoken by brother againſt brother, or ſiſter againſt brother, or any friend or kinſman againſt another. For kindred and blood is a knot, and a great knot of love; and whom God hath ſo joyned, no envy, no ambition, no ſpite or pride ſhould diſioyne and ſever. *Behold, how good and joyfull a thing it is, Brethren to dwell together in unity*; Brethren in blood eſpecially; that is, kindred and alliances, for they are a cir-

cumſtance nearer than thoſe whom one faith and religion hath made brethren. Farre be therfore from us thoſe jarres and emulations that Satans malice working upon our corruption, doth too much and often ſtirre up among friends. For ſurely the Lord heareth, as he did here, and in ſome ſort or other to our ſmart he will puniſh it as he did here. *He that made the eare ſhall he not heare, he that made the eye, ſhall he not ſee?* The Lord is ſaid to be all an eye, becauſe he ſeeth all things, all an eare, becauſe he heareth all things; &c. *Deus videt*: God ſeeth, was wont to be a poſie written about mens houſes, to make them carefull of their actions. And may not we as well and wiſely write about our houſes and chambers, *Deus audit*, God heareth, to make us carefull of our ſpeeches? Such ſwearing in old and yong, in man and woman, ſuch biting and eating up of neighbors, kindred, friends, Magiſtrates, Miniſters, ſuch wanton and ſuch light ſpeech could never paſſe from us, and that full ſtreame, as now it doth, if this were in our mindes, God heareth, and this puniſhment that here followed upon Gods hearing in our eyes; Let us thinke better of it from this time, and the Lord ſtrengthen us in it.

2 The ſecond branch is *Moſes* innocency, which the Spirit of God thought good to note, leſt any ſhould have imagined that *Moſes* gave them any occaſion to ſpeake againſt him by ſharp words uſed to them, &c. No, ſaith the Text: *For Moſes was the meekeſt man upon the earth.* A ſingular commendation of any man, but eſpecially of a Magiſtrate and Governour. A vertue ever renowned in all ages, by all perſons that knew what vertue was. Let us but take a taſte of it, and ſo paſſe on. When *Iacob* bleſſed his Children in that propheticall ſpirit before his death, what ſaith he of *Nepthalie*, *Nepthalie ſhall be a Hinde let goe, giving goodly words*: that is, ſhall be meeke and gentile, faire ſpoken and courteous, ſo overcomming more by ſuch ſweet lenitie, than by roughneſſe and rigour, force or might. A goodly bleſſing, and being the gift of God, let it bee marked and loved of us. *Them that be meeke* ſaith the holy Pſalmiſt, *them ſhall he guide in judgement; and ſuch as be gentle, them ſhall he teach his wayes.* Againe, *The meek ſpirited ſhall poſſeſſe the earth, and ſhall be refreſhed in the multitude of peace.* Wiſe *Salomon*, *A ſoft anſwer breaketh wrath, when grievous words ſtirre up anger.* Nay, more vehemently, mark it: *A ſoft tongue breaketh the bones*, even the hard bones and ſtrong bones: A figurative ſpeech to ſhew the power and force of it. *Learne of me*, ſaith the light and patterne of all men, *Learne I ſay of mee that I am meeke*, meeke and lowly in heart, *and ye ſhall finde reſt for your ſoules.* True it is of meekneſſe that the Apoſtle ſaith of love; *It ſuffereth long, it is bountifull, it envieth not, it boaſteth not, it is not puffed up, it diſdaineth not, it ſeeketh not her owne things, it is not provoked to anger, it thinketh not evill, it rejoyceth not in iniquity but rejoyceth in the truth; It ſuffereth all things, it beleeveth all things, it hopeth all things, it endureth all things.* It is, ſaith *Baſil*, *Character animæ pie*, the very marke and badge of a holy ſoule. It is, *Cordis medicus*, ſaith *Ambroſe*, the Phyſitian of the heart: First, of his owne heart, by lengthing life, whoſe fretting anger conſumeth much; then of another mans, to whom he ſpeaketh, or with whom he dealeth: for who can expreſſe the comfort of a good word, and kind ſpeech to every heart. Let a Magiſtrate ſpeak kindly, and though he puniſheth; yet it pleaſeth. Let a tyred ſuter have a loving ſpeech, and though the cauſe goe againſt him, yet he departeth joyous and cheared. Sharpe words have killed, and ſweet words have healed. I know where I am if I would proceed. Wee are not all made of iron and ſteele. Some hearts are of fleſh and ſoone wounded; yea, wounded to death, and never recover; O heavenly vertue therefore of meekneſſe. *Bleſſed are they that have it* (ſaith the Lord Jeſus) *for they ſhall inherit the earth.* Surely their report ſhall live upon earth with great honour, when the earth hath covered their bodies from the eyes of men, and the glory of it ſhall never die. No man, nor childe, but in every place he ſoundeth out the praiſe of this great vertue of ſweet and comfortable meekeneſſe, and lamenteth the loſſe of ſuch a perſon. Adde unto theſe things an example or two, and all ſhall be plaine. In the Booke of *Iudges*, when the men of Ephraim were ſo wrathfull and diſpleaſed with *Gideon*, that they ſeemed even ready to offer violence to him, how quickly, how quietly were all things ended by the ſoft ſpeech of *Gideon* to them. The place is worthy your reading, and further often remembrance.

Verſe 3.

Gen. 49. 21.

Pſal. 25. 8.

Pſal. 37. 11. Pro. 15. 1. Pro. 25. 15.

Mat. 11. 29.

1 Cor. 13.

Mat. 5. 5.

Iudg 8. 1.

1 Sam. 25.

Take a little example of a woman, *Abigail*, the wife of *Nabal*, who meeting, wiſely, *David* comming toward her houſe with foure hundred men armed, to deſtroy before the dawning of the day, both her husband, and whoſoever ſhould be there found, for a churliſh anſwer given to his ſervants, ſent in kindneſſe to him, with her meeke ſpeech and ſoft anſwers, ſo turned him from all that fury, that he not onely deſiſted, but bleſſed God that had ſent her ſo to keepe him from ſhedding of blood.

Acts 19.

A third example, may bee that diſcreet Towne-clearke, mentioned in the *Acts*, who with milde, and wiſe, and ſoft ſpeech, pacified all that tumult and uproare, that there is ſpoken of, ſooner and better, than force would or could. No marvell then if our Lord and Maſter bid us learne of him to be meeke; for certainly the power of it is admirable. Doe men when they will take birds, come to them with clubs and ſtaves, and ſuch like things? No, no, you know the verſe, *Fiſtula dulce canit volucres dum decipit auceps.* The Fowler comes with a ſweet pipe, and ſo deceives the poore birds. Sweet pipes, that is, ſweet words, ſweet and ſoft ſpeech, milde, and kind,

and

and courteous cariage is that, that not onely conquereth and overcommeth, but as it were by a ſtrange force even beareth all down before it, teareth mens hearts in peeces, and obtaineth what it will, yea more many times than was ſought or deſired. Never man could quench hot fire with more hot fire added to it: but cold water, cold water, I ſay, quencheth, and that quickly, the hotteſt fire that ever was. Thinke of the fable of the winde and the ſunne if you will, and ſo end this note. The winde and the ſunne you have heard laid a wager which of them ſhould get away a Countrey mans Cloake from him ſooneſt. The winde began and puft and blew on him to have his cloake, but the countrey man wrapped his cloake faſter under his arme, and would not yeeld. Then the winde ſet all his force and blew, ſo that ſcarce the man could ſtand, but the ſtronger and fiercer the winde was, the faſter held the countrey man his cloake, and pulling his hat alſo downe upon his head, ſtood ſtiffe and would not yeeld an inch to all that bluſtring and blowing. The ſunne then tooke him in hand, and he in a quite contrary faſhion behaved himſelfe, ſmiling and ſhining upon him with his ſweet and pleaſant beames, more and more cheering of him with a comfortable carriage, and by and by off went his cloake, then his hat, then his coate, and had not the ſunne given over, as ſufficiently having ſhewed his force, certainly he had gotten all to his very ſhirt from him, and that with his very good will and liking. See then the difference of ſweet ſhining and rough bluſtring. See the power and force of meekneſſe, mildneſſe, and ſoftneſſe, and know that *Moſes* being the meekeſt man upon earth, certainly he had a great bleſſing beſtowed upon him, and might be ſaid to be even the ſtrongeſt man upon earth. This vertue then let us all pray for, and more labour to attaine unto it. It adorneth and beautifieth all, both rich and poore, high and low, old and yong, men and women, but as it were, above all, in a Magiſtrate and Governour, it is as a glorious Crowne upon his head, and bracelets of gold upon his armes. For it never maketh the poores eyes to faile, much leſſe woundeth and killeth mens hearts within them, ſending them away ſobbing and ſighing, groning and grieving, yea bleeding even to death, as roughneſſe, and harſhneſſe, and fierceneſſe doth. Let this ſuffice in ſtead of much more.

3: In the third place commeth to be conſidered, Gods juſticing of this matter, I meane this ſinne of *Aaron* and *Miriam*, which he had heard, and wherein meeke *Moſes* had given no provocation: There are ſeverall branches or circumſtances of the Lords proceedings laid downe in the Text. As firſt his ſpeed, *by and by the Lord called them*: ſo ſhewing us how fitting a thing, yea how pleaſing to him convenient expedition is in juſtice, and how diſpleaſing needleſſe and ſiniſter delaies. Surely it is even in this alſo true, I meane in the adminiſtration of juſtice: *Bis dat qui cito dat*: He giveth twice that giveth quickly. It ſheweth alſo, which with great comfort I pray you marke, what a tender feeling the Lord our good God hath of the wrongs of his children, even of all his children; for hee is the God of all, and not onely of ſome, but by name of Magiſtrates and Governours wrongs, when they are ſpoken againſt openly, or privily, without cauſe. Surely, he ſo feeleth it, that even by and by hee will undertake the righting of them, and cannot hold from puniſhing ſuch offenders, as ſo lightly regard his holy Ordinance. We thinke that unleſſe we ruffle and keepe adoe in our owne cauſes it is not well (and I condemne not all care this way) but certainly none have beene ſooner and better righted, than ſuch as patiently have endured a time, and committed things to the juſtice of God. *David* was much and very much wronged by *Saul*, yet grew he not a malecontent, and ſo either conteſted with his Prince, or traiterouſly and diſloyally practiſed againſt him. And what did God? Did hee not with ſuch expedition as to his wiſedome ſeemed fit, right him; and in ſuch ſort as he gave the Crowne to him, overthrew the houſe of *Saul*, and ſet up *Davids*? How ſped he againe in the wrong that he put up at *Nabals* hands? Did not the Lord ſpeedily ſtep in and right him, ſtopping the churles breath, and making an end of him, giving alſo his greateſt jewell to *David*? O it is a great matter to commit our ſelves and our wrongs to ſuch a Judge as we have all of the Lord. Let it never out of your remembrance what a tender feeling God here had ſhewed of theſe pratling wrongs that were done to his ſervant *Moſes*. O Lord, O Lord, thou knoweſt all mens wrongs, that with ſingle hearts deſire to ſerve thee. Thou knoweſt the prates and prattles of every corner in the world: the envy and malice, the ambition and pride from whence they come: be mercifull unto thy wronged ſervants in every place, and ſhew thy wonted love to them, thou knoweſt what to doe, and when to doe, in mercy and juſtice, and to thee be praiſe for ever.

Secondly, he calleth the two offenders by themſelves, leaving *Moſes* to heare and ſee for his comfort the Lords care for him. And this alſo is a great point of juſtice, to call and convent perſons that have, or are thought to have done amiſſe, not carrying matters in ſecret, and condemning without hearing.

Thirdly, hee ſpeaketh to them, and biddeth them heare his words, as hee had heard theirs. Which likewiſe ſheweth that true juſtice chargeth men, and doth not hoord up in heart, what cutteth off love and liking; giving good words outwardly, and yet inwardly thinking moſt evill things. O let us heare your words if you have conceived any offence, and then will either confeſſion, or true purgation give ſatisfaction. The contrary courſe may have policy in it, but who

ſhall juſtifie it for piety, charity, or any vertue? This example here with many more in the Scripture ſheweth the Lords courſe, and can there be a better preſident to follow? I ſay no more, but leave all to him that is able to turne hearts, as the rivers of water.

Fourthly, in his words he ſetteth downe the difference of Prophets, ſhewing that all have not a like meaſure vouchſafed of him, and therefore as before hath beene ſhewed may not argue, I am a Prophet as well as he; *Ergo*, as good as he. Such kind of reaſonings have in all times diſquieted the Church and peace of the godly. The differences which God layeth downe, you ſee in the Text. To ſome by viſion, to ſome by dreame, to ſome in darker words, to ſome in plainer, but *to Moſes mouth to mouth*, that is, in a more excellent meaſure of grace, and familiar favour, than ever to any. Therefore although the Lord had alſo ſpoken by them, yet, foraſmuch as it was not in that degree as to *Moſes*, they ſhould not have compared themſelves with him, but yeelded him a reverence above themſelves. *Yea, how were ye not afraid*, ſaith the Lord, *to ſpeak againſt my ſervant Moſes, even againſt Moſes?* So ſhewing, that imparity of grace and gifts from the Lord, ſhould worke ever an imparity of honour and regard by all that will walke rightly, though in ſome other reſpect there may be a parity, as before hath been touched. Other difference of Prophets and propheſie, may bee here noted upon this occaſion. As that of S. *Auguſtine*, when hee ſaith, Prophets were of three ſorts. Prophets of the Heathens, Prophets of the Jewes, and Prophets of the New Teſtament. Prophets of the Heathens, were their Poets and learned perſons among them; according to which name *Paul* ſpeaketh to *Titus*, when he ſaith, *One of themſelves*, even one of their owne prophets ſaid, *The Cretians are alwayes liers, evill beaſts, ſlow bellies*. This prophet was but *Epimenides* the Poet. Prophets of the Jewes, were thoſe mentioned in the Scriptures. And of Prophets of the new Teſtament, you reade *Act.* 11.27. *Act.* 13.1. *Epheſ.* 4. *&c.* Where the name noteth not foretellers of future things, but interpreters and expounders of the Word and Scriptures. Others have diſtinguiſhed prophecying by theſe kindes. That ſome is ſpirituall, as that whereof God ſpeaketh here in this place, which is from him and by him. Some is naturall, as that which naturall men from naturall cauſes gather, ſhewing what weather or diſeaſes, or ſuch like, are like to enſue. Some is by diſpenſation, as when wicked men, through Gods permiſſion, ſpeake prophetically, as *Balaam*, *Caiphas*, and ſuch like. Some is diabolicall, as that of *Zidkiab*, and his fellowes, that of *Hymeneus*, and *Philetas*, that of thoſe whom *Auguſtine* ſpeaketh of, that would foretell how long the true Chriſtian Faith ſhould endure, namely, 585. yeeres, as I remember, and no more, with all other wizards of this kinde, whereof the world hath ſtill too many. Laſtly, there is a kinde of vulgar prophecie, ſo called, becauſe vulgar and common people moſt uſe it. Such is the Husbandmans skill, when by obſervation kept among them, he will foretell the price of graine like to be that yeere, the plenty or ſcarcity of fruit, and in ſuch like, as in forein parts, by S. *Vrbans* day, they will tell what maner of Vintage they ſhall have, &c. And here with us by the price of Barley at ſuch a Faire, how it ſhall goe all the yeere after, with a number ſuch: Theſe are mens prophecies. Now becauſe women will not ſit out, but they alſo will be ſome body, they will foretell many matters, as namely, death of themſelves, or their friends, and that it is when the Mice or Rats happen to eat any of their linnen or woollen Cloathes that they weare, bee it but ſo much as their apron ſtrings. But with theſe cold prophets, S. *Auguſtine* maketh himſelfe merry, and biddeth them be of good comfort. For as for the Rats eating their apron ſtrings, upon his credit there is no danger at all, but if the apron ſtrings happen to eat the Rats, then there is ſomewhat to be thought of it. But to let all theſe kinds goe: the firſt kinde is, that which God ſpeaketh of here, namely, ſpirituall prophecy, when he reveaſeth his will to men in ſuch manner and meaſure as he pleaſeth: Which is ſometimes inwardly, ſometimes outwardly. Inwardly by inſpiration or dreames. Outwardly by voice, by viſion. By voice from the propitiatory, &c. by viſion, as *Eſay.* 6. *Dan.* 10. *Ezek.* 1. *&c.* All which tended in the mercy of God to the good of the Church, and that was the end of them. Why then will ſome ſay doth not this gift continue in the Church ſtill? Surely becauſe the Lord hath ſufficiently revealed his will in all things neceſſary to mans ſalvation, and cauſed the ſame to bee written, where we may continually reade it and marke it: which indeed is a greater mercy, if we have grace to conſider it well, and to uſe it as we ought to our beſt good: for hereby God ſpeaketh to every one, even the meaneſt and ſimpleſt that will reade his word. And he that will not beleeve *Moſes* and the Prophets in this ſort, whom, or what will he beleeve? Yet wee tie not God ſo ſtreight, that at his pleaſure hee may not direct the tongues of his ſervants to foretell what hee will, as he did thoſe bleſſed Martyrs, *Iohn Hus*, and *Hierome* of *Prage*, whoſe ſpeeches you may ſee in the Story. But the rule for us to relie upon, is the written Word.

Tit 1.12.

1 King.22.11.
2 Chron.18.
2 Tim.2.17.
Aug. de civitate Dei. l.8. cap.54.

Fifthly, the Lord breaketh out againe into *Moſes* commendation, and ſaith, *Hee was faithfull in all his houſe*, a great commendation indeed, and another notable point of holy Juſtice may men learne by it from the Lord, even to grace openly, and greatly the diſgraced and wronged ſervants of God when their cauſes come before them, that the hearers may know the blackneſſe of malice againſt them, and that there is ever a due regard to be had, and a comfortable incouragement to be given to vertue and goodneſſe.

Sixtly,

Sixtly, the Lord departeth away, and the Cloud departeth away, and the Lord was very angry, even very angry with them. All ſhewing his tender feeling againe of his ſervants wrong, and the face of Juſtice how it muſt change upon offenders in ſowreneſs and ſharpneſs, that ſinners may feare and be ſory, and others by their example take heed. Laſtly, he laid his anger upon the fleſh of *Miriam* as ſhee departed, and ſhe was leprous like Snow, and *Aaron* looked upon her, and behold ſhe was leprous. Thus hath the Lord juſtified this cauſe in all points, and is departed.

4. Conſider now with your ſelfe and forget it never, how able the *Lord* is to turne the wrongs of his children to their good, and their diſgraces to their greater honour. *Moſes* was abuſed, and greatly by *Aaron* and *Miriam*, but he is now more honourable than he was before. The *Lord* hath taken occaſion thereby to make his truth knowne, and who now feared not *Moſes*, and reverenced him more than before? let it comfort you againſt your owne grieſes, if in this kinde you inwardly grone. Surely the cauſeleſſe wrongs of men truely fearing God, are many, and even by ſuch done many times as of all other ſhould not: but God is the ſame ſtill, as loving and mercifull, as mighty and powerfull to right you as ever. Looke unto him, and rely upon him in patience, you ſhall ſee his pleaſure in good time.

5. Behold the greatneſs of the puniſhment here, for muttering and repining againſt the Magiſtrate, and let it aſſure us, that to abuſe authority is no ſmall ſin in the eyes of God. And if God ſo pleaſe, let it kill in us all pratling againſt any that deſerve better, and are not preſent to anſwer. That the leproſie commeth when God departeth; let it tell thee (ſaith *Origen*) what ſhall happen if the *Lord* turne the face of his word from thee, certainely the fearefull leproſie of error and blindneſs to eternall death.

6. Note the convenience of the puniſhment for the ſinne; a biting, gnawing tongue againſt a good man, is puniſhed with a biting, gnawing, vexing maladie, that all chatters may take heed, &c.

7. With much care obſerve what a fall; nay what a downefall here pride hath: for ſhee that earſt would not be in the ſecond place, now ſhe hath no place at all among the people, but muſt be ſhut out of all company, as unfit by uncleanneſs for any company. O ſuch fals, greater or leſſe, as God pleaſeth, ſhall pride have ever at one time or another in this world, or in the next for ever, for his truth ſhall never prove untruth: who ſo exalteth himſelfe ſhall be brought low, and he that humbleth himſelfe ſhall be exalted. Bleſſed is the man and woman therefore to whom God vouchſafeth humility; humility of heart, humility of carriage, and every way that heavenly vertue of humility. Hatefull hath haughtineſſe made many, and even infected the earth whereupon they ſtood or went: but never had man or woman, old or yong, rich or poore, learned or unlearned, hurt by humility.

8. Laſtly, but how happened it, may you thinke, that *Aaron* alſo was not puniſhed, who likewiſe ſinned as ſhe did. The anſwer is, he ſinned alſo, but not as ſhe did: for ſhe was the beginner and firſt worker of this evill. *Aaron* was but drawne into it by her, and therefore though faulty, yet becauſe but in that kinde, ſpared by the *Lord* in his mercy: not to make us bold to joyne with others in evill as long as we are not beginners, but to teach us that it is farre greater to be a Ring-leader than a follower, yet all nought, all hatefull to God, and juſtly ſubject to his ſharpe wrath, which wee may ever feare he will not with-hold, if in preſumption we thus offend. See now ſome uſe of this Chapter, and God make it profitable to us.

CHAP. XIII.

The generall heads of this Chapter are two:

{ *The ſending of men to ſearch or ſurvey the Land.*
{ *Their returne and report.*

In the former you may obſerve againe theſe points,

{ *Who ſendeth.*
{ *Who are ſent.*
{ *For what they are ſent.*

TOuching the firſt, who ſent: It ſeemeth here in your Chapter that the *Lord* ſent, for it is ſaid: *And the Lord ſpake unto Moſes, ſaying; ſend thou out to ſearch the Land of Canaan*, &c. But if you looke in the firſt of *Deuteronomy*, you ſhall ſee the people required it, and plotted this courſe, for ſo *Moſes* there teſtifieth: *Then yee came unto me every one & ſaid We will ſend men before us to ſearch out the Land, and to bring us word againe*, &c. Vpon which it is like *Moſes* conſulted

consulted with the Lord, and then the Lord, as here in your Chapter, *sent men to search*, &c. Where in the people appeareth a sinfull distrust of the promise of God made unto them; for the *Lord* had said, it was a land that flowed with Milke and Hony, and they should have beleeved him without searching, for the *Lord* is not as man, that he should deceive. Againe, he had promised to go before them, and to guide them, so that they needed not to send others to learne the way.

Rom. past hope. 113. *in locis.* Grieve not if thou be mistrusted wrongfully.

No marvell if we trust not one another, when we will not trust God.

But this is the corruption of mans heart, if God assist not, and therefore pray we that evermore we may have faith to beleeve the promises, and to give God the glory of truth so due unto him: For the matter of searching and viewing it is lawfull enough in his time and place, where these extraordinary circumstances spoken of are not, and Princes and Governours either in peace or warres may use it.

This very place is a warrant of it, the *Lord* permitting it when they desired. Ministers may learn here so to yeeld to the people as the *Lord* may allow, & not otherwise; which if they well consider, they will never sow pillowes under mens armes, nor flatter them in their wayes, either for quietnesse or profits sake, &c. In the *Lord* see a most sweet nature, yeelding to be sifted and searched to helpe the infirmitie of doubting hearts. Such goodnesse and mercy we may admire, but never, never can we expresse it, and speake of it as it deserveth.

Let it teach us never to stomacke that which hee yeeldeth to, if by occasion ever it be offered to us, but so ever to carry our selves, as we need not to feare who sifteth us, because whatsoever unkindnesse it may be in them that doe it, yet to us no discredit, because our actions will abide the touch.

The second Part.

Verse 3,4. * *Moses principes, Christus* 12. *pauperes ut testes essent. Deus infirma mundi.* 1 Cor. 1. *Superbos dejecit.* Luke 1. *in infirmitate potens.* Yet, *contra*, that we might see, *Nullum tam salubre consilium quod hominis malitia non subvertit.* So do unadvised desires often. *Cæcus natus* &c. *Adde si bonum, si Deus voluerit.* Not my will, but thine. *Ora cum sanctis. Deduc me in via tua, fias voluntas tua, in via mandatorum, Domine quid vis ut faciam.* Acts 19. In weighty matters witnesses of credit should be used. But, *Principes erant, ergo*, pinne not your soule upon any sleeve, &c.

The second point is, * *Who are sent*; And your Chapter saith, of every Tribe one, all Rulers among the people, Heads of the Children of Israel. A singular wisdome to give credit to the report, and to satisfie every Tribe by a witnesse of their owne. Againe, it avoydeth envy and heart-burning, which is too common, where many a one thinking himselfe as worthy as another, and no man well pleased to be omitted. Such wisdome in the world is ever necessary, and Governours must bee carefull to walke even as much as they can, and indifferently towards all, for soone will a little partiality breed a jarre, not easily to be quieted and appeased. Note also how the eminency of his place giveth credit to his testimony: for they are all Rulers, that when they returne, their report might be the more powerfull, and without impeachment. A good watch-word to men of sort, ever so wisely and uprightly, so faithfully and truly to deale, as that truth may ever cleave to them, and their places be reverenced for them.

2. Their names are laid downe particulary who they were of every Tribe, to wit, of the Tribe of *Ruben*, *Shammua*, the sonne of *Zaccur*, &c. which is done for the credit and honour of them that did well, whereof they were but two, *Caleb* and *Iosua*, and for the shame and discredit with all posterity of them that did otherwise. So will the *Lord* ever honour vertue, and blot vice in the greatest. Their places, bee they never so high, shall not save them from ignominy if they deserve it. If these unfaithfull men had never beene borne, it had beene good for them, rather than to live, whileſt the Booke of God liveth, with this reproach. Let it profit all Readers to make them wary and circumspect in their cariage and imployments, as the Lord will enable.

The third Part.

The third point is, for what they were ſent, to view and obſerve

{*The Land.*
{*The People.*

In the Land, whether it was

{*Good or Bad.*
{*Fat or leane.*
{*Had trees or none.*

In the People, whether they were

{*Strong or weake.*
{*Many or few,*
{*Dwelling in Tents or Townes.*
{*Walled or unwalled.*

And to bring with them ſome of the fruit thereof, &c.

The uſe of which direction in *Moſes*, was, that their incredulity might thus be convinced, the remembrance of the Commodities of Ægypt ſo ſinfully ſpoken often of, daſhed and taken away in them, their deſire to enjoy the land of Canaan greatly encreaſed; And as *Theodoret* well addeth, that ſuch as were godly and obedient, might be confirmed and ſtrengthened.

2. To us at this day the uſe may be two-fold: firſt, to ſuch as travell to ſee forren Countries, that they obſerve fit things in them, ſo make good uſe of their travell, not neglecting things profitable, and ſucking up all venome, that the corruption of thoſe places may yeeld as too many doe, to their owne not only temporall, but eternall woe, and to the hurt and poyſoning of many others when they returne. Which fearefull abuſe of travell hath bred that uſuall ſaying; *An Engliſhman Italianated, is a Divell incarnated.*

Secondly, to Magiſtrates, Miniſters, and all of good diſpoſition, it may bee a patterne of care and endeavour, according to the places and power they have, to worke liking in men of the true Canaan that ſhall endure for ever, and a daily diſliking of the pleaſures of Ægypt, this tranſitory and ſinfull world, that bewitcheth ſo many to their endleſs woe and confuſion.

3. This ſervice thus enjoyned they performe, and after forty daies returne againe, bringing with them a cluſter of Grapes, ſo great, that two men muſt carry it on a barre betwixt them; alſo they brought of the Pomegranats and Figges. In which things allegorically is ſaid to be ſhadowed, and ſet out the office of Paſtors and Teachers in the Church: Who firſt doe painfully ſearch out the myſteries of the kingdome of God, that they may acquaint the people of God with them: then do they by preaching bring the Lord Jeſus as that excellent Cluſter of Grapes, ſhewing that he is made of God to us, Wiſdome and Righteouſneſs, and Sanctification and Redemption, that as it is written, *He that rejoyceth, may rejoyce in the Lord.* Pomegranates alſo and Figges they bring, that is, wholeſome and ſweet doctrines of Morall vertues, according whereunto men may frame their actions and manners. *Auguſtine* ſaith, *Botrus ſignificat Chriſtum inter duo Teſtamenta:* The Cluſter of Grapes ſignifieth Chriſt betwixt the two Teſtaments. He that went before ſhadowed the old Teſtament and the ſtate of the Jewes; he that followed after, ſhewing the new Teſtament and the ſtate of the Gentiles, &c.

Vſe alſo to Miniſters.
Sicut ſpirituales exploratores qui Scripturam non ſalutarunt, & tamen omnia ſe putant ſcire.
1 *Cor.* 4. *diſpenſator fidelis ſit, totam terram exploret, et non limen tantum: qui enim ſcripturam in uno loco vident non in alio, errant. ergo attende lectioni.*
1 Cor. 1. 30, 31.
Iudaicus populus præcedit et vertit tergum Chriſto. Non videt et agnoſcit ſuavem gratiam in racemo, ſed ſentit tantum onus gravaminis.
Ethnicus ſequitur et Chriſtum habet ante oculos, videt et experitur dulciſſimam gratiam, credit et ſalvus fit, &c.
O incredduli, ſic oblitieſtis qualia pro vobis Deus? &c.
Multitudini ne credas.

The ſecond part.

THe ſecond generall Head of the Chapter, was their returne and report, which you ſee and reade, *verſe* 28. *And they told him and ſaid, we came unto the Land whither thou haſt ſent us, and ſurely it floweth with milke and hony, and here is of the fruit of it: Neverthelеſſe, the people bee ſtrong that dwell in the Land, and the Cities are walled and exceeding great: And moreover, wee ſaw the ſonnes of Anak there,* &c. Which report of theirs is of two ſorts, according to the difference of the perſons that went: Some were faithfull and religious men, and theſe made a good report, and perſwaded the cheerefull and ſpeedy going up to poſſeſs it, notwithſtanding any difficulties that were objected, by fainting, fearing fleſh and blood, aſſuring the conqueſt of it, by the unmoveable truth of Gods never failing promiſe. But this ſome was a very ſmall

ſumme,

ſum, even the leaſt of numbers, onely two, *Caleb* and *Ioſua*. Others were of a contrary diſpoſition, and objected ſinfully againſt it many difficulties; as that the people were ſtrong, yea, great Gyants; ſome of them in regard of whom, ſeemed as Graſhoppers; *The Cities walled and ſtrong, &c.* In ſhort, a very ill report did they bring upon that good land, and diſcouraged the hearts of them that hearkened to them. And theſe were the greater part, even ten againſt the other two; Where, to make uſe to our ſelves, many things may be obſerved.

1. In theſe wicked reporters, ſee how *Moſes* that worthy Governor was deceived: for thinking there had been a good choice made of faithfull and good men, the greater part was naught, even ten of the twelve that were ſent. So may good men be abuſed when they meane well, and muſt not be ſowrely cenſured for that which falleth out againſt their wils. Againe, ſo is the Proverbe verified, *Omne quod rutilat non eſt aurum:* All is not gold that gliſtereth. The Lord is to be prayed unto to direct our choices: for weake, weake is the wiſedome of man, unleſſe the wiſedome of our All-ſeeing God go before and direct. *Let not the wiſe man glory in his wiſdome, nor the ſtrong man glory in his ſtrength, neither the rich man glory in his riches, but let him that gloryeth, glory in this, that he underſtandeth and knoweth me, ſaith the Lord, &c.* All one with that of the Apoſtle; *Let him that rejoyceth, rejoyce in the Lord:* for he is not praiſed or allowed that praiſeth himſelfe, but he whom the Lord praiſeth.

Ier. 9. 23.

2 Cor. 10. 17.

2. In that they confeſs it was a land that flowed with milke and hony, obſerve the rich bleſſings God beſtoweth upon men, and make ſuch uſe in your owne particular, as he did that ſaid; *O Domine tu mihi omnia pinguia & pulcra, ego tibi omnia macra & turpia:* O Lord thou giveſt to me all things fat and faire, I give to thee all things leane and foule. Againe, ſince the Countrey was ſo good, and the inhabitants ſo wicked, let it make you remember the Abbies and religious houſes, planted moſt uſually in places that flowed with milke and hony, and yet the poſſeſſors ſo idolatrous, and every way evill, as the world now taketh notice they were. Happy men are they that conſider the Lords abounding and ſuperabounding goodneſs to them, and make it an argument to preſſe them daily to thankfulneſs, love, and all obedience to him, both in ſoule and body.

Evill men often inhabit a good land.

3. Note the manner of their praiſing of the land. It is with a *But*; ſurely ſay they, it floweth with milke and hony; *But*, but what? *But the people be too ſtrong, and wee are not able to goe up to poſſeſſe it.* Thus doe depravers and ſlanderers ever ſet out their praiſes. Such an one is a good man, *But*: Such a woman is a good woman, and a good neighbour, *But:* The Preacher to day made a good Sermon, *But:* No man hath a better ſervant, *But:* So ever with one *But* or other they abate their praiſe, and ſting the party or the matter praiſed in the minds of them they ſpeake unto.

The Lord of lords, and Judge of judges well ſeeth this their dealing, yea the World noteth it, and even they, to whom they, howſoever they hold their peace, ſecretly in their hearts deteſt and abhorre ſuch ſooth ſmoothing calumniation. The end of it with God, may appeare by this example, as fearefull a one as may be read in any Hiſtory. One ſaith truly of it; *Vere terribilis hiſtoria & merito terrorem nobis incutere debet. Quod enim illi fecerunt, nos quotidie facimus, eundem igitur finem & exitũ timeamus, &c.* A Story in truth terrible, and ſuch a one as juſtly may worke terror in us, for what they did, wee daily doe, and therefore may well exſpect their end, which you may ſee was this, that ſix hundred thouſand of them died in the wilderneſſe, and never entred into the land of Promiſe, and the infamy of theſe *Butting* reporters abide chronicled to this day in the Booke of God, the Chronicle to be feared above all Chronicles. In County and Countrey, with great and ſmall, theſe *Buts* towards our Brethren and good matters are uſed. God in mercy worke the remove of them. That wiſe ſaying of *Salomon* is applyed hereunto by one, and not amiſſe; *Fili, ſi te lactaverint peccatores, non acquieſcas eis. Non dixit ſi apud te detraxerint, ſed lactaverint, ſic enim ſolent ordiri, &c.* My ſonne, if ſinners intice thee (to wit, by ſome ſmooth preamble or beginning) beware, and conſent not to them: he doth not ſay, if ſinners detract and ſlander openly, groſly, and plainely before thee, or to thee, but if they feed thee, as it were, with milke, that is, as I ſaid, with a ſmooth praiſe, for ſo commonly they begin, take heed, take heed of ſuch fly deceivers, &c. for the end will not anſwer that ſweet beginning, there will come a *But* to marre all their praiſe, and to wound the matter or the man deeply.

Prov. 1. 10.

To this againe ſome apply *Deut.* 13. *If there ariſe among you a Prophet, or a dreamer of dreames, and give thee a ſigne or wonder, and the ſigne or wonder come to paſſe, &c. And hereupon, he will ſoote a perſwaſion to goe after other gods, &c. Thou ſhalt not hearken to them, for the Lord proveth you to know whether yee love him or no, &c.* warning us to take heede of ſmooth beginnings, when they are perverted to hard and harſh ſequels, as I have ſaid when they bring poyſoned *Buts* after them.

Sicut Scorpio cauda feriet tandem.
Sicut Locuſtæ nos.
See what hyperboles enemies will uſe.

4. Take this occaſion to thinke of Popiſh ſpirits, and their dealing with the people of God concerning the holy Scriptures, for as theſe ſearchers and ſurveiors ſaid; *Indeed the land is good, but we are never able to enter it, the inhabitants be ſo ſtrong, &c.* So ſay theſe Spirits, indeed the

the Scriptures are excellent,&c. but the people are never able to understand them, they are too strong for them, that is, too hard, too obscure, too mysticall, and so appliable to divers senses, that even as a nose of waxe may bee turned this way and that, so may they. Much danger may come by medling with them,and therefore the surest way is to let them alone,to beleeve them as the Church beleeveth,though we know not what that is,and ever to be assuredly perswaded, that ignorance is the mother of devotion,&c.But woe to these cursed reporters,for as the other upon the land of Canaan ; so these upon the sacred Oracles of God have brought up an evill report, and a most damnable slander ; for &c. *vide breve.*

5. Had their Children done well to receive this report, and evermore to have stood unto it as a truth; saying,*Sic à progenitoribus nostris accepimus, &c.*2. Thes.2. *credunt mendacio,&c.*Jer.5. *Prophetæ mendacium.*

CHAP. XIIII.

The chiefe and principall heads of this Chapter are these:

The rebellious mutiny of the people.
The Lords threatning against them.
Moses *and* Aarons *intercession for them.*
God his answer.
The punishment of this sinne.

The first may be cast into these parts:

Their weeping, with the manner of it, vers.1.
Their wishing, verse 2.
Their expostulation, verse 3.
Their wicked consultation, verse 4.

Branches all of their sinfull mutiny and murmuring, and as Glasses for us to looke in, for our instruction and premonition.

1 CONcerning their weeping,the Text saith; *Then all the Congregation lifted up their voice and cried,and the people wept that night,and murmured against Moses and Aaron,&c.* The word crying noteth out the manner of their weeping, even with vociferation or roaring,howling and yelling, that is, in most impatient and grievous manner. Such a mould is ours; now after our fall, if God restraine not with his sweet and milde Spirit, which wee must pray for ever to coole our sinfull hearts and disordered passions, that they breake not out either against God or man in this fashion. Much better had God deserved of them and his faithfull servants *Moses* and *Aaron*, but all is forgotten, and no trust had to his promises. They looke at men, and beleeve men, yea, bad men against good men. They looke at difficulties, and forget the power of him that is Almighty, and had given them sufficient experience, that there is no counsaile, no wisedome, no strength or power against him. The Sonnes of *Anack* to him were lesse than Grashoppers, as bubbles of water,and small dust before the wind, no way able to hurt them whom he would ayde, nor to hinder his purpose and promise concerning the giving of that land to these Israelites.

2. See againe the venome and poyson of a slanderous report: when once it is raised how it creepeth, nay how it runneth and infecteth quickly even thousands, which these sinfull Spies might have prevented, had they feared God, and looked to the end, as wise *Syrach* wisheth all men to doe.But detractors and slanderers follow their owne sinfull corruption without forecast or feeling. And therefore the Lords justice shall one day follow them without mercy. O had it not been better that these mens tongues had cleaved fast to the roofe of their mouths,yea rotted in their heads, than that so fearefull a sinning against the Lord, and so dreadfull a punishment of so many thousands should have beene procured by them? Surely it had beene good for them if they had never bin borne, and let all reporters make use of it. *Respice finem.*

3. They were but ten that made this report,and yet thousands are stirred up to wickednesse by them. So will little beginnings make great stirres, and a small sparke kindle a mighty flame. Reade *Acts* 19.and note it well. Remember that tumult at Lisbone,&c. Wise and true was that inscription in *Plato* his Seale: *Facilius est movere quieta, quam quietare mota.* In Church and Commonwealth,there be *ignita ingenia*,deadly enemies of peace and order,and what harme &c. Acts 13.15.

4. *Caleb* and *Iosua* reported truth, and by all their might perſwaded to the obedience of it: but falſe reports are more beleeved; They carry away the matter with light and credulous perſons. So ever hath it beene, and will be to the worlds end. *Lord, Lord,* ſaith the Prophet, *who will beleeve our report, and to whom is the arme of the Lord revealed. I am in deriſion daily, and every one mocketh me ſince I ſpake & cried out of wrong, proclaiming deſolation, the word of the Lord was made a reproach unto me, and in deriſion daily.* Againe another, *Woe is me, for I am like the ſummer gatherings, and as the grapes of the Vintage, there is no cluſter to eate, &c.* The Lord Jeſus alſo, who is truth it ſelf, was forced to ſay; *We have piped unto you, and yee have not danced; we have mourned unto you, and ye have not lamented.* Againe, *I am come in my Fathers name, and ye receive me not, another ſhall come in his owne name, and him will you receive.* But repentance will one day follow, peradventure when it is too late, and marvell not to ſee wicked teachers prevailing more in an houre in a corner, than teachers of truth can do in many yeares. It is our nature to embrace what is agreeable to our corruption.

Eſay 53.1.

Ier. 20.7. Mic.7.1. Mat.11.17. Iohn 5.43.

5. They were now come even to the skirts of the Land whereunto they travelled, and therefore now to fall away and faile as it were in the laſt act, it was fearefull. But let it tell us ſtill our frailty, and ſtirre us up to pray for conſtancy; holy conſtancy, that to the end, and in the end we may be his. For in theſe wee ſee the image of many that earneſtly embrace religion at the firſt, as long as the Sunne ſhineth faire: but when any clouds ariſe, and difficulties appeare, they change their minde, murmure and mutine, ſlip and ſlide away to their eternall woe.

6. From their weeping come to their wiſhing in the ſecond verſe: *Would God* (ſay they) *wee had died in the land of Ægypt, or in the Wilderneſſe, would God we were dead.* Who would have expected ſuch fruits from men ſo experienced with the mighty power of God to beate downe all perils, and his unſpeakeable goodneſſe in relieving them in all diſtreſſes. Is Ægypt better than the land of promiſe? Is a death there to be preferred to life in Canaan? Such choice our wiſedome maketh, and pigges and ſwine content *Gergeſites* better than the Lord of life. Might wee live ſtill in earth, let them take Heaven that like it, ſay many in their hearts. *O it is good being here,* let us make three Tabernacles to reſt and dwell in for ever. Feareful ingratitude, whither wilt thou lead this corruption of ours, if God ſtep not in with his grace! O ſave Lord thou King of heaven, and let us not periſh through our corruption! Give us eyes to ſee the difference of Ægypt and Canaan, and cauſe our hearts to feele, and our tongues to ſay from the ſame feeling; *It is better to be a doore-keeper* in holy Canaan, the ſeate of Majeſty, and the houſe of Saints, than to rule and raigne in Ægypt, the ſeat of blackneſſe, and cage of damned ſpirits, contemners of offered graces, diſtruſters in the power and mercy of God, and hatefull wiſhers and willers, lovers and likers of evill things.

7. After their wicked wiſhing followeth as ſinfull an expoſtulation, *verſe* 3. *Wherefore now hath the Lord brought us into this land to fall upon the ſword, our wives, and our children ſhall bee a prey, were it not better for us to returne into Ægypt?* See a notable difference betwixt the godly and the wicked. The godly beleeve evill things happen to them for their good, and the wicked thinke good things are given for their harme. As here, that God had brought them into that land for their deſtruction. Is not this a good requitall of the Lord for his goodneſs? A land that floweth with milke and honey, which they by their owne arme could never have conquered; the Lord in his bottomleſſe grace, and by his outſtretched arme intended to give them, caſting out them that inhabited the ſame. Yet will theſe men thinke and ſay that he brought them thither to conſume them. Can any thing be more fearefull than ſuch ingratitude? See, ſee, the nature of the wicked. Thus did *Iehoram*, if you marke it, when water wanted. *Alas* (ſaith he) *that the Lord hath called theſe three Kings to give them into the hand of Moab:* ſtraight conceiving the worſt, and having no confidence in the mercy and goodneſs of God. When the godly, as they are taught, beleeve firmly, that *even all things worke together for the beſt to them that love God, &c.*

1 King.3.10.

Rom.8.28.

8. They reſt not here, but to this hatefull expoſtulation, they joyne as odious a conſultation, verſe 4. ſaying one to another; *let us make a Captaine, and returne into Ægypt.* The Lord is rejected with his mercy, and their owne fancies embraced with their folly. Soone taketh ſinfull man a liking of his owne way, even againſt God and his owne good. Sedition is a weed that ſoone ſpringeth up in mans heart, if God ſtay not: And let all that deſire to pleaſe God take heed of it. New Captaines, and offering to ſtone them that ſay againſt us, are high tranſgreſſions.

The ſecond part.

Verſ. 11. HOw did the Lord take this at their hand? Surely as hee had cauſe. His wrath and anger moſt juſtly was kindled againſt them; and he ſaid to *Moſes*: *How long will this people provoke me, and how long will it be yer they beleeve me for all the ſignes that I have ſhewed among them?*

I will ſmite them with the peſtilence and deſtroy them, and will make thee a greater Nation and mightier than they. Marke we the end of all diſobedience at laſt. Patient is the Lord and long-ſuffering, but withall he is juſt, and hateth evill. Provoke we him not, leſt he grieve us, and lay the merit of our owne wicked workes upon us. Againe, marke from whence the peſtilence and other diſeaſes come. Cauſes in nature may be alledged for them: but Almighty God guideth all. He ſendeth health, and he ſendeth ſickneſſe, plague and peſtilence is his deſtroying warriour, ſtriking and ſtaying where he appointeth. Forget not the words: *Deut.* 28.27. *The Lord will ſmite thee with the botch of Ægypt, and with the Emerods, and with the Scab, and with the Itch, that thou canſt not be healed. The Lord ſhall ſmite thee with madneſſe, and with blindneſſe, and with aſtonying of heart, &c. The Lord, The Lord* ſhall doe this, ſaith this place, that we may know his all-ruling hand, and learne to feare to provoke ſo ſoveraigne Majeſty. That wee may alſo ever remember where to render humble and hearty thankes, when wee eſcape theſe things, others neare us and about us taſting of them. When he ſaith he will make *Moſes* a greater Nation and a mightier than they; let it ſeale in our hearts the truth of the Lords words to old *Ely* the Prieſt: *Them that honour me them will I honour, and thoſe that deſpiſe me ſhall be deſpiſed.* To be faithfull in a mans place is a pleaſing thing to God, and a great motive to draw more and more preferment from him. 1 Sam.2.30.

The third part.

WHat hindereth the Lord for execution of this his wrath? *Moſes* and *Aaron fell on their faces*: *ver.*5. and in the 13.*ver.* againe, and ſo forward: what a vehement interceſſion maketh *Moſes* for them: *ver.*19. *Be mercifull I beſeech thee to the iniquity of this people according to thy mercy, and as thou haſt forgiven this people from Ægypt, even untill now. And the Lord ſaid, I have forgiven it according to thy requeſt. Notwithſtanding, as I live, all the earth ſhall be filled with the glory of the Lord, &c.* See the bleſſing of a religious Magiſtrate or Miniſter, what great things they avert from their people many times. All the treaſure in the world could not have done what *Moſes* and *Aarons* Prayer did here, yet unthankfull men little thinke of it. See alſo and obſerve carefully the arguments uſed to move the Lord. Gods glory, Gods promiſe, Gods nature and former goodneſſe. Theſe arguments never faile in God, and therefore if we beleeve, uſing them in our occaſions, we ſhall never faile with God. *Si pœnitio, parcis; ſi revertor, ſuſpicis; dum differo, præſtolaris:* If I repent, ſaith *Auguſtine*, thou ſpareſt me; if I returne, thou receiveſt me; and if I ſtay, thou taryeſt for me. So ſweet a God is our God, and ſo ready is mercy ever with him. *Aug. medit. cap.2.*

The fourth part.

BUt yet marke Gods anſwer more and more, and ſee how it is with exception, and if you thinke how may he be ſaid to grant *Moſes* requeſt, and yet puniſh too, the anſwer is plaine, he ſpareth their ſeed, and doth not, deſtroying them, raiſe up a new people of *Moſes* as he ſaid he would, which was a great mercy, and a ſingular effect of *Moſes* prayer. *Parcit generi non perſonis.*

Againe, in the perſons that went to ſpy out the Land he excepteth *Caleb* and *Ioſua*, becauſe they ſinned not as the others did, but reported well of the Land, and laboured to ſtill that uprore, aſſuring them that God would give it into their hands. A noble remembrance for all good men, in the time of ſchiſme or ſedition to be peace-makers, and ſtrong perſwaders againſt tumult and diſorder. Surely the Lord that bleſſed it here, will ever bleſſe it, and ſhew his great liking of it. The more will it move you, if you will marke the Lords words to *Caleb*.

Verſe 24. *But my ſervant Caleb, becauſe he had another ſpirit that followed me ſtill, even him will I bring into the Land whither he went, and his Seed ſhall inherit it.* Another ſpirit he ſaith, in regard of theirs, mentioned before, that ſo mutined againſt both God and the Magiſtrate, againſt their brethren that perſwaded better things, and againſt their owne good, as the end ſhewed. They were patternes of vile and lewd Subjects; *Caleb* an excelient patterne of a good and faithfull Subject. We have ſomething obſerved the one; let us ſomething alſo obſerve the other: For whatſoever things be written, they are written (if we be wiſe) for our good.

Two ſpeciall points the words offer unto us, to wit:

{ *The ſpirit of* Caleb.
{ *The reward with God.*

Touching the firſt we all know that as there is an holy Spirit of God directing ſuch as hee pleaſeth to good, ſo there is a wicked ſpirit of Satan leading ſuch as he may to evill:

and nothing more uſuall in either caſe, than by the word ſpirit, to ſignifie the effects of the ſame. In the good, the ſpirit of wiſdome and underſtanding, the ſpirit of counſell and ſtrength, the ſpirit of knowledge and the feare of the Lord, &c. In the evill, the ſpirit of error, the ſpirit of pride, the ſpirit of blaſphemy. &c. So in this place *Caleb* had another ſpirit, that is, better effects of a better ſpirit than they in the fourth verſe, whereby his cariage to the State was good, to his God pleaſing, and to himſelfe profitable. For the Lord in mercy rewarded both him and his: *Coronans dona ſua*: crowning his owne gifts according to his accuſtomed goodneſſe for the comfort of all them that love well-doing. What theſe effects of a good ſpirit were, and ſo what this *Alius ſpiritus*, this other ſpirit was, let us ſee in particular. This Chapter, and the Chapter before, with the fourteenth of *Ioſuah*, will ſhew them unto us.

Eſay 11.

1. There was in *Caleb* a very reverend conceit of Magiſtracy and government, which made him ſtill uſe ſome word of honour, when he ſpake of the government: As *Ioſua* 14. *Thou knoweſt what the Lord ſaid to Moſes the Man of God concerning me in Kadiſh-Barnea. Forty yeares old was I, when Moſes the ſervant of the Lord, ſent me from Kadiſh-Barnea to eſpie the Land, &c. Moſes* was now dead and gone, yet marke it how *Caleb* ſpeaketh not of a dead Magiſtrate, but with addition of honour, *the Man of God, the Servant of the Lord*, which words being true as in *Moſes* they were, they equall, nay, they excell all the ſwelling words of our age: *Moſt mighty, high, renowned, illuſtrious, &c.* words given to great perſonages to expreſſe their honour, and our good affection to them. Now this was *alius ſpiritus*, another ſpirit from the Murmurers and Mutiners, and therefore this is rewarded by a ſweet God, to whom ſuch reverence of governours is moſt pleaſing. And let it ever teach us, that as we ſee the Lord to obſerve the differing ſpirits of men, and accordingly to love them, and hate them, to reward them and puniſh them as their quality is: ſo we our ſelves be ever carefull to obſerve our owne ſpirits, that ſo we may ſee whither we tend, and what either in mercy or juſtice is like to fall unto us. *Noſce teipſum*, know thy ſelfe, is a rule as wiſe and good as it is old. And it was a great blemiſh which hee imputed to the ſwelling *Cardinall Wolſey*, that ſaid of him, *Miſeret me Cardinalis hujus, qui nec veteres amicos nec ſeipſum novit*; I pitty this proud Cardinall that neither knoweth his old friends, nor himſelfe. The words of our Saviour to his haſty Diſciples have a nip in them: *You know not what ſpirit you are of.* If all be well with us, God ſo hold it and make us thankfull: but if any thing be amiſſe in this point, remember religiouſly thoſe words of *David*; *I have conſidered my wayes, and turned my feet into thy teſtimonies.* And the words of *Ieremy*; *Let us ſearch and trie our wayes, and turne againe to our God.* Particularly towards Government and Governors, let us examine our ſelves narrowly how we ſtand affected, and what ſpirit we are of. It would ſeeme barbarous inhumanity to us all, to ſee a dogge, or a ſwine, tearing and rending, and eating the dead body of a man, though never ſo poore and meane: and ſhall it be a good ſpirit in us, thinke we, to rend and teare the name and fame of a dead Magiſtrate? yea haply ſuch a one is not only inrolled in the book of heaven, but alſo liveth for his worthy vertues in earth, with a glorious remembrance among all that bee not envious and malicious. It is too common in this ſinfull age of ours, to uſe Magiſtrates as we uſe fruit trees, ever caſting ſtickes and ſtones, one thing or other at them: but the reward of *Caleb* here for his love and reverence, with the puniſhment of the murmurers and mutiners ſhould be our ſchooling for ever; as the words of Gods holy Spirit by the mouth of *Iude*, ſhould never be forgotten: *Theſe ſleepers defile the fleſh and deſpiſe government, ſpeaking evill of them that are in authority. Yet Michael the Archangell when he ſtrove againſt the devill, and diſputed about the body of Moſes, durſt not blame him with curſed ſpeaking, but ſaid, The Lord rebuke thee. But theſe ſpeake evill of thoſe things which they know not, and whatſoever things they know naturally as beaſts which are without reaſon, in thoſe things they corrupt themſelves, Woe be unto them, &c.*

Pſal. 119: Lament. 3. 40.

Iude ver. 8.

2. *Caleb* when he ſaw ſedition and uprore againſt the Magiſtrate, rent his clothes for griefe, deteſting and abhorring in his ſoule ſuch cariage in men that ſhould obey. This was againe, *alius ſpiritus*, another ſpirit in *Caleb*, moſt pleaſing to God, and gracefull to him. God hath lately tryed in us this point by that thrice helliſh intendment of the Gun-powder treaſon ſo happily diſcovered and prevented by an ever-ſweet and good God. If we have rent our clothes at it, and for it, that is, burned with griefe to ſee ſuch barbarous cruelty in men; our praiſe is with *Caleb*, and our bleſſing ſhall be with the Lord. *Aulus Fulvius*, an heathen Romane meeting his ſon going to joyn with *Catiline* that Traitor, laid hands upon him, and ſlew him, ſaying with indignation at this villany; *Non ego te genui Catilinæ, ſed patriæ*: I begat thee not for *Catiline*, but for thy country. And ſurely except we finde that even againſt our own fleſh we could in ſuch a caſe do what lawfully we might, with the like ſpeech, that for God, for Religion, for their King & Country we had begotten them, and not for treaſon and villany: wee have not that edge of ſpirit that we ſhould have. It hath been ſaid of this plot before me, and it will be ſaid after me, to the worlds end, *caruit exemplo*, it never had match in any age. Not that of *Mithridates*, cutting the throats of al the Romans that ſojourned in Aſia the leſſe in one night. Not thoſe *Veſperæ Siculæ* to the French. Not thoſe Normans with the watchword, nor that to the Danes another time. Not that

that Paris maſſacre,&c. The Heathen Perſian was of a better minde, that was loath to bee revenged of the *Magus* whom he hated, for feare of hurting his friend *Gobrias*. The greater the villany, the greater the mercy of God that diſappointed it, for which if wee ſing Hallelujah all the dayes of our life, we cannot be thankfull enough. God forbid it ſhould laſt but as wonders often doe, Nine dayes and no more. *As long as I live* (ſaith *David*) *I will praiſe the Lord, yea, as long as I have any being I will ſing praiſes unto my God. Praiſe the Lord O my ſoule, and all that is within me praiſe his holy name. Praiſe the Lord O my ſoule, and forget not all his benefits. Forget not, forget not. Marvellous are thy workes, O God, and that my ſoule knoweth right well, &c.* It is written of the Nightingale that ſhe ſleepeth with a thorne at her breaſt, to the end that may awake her, if ſhe nod too much. Such an uſe let this wonderfull worke of God have in us all evermore to awake us, and ſtirre us up if wee ſlumber in forgetfulneſſe and unfeeling. Let our tongues cleave to the roofes of our mouthes, and our right hands forget their cunnings, if wee forget this, and declare it not to our poſterity whileſt wee live. Pſal.137.

3. *Caleb* had a quiet diſpoſition, not turbulent, not factious, not ſeditious, but loving order and obedience to ſuperiours. A thing moſt pleaſing againe to God, as appeareth by the bleſſing of him. *Adoniah* we know could not be quiet, but plotting and working till his brother was forced by juſtice to take away his life, and ſo make him quiet. *Corah* and his company will bee envious againſt authority till the earth open and ſwallow them up. An example of terrour to all proud ſpirits to the worlds end. *Abſolon* againſt his owne Father cannot harbour a dutifull heart; but ambitiouſly be hammering moſt hatefull deſignes, till the vengeance of God, purſuing ſuch pride, cut him off, and hanged him betwixt Heaven and Earth by the haire of the head, for an example to the worlds end, to all buſie-braines, and diſloyall hearts.

Functius, a man deſerving well of learning for his Chronologicall ſupputations, being put to death for ſome fault of his againſt authority, is ſaid at his death to have pronounced this *diſtichon* to remaine to poſterity:

Diſce meo exemplo mandato munere fungi,
Et fuge ſeu peſtem τὸν πολυπραγμοσυνὴν.

That is:

Commanded duty to obey,
by my example gaine:
And as a plague for aye to flye,
a buſie working braine.

The holy Apoſtle adviſeth to the ſame, when he ſaith: *Study to be quiet, and to meddle with your own buſineſſe, &c.* Againe in another place, *what vocation you are called unto therein walke.* Experienced *Syrach* to the ſame end, *Seek not out things that are too hard for thee, neither ſearch the things raſhly that are too mighty for thee. But what God hath commanded thee think of that with reverence, &c. Be not curious in ſuperfluous things, &c.* For *the medling with ſuch things hath beguiled many, and an evill opinion hath deceived their judgement. Qui amat periculũ peribit in eo*: He that loveth peril, ſhall periſh in it. He that will play with the fire, ſhall be burnt with the flame. *Spartam nactus es, hanc orna*: Haſt thou gotten a charge, attend that. *Mardonius homo inquieto & turbulento ingenio perdidit Xerxem*: *Mardonius* a man of an unquiet and turbulent diſpoſition overthrew *Xerxes*. It was death among the *Locrenſes* to aske in the market place, What newes? All to ſnub buſie bodies. *Abſolon* forſooth would reforme all faults, and amend all matters, if hee might have authority, but he troubled the State, and buſie had a band, yea over-buſie, as the proverb is, was fearefully hanged. *Alcibiades* was ſo unquiet, being otherwiſe of an excellent wit, that the ſpeech aroſe: *Greece cannot endure two Alcibiades, nor two Liſanders*: noting that one was enough to overthrow the whole Common-wealth, without any more. *Arius, Aerius, Macedonius*, and ſuch like, what trouble bred they in the Church by their buſineſſe and factious diſpoſition? *Brutus* and *Caſſius* among the Romanes. And is there, *lex juſtior ulla quam necis artifices arte perire ſua?* Is there I ſay any law more equall and juſt, than wicked perſons to periſh with their owne engines? Ever therefore in our remembrance be the advice of the Holy Ghoſt by *Solomon*: *My ſon feare the Lord and the King, and meddle not with them that are ſeditious. For their deſtruction ſhall riſe ſuddenly, and who knoweth the ruine of them both?* Bleſſed *Caleb* was quiet of nature, no ſtirrer of coles, and the remembrance of him is regiſtred up in Gods Booke. He was obedient to authority himſelfe, and an earneſt perſwader of others to the ſame, whom had they hearkned unto, they had eſcaped Gods wrath, and their owne ignominy for ever. O ſweet quality in a ſubject, Obedience! Let it be remembred what is written for us and all Eccl.3 22.&c. Chap.13.and here.

ſucceeding eyes to reade that the Common wealths of *Athens*, *Lacedemon*, and others, ſo long flouriſhed in all honour and renowne, as the Citizens did ſtrive one to excell another in obedience and government. But when *Alcibiades*, *Hyperides*, and others beganne to violate lawes, and diſobey commands, then theſe common wealths, *de gradu ſuo dejecta in exitium ruere cœperunt*, caſt downe from their glory and height, beganne to decay and come to ruine. Let it bee remembred againe, that when one ſaid, *Lacedemon* flouriſhed by the vertue of Kings. *Theopompus* the King anſwered; No, no, but *Lacedemon* flouriſheth, *per cives obtemperare doctos*, by Citizens and Subjects that are obedient. What greater furtherance of ſuch obedience, than a conſtant execution of good lawes, and what greater hinderance than remiſſeneſſe and ſlackneſſe herein?

It was obedience that made *Alexander* doe ſuch great things. *A. Gellius de Milone athleta. Si brachia forte remiſit, atq; illatum in præceps prono rapit alveus amni.*

There may be uſe made this way of that end of *Milo* the ſtrong, who to make triall of his exceeding ſtrength, in a wood alone aſſayed to teare away a great arme or branch of a tree, and having ſlit it, remitted his force a little, as it were to breath or take better hold, with which remitting the tree clapt together againe, and ſo pinched his hands, that he was not able to uſe his ſtrength to the parting of it againe, but there ſtuck faſt by both hands till the wolves came and deſtroyed him. A conſtant courſe in juſtice is an excellent thing to worke obedience, and remiſſion is as dangerous as this of *Milo*. *Solon* complained that lawes were like Spiders webs, catching ſmall flyes, and letting great ones goe. But if ſmall were conſtantly catched, there would be fewer great. For what fire began not of a ſparke? Were not Rome and Athens governed by Kings? How then came they to be Ariſtocracies, but by letting ſlip, by little and little, the reines of diſcipline? When the great battell was fought at *Leuctra*, betwixt the *Thebans* and *Lacedemonians*: *Epaminondas* the Captaine of the Thebans cryed to his ſouldiers, *one ſtep forward for my ſake*, and they did it: the other gave ground, and ſo a great fall, &c. So, ſo. A little upon a little is a precept in houſhold affaires, but it holds in government, &c. But it is often ſaid they are ſmall faults, and therefore ſlipt over with animadverſion. And wiſely did he anſwer to a ſpeech that ſaid, *Hæ nugæ ſeria fient*: Theſe trifles will prove troubles if they paſſe thus ſtill. *Sit foras neceſſitas, naſcitur intus voluntas*: Let there be Lawes or Iuſtice without, Obedience will follow ever, ſaith *Auguſtine*. I will ſhut up this point with that Teſtimony of *Novatus* given by *Cyprian*: *Curioſus ut prodat, adulator ut fallax, fax & ignis ad conflanda ſeditionis incendia, turbo & tempeſtas ad fidei facienda naufragia, hoſtis quietis, adverſarius tranquillitatis, inimicus pacis*: Curious to betray, a flatterer to deceive, a firebrand and fire to make flames of ſedition, a whirle-winde and tempeſt to work ſhip-wrack of faith, the hater of quietneſſe, the adverſary of tranquillity, the enemy of peace. Is not this a worthy name and remembrance to bee left behinde a man to all poſterity? O that it may ſinke into mens hearts both in Church and Common-wealth, to the working of peace and obedience, and the hatred of all buſie faction, in either taking heed of all fooliſh colourable pretexts whatſoever, and remembring ever theſe words of experience and truth: *Eccleſiam ſpondent, quando id agunt ut qui illis credunt in totum ab Eccleſia pereant*: They pretend the Church, the Church, when they doe that as they which beleeve them, utterly periſh from the Church. Why ſhould any man hoping for heaven, bee a cauſe of that heavy complaint: *Quo magis fidei & dilectionis creſcit gloria, eo magis diſſentionis & zeli recrudeſcit inſania, nec vulnus ſuum curant miſeri*: The more that the glory of faith and love increaſeth, the more beginneth fury of diſſention and envy to grow, neither doe wretched men heale their wound: *Caleb* had *alium ſpiritum*, another ſpirit, even in this point being peaceable and quiet. And ſo I leave it to Gods gracious bleſſing in all men.

Epiſt. 49.

4. *Caleb* had a moſt thankfull feeling of their deliverance out of Ægypt in generall, and of his owne in particular, deteſting to heare of any returne thither againe with theſe mutiners, and this againe was *alius ſpiritus*, another ſpirit, pleaſing to God and good for himſelfe. Looke we at our ſelves in this point, and remember the happy deliverance God gave us by his renowned Servant of eternall memory, Queene *Elizabeth* from Romiſh thraldome, together with the ſweet and thrice ſweet confirmation of this joy by his gracious Majeſty, how doth our feeling anſwer with thankes ſuch mercy? Will any man ſuffer his heart to be *dolium perforatum*, a veſſell full of holes not holding any thing? *Darius* grieved that he could not requite one that brought him a little water when he languiſhed to death in his coach. Shall greater things bee unfelt of us? *Quid retribuam*, what ſhall I render unto the Lord for all his favours, ſaith the holy Prophet. *And my ſoule doth magnifie the Lord, &c.* ſaith the bleſſed Virgin. *Aliæ mulieres holocauſta, Maria ſeipſam*: Other women offered up burnt ſacrifices, *Mary* offered up her ſelfe. *Et quæ in temporalibus erat pauperior, in ſpiritualibus abundat*, And ſhe that was poore in temporals, in ſpirituall things, as thankfulneſſe and the like, aboundeth.

See Eſay 38.17.

5. *Caleb* uſed to ſpeake as was in his heart. *Ioſuah* 14. and this againe was *alius ſpiritus*, another ſpirit, than another had, and greatly pleaſed the Lord. *Nihil finxit in hominum gratiam*, Hee counterfeited nothing to pleaſe men, ſaith one Interpreter upon the place. And what an happines were it if all men would do ſo. *Bleſſed are the pure in heart*, ſaith our Saviour Chriſt, that is, ſuch men as are free from glozing and diſſembling. *Lord who ſhall dwell in thy Tabernacle, & who ſhall*

Pſal. 15.2.

reſt

reſt in thy holy Hill. Even he that leadeth an uncorrupt life, and doth the thing that is right, and ſpeaketh the truth from his heart. Behold indeed an Iſraelite, ſaith our Saviour Chriſt, and who is he? *In whom there is no guile.* I know what the Worlds wiſdome ſaith, That a man may *Circumire*, but not *Aberrare*; a man may fetch a compaſſe, but not goe out of the way, That a man may in *Turbido rerum humanarum pelago obliquare ſinus, & ſi recta portum tenere nequeas, id ipſum mutata velificatione aſſequi:* In a troubled ſea of theſe worldly matters, croſſe the Port, and not being able directly to enter, by a turne to compaſſe it. That Wine ceaſeth not to be Wine, although ſome water be mixed with it. I condemne no lawfull diſcretion, but I ſee here that *Calebs* ſpirit was pleaſing to God, aud rewarded by God to him and his, which ſpirit was to ſpeake as it was in his heart. Iohn 1.47.

Zonaras writeth of *Tiberius*, that he was *Literis eruditus, ſed ingenio perquam vario, aliud loqui, aliud ſentire ſolitus pectore à lingua diſſentiente:* And the blot will never be done away whilſt Bookes remaine.

Nicetas writeth, *Draconem aut Leonem qui videt aut audit in montibus declinare poteſt. Lachrymis & precibus mitigatur latro, ad virum autem qui aliud lingua promptum, aliud pectore clauſum habet cavendum, magna ſapientia opus eſt & numinis auxilio.* *Tertullian* againe, *Quænam iſta ſunt pelles ovina, niſi nominis Chriſtiani extrinſecus ſuperficies, qui lupi rapaces & ſpiritus ſubdoli ad infeſtandum gregem Chriſti intrinſecus deliteſcentes.* De præſcript. Chap. 4.

6. The Lord ſaith of *Caleb*, that he followed him ſtill: And this *alius ſpiritus*, another Spirit, than others had, ſweet and pleaſing to the Lord, glorious and honourable to him, even to this day, though he be dead many hundred of yeares ſince. *Sic vivit poſt funera virtus*: So liveth vertue after death. Such a care had he that ſaid; *I have ſet God alway before me. Whom have I in heaven but thee, and there is none in earth that I regard in compariſon of thee.* Likewiſe he that ſaid, *Whatſoever you doe, I and my houſe will ſerve the Lord.* Of *Enoch* it was ſaid, to his eternall praiſe, that he walked with God. The bleſſing whereof we ſee here in *Caleb*, and there in them to our incouragement ever to pray heartily, *O knit my heart unto thee, O knit my heart unto thee, &c.* Ioſuah 24.15. Pſal. 86.

We reade that *Mithridates* ſaid to *Pomponius*; *Dic quæſo ſi per me diligenter curatus fueris, nunquid exinde eris mihi amicus? Ero inquit tibi amicus ſi tu populo Romano amicus fueris, ſin ſecus me quoque inimicum habebis:* Tell me I pray thee if I ſhall regard thee and doe for thee, wilt thou be my friend and faithfull unto me? I will ſaith he, if thou be a friend to the State of Rome, otherwiſe thou muſt have me an enemy. So, ſo ſhould it be with us towards God, and thus was it with *Caleb*.

If men obeyed God, *Caleb* joyned with them, and if they ran another courſe, he diſſented from them, ſtill and ever ſaith God of him, *He followed me.* A bleſſed ſpirit this was, and happy had theſe mutiners beene if they had had the like. *Commit thy thoughts to him,* ſaith *Solomon*, *and thou ſhalt be directed:* ſo ſafe is it ever to follow him. Prov. 16.

Laſtly, to his Following joyne his Conſtancy: He followed God, and he followed him ſtill, ſaith the Text. Some have hearts to good things, but not conſtant, wherefore the exhortations in Scriptures are many, to move us all unto this. *Beloved Brethren,* ſaith the Apoſtle, *be ſtedfaſt, unmoveable, abundant alway in the worke of the Lord, for as much as ye know your labour is not in vaine in the Lord. Iohn was not a Reed ſhaken with the winde,* ſaith our Saviour, and it was his praiſe. *Sed arundo vento agitata fuit Adam qui ad Serpentis ſibilum receſſit à Deo*: But *Adam* was a Reed ſhaken with the winde, ſaith *Chryſoſtome*, when at the hiſſing of the Serpent he departed from God. *You which were in time paſt ſtrangers and enemies, becauſe your mindes were ſet in evill workes, hath he now alſo reconciled in that body of his fleſh through death, to make you holy and unblameable, and without fault in his ſight.* See Ioſuah 14. 1 Cor. 15.58. Coloſ. 1.2. &c.

Now marke what followeth: *If ye continue grounded and ſtabliſhed in the Faith, and bee not moved away from the hope of the Goſpell, &c.* Full I ſay is the word of theſe exhortations, all to bring upon us both the praiſe of *Caleb*, and an eternall reward. Theſe things may ſuffice to ſhew what this *alius ſpiritus*, this other ſpirit was in *Caleb*, whereof God ſpeaketh in this place, when comparing *Caleb* with thoſe mutinous Rebels, he ſaith, *But my ſervant Caleb, becauſe he had another ſpirit, &c.* Tertul. de corona. Chap. 11. *Nuſquam Chriſtianus aliud eſt unum Evangelium & idem Chriſtus.*

The ſecond part.

COme we therefore now to the reward of this Spirit; *Even him will I bring into the Land whither he went, and his ſeed ſhall inherit it, ſaith the Lord.* This is his reward: We know that this earthly Canaan was a type and figure of the heavenly, and therefore no doubt, but as the Lord made him partaker of the one, ſo in more and more abundance of mercy and goodneſſe, he tranſlated him alſo in his time to the other; yea, not onely him, but his ſeed alſo to a thouſand generations, according to his gracious promiſe. Such reward aſſuredly ſhall all they have

have that are ſpirited as *Caleb* was; meeke and gentle, well tongued, obedient, himſelf a means to make others obedient alſo to his power, a thankfull remembrer of his deliverance out of the bondage of Ægypt, a man ſpeaking as was in his heart, following the Lord in all things, and that ſtill, that is, conſtantly, without variation and change. Great vertues ſhall have great rewards, in the great goodneſſe of the great God, Almighty to doe what he will, and all good to will what is comfortable and ſweet for his faithfull followers. Pitch wee our eyes and our hearts therefore upon this God, and upon this his mercy. Earthly Canaan and heavenly Canaan ſhall be ours, will we be like his ſervant *Caleb* in our cariage outward and inward; that is, temporall bleſſings as ſhall be good for us, and eternall comforts in his glorious kingdome without any end; where we ſhall be clothed with white Robes, free from death and all griefe, free from Hell and all Satans venome, free from the world and all impiety, like unto Chriſt his glorious body, and following the Lambe whitherſoever he goeth. O glory and bliſſe above the power of humane eye to ſee, of humane heart to comprehend, or of any tongue or pen to expreſſe.

Philip. 3.

If the comforts of earthly Canaan were great, as Milk and Honey flowing, and the like, that is, great and great againe, how much more ſhall the comforts of ſpirituall Canaan be, think we? If the glory of this world often aſtoniſh us; O what ſhall the glory of that houſe of the eternall God, and all his elect doe! *Si tantus hic honor diligentibus vanitatem, quantus illic honor diligentibus virtutem?* If their honor be ſuch here that love vanity, what ſhall their honor be that love vertue? Earth and Heaven, can they be compared together? Is there any proportion betwixt their joyes? Long we therefore ever for the greater, and prefer we eternity before mortality. Take we the courſe that pleaſeth the God and giver of eternity, he hath here commended to us his ſervant *Caleb*, and he in mercy grant us his vertues.

The third Part.

GOe we on now with the anſwer of God further, which is concerning the puniſhment he will inflict upon theſe mutiners, verſe 27. &c. *How long ſhall I ſuffer this wicked multitude to murmure againſt me, &c? Tell them, as I live, ſaith the Lord, I will doe unto you even as yee have ſpoken in mine eares, your carkaſes ſhall fall in the wilderneſſe, &c.* That is, you ſhall die and never enjoy what I intended unto you: but your *Children that you ſaid ſhould bee a prey, them will I bring in: Nevertheleſſe, even they alſo ſhall wander in the wilderneſſe forty yeares, and ſhall beare your whoredomes*, that is, your infidelity and diſobedience, *untill your carkaſes bee waſted in the wilderneſſe, &c. Then for the men that were cauſe of all this, thoſe wicked Spies that did bring up this vile ſlander of the land, they ſhall die by a plague before the Lord.* Here is puniſhment every way, and let us make our profit of it.

Wiſd. 11.

Firſt, they that would not goe into the Land, and ſo ſinned, are deprived of it, and ſo puniſhed, according to that ſaying; *By what a man ſinneth by that ſhall hee bee puniſhed.* So aſſuredly ſhall it happen to them, that being offered the grace of God in the Goſpell, refuſe it, and will none of it, when afterwards haply they would, they ſhall not. Wherefore the holy Apoſtle adviſeth to take grace offered, *Hebrews* the third, out of the ninety five *Pſalme*.

Secondly, He excepteth *Ioſuah* and *Caleb*, remembring ever mercy in juſtice, and ſo puniſhing the wicked, that he ſtill leaveth a ſeed for the Church.

Thirdly, He puniſheth the ſearchers extraordinarily by a plague ſuddenly, ſo teaching, that they which drew others out of the way, ſhall be puniſhed more grievouſly, and yet they not eſcape that are ſo led, for men ought to take heed what Teachers they follow.

Fourthly, Verſe 40. Theſe puniſhments being pronounced againſt them, then they ſeeme ſorowfull, and will goe up. But it was now too late, the Lords word muſt ſtand: ſo dangerous is it to loſe grace when it is offered: Yet up they will as it were in deſpite of their owne ſafety. So will the wicked be forward when they ſhould be quiet, and backward when they ſhould be zealous: In that *Moſes* went not up with them, learne we never to further the wicked enterpriſes of men, leſt we periſh with them. In the deſtruction that happened to them by the Amalekites and Cananites, let it ever remember us what ſtrength is in mans power when God withdraweth his hand, when God aſſiſting *Gideon* with three hundred had ſuch a victory. Profit we thus by this Chapter.

Nitimur in vetitum ſemper cupimuſq; negata.

CHAP.

CHAP. XV.

The chiefe heads of this Chapter are theſe:

Offerings when they came into the Land of Canaan, to be offered.
Of the firſt fruits, Verſe 17.
Sacrifice for ignorance and overſight, Verſe 22.
A tranſgreſſor of the Sabbath by gathering ſtickes, Verſe 32.
Of the fringes of their garments, Verſe 38.

Moſt of theſe things have beene touched before in *Leviticus*, that it ſhall not need to ſay much of them againe, but onely for order a little.

1 THE reaſon why God was now pleaſed againe of offerings, was for the comfort of the Children of theſe murmurers, who by their ſinne had barred themſelves from entring into that good Land, for it was as if God ſhould have ſaid; Be aſſured I will doe what I have ſaid, by this my appointing of Sacrifices and Offerings there to bee offered, &c. To us it may yeeld cauſe to obſerve, with comfort, how carefull God ever is to confirme and ſtrengthen in time of need, and who knoweth when there is need, as he doth. Sundry particulars yon may ſee in the Hiſtory of *Abraham*, *Iſaac*, and *Iacob*, with many more.

2 Remember that theſe Sacrifices were Figures and ſhadowes of Chriſt the true Sacrifice, and of the ſeverall benefits which we have by him, and in him, which anſwereth the queſtion, *Why of one Chriſt there ſhould be ſo many Figures?* Surely becauſe from one Chriſt flow ſo many benefits.

3 That there is one Law for the Stranger alſo that ſojourned with them: it figured the calling of the Gentiles, and union both of Jew and Gentile in one ſheep-fold, when Gods good time ſhould be. As alſo that God in his Church would not tolerate two Religions, or divers formes of worſhip, but one forme for both Jew and Sojourner. It ſeemeth a reaſonable requeſt to Romiſh Catholikes to have their Idolatry and ſuperſtition tolerated in the land together with Gods ſacred Goſpell, at the leaſt in ſome private places. But he anſwered well, that ſaid; If it be good, why ſhould it not have Churches, and if it be naught, why ſhould it have Chambers? *Salomon* fell grievouſly by it, and *Ieroboams* policy in this point was the overthrow of him, and his houſe. The queſtion is handled at large by divers.

The ſecond part.

VErſe 17. The Law for firſt fruits is ſet down, which is the ſecond Branch of this Chapter: A matter heretofore ſpoken of in other places, yet never too much ſpoken of in regard of mans hardneſſe of heart to bee thankfull: The Lord therefore, againe and againe, requireth the firſt fruits of Corne and Bread, to admoniſh man ſtill, that all food and nouriſhment commeth from him, who if hee give, we have, if he deny, we want. Hee can make the Heaven Iron, and the Earth, Braſſe, that no raine from the one, no fruit from the other, ſhall ever come to us. And therefore when he openeth his hand, and filleth both us, and all things living with plenteouſneſſe; due, and thus due to him are our beſt thankes, as to a moſt gracious diſpenſer of mercy and goodneſſe to us, and to his glory ſhould we ever uſe his creatures. Oſee 2.8. Reade it.

2 The paying of firſt fruits to the Lord, fitly admoniſhed mans heart, that firſt and before all, he ſhould ſeeke to know his God, and to worſhip him with a perfect heart, and a willing minde, knowing and remembring moſt carefully ever, that he ſearcheth all hearts, and underſtandeth all imaginations of thoughts, if wee ſeeke him, hee will be found of us, and if wee forſake him, he will caſt us away for ever. Remembring alſo the words of our Lord and Saviour himſelfe: *Firſt, ſeeke the Kingdome of God, and the righteouſneſſe thereof, and all things neceſſary ſhall be miniſtred unto us.* 1 Chron. 28.9.

3 Firſt fruits were alotted in part of the maintenance of the Miniſtery, and therefore both carefully required of God, and moſt willingly to be performed and paid by the people: For why ordained God a Prieſthood and Miniſtery, but for the good of them, and ſtill of men to the worlds end? And what equity ever, that he which ſerveth the Altar, ſhould live of the Altar; not baſely and miſerably, but cheerfully and plentifully, as deſerving better things than we can give; becauſe he miniſtreth ſpirituall things to us, and we but temporall unto him: *Let him that is taught in the Word*, ſaith the bleſſed Apoſtle, *make him that hath taught him partaker of all his good*, that is, even of whatſoever he hath, to his ability.

4 By

4 By the duty of first fruits, this also was taught unto mans heart, that nothing is cleane unto us, but as it is sanctified unto us by God: according as the Apostle teacheth also, when hee saith, *Every creature of God is good, and nothing ought to be refused, if it be received with thankesgiving, for it is sanctified by the Word of God, and by prayer.*

The third part.

Verse 22. Levit. 4. THe third head of this Chapter, is the offering for ignorance and oversight, spoken also of in *Leviticus*: *And if yee have erred and not observed all these Commandements which the Lord hath spoken unto Moses*, saith your Text there, *even all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord cõmanded Moses, and henceforward among your generations: And if so be that ought be committed ignorantly of the Congregation, then all the Congregation shall give a Bullocke, &c.* Let us note, that ignorance with God is a sinne, and must have a Sacrifice. Ignorance with some men is the mother of devotion, and much commended. Let us note, that if all the Congregation must give an offering for the oversight committed by them, then multitude of sinnes excuseth not sinne, neither is it safe for us to follow a multitude in any sinne.

Vers. 30. 2 Ignorance then wee see had pardon with God upon these circumstances here mentioned. But what followeth for our remembrance and warning here. *But the person that doth ought presumptuously, whether he be borne in the Land, or a Stranger, the same blasphemeth the Lord, therfore that person shall be cut off from among his people. Because he hath despised the Word of the Lord, and hath brokẽ his Commandement, that person shall utterly be cut off, his iniquity shall be upon him.* Pride and wilfulnesse is ever naught, but in Religion, wee see here, worst of all, hatefull to God, and most dangerous to men; cutting them off from God and his favour, as a blasphemer of him: than which, what can be more fearefull. Had not men then need to call themselves to an account, what warrant their manner of serving God hath, that it may appeare to their consciences to be good, and grounded upon the Word, the onely sound and true warrant of Religion, left otherwise their continuance in it after so much admonition, prove pride and presumption against the Lord; and so consequently, their owne destruction and confusion for ever. S. *Augustine* writing something upon this Booke of Numbers, hath this saying: *Peccatum ignorantiæ est peccatum non sponte factum. Est ergo peccatum nolentis, quæritur ergo quæ sunt peccata nolentium, utrum quæ à nescientibus committuntur, an etiam quod facere quis compellitur, nam & hoc contra voluntatem est. Sed utique vult propter quod facit, ut vivere,ditescere, &c. Vult ergo facere, quia vult, propter quod facit ipsum peccare nemo vult, sed propter aliud sit quod vult qui peccat. Omnes enim qui scientes faciunt quod non licet vellent licere. &c.*

Quæst. super Numb. lib. 4. cap. 25. Tom. 3

The fourth part.

Vers. 32. Chap. 24. THe fourth head of this Chapter, is the gatherer of stickes upon the Sabbath day. This also hath beene spoken of in *Leviticus*. He dyed for his fault you see, in our eyes seeming but small. *Theodoret* saith, because he was the first that violated that commandement of the Sabbath; therefore for example to all others in future times, he was so severely punished. Grievous therefore, wee all see, to the Lord, is the contempt of the Sabbath, and would God our hearts had more feeling of it before eternall death ensue of it.

Againe, see how plainly this place teacheth, that even the Lawes of the first Table are belonging to the Magistrates charge, and he bound to procure the performance of them, and to punish the transgressors, without any leave or licence from the Bishop of Rome, whose claime of authority in either Temporall or Ecclesiasticall matters, without the Precincts of his owne Territories, is meerly usurped, Antichristian, and wicked.

The fifth part.

THe last Branch is touching their fringes, a thing commanded of God, to draw the Jewes to a continuall remembrance and meditation of the Law of God. Not for any holinesse in the thing, and therfore they that inlarged them, and performed not the use, are condemned for their hypocrisie in many places. *Matth. 23. &c. For the doers of the Law are justified*, and not the bare remembrancers. Whereunto *Gregory* his speech fitteth, *Sunt, qui spiritualia meditantur, sed implere negligunt quæ sciunt, &c.*

CHAP.

CHAP. XVI.

The heads of this Chapter are chiefly these:

The rebellion of Corah and his company.
The peoples murmuring for their destruction.

In the first you may note againe these heads:

1. *The quality of the persons that rebelled, Verse* 1,2.
2. *Their pretence and colour, Vers.* 3.
3. *Moses behaviour, Verse* 4. *to the* 31.
4. *The punishment of them, Vers.* 31.
5. *The remembrance made of it, Verse* 36. *to the* 41.

1 TOuching the first. *Corah* the Ring-leader was a *Levite*, as you see in the Text, verse 1. And had Satan none to tempt to rebellion but a *Levite*, an Ecclesiasticall person, or Church-man, as we say? O yes, there were thousands others, but such is the malice of this poysonfull Serpent, that he ever desireth to set against the Church, men of the Church, against obedience and peace, men that should teach and preach both. I could exemplifie this by Sectaries, and Novelists, in all ages, who to the great hinderance of Religion, have busied themselves very unprofitably, to give it no harder a terme. By Romish Bishops, and their Agents, from whom these many yeares have come strange things throughout Christendome, &c. *Epist. Iude.* 10.

2 The others were *Dathan* and *Abiram*, the sonnes of *Eliab*, and *On*, the sonne of *Pelech*, all of the Tribe of *Ruben*, with 250. Captaines of the assembly, all Israelites, not forreners, not strangers, not aliens; and this is a great amplification of their fault. By sonnes and children, by friends and domesticks, by naturall subjects to be vexed and grieved: O twice foule fault! &c. The King is *Parens patriæ*, the Father of the Common-wealth, and the disobedience of a subject to him, is as rebellion of a childe to his father, &c.

3 Nay, they were not onely Israelites and homeborne children, but they were extraordinary men, famous in the Congregation, and men of renowne, saith the Text. Another circumstance much amplifying againe their fault; for the better breeding and place a man hath, the more should he love vertue, and hate vice, the more discerne betwixt true and worthy carriage, and base practices.

4 Could one man draw so many, &c? 2 *Sam.* 20. you see what one man did, and many Stories might shew it, as one little sparke maketh a mighty fire, &c. The use is to observe our fearfull corruption, if God doth not guide us.

The second part.

WHat is their quarrell, Verse 3. They say to *Moses* and *Aaron*, *Ye take too much upon you, seeing all the Congregation is holy, &c.* This is the practice of all Rebels, to pretend reformation, and to seem to plead for the people, that they are wronged, and ought to be righted, as you see here; *All the Congregation is holy*, every one of them, and the Lord is among them; Why then should any dominere over them as you doe, *You take too much upon you, &c?* But was this the true quarrell indeed? No, no, pride, envy, ambition, was in their hearts, and that bred discontentment; discontentment, insurrection. *Vide annotat.* If a man should call out all Carpenters, none would come but such, &c. but call for all that thinke themselves wise and able to governe, &c. who will not come, &c.

2 Observe the condition of good men in this world, *Quamvis omni diligentia moderationi studeant, non tamen vitare possunt calumnias & opprobria:* Moses, *singulare exemplum integritatis & modestiæ*, yet thus spoken of, *doceat nos aliunde sperare mercedem quam à mundo, in humilitate contineat & probet tolerantiam.*

The third Part.

WHat doth *Moses?* First, hee goeth to God, Verse 4. hee fell upon his face. So in our griefes, *Ad Deum.*

2 He speaketh with the parties, a good meanes often to coole heate, we grow dumbe when we are displeased, and so our anger boyleth and encreaseth more.

3 He

3 Hee offereth an iſſue, not doubting of his calling, *Sed dictante S. Sancto, qui ad preces Moſis dat conſilium,&c.* juſtly charging them with that which they laid to him, *Ye take too much upon you.*

4 Particularly he ſpeaketh to the Levites, laying the greatneſſe of their ſin before their eyes. *Seemeth it a ſmall thing to you,&c. Quod ſic ne vos gratos Deo præſtatis pro eo beneficio, quod vos præ omnibus aliis elegit, quos adhibet ad ſacram miniſterium, ut contempta hac illius gratia Sacerdotium affectetis. Contra Dominum congregati eſtis, quid enim, Aaron,&c. Non te Samuel, ſed me. Matth.10. qui vos, me,&c.*

5 Then he ſent to call *Dathan* and *Abiram*, leaving no means unuſed to bring them to themſelves, but they anſwered, *We will not come up.* Nay, they goe further, and moſt fearfully preferre Ægypt before Canaan. See the Text; *Sic apud impios nulla pia admonitio locum habet, ſed ſemper magis ac magis indurantur & excœcantur uſque dum ſe præcipites in interitum dederint.*

6 Verſe 15. *Then Moſes waxed angry and ſaid,&c. Be angry,* ſaith the 4. Pſalme, *and ſinne not. Moſes* breaketh not out of decency, but ſtill keepeth himſelfe like himſelfe,&c. his integrity a comfort: *Non accepi aſellum,&c.* Not in malice, but in a right affection to truth. Wee may pray for offendors, that God would open their eyes,&c. againſt them, that God would not ſuffer their actions to proſper, leſt they more and more offend,&c.

Vide Marbechum, pag. 1.11.

7 They accept of the iſſue, *Verſ.* 18. taking every man his cenſer, and flocking together to give the adventure. Such, ſuch is the fearfull hardneſſe of mens hearts, that they dare doe any thing without remorſe and feeling, till the Axe of God ſmite them. Their hearts ſhould have ſmitten them, their conſciences accuſed them, &c. but *clauſa ſutorum,&c.* O pray for hearts of fleſh,&c. before it be too late, *obſta principiis.*

The fourth part.

NOw followeth the puniſhment, *Verſe* 19. *Then the glory of the Lord appeared,&c. He that keepeth Iſrael doth neither ſlumber nor ſleep.* The Lord ſeeth the wrongs of his ſervants, and the inſolencies of their enemies, he is patient and forbeareth, but when no patience will ſerve, hee never faileth to ſtep in at convenient time, to ſave the one, to puniſh the other. When *Moſes* and *Aaron* were ſafe (for he biddeth them depart firſt) as if he ſhould have ſaid, I can doe nothing till you be gone; A moſt ſingular place to ſhew what a bleſſing good Magiſtrates and Miniſters be. Surely, even wals of defence for the people, not onely againſt angry men, but even an angry God; ſo it is his pleaſure to reſpect them, and to be ſtayed and hindered by them. Againe, their hearts ſo ſtill bent to the people, as that they are ever ready to caſt themſelves before the Lord for them, as here by a moſt effectuall prayer, *Verſe* 22. *O God, the God of the ſpirits,&c.*

Wee are taught here, that if we will avoid the puniſhments of the wicked, we muſt forbeare their company, as here: *Separate vos,&c.* 2 Cor.6. *Ne trahatis jugum cum infidelibus, quod enim conſortium,&c. Apoc.*18. *Exite de Babylone, ne participes ſitis delictorum, ut de plagis ejus non accipiatis. Mat.*25. *Chriſtus ſeparabit hœdos ab ovibus; ſic hic nos.* This forme of puniſhment here was told by *Moſes, Ex prophetico ſpiritu.*

3 *Accedit ut in hoc interitu ſerventur filii Core, qui impium illius conatum non probarunt, cap.* 26. *Ex his deſcendit Samuel, & alii qui eruditiſſimorum Pſalmorum Authores fuerunt. Verum ergo filius non portare iniquitatem patrum, ſi non conſenſerint.*

4 *The earth clave aſunder,&c, Memorabile exemplum contra ſeditioſos, quo Deus oſtendit ſibi curæ eſſe gubernatores, & non impunitos fore qui reſiſtunt. Simile in Ephraemitis contra Iephtham inſurgemibus. In Abſolone contra Davidem, in Sedechia contra regem Babylonis. Rom.*12. *Qui reſiſtit ordinationi Dei,&c. Pro.*24. *Time Dominum fili mi,&c. non cum ſeditioſis.* Magiſtrates are men, and may doe wrong, yet we muſt not revenge by rebellion. *Saul* unjuſtly perſecuted *David*, yet *David* would not hurt him when he had opportunity.

5 Obſerve how creatures fight for God againſt wicked men. The earth openeth, the fire breaketh out: *Major terror pœnarum diverſitas.*

The fifth part.

VErſe 36. A memoriall made: Man apt to forget. *Ex aliorum pœnis ſapere nos vult Deus, & metu judicii ipſius cautiores eſſe, ardentiores in pietatis ſtudio.*

Verſ. 41. *Sic hodie calamitates quas Deus in vindicta ſcelerum immittit, Evangelio ejuſque miniſtris tribuuntur.*

The ſixt part.

ON the morrow a new rebellion of murmurers: *Adhuc ante oculos judicium Dei*, yet offend againe.

2 They impute to *Moſes* and *Aaron*, what they ſaw God did.

3 By their prayer themſelves were ſaved, yet now thus requite them. They looke more at the

the losse of a few, tha n at the saving of many, even themselves, &c. *Certe non solum illi tales sunt, sed & nos, &c.*

2 *Moses* and *Aaron* fled to the Tabernacle, as putting trust onely in God, and he presently sheweth his presence to their comfort, and the others terror, as ever he will doe. *Nunquam deserit sperantes in se, nunquam proprior quam in tribulatione, nunquam clarius apparet ejus gloria quam in adversis.*

Againe, the Lord is ready to destroy them. *Moses* and *Aaron* make intercession, forgetting the wrong. We never are reconciled.

Aaron standing betwixt the quicke and dead: *Typus Christi mediatoris.*

Numerus occisorum docet quod proficiunt impii sua pertinacia, scilicet, ut Deus pœnas aggravet. Lev.26.septuplo nisi pœnituerint. Nihil deterius quam contra stipulum, &c. Psa.32. Ne sitis ut equus & mulus. 1 *Cor.*10. *Paulus hanc historiam. Ne sitis murm. Vt illi, &c.* *Verse* 48.

Corah figuram tenet eorum qui contra Ecclesiasticam fidem & doctrinam veritatis insurgunt, &c. Vide Origen. Hom.9.

CHAP. XVII.

The principall heads of this Chapter are foure:

The commandement to Moses given by God.
Moses obedience to the same.
The miracle in the Rod.
The use of it.

1 COncerning the first. The Lord commanding this further satisfaction to bee made to their mindes concerning *Aarons* calling; evident it is, that notwithstanding all before seene and done, as the earth opening, the fire from Heaven destroying, and the plague consuming stayed by *Aarons* prayer, yet they were not satisfied (for God doth nothing in vaine, and what a monstrous incredulity was this?) The Lord by this further miracle laboureth fully to resolve them, and so to free them from any more offending in this kind. A sweet goodnesse, rather by more mercy to heale them, than by due justice to overthrow them. And this is usuall with the Lord: think of it to make us love him, and to loath this crooked and corrupt nature of ours. *I have spread out my hands all the day unto a rebellious people, which walked in a way that was not good, even after their owne imaginations. A people that ever provoked me to my face, that sacrificeth in gardens, and burneth incense upon bricke, &c.* saith the Lord by his Prophet *Esay*. And why doth not he at once cut them off, and make short work of it? O see his mercy and sweetnesse to perverse sinners! *O generation faithlesse and crooked, how long now shall I be with you, how long now shall I suffer you?* Mark this sweet word, *suffer you*, & mark ever the sweet nature from whence it floweth: he calleth not to heaven for fire to destroy them, as some willed him to doe, neither any way useth the power of his Godhead to their hurt, but *suffer, suffer*, and heale them by more mercy. *Bring him unto me; and Iesus rebuked the devill, and he went out of him, and the childe was healed.* In another place, he marvelled at their unbeliefe, yet he destroyed them not, but went about by the Townes on every side, teaching. Full is the Scripture of such places. Lay them up for comfort and increase of faith in this sweet Saviour evermore, and both in this Chapter and the former, learne to grudge no man the place that God giveth him.

Esay 65.2.

Mat.17.17. *Eodem modo nobiscum agit, quia non modo fidei debilitatem multis adminiculis confirmat, sed conatur frenum injicere levitati & inconstantiæ. Calvin.* Mar.6.6.

The second part.

THe second head, is *Moses* obedience to this Commandement of God, without reluctation or doubting. *Sara*, we know, laughed when she heard of an extraordinary worke of God. *Zacharias*, the father of *Iohn Baptist*, doubted. That Captaine in the Booke of Kings, said, *If the windowes of heaven were opened, and corne rained downe, the Prophets words could not be true.* And *Moses* himselfe was weake, when he was commanded to strike the Rocke of water, but here it is not so. He obeyeth God readily, and calleth for twelve Rods from the twelve Tribes, as hee was commanded. So let us doe ever, and it shall be that which fitteth us, and pleaseth God exceedingly. How renowned in the Word is *Abraham* for beleeving, under hope, past hope, and not looking either at his owne or wives age; with many others, whose obedience and faith are noted for our example in the Word? &c.

The

The third part.

Virga arefacta & diu geſtata à principibus in dicendo jure. Rom.4. *Epiſt.*3.

THe third head is the miracle it ſelf. *When Moſes on the morrow went into the Tabernacle of the Teſtimony, where he had put the Rods over-night, Behold the Rod of Aarõ for the houſe of Levi, was budded, and brought forth buds, and brought forth bloſſomes, & bare ripe Almonds, &c.* A wonderfull worke of God, which ſundry wayes may profit us. As firſt to conſider, that if the power of God can doe this in a drie ſticke, cannot he make the barren woman to beare, and be a joyfull mother of Children? Can he not doe whatſoever he will doe? By this power the Sea is dryed, the Rocke gives water, the earth cleaveth under the feet of men, fire deſcends whoſe nature is to aſcend, he raiſeth the dead, and calleth things that are not as if they were. In a word, he is able to doe exceeding abundantly above all that we aske or thinke, &c.

2 This Rod is a notable Type of Chriſt, his perſon and office. Of his perſon, in that hee was borne of the Virgin *Mary*, who thongh hee deſcended of the royall blood, yet was now poore and meane, as that royall race was brought exceeding low, nothing remaining but as it were a root onely. Now the ſaid Virgin flouriſheth againe, as *Aarons* Rod did, and beareth ſuch fruit as never woman bare. Of this ſpeakes *Eſay* the Prophet, when he ſaith; *There ſhall come a Rod forth of the ſtocke of Iſhai, and a Graft ſhall grow out of his Roots.* Of his office, both Prieſtly and Kingly: His Prieſtly office is figured, in that being offered upon the Croſſe, he was as *Aarons* dryed Rod, or as the Pſalme ſaith, *Dryed up like a Potſherd.* But when he roſe againe, he became like *Aarons* budding and fruit-bearing Rod, bringing forth to man, beleeving on him, remiſſion of ſinnes, righteouſneſſe, and eternall life. His Kingly office, in that he governeth his Church with a Rod or Scepter of righteouſneſſe, as it is in the Pſalme. *The Scepter of thy Kingdome is a right Scepter.* Which Rod and Scepter is the preaching of the Goſpell, &c.

Eſa.11.1.

Pſal.22.15.

Pſa.45.

3 Againe, it was a reſemblance of true Miniſters, and of all faithfull men and women: for none of all theſe ought to be drie and withered ſticks, but beare and bring forth buds, and fruit according to their places.

4 It is a ſhadow alſo of our reſurrection, by which we ſhall grow greene againe, and flouriſh with a new and eternall glory, having like dead ſeed lyen in the ground, and wee ſhall bring forth ripe Almonds; that is, the praiſe of Gods incomprehenſible goodneſſe to us for ever, and ever.

5 It reſembleth our reformation and amendment of life: for, when our heart feeleth what is amiſſe, this is as the Bud; when it reſolveth of a change and a future amendment, this as the Bloſſome; and when it performeth the ſame by a new reformed life indeed, this is as the ripe Almonds of *Aarons* Rod. See in that example of the *Acts* of the Apoſtles: They were pricked at the heart, behold the Bud: Secondly, they were fully reſolved, behold the Bloſſome; Thirdly, they were baptized, and continued in the Apoſtles doctrine and fellowſhip, and breaking of bread, and prayers, behold ripe and goodly Almonds. See it in that example of Maſter *Iulius Palmer*, mentioned in the Acts and Monuments of our Church. Hee came from Oxford to Gloceſter, to ſee the burning of that reverend Father Biſhop *Hooper*, and ſeeing the cruelty, hee burſt out as hee went home, and ſaid; O barbarous cruelty! His heart was wounded at ſuch a cruell ſight, and this was the Bud: when he came to Oxford, he borrowed Bookes, and fell to reading for knowledge of the truth, this was as the Bloſſome: In the end he was reſolved againſt Popery, which before he profeſſed, and burned like a faithfull Martyr for the Goſpell: this was as ripe and goodly Almonds upon a ſtaffe before dead, and without all ſweet juice of true and ſaving knowledge.

Acts 2.42.

Yet one reſemblance more: S. *Iohn* you ſee writeth in his Epiſtle, *To Children, to young men, and to Fathers, Non corporales ætates, ſed animæ profectuum differentias ponit.* He meaneth by theſe (ſaith *Origen*) not corporall ages, but the difference of profiting in the ſoule. The firſt degree reſembled to Buds, the ſecond to Bloſſomes, and the third to ripe Almonds.

Thus have men made uſe of this miracle in the Rod, and let their Applications profit us alſo, bee wee Miniſters, or bee we other beleevers, let us ever remember wee ought to bee fruitfull.

The fourth part.

Verſe 10.

THe fourth and laſt head, is the commandement of God, to bring *Aarons* Rod againe before the Teſtimony, to be kept for a token to the rebellious children, to cauſe their murmurings to ceaſe, that they die not. Peace and order is the Lords end, trouble and contention, the mother of diſorder, is too often mans end, but follow we God we were beſt, if wee meane to live with God for ever.

2 The Lord manifeſteth and confirmeth his calling of *Aaron* to the Prieſthood, againſt all his

his privy and open enemies, that they might learne to honour and obey him, and both they and all after them for ever not usurp that holy office, unlesse called as *Aaron* was. If you aske why God doth not joyne others with him to content them; The answer may be, that *Aaron* was a Type of Christ, who hath no compahions in his office, though foolish Popery make him many. The words that follow in the 12. and 13. Verses, being still unkinde to a most kinde God, may notably teach us the corruption of mans heart in remembring punishment, and forgetting the cause, as Popery doth at this day speake much of Justice executed against them, and not a word of their deserving of the same, by treasons, conspiracies, &c.

Heb.5.
2 Chron.26.

CHAP. XVIII.

The principall heads of this Chapter are two.

The first of the Ministery and Office of the Priests and Levites.
The second, of their stipend and maintenance.

1. CONcerning the first, we see how fitly the Lord, after hee had cleered and justified *Aarons* calling, delivereth unto him his office and charge: *Thou and thy sonnes*, saith he, *and thy Fathers house with thee shall beare the iniquity of the Sanctuary, both thou and thy Sons with thee shall beare the iniquity of the Priests office, &c.* That is, if you trespasse in any thing concerning the Ceremonies of the Sanctuary, or your office, you shall be punished. The Priests therefore must carefully looke to their places, that neither themselves offend, neither any other by their negligence. A great and weighty office not to be grudged at in such as are called unto it, since it is attended as well with great punishment as honour. The like is the case of Ministers of the word at this day, and to the end. The blood of them that perish through their default, will God require at the Pastors hand. A most fearefull speech were it duly regarded.

2. The Lord teacheth *Aaron* and his Sonnes, how they ought to behave themselves towards the Levites: first, calling them Brethren, that superiours may not despise their inferiours, and appointing them what they shall doe. He instructeth the Levites also how they ought to cary themselves towards the Priests their superiours. The Priests shall deale with the greater matters, and the Levites with the Lesser: *Bring with thee*, saith he, *thy Brethren of the Tribe of Levi of the family of thy father which shall be joyned with thee, and minister unto thee, but thou and thy sonnes with thee shall minister before the Tabernacle of the Testimony, &c.* as followeth in the Text. *Verse 2.*

3. *I have made your Priests office an office of service. Therefore the stranger that commeth neere shall be slaine*: And is not still the Priests office an office of service? How, how then should it be thought of, to stir up unto all painfull diligence in the same, that God may take comfort in us respecting his will, and we finde eternall reward with him in doing our duty?

4. This distinction of the Levites from the Priests, giving them inferiour places, and appointing them respect and obedience to the Priests, how still, still doth it shew us the Lords good liking of order in his Church, and of inequality of Ministers for orders sake. I have noted it more largely elsewhere, and therefore only remember it now. It was well said: *Obedientia Civium fœlicitas urbis*: The obedience of Citizens is the felicity of the City. And it is as true of Ministers: Obedience in the Church; *Quanto quis diligentius obsequitur, tanto majorem gratiam obtinebit*; The more diligently and willingly a man doth obey, the more favour ever shall he finde with God and man. *Xenophon.*

The second part.

THe second head is their salary and maintenance, of which thus speaketh the Lord most fitly, when he had described their duty, knowing they could not attend upon it as they should without distraction if they were not provided for, but must provide for themselves: *Behold, I have given thee the keeping of mine offerings, as the first fruits, first born, and the tenths, &c.* Worthy and thrice worthy it is to be observed, how liberally the Lord dealeth in this point of maintenance of the Ministery. It is not bare, it is not beggarly and base, but it is most plentifull, gracious in God, and abundantly comfortable to them. Carefull of this was God ever. Hee that serveth the Altar, shall live of the Altar by Gods appointment cheerefully. *Let him that is instructed in the Word, make him that hath taught him partaker of all his goods*; that is, of whatsoever he hath, according to his ability. This is no niggardly retribution. *Pharaoh* had a care to provide for *Verse 8.*

1 Cor.9.4.
Gal.6.6.

Gen.47.22. 1 Kings 18.17. Iudg.17.5,10.

for his Idoll Prieſts in that great famine. *Iezabel* the like, and all Idolaters the like: ſhall they riſe up in judgement againſt us? The Phariſie boaſted that he paid his tithe truly, and ſhall wee boaſt that we have deceived our teacher cunningly? God forbid; *For except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſies*, ſaith our Saviour Chriſt, *you cannot enter into the kingdome of God.* Yea the Phariſies were juſt in tything *Mint* and *Aniſe*, they would not withhold the leaſt things. In God is no fault. Hee ever hath given preſidents of plenty and bounty; he hath required it at mans hands, he hath promiſed great bleſſing to the religious performers of it, and threatned puniſhment to them that doe otherwiſe. Upon our owne heads therefore muſt be our owne ſinne. The Lords will is knowne unto us. It is *Origens* ſpeech very worthy remembrance and obſervation, *Non mihi videtur hujuſmodi animus memoriam habere Dei, nec cogitare nec credere quod Deus dedit fructus quos ita recondit quaſi alienos à Deo*: That minde ſeemeth to me to have no remembrance of God, neither to thinke nor beleeve that God hath given thoſe fruits, which he ſo hideth up as nothing belonging to God. Obſerve it carefully alſo that this matter of maintenance of his Miniſters, the Lord here ſaith, *ſhall be a perpetuall covenant of ſalt before him*: that is, during and continuing, not arbitrary and uncertaine at the pleaſure of man. For ſalt is a reſiſter of corruption, and ſo uſed of us in our occaſions, as the Egyptians did in their dead corps for long preſervation of them.

Verſ.20. 2. *And the Lord ſaid to Aaron: Thou ſhalt have none inheritance in their lands* (to wit, of Canaan) *neither ſhalt thou have any part among them; I am thy part and thine inheritance among the children of Iſrael.* In which words is ſignified not onely that God is more to him than all earthly treaſure, but that all ſuch things as men eſteeme, are to him vile in reſpect of God. Surely a place it is of unſpeakable comfort. Inſomuch that *Origen* well noting the ſweetneſſe of it, inlargeth it to all the Miniſtery to the worlds end, as well as to *Aaron* and his children: *Annon omnes ſacerdotes ſumus?* Are not we all Prieſts ſaith he? And *Cyprian* maketh an excellent uſe of it when he ſaith: *Mirum valde quod te ſolo ſit Deus contentus, tu vero non contentus eo: ſufficiat tibi quaſo Deus tuus, ſicut & tu Deo ſufficis.* It is a great marvaile that God being content with thee, thou ſhouldeſt not be content with thy God. I pray thee let thy God ſatisfie thee, as thou doeſt ſatisfie thy God.

3. But may not Miniſters in theſe dayes have any inheritance, lands, and portions among men, becauſe *Aaron* and his ſons had none? No, this was a legall ceremony, and bindeth not now more than that prohibition to drinke wine. *Levit.*10.9. with ſuch like. The yoke of the law is taken from us, and not to be reduced againe. In the 21. of *Ioſua*, ſee what proviſion for Cities and grounds for them and their cattell. The like in this booke of *Numbers*, Chapter 35. *Ier.*32. *ver.*8. A purchaſe and land, and title, diſcent and right, by kindred and blood. *Euſebius* writeth, that *Paulus Samoſatenus*, being depoſed, would not out of the Churches houſe till *Aurelius* the Emperour removed him. *Origen* mentioneth rents and revenues of the Church. *Sabellicus* writeth, that *Lucina* a noble and rich Gentlewoman of Rome made the Church her heire. *Sozomen*, how *Conſtantine* out of the tribute of every City gave a portion to the Churches for maintenance of their Miniſters. *Euſebius*, of free immunity from all ſervices and taxes. *Ambroſe* ſaith, that the Churches lands paid tribute, therefore the Church had lands. *Baſil* ſaith, that Biſhops were rich, and able to give to Churches. *Nicephorus* ſtorieth how the worthy Empreſſe *Theodoſius* wife, adorned the Biſhops houſe with all goodly furniture, and gave a yearely revenue. Thus have not all ages and perſons dealt ſparingly, or grudgingly with their Clergy; but both thought them worthy reſpect, and moſt worthily reſpected them in their maintenance, and otherwiſe. Such as would have Miniſters like the Apoſtles, in having no certainties, would be far off from ſelling all they have, and laying downe the price at the Miniſters feet, as men did in thoſe dayes. But I goe no further, what is in the heart, not onely tongue, but hand will ſhew. A good heart, a liberall hand; a naughty heart, a naughty pinching hand.

Euſeb l.7.hiſt. cap.30. Tract.31.in Mat. Æneas.7.l.8. lib.1.cap.8. Hiſt.10.cap.7. Epiſt.5. Epiſt.140.

CHAP. XIX.

This Chapter is wholly ſpent in the ſacrifice of the red Cow. For the better underſtanding whereof we muſt underſtand that there were two kindes of purifying or making cleane; the one from ſinnes committed by ignorance and error, whereof we have heard; the other from uncleanneſſe gotten by touching of uncleane things. This was made partly by waſhing of the body and clothes, partly by ſprinkling of Holy water made of the aſhes of this red Cow. The manner whereof is laid downe in this Chapter.

1. *Whereof this water was to be made.*
2. *How it was to be made.*
3. *To what end and uſe.*

The firſt part.

TOuching the firſt. *Speake unto the children of Iſrael, that they bring thee a red Cow without blemiſh wherein is no ſpot, upon which never yoke came, &c.* A notable figure of our Saviour Chriſt, by the particulars. For firſt it was a Cow, that the imbecillity of the ſexe might ſhadow out the great humiliation of our Saviour Chriſt by taking our fleſh, whereof the Prophet ſpeaketh, when he ſaith: *He hath neither forme nor beauty, when we ſhall ſee him, there ſhall be no form that we ſhould deſire him, &c.* *Verſe 2.*

2. This Cow muſt be red: To note the true humane body of Chriſt, as *Adam* had, who had denomination of red earth, ſaith *Theodoret*. To note out, ſaith *Auguſtine*, the paſſion of Chriſt bloody and cruell. *Vulgaris color eligitur*: A common colour is choſen, ſaith *Calvin*, leſt ſome myſtery in white or blacke might have been thought to be. Red, ſaith another, to note out, *ignеum Chriſti amorem, quo totus ardet & rubet in conſpectu Dei patris*: The fiery love of Chriſt, whereby wholly he burneth and is red in the ſight of God his Father. Laſt, the Cow was red, ſaith another: to note out the grievouſneſſe of ſin in it ſelfe, red as Scarlet, and the occaſion of red bloodſhed of our Lord and Saviour. *Auguſtine.* *Sexus fœmineus propter infirmitatem carnis.* Eſay 53. 2. *Ut corpus terreum notaret, quia nomen Adæ terram ruſam ſignificat.* *Ruſa propter ipſam cruentam paſſionem Chriſti.* Auguſt. Eſay 1.

3. The Cow was without blemiſh, *expertem peccati Chriſtum dominum ſignificat*, to note our Saviours purity from all ſin, ſaith *Theodoret*, *& eam rem firmius repetitio commendavit*: And that thing more ſtrongly doth the repetition note, ſaith Saint *Auguſtine*, to wit, *wherein is no ſpot*. Which words you ſee follow in the Text, and are all one with the former *without blemiſh*. Of this purity ſpeaketh the Prophet. *Hee had done no wickedneſſe, neither was any deceit in his mouth.* Eſay 53.9.

4. Upon the which never came yoke. This noted, ſaith *Theodoret*, the freedome whereof himſelfe ſpeaketh in the Goſpell, when he ſaith: *Then are the children free.* Yea, it noted ſay others, that Chriſt was not ſubject to the yoke of ſin and Satan himſelfe: according to his owne ſaying: *The Prince of this world commeth and hath nought in me.* And that he ſhould alſo free us, even ſo many as beleeve in his name, ſaith Saint *Auguſtine*. *Chriſti libertatem.* Mat. 17. 26. Iohn 14. 30.

5. This Cow was delivered to be ſlaine. So was Chriſt: By whom? By Iſraelites. And ſo was Chriſt. To whom? To *Eleazar* the Prieſt. By the Prieſt Chriſt we offer all our ſacrifices of prayer, &c. And why not to *Aaron? Fortè ſic figuratum eſt non ad tempus quod tunc erat, ſed ad poſteros hujus Sacerdotii paſſionem Dei perventuram.* Haply, ſaith Saint *Auguſtine*, ſo was figured that the paſſion of our Saviour Chriſt ſhould not bee in that time that was then, but ſhould come to the poſterity of that Prieſthood. *And wee are all now a royall Prieſthood, &c.* Where muſt this Cow be ſlaine? without the hoſt, ſo Chriſt, *Ioh.* 19. *Heb.* 13. 12. *Paſſionem ſalvatoriæ extra portã ſignificat:* It noted, ſaith *Theodoret*, the ſuffring of our Saviour without the gate.

6. And being ſlaine, what ſhall be done? *Eleazar* the Prieſt ſhall take of her blood with his finger, and ſprinkle it before the Tabernacle of the Congregation ſeven times. This ſprinkling noted the Redemption and purging of us by his blood, for ſo the Apoſtle: *If the blood of Buls and of Goates, and the aſhes of an Heifer, ſprinkling them that are uncleane, ſanctifieth as touching the purifying of the fleſh, how much more ſhall the blood of Chriſt, which through the eternall Spirit offered himſelfe without fault to God, purge your conſcience from dead workes to ſerve the living God?* By the carying out of the hoſt, it might have ſeemed that God abhorred the Cow; but this ſprinkling of the blood ſhewed it was cleane, for an uncleane thing cannot cleanſe, neither can be offered. So Chriſt our Saviour, although he ſeemed vile for our ſake, as hath beene ſaid, yet indeed nothing departed from his holineſſe. *Epheſ.* 5. 2. Secondly, this ſprinkling ſhewed that Chriſt cannot profit any but by application of faith. It was to bee done before the Tabernacle of the Congregation, to ſhew that Chriſt was offered, and his blood ſhed Heb. 9. 13.

Auguſtine. Contra faciem tabernaculi, quia non aliter declaratum quam fuerat divino teſtimonio prænuntiatum.

in conſpectu Dei Patris: in the ſight of God his Father, to purchaſe for us remiſſion of ſinnes. And it was to be done ſeven times; comfortably to ſignifie that the blood of Chriſt ever availeth a penitent ſinner. For otherwiſe mans ſeventy times ſeven times ſhould be more mercifull than God, which were horrible to thinke.

7. *Eleazar alſo ſhall cauſe the Cow to be burnt in his ſight, with her skinne, and her fleſh, and her blood, and her dung ſhall he burne her.* Burned, to note the grievous ſufferings of Chriſt our comfort and good. *Her skin, her fleſh, &c.* to note whole Chriſt our comfort and good. His fleſh our meate, his blood our drinke, his tongue our teacher, his heart to love us, his power to protect and defend us, his life to ſave us, his merits to juſtifie us, &c. O what ſhall we render for ſuch mercy! *O homo quanti te fecit Deus tuus ex his quæ pro te factus eſt, agnoſce, & quanto pro te factus eſt vilior, tanto tibi ſit carior:* O man, ſaith *Bernard*, obſerve and ſee what reckoning God hath made of thee, by that which he was made or became for thee. And the more that he abaſed himſelfe, the more deare let him be unto thee. Let him be *mel in ore, melos in aure, jubilum in corde*: Hony in the mouth, melody in the eare, and joy in the heart.

Verſe 6. Aſpergillum, or Aſperſorium Tale Aſpergillum eſt fides, qua ſanguinem Chriſti pro nobis effuſum cordibus noſtris aſpergit. Nec enim paſſio & mors Chriſti prodeſt niſi eam nobis applicemus per fidem. Sanguinem fundi non ſatis eſſe niſi ejus irrigatione mundati.

8. *The Prieſt then ſhall take Cedar wood, and hyſope, and ſcarlet lace, and caſt them in the midſt of the fire where the Cow burneth.* Of theſe three were the ſprinkler made which they did uſe to ſprinkle withall: and therefore ſaith *Calvin, hoc viſibili ſigno admoniti ſe non tantum aqua ablui ſed illo ſanguine.* By this viſible ſign they were admoniſhed, that not by water alone they were waſhed, but by that blood. Againe, that it was not enough for the blood to be ſhed, unleſſe they were ſprinkled with it, and ſo made clean. Alſo, *Cum ligni Cedrini pretioſus ſit odor, in Hyſſope vis purgandi, hinc iterum apparebat mundam fuiſſe illam victimam quamvis peccata cum eorum maledictione ſuſtineret:* Whenas the Cedar-wood had a ſweet ſavour, and the Hyſop a property of purging: hereby it appeareth that the ſacrifice of Chriſt was pure, although hee bare mans ſins, with the curſe that belonged to them. *Theodoret* ſaith, *lignum Cedrinum Crucis erat figura, Coccinum typus ſanguinis Chriſti, Hyſſopus purgat*: The Cedar-wood was a figure of the Croſſe: The Scarlet a type of the blood of our Lord, and Hyſop purgeth. S. *Auguſtine* ſaith, *Lignum Cedrinum ſpes eſt quæ debet in ſupernis firmiter habitare, Hyſſopus fides quæ cum ſit herba humilis radicitus hæret in petra, Coccinum charitas quod fervorem ſpiritus igneo calore teſtatur*: The Cedar-wood noteth hope, which muſt have habitation above: Hyſop noteth Faith, which being a low hearb, fixeth his rootes faſt in the Rock: And Scarlet noteth Charity: witneſſing by his redneſſe or fiery colour the heat of the ſpirit.

Verſe 7.

Verſe 8. Quod Dominus Sacerdotẽ & eum qui vaccam combuſsit, et illum qui cineres collegit immundos cenſeri vult, cum tamen hoc ipſo operam ſuam ad emundationem populi collocarint, docet Chriſtum dum nos ab immunditia peccati purgaturus ſit, reputatum ibi in oculis hominũ pro immundo et ſceleſto homine, ita ut in medio duorum latronum crucifixus ſit, quamvis innocentiſsimus eſſet.

9. *Then ſhall the Prieſt waſh his clothes, and he ſhall waſh his fleſh in water, and then come into the hoſt, and the Prieſt ſhall be unclean unto the even. Alſo he that burneth her ſhall waſh his clothes in water, and waſh his fleſh in water, and be unclean untill even.* Uncleane were theſe dealers about the Cow, ſaith *Theodoret, ad denotandum peccatum eorum qui Chriſtum Crucifigunt:* To note out the ſinne of them that crucifie Chriſt. Secondly, that holineſſe and vertue to purifie, was not in the ſigne, but in the thing ſignified.

10. *And a man that is cleane ſhall take up the aſhes of the Cow, and put them without the hoſt in a cleane place, &c. Habet hæc deportatio cinerum ad locum mundum ſignificationem ſepulturæ Chriſti. Sepultus enim eſt in monumento novo in quo alius quiſquam poſitus ante non fuerat:* This carying of the Aſhes into a cleane place had a ſignification of the buriall of our Saviour Chriſt, who we know was buried in a new tombe wherein before never man lay. A cleane place never uſed before. With the aſhes of this Cow was made a water, as here *ver.* 9. or the water of ſeparation, becauſe that they that were ſeparated from their uncleanneſſe were ſprinkled with it, and ſo made clean, *chap.* 8. *ver.* 7. Alſo holy water, becauſe it was ordained to an holy uſe, *chap.* 5. Again, the water of ſin, becauſe it was made to purge ſin, &c. Sundry names had it in regard of the uſes. But no warrant any where for the continuance of it in theſe dayes, as Popery doth.

Verſe 11.

Pſal. 50. 18.

1 Tim. 5. 22.

The ſecond part.

THe ſecond chiefe head in this chapter is uſe of it, whereof the Text ſaith thus. *He that toucheth the dead body of any man ſhall be uncleane even ſeven dayes, &c.* Hereby was ſignified *Communicantes aliorum peccatis*: Such as were partakers of other mens ſins, that even they alſo were uncleane, as well as the chief authors or committers of them. A thing true in theſe dayes ſtill, and as needfull to be thought of as ever. So are men given to abetting, incouraging, and maintaining of ſinne, and evill doing. We forget the ſaying of God in the Pſalme: *When thou ſaweſt a theefe thou conſentedſt to him, and haſt been partaker with the adulterers, &c.* We forget the words and advice of the holy Apoſtle to *Timothy: Be not partaker of other mens ſinnes, keepe thy ſelfe pure.* With many ſuch like places in holy Scripture. But the day will come wherein they will be laid unto us, and we muſt anſwer a juſt Judge for all. Let us take heed whileſt wee have time. Againe, marke how it is ſaid in the 13. *ver. that he defileth the Tabernacle of the Lord.* So we at this day entring into the Church with foule hearts and minds. We care much that our clothes be cleane, but we never care to our inward parts, and they, not our clothes defile the Tabernacle.

2. *And*

2. *And all the veſſels that be open which have no covering faſtned upon them, &c. Significat exteriora, ſi interiora tecta ſint, non contaminari: Ex corde enim cogitationes malæ, cædes, &c.* It ſignified, ſay writers, that if the inward parts of men be covered, the outward parts bee not defiled: becauſe out of the heart come evill thoughts, murders, &c. were the heart well covered, that ſinne and evill might not iſſue out of it, the body and outward parts would not be ſo defiled. Some others ſay hereby were alſo ſignified *ſolutiores & vitio linguæ laborantes*: Diſſolute perſons given to pratling and talking unneceſſarily and unfitly. Men or women whoſe mouthes bee ſtill open and never covered. Theſe are uncleane before God and men, plagues in a Commonwealth, and moſt wicked diſturbers of the ſweet peace of humane ſociety. The wicked walking tongue is a common place to dwell long in, if I had not ſpoken of it. *Lay thy hand upon thy mouth, ſaith Wiſdome: and keep Lord the doore of my lips*, prayeth the holy Prophet. Surely a cover upon this veſſell is a happy thing, and ſuch as feare God will be carefull of it: Even as it were with bit and bridle, let us hold in that little unruly member in time and place ſo requiring. To have ſpoken hath repented many, but to have held in, few or none ever repented. Whereupon haply the proverb, *Tutum ſilentium*, Silence is ſafe, &c. *Verſe 15.*

3. *Whoſoever toucheth a bone of a dead man, or a grave, ſhall be uncleane ſeven dayes.* Let this make us marvell how in Popery there ſhould be ſuch worſhipping of bones and reliques of dead perſons, *ut meritorum quibus ſanctos florere dicunt fiant participes.* *Verſ. 16.*

4. *For an unclean perſon they ſhall take of the burnt aſhes of the ſin-offering*, that is, of the red Cow burnt for ſin, *and pure water*, to wit, out of the fountain or river *ſhall be put thereto in a veſſel. And a clean perſon*, that is, one of the Prieſts which is clean, *ſhall take Hyſſop and dip it in the water, and ſprinkle it upon the Tent, and upon all the veſſels, and on the perſons that were therein, and upon him that touched the bone, or the ſlaine, or the dead, or the grave. Benedictus ſis Domine Deus, qui ſemper cogitas quomodo peccata noſtra abluas*: Bleſſed be thou O Lord God, ſaith a feeling heart upon this place, which ever art thinking how our ſinnes may be waſhed away. And have not wee as good cauſe to ſay it as he, if we have the like feeling? Surely his goodneſſe is all one, and his mercy to man ſuffereth no change, but from mans owne ſin and unthankfulneſſe. Secondly, obſerve here what a notable ground here is for Popiſh holy-water. Here is a commandement to make their water: They have neither God nor commandement for theirs. Here are aſhes of a red Cow, they take ſalt. This was to prefigure Chriſt to come, theirs cannot doe ſo, becauſe he is now come. We know the Scripture. *If that Son ſhall free us, we ſhall be free indeed.* *Iohn* 8. 36. *For he is made unto us wiſdome, and righteouſneſſe, and ſanctification, and redemption, that hee which rejoyceth, may rejoyce in the Lord*, 2 *Cor.* 1. 31. And theſe benefits of remiſſion of ſinnes, of freedome from Satan, of ſanctification and cleanneſſe, hee no otherwiſe imparteth to man, but by the Word and Sacraments ordained of him, not by Popiſh holy-water, deviſed by themſelves to rob God of his glory. This could not take ſin away, but ſhadowed him that both could and ſhould doe it. They affirme of theirs that it taketh away ſin, driveth away the devill and Mice, and maketh barren women fruitfull, with twenty ſuch feates. But leaving this toy, let us obſerve to our comfort, that in this water made thus of the aſhes of the Cow, was notably figured, how Chriſt by his death and paſſion ſhould be made water unto us, whereby we ſhould not onely be purged from the ſtaines of our ſinne, that we might appeare pure and cleane in the ſight of God; but whereby we might alſo coole all the raging heate and thirſt, which hapneth from the fearefull feeling of Gods wrath againſt our ſinne, according to that ſweet Scripture: *Whoſoever drinketh of the water that I ſhall give him, ſhall never bee more athirſt: But the water that I ſhall give him, ſhall be in him a Well of water, ſpringing up unto eternall life. If any man thirſt, let him come to me and drinke. He that beleeveth in me*, ſaith the Scripture, *out of his belly ſhall flow rivers of the water of life.* This water is offered unto us by the preaching of the Word, and adminiſtration of the Sacraments: And it is received of us by faith, the inſtrument whereby we take hold of Chriſt and all his benefits. Unto this looked the Apoſtle, when hee ſaith: *If the blood of Buls and of Goates, and the aſhes of an Heifer, ſprinkling them that are uncleane, ſanctifieth as touching the purifying of the fleſh, how much more ſhall the blood of Chriſt, which through the eternall Spirit offered himſelfe without fault unto God; purge your conſcience from dead workes to ſerve the living God?* In which word the Apoſtle betwixt the piacular and cleanſing blood in the old Teſtament, and the blood of Chriſt in the New Teſtament; teacheth that that reached onely to the purifying of the fleſh, but this unto the purifying of the Conſcience. A thing to bee well noted againſt them that ſay, there is but a verball communication of properties betwixt the two natures of Chriſt. For if there bee but a verball communication, then is our purification by the blood of Chriſt alſo verball: And if ſo, then what is Chriſt his blood better than the blood in the Olde Teſtament. But God forbid that Chriſt his blood ſhould onely verbally cleanſe us from ſinne. If then it doth truly cleanſe us, as it doth indeed to our eternall good, from whence hath it his power? Surely not of it ſelfe, but by communication with his deity, or divine power. For by no power can ſinne be taken away, but by divine power. No man forgiving ſin, but God onely. Whereupon Saint *Iohn* ſaith: *The blood*

Here is no croſſing, they uſe divers. See the Breefe.

Iohn 4.14.

Iohn 7.37, 38.

Heb. 9.13, 14.

of Christ, not as a man, but as the Son of God cleanseth us from all sin, There is therefore no verball, but a reall communication of properties betwixt the two natures.

5. Touching this ceremony of sprinkling water, the Lord thereby would draw his people from the superstitions of the Gentiles which they used, and stir up to the hope of resurrection, which the heathens had not. Secondly, hee would admonish them of the uncleanesse that commeth from sin, which as it hath infected our nature wholly, not leaving a sound place within or without, from the top of our head to the sole of our foote; so hath it and doth it defile all our actions, making them unable to endure the pure eyes of the Lord, and his just judgement: whereupon the Prophet saith: *All our righteousnes even our best righteousnes, is but as a stained cloth.* And *David* in his Psalme prayeth: *Enter not into judgement, O Lord, with thy servants, for in thy sight no flesh living shall be justified.* Thirdly, the Lord would teach man that he is not able to cleanse himselfe from any uncleannesse of sinne, but must have that from elsewhere; namely from the precious blood of the immaculate Lambe, slaine and offered for man, that so he might be cleansed, being regenerated by the holy Ghost. Fourthly, he would thus admonish man to follow after cleanneſse, eschewing such things as might defile him.

Esay 64. Psal. 142.

6. But why was he uncleane that sprinkled this water, so that he must also wash his clothes and wash himselfe in water? *Ideo nimirum ut indicet istam purificationem ab immunditia non esse veram purificationem, sed aliam in ea significari & adumbrari, in quam respicere oporteat:* Even therefore that the Lord might thus shew that that purification was not the true purification, but another must be looked after, which was signified and shadowed in that.

7. If any man will say, It is hallowed water, &c. Let him know that their hallowing having no warrant in the word is not worth a rush, but it is a great abuse of the name of God, to apply it by prayer and invocation to other uses then God hath appointed. And let them bee assured the Lord will never hold them guiltlesse that thus take his name in vaine. Witches and Conjurers, Charmers and Sooth-sayers, use Gods holy name in blessings and speeches, framed by themselves to purposes offensive to God, but those blessings and hallowings, prayers and speeches, will turne to the encrease of cursings upon them, and are meere illusions of Satan to deceive them by, as this matter of unholy holy water in popery is.

Chap. XX.

This Chapter containeth foure principall heads: namely:

- *The death of* Miriam.
- *The bringing water againe out of the Rocke.*
- *An Embassage sent to* Edom *for passage.*
- *The death of* Aaron.

THe people abode at *Cadesh*, where *Miriam* dyed, and was buried there. This was forty yeares after their departure out of Ægypt. *Miriam* you know was sister to *Moses* and *Aaron*, graced by God with the Spirit of prophecy, and many good parts; doing many good offices in the government of that people with her brethren. And although at one time she shewed weaknesse and offended God, in envying her brethren, yet the Lord upon her repentance forgave her, and ever after she lived orderly, and was a worthy Matron among that people: Insomuch that the Prophet *Micah* joyneth her with her brethren, when he bringeth in God speaking to the Israelites thus; *O my people what have I done unto thee, or wherein have I grieved thee, testifie against me. Surely I brought thee out of the land of Ægypt, and redeemed thee out of the house of servants, and I have sent before thee Moses and Aaron, and Miriam.* It is an example of God his speciall love and favour, as well to women as to men, bestowing the gifts of the holy Ghost even upon them also, and using their service as he thinketh good. Whereupon the Apostle saith: *In Christ Iesu* there is *neither male nor female*, that is, God is not partially inclined to the one, with neglect of the other, but good and gracious to both. And *Peter* therefore maketh them equally heires of grace.

Mic. 6. 3, 4.

Gal. 4. 1 Pet. 3.

2. *Miriam* was that sister of *Moses* which watched him when he was put in that little basket a yong childe, and hid in the flagges, to see what might become of him: and when *Pharaoh* his daughter walking that way found him, asked whether shee should call a Nurse, and then called her mother, who was a joyfull woman to receive her childe with such warrant to nurse it up for the Kings Daughter. In likelihood she was then a girle of 10. or 12. yeares old, because she could so boldly and wisely cast for her yong brothers safety. *Moses* was forty when he fled, *Acts* 7. 23. And in *Madian* with *Ietbro* he lived forty yeares: *ver.* 30. Her death was forty yeares after their departure out of Ægypt. So that by this reckoning *Miriam* was about one hundred and thirty yeares old when she dyed. A rare and extraordinary age in a woman.

A great honour beſtowed of God upon her, and to bee reverenced in her and all. So commanded God in his Law. *Thou ſhalt riſe up before the hoare-headed, and honor the perſon of the old man, and dread thy God, I am the Lord. Age is a crowne of glory when it is found in the way of righteouſneſſe,* ſaith *Salomon.* Agreeably that in *Wiſedome*: *The honourable age is not that which is of long time, neither that which is meaſured by the number of yeares, but wiſedome is the gray haire, and an undefiled life is the old age.* *Cicero* writing of old age, ſaw as much, and therefore ſaith; *Non cani non rugæ repente authoritatem afferre poſſunt, ſed ſuperior ætas honeſtè acta:* Not white haires and wrinkles by and by get authority to men, but their former time ſpent well. *Seneca* againe: *Turpis & ridiculoſa res eſt elementaris ſenex, deſine eadem velle Senex quæ voluiſti puer; & hoc opus ſit, hæc cogitatio, imponere veteribus malis finem:* An elementary old man is but a ridiculous thing: Ceaſe to wiſh that in age which thou wouldeſt in youth. And let this bee thy worke, this thy thought and care, to make an end and cut off old vices and faults. *Chryſoſtome* agreeable to this: *Canities tunc venerabilis, quando ea gerit quæ canitiem decent. Cum vero juviniliter ſenex converſatur, plus juvenibus ridiculus eſt:* Then is a white head venerable, when it doth thoſe things that are fit for ſuch age. But when an old man will behave himſelf youthfully, hee is more ridiculous than youth. Which maketh mee remember that good ſaying of *Lacon*, who when hee was asked why he let grow ſuch a long white beard: anſwered, *Vt canos intuens nihil committam illis indignum:* That looking upon theſe white haires I may commit nothing unworthy of them. A ſaying fitter for a Chriſtian, than for a Heathen. Let then age thus carry it ſelfe, and let all men honour ſuch age. *Iuſto enim judicio fit, ut qui in juventute ſenes contempſerunt, ipſi quoque in ſenectute ab aliis contemnuntur:* For by the juſt judgement of God it falleth out that they which in their youth have deſpiſed their elders, others when they are old contemne them.

Levit. 19. 32.

Pro. 16. 31. Wiſd. 4. 8.

In Heb. Serm. 7.

3 *Miriam* dyeth in this honorable age, and ſee the mercy and goodneſſe of God in it. *Moſes* and *Aaron*, her beloved brethren, ſhortly after her death offend God, and are for their puniſhment deprived of entrance into the Land of promiſe. A thing that would exceedingly have grieved her, had ſhe lived to know it: And who can tell whether ſhe alſo might have finned with them. The Lord prevented all, by taking her away from the evill to come. And ſo many times dealeth he with the godly. Of *Henoch* it is ſaid, God tooke him away from the ſins of men in a ſinfull time, made him a teſtimony of the immortalitie of ſoules and bodies. The Book of *Wiſdome* ſpeaketh more fully of him, and ſaith: *He pleaſed God, and was beloved of him, ſo that whereas he lived among ſinners, he tranſlated him. He was taken away, leſt wickedneſſe ſhould alter his underſtanding, or deceit beguile his minde. For wickedneſſe by bewitching obſcureth the things are good, and the unſtedfaſtneſſe of concupiſcence perverteth the ſimple minde. Though he were ſoone dead, yet fulfilled he much time. For his ſoule pleaſed God, therefore haſted he to take him away from wickedneſſe, &c.* Unto *Ioſiah* the like is ſaid, that in regard God had a favour to him, hee ſhould be taken from the evill to come, and goe to the grave in peace. Whereupon S. *Auguſtine* fitly groundeth, that the dead know not what hapneth to the living, for if they did, they were not taken away from griefe. *Abraham* (ſaith the Prophet) *is ignorant of us, and Iſrael knoweth us not. But thou, O Lord, art our Father, and our Redeemer, thy name is for ever.*

Wiſd. 4.

2 King. 22. *De cura pro mort. cap. 13.* Eſay. 63. 16.

4 Though ſhe lived thus long, yet ſhe died; therefore let no long life lull us on ſleepe. We muſt away. In *Geneſis* remember what is ſaid, he lived ſo many hundred yeares, and dyed, *dyed, dyed: Dyed,* is the foot of the ſong in that place often repeated. And the Apoſtle in few words, *Omnibus ſtatutum eſt ſemel mori*: Every man and woman muſt die. Let the houre, Lord God, be comfortable unto us, and thy bleſſed will be done.

5 Little is ſaid of her buriall, but ſhe was buried there; to wit, at *Cadeſh* in the deſart of *Zin*, No place of note and honour, but in an obſcure part of the wilderneſſe. Let it never grieve us, if God vouchſafe no ſolemne place unto us, but remember the Pſalme; *The earth is the Lords:* And from every place there is a way to heaven for the faithfull. The body ſhall not ever reſt in the earth, but ſhall riſe againe, and bee reſtored to the ſoule in glory and immortality for ever. Care we for our ſoules that we may live, and the body ſhall follow whereſoever it lyeth hid in land or water, in place noble or ignoble, all is one to God, it cannot be loſt from him. A great comfort to ſatisfie us, as the occaſion ſhall require.

The ſecond part.

THe ſecond point of this Chapter, is the bringing of water out of the Rocke, whereof you read thus; *But there was no water for the Congregation, and they aſſembled themſelves againſt Moſes, and againſt Aaron, &c.* The like Hiſtory was before in *Exodus*, but not the ſame. For that was in *Rhephidim*, even at their entry almoſt out of Ægypt: This in *Cadeſh*, eight and thirty yeares, or thereabout, after. A moſt horrible thing, that after ſo plaine experience of Gods goodneſs and power even in that particular diſtreſſe of water, beſides many more worthy taſtes of an ever gracious God, they ſhould againe thus fearfully and rebelliouſly mutine againſt their

Verſe 2.

Exod. 17.

their governours, and ſo conſequently againſt God, by whom their governours were directed. They ſhould rather have remembred their refuſall, when the ſpies returned from ſearching the land, which was the cauſe of their ſo long abode in the wilderneſſe. The Lord fed them from heaven with moſt pleaſant bread, without any labour or paine of theirs: and yet they murmure that there is no place of ſeed, nor Figs, nor Vines, nor Pomegranets, &c. But above all it is moſt dreadfull to hear, that they wiſhed to have periſhed with *Corah*, *Dathan*, and that wicked company. O furious rage of mans wicked heart, whither will it leade if God reſtraine not! That was an example of wrath that God would leave te the world to make all fleſh feare, and yet ſee how light they make of it, being angry that they likewiſe were not deſtroyed. Are we by meere nature any better than theſe men thinke wee? No, no, let us reſt aſſured, nothing, but given grace maketh a difference. Wherefore even at this day, where God vouchſafeth not ſuch grace, we ſee thoſe which in proſperity were forward and zealous, if the Lord turne his hand, and ſend the croſſe, fall out with God and religion, blame Magiſtrates and Miniſters, accuſe the time, and bite at every thing with ſinfull murmurings and repinings. Give we thanks where they are moſt due, and pray moſt earneſtly that he would ever knit our hearts unto him.

Pſa.86.

2 Obſerve wee upon this murmuring what fell out in *Moſes* and *Aaron*, as alſo in God. *Then Moſes and Aaron went from the aſſembly unto the doore of the Tabernacle, and fell upon their faces, and the glory of the Lord appeared unto them.* Juſtly and moſt juſtly might they with great ſharpneſſe have rebuked them for this outrage, but they doe not. The time ſerved not. They were in fury, and ſharpe ſpeech would have made them worſe. But to the Tabernacle they flie, and to God they runne, the onely ſure ſuccour in all diſtreſſe, and hee ſteppeth in to them. Such wiſdome and diſcretion to obſerve time, ſhall ever be commendable, watching fit ſeaſons for all duties, and making God our anchor, when all is at the worſt. Want of diſcretion hath cauſed great errors many and many a time. Againe, we may note in *Moſes* and *Aaron*, what is good to effect ardent prayer. Surely to leave company, and to goe to the Tabernacle if wee may: It is Gods houſe, and he is ever at home to anſwer zealous ſuters to him in any griefe. A thing which contemners of Churches little thinke of. And in caſe we cannot goe thither for diſtance of place, or other impediment, then to get to ſome other private and remote place, according to to that, *when thou prayeſt enter into thy chamber*, and ſhut the doore, and there cry unto thy heavenly Father: And he that ſeeth and heareth in ſecret, ſhall reward and comfort thee openly. They fell alſo upon their faces, and humble geſture ſhall ever become godly prayers, let idle heads blaze their folly as they liſt to the contrary.

3 I ſaid, God is ever at home to anſwer ſuters that flie unto him: And ſee it here. The Lord comforteth them by ſigne and word. By ſigne, making his glory to appeare, by letting downe the cloud to cover the Tabernacle. By word, ſaying to *Moſes*; *Take the Rod*, to wit, wherewith thou diddeſt miracles in Ægypt, and divideſt the ſea, *and gather thou and thy brother Aaron the congregation together, and ſpeake ye unto the Rocke before your eyes, and it ſhall give forth his water, and thou ſhalt bring them water out of the Rocke, &c. Amara exprobratio, loquere ad rupem.* A bitter and ſharpe reproofe, ſaith one, are theſe words; *Speake unto the Rocke.* As if hee ſhould have ſaid; the ſtony Rocke ſhall have more obedience than this wicked people. It ſhall heare me, they will not heare me: It ſhall obey and yeeld water, they will never obey and yeeld fruit of love unto me; let the Rocke accuſe them and condemne them. Speake thou unto it, and it ſhall give thee water. *Dat Petra aquam juſſu Dei, & non das tu cor tuum?* Doth the Rocke, ſaith one, give water at the commandement of God; and doeſt not thou give thine heart? So ſhewing what uſe we may make to our good of this example. Did God tarry long ere hee anſwered them? No: But even ſtraight he made his glory to appeare, and comforted them. So ſweet a God to diſtreſſed ever. And yet curſed Popery will teach to runne to Saints, and creatures, as more mercifull and ready to heare, than hee is. God let them ſee this wickedneſſe, and leave it before they finde the gate of goodneſſe to forgive, ſhut againſt them for ever.

Verſe 9,10.

Verſe 11.
Pſa.78.
Pſa.105.

4 *Then Moſes tooke the Rod from before the Lord, as he had commanded him. And Moſes and Aaron gathered the congregation together before the Rocke: And Moſes ſaid unto them, Heare now ye Rebels, ſhall we bring you water out of this Rocke? Then Moſes lift up his hand, and with his rod hee ſmote the rocke twice, and the water came out abundantly: So the congregation and their beaſts dranke.* See the mighty and almighty power of God to relieve any want, yet will not man be patient, and calling upon him for helpe, expect and tarry his gracious will, but murmure and repine, ſpeake and prattle moſt unſeemly, and indeed moſt ſinfully. Their experience before even in this caſe ſhould have ſtayed them, as I have ſaid, but nothing is profitable except GOD bleſſe. Let us obſerve this nature of his over all creatures, even to command ſtony Rockes, that by nature are dry, to guſh out with water abundantly, when hee pleaſeth, and therefore no cauſe to diſtruſt, but ever to depend upon him for our comfort in any want. *God is able of theſe ſtones to raiſe up children to Abraham*, ſaith the Goſpell.

Pſa.107.

And

And what then ſhall be hard unto him? *All the beaſts of the Forreſts are mine, and the beaſts of a thouſand hils. I know all the Fowles on the mountaines, and the wilde beaſts of the field are mine,* &c. How then can his children want what he ſhall ever thinke good for them. He maketh the Ravens feed the Prophet, and when he pleaſeth, the Angell: hee maketh the meale and oyle encreaſe for the ſuſtenance of the Widow and her childe, and the Prophet: Yea, hee maketh the little oyle in the Cruſe, to continue running, till there be enough to pay debts, and to live upon alſo. What cauſe can man then have to fall from ſuch a God? Pray as we ought, *Give us Lord our bread*, and never feare, he will not forſake us, relying upon him. Pſa.50. 1 Kings 17. Chap.19. 2 King.4. Chap.7.

5 Remember often, how when *Moſes* ſhould rather have ſmitten the people that ſo ſinned, he is commanded to ſmite the Rock, a plaine figure of Chriſt, who as *Eſay* ſaith, *was ſmitten and wounded for our tranſgreſſions: He was broken for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.* God might have ſmitten us, For wee were the offenders, but in mercy to us he ſmote him for us, as here the Rocke for them. And hee guſhed out comfort to our drie and thirſty ſoules, as this Rocke did water to them. *Whoſoever* (ſaith our Saviour to the woman) *drinketh of this water ſhall thirſt againe, but whoſoever drinketh of the water that I ſhall give him, ſhall never be more a thirſt, but the water that I ſhall give him, ſhal be in him a Well of water ſpringing up unto everlaſting life. If any man thirſt, let him come to me and drinke. He that beleeveth in me* (ſaith the Scripture) *out of his belly ſhall flow rivers of water of life,* &c. *Come unto me all ye that are weary and laden, and I will eaſe you.* By this water-giving Rocke, ſaith Saint *Auguſtine, Significata eſt de Chriſto profluens gratia ſpiritus, qua interior ſitis extinguitur:* is ſignified the grace of the Spirit flowing from Chriſt, whereby the inward thirſt of man is extinguiſhed. And this very agreeable to the Scripture in the place above named of water. *This he ſpake of the Spirit, which they that beleeved in him ſhould receive, for the holy Ghoſt was not yet given, becauſe that Ieſus was not yet glorified.* And touching the figure, the words are plaine, *The Rock was Chriſt.* Could men then drinke Chriſt ſpiritually, and not now? Muſt there needs be a groſſe reall Tranſubſtantiation now of the bread and wine into the body and blood of Chriſt; becauſe it is ſaid, *This is my body,* &c. more than of the Rocke, then it being likewiſe ſaid, *The Rocke was Chriſt?* Are not theſe words as plaine, as, *This is my body?* In *Geneſis* when he ſaith of Circumciſion: *Hoc eſt fœdus meum,* This is my Covenant. Was that cut in the fleſh his Covenant, or onely a ſigne or ſeale of his Covenant? The Covenant is expreſſed before: *Ambula coram me, & eſto perfectus:* Walk before me and be perfect. *Et ego ero Deus tuus, & ſeminis tui:* And I will be thy God, and the God of thy ſeed. A Covenant hath two parts, one from either of them that make the Covenant, and here they be both. On the part of *Abraham* and his ſeed, *Walke before me,* &c. on the part of God, *Then will I be thy God,* &c. Yet doth the holy Ghoſt call the ſigne, to wit, the cut of Circumciſion by the name of the thing ſignified, and never any groſſe errour like to Popiſh Tranſubſtantiation dreamed of. So in *Exodus: for it is the Lords Paſſeover,* when you know the Lambe was not the Paſſeover, but ſignified it. So the waſhing of water is called the waſhing of Regeneration, when it was but the ſigne. *The ſeed is the Word, Matth.* 13. with a number of ſuch ſpeeches in the Scripture, not to be taken literally; as neither ſhould theſe words, *This is my body:* but all figuratively, as any man living may ſee that is not blinded of God, for his contempt of truth. *Non dubitabat dicere, hoc eſt corpus meum, cum ſignum daret corporis ſui:* He doubted not to ſay, *This is my body*, when he gave a ſigne of his body, ſaith the Father. And, *Cibus eſt mentis, non ventris:* It is food for the mind or ſoule, not for the belly, ſaith *Cyprian.* And therefore, *Quid paras dentem & ventrem, Crede & manducaſti:* Why prepareſt thou thy tooth and thy belly, beleeve and thou haſt eaten? Let truth ever be precious in our eyes, and deare unto our hearts. This Rocke was Chriſt here, even as the bread is his body. The beleevers dranke of this Rocke ſpiritually, and ſo doe we eate his body, and drinke his blood, to our eternall good ſpiritually, without any ſuch groſſe change as hath beene ſpoken of. Iohn 4.17. Iohn 7.37. Mat.11.21. Iohn 7.39. 1 Cor.10.4. Gen.17. Exod.12.11. Titus.3.5.

6 But *Moſes* and *Aaron* offended here: For the Lord ſaith, *Becauſe yee beleeved me not to ſanctifie me in the preſence of the Children of Iſrael, therefore ye ſhall not bring this Congregation into the Land which I have given them.* Here is a great puniſhment: *Moſes* and *Aaron* muſt not enter into the Land of Canaan. And therefore a great ſinne aſſuredly that pulleth upon them ſuch a puniſhment. Yet nothing appeareth, as you reade it: For *Moſes* did all that God commanded him in gathering the people, in taking the Rod, in ſpeaking to the Rocke, and ſtriking it with the Rod, &c. Let it be ſo. Yet here is a ſinne, and a great one, otherwiſe this puniſhment ſhould not have beene inflicted. Let then this place profit us much. *Verſe* 12.

As firſt to think, that if they be thus puniſhed that ſinne by other mens occaſions, how much more ſhall they bee puniſhed, that are the occaſions, or give the occaſions. *Moſes* and *Aaron* had never thus offended had the people not murmured: and many a ſinne ſhould be daily uncommitted, did not ſome allure, tempt and provoke, or by ſome meanes give occaſion thereof. But take we heed by this example to be ſo accuſed by God, for the paine will ſmart.

Secondly, let it teach us, that if wee ſlip from God, though man cannot ſee it, yet the Lord doth

doth, and will reveale openly ſuch offences many times. Wherefore the Prophet *David* prayeth heartily: *O let my heart be ſound in thy Statutes, &c.* As if he ſhould have ſaid, be there never ſo little a hole, never ſo little a taint of unſoundneſſe, I know thine eye ſhall diſcerne it, and yeeld me reward accordingly, be it never ſo faire before mans eye. And therefore, *Lord let my heart be ſound, &c.*

Pſa.119.80. Faire workes before man, be not faire before God ever. 2 Sam.2.

Thirdly, ſee the truth of that ſaying: *Them that honour me, them will I honour, and they that deſpiſe me, they ſhall be deſpiſed.* Bee it *Moſes* and *Aaron*, two worthy and famous men, yet they ſhall not eſcape; but, as if they honor me I will requite it: ſo, if they diſhonour me by doubting and miſtruſting any word of mine, I will rebuke them, and let them taſte of puniſhment for it, as here thoſe two men did, barred from entring into the Land.

Fourthly, we may obſerve here, that the beſt men are not without imperfections and weakneſſe, becauſe no man is regenerated perfectly in this world. And no mans regeneration is perfect, that glory may bee given to God for all our ſalvations: whereas if wee were perfect, wee would aſcribe it to our ſelves, and our workes. Since therefore God hath concluded all under ſinne, that he might have mercy on all, and all give glory to him: Let every man watch over himſelfe with a holy care, to avoid the ſnares of ſinne and Satan, and hee that ſeemeth to ſtand, take heed leſt he fall.

Laſtly, conſider what was the ſinne of *Moſes* and *Aaron*; out of queſtion incredulity, for ſo ſaith the Text: *Becauſe yee beleeved me not, &c.* Arguments of this unbeliefe ſome ſay was that twice ſtriking of the Rock, when he ſhould but have ſmitten once: others, his manner of ſpeech, *Shall we bring you water out of this Rock?* as if he had doubted. And this may ſeeme agreeable to the Pſalme, that ſaith, *He ſpake unadviſedly with his lips.* If you think how could he doubt, having once ſeene the power of God in the ſame point before, *Exod.17.* where he ſtroke the Rock, and the waters flowed out: The ſame Pſalme ſeemeth to give you a reaſon, when it ſaith: *They ſo vexed his ſpirit, that he ſpake unadviſedly with his lips.* Others ſay he no way doubted of the power of God, for he had ſufficient experience and knowledge thereof, that hee doubted of his will, and thought, that albeit he bade him ſmite the Rocke, yet he ſpake figuratively, and did not indeed purpoſe to give them water by that meanes. For ſo *Moſes* looked upon the horrible wickedneſs of thē in that rebellious murmuring, that he forgot the ſweet nature of God ever good and gracious, when man is moſt unworthy. But let it teach us ſo ever to bee angry with other mens ſinnes, as that we ſinne not our ſelves therein. For zeale is good, but it muſt have limits and bounds, beyond which if it paſſe, it is not zeale, but a fault and indiſcretion. Let it preach to us, that if ſuch famous men, after ſo much worthy ſervice in ſo many yeares, doe as it were, *in extremo actu*, the laſt up-ſhot of their life, ſo *deficere*, faile and fall, how, how great need have we, inferiour perſons to them in all vertue, to pray and cry to God for conſtancy, continuance and perſeverance in our obedience and duty to him? Let it alſo lay before us the ſincerity and truth of Scripture, when *Moſes* ſpareth not to publiſh to eternall memory, as it were, his owne ſhame and his Brothers. Meere fleſh and blood would not doe thus, and therefore not by fleſh and blood were the Scriptures written, but by the holy and ever true Spirit of God. It hath bin ſpoken of in *Geneſis*, in the ſinne of *Levi*. Let God have ever glory due to him, and we ſhame and confuſion, when we deſerve it, by falling from him, according to that holy ſpeech of that holy ſervant of God: *To us belongeth nothing but ſhame and confuſion.*

Verſe 13. 7 *This is the water of Meribah, becauſe the Children of Iſrael ſtrove with the Lord, and he was ſanctified in them.* The remembrance of Gods judgements upon men for ſinne, is a great meanes to preſerve others from the like. And therefore this murmuring and ſtriving againſt God, is recorded by the Spirit of God in the pen of *Moſes*, that all fleſh may beware and feare the Lord, according to the Pſalme; *That poſterity might know it, and the children which ſhould bee borne ſhould ſtand up and declare it to their Children. That they might ſet their hope on God, and not forget the workes of God, but keepe his Commandements: And not to be as their Fathers, a diſobedient and rebellious Generation, a Generation that ſet not their heart aright, and whoſe ſpirit cleaveth not ſtedfaſtly unto God.* That worthy Chapter of *Eccleſiaſticus*, I wiſh it were often read, that it might both encourage to a care, to leave a good remembrance behind us, and to feare us from the contrary: for there *are*, ſaith hee, *that have left a name behinde them, ſo that their praiſe ſhall be ſpoken of. And there are ſome which have no memoriall, but are periſhed as though they had never beene borne, and their children after them*, &c. Reade, I ſay, and often read the whole Chapter.

Pſa.78.6, &c.

Chap.44.

The third part.

*Verſ.*14, *&c.* THe third Head of this Chapter is an Embaſſage ſent to *Edom* for paſſage through his Countrie: whereof the Text ſaith thus; *Then Moſes ſent meſſengers from Cadeſh unto the King of Edom, ſaying: Thus ſaith thy Brother Iſrael*, &c. Firſt, learne here to aske leave, where no right is, & to be patient if you be denyed. So you ſee God is here, who could have made a paſſage, if he had

had would. Secondly, learne how God will not have kinsfolke ſpoile and hurt one another,for it is nought in any,but much more nought in ſuch as be linked together by blood. Would God in theſe dayes it had more place in our hearts; for the greateſt frauds and wrongs are daily to be ſeene amongſt kinsfolkes. The ſtones in the wall doe one hold in another, faſten and ſtrengthen one another: But kinsfolkes, one weakens, and puls downe another, one ſlander and reproach, and ſhame another,ſo that no anger to the anger of kinsfolkes. God abhorreth it, and as hee is juſt, hee will ever puniſh it one way or other,at one time or another. His mouth hath publiſhed it, his pen hath written it, that ſweet and pleaſing to him it is ever, *Brethren to dwell together in unitie.* Thirdly,ſee how faithfull God is in his promiſes,even to the wicked,as here to *Edom*,of whom came theſe *Edomites*. For in *Deuteronomy* you may reade how, becauſe God had given Mount *Seir* unto *Edom* for a poſſeſſion; therefore he would not have them provoke them, neither would give them of that land ſo much as a foot-breadth. Will hee ever faile his faithfull, that is thus juſt to the wicked? Taſte it,and keepe it as a moſt ſweet comfort.

2 The *Edomites* thus denying paſſage to their Brethren, were a Figure, ſay Interpreters, of ſuch as deny paſſage to the Goſpell and truth of God, which though the Lord endure for a time without revenge, yet will he not ever put it up, but in his owne appointed time ſeverely in juſtice puniſh; as in time he did theſe *Edomites*,though here he forbare: for as one ſaith well, *Deus metas & terminos poſuit impietati hominum, ad quos cum pervenerint, ſupplicium mittit, quod declinare non poſſunt*, God hath ſet bounds and limits to the impiety of men, whereunto when it is come, then hee ſendeth puniſhment which they cannot eſcape. Till that time hee is patient and long-ſuffering. Thus with the Canaanites, the Idumæans,the Iſraelites, the Babylonians and others: their ſinnes had a ripning time, and then the wrath of God came upon them. This is the ſtate ſtill of all Kingdomes, Cities and Countries; yea, of every private man and woman. Happy are they that prevent his judgements by amendment of life, and a commanded courſe.

3 *Then Iſrael turned away from him to paſſe another way:* Which was a Type alſo,ſome ſay,of the paſſing of the Goſpell to other places, when, where it is offered, it is contemned, whereof many examples may bee ſhewed. You remember what the Lord *Ieſus* ſaith to his Diſciples: *Into whatſoever City or towne ye ſhall come, enquire who is worthy in it, and there abide till yee goe thence. And when yee come to houſe, ſalute the ſame. And if the houſe bee worthy, let your peace come upon it: but if it be not worthy, let your peace returne to you. And whoſoever ſhall not receive you, nor heare your words, when ye depart out of that houſe, or that City, ſhake off the duſt of your feet. Truely I ſay unto you,it ſhall be eaſier for them of the Land of Sodome and Gomorrah in the day of judgement, than for that Citie.* To contemne grace when it is offered, is an high ſinne. *O Hieruſalem, Hieruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent unto thee! How often would I have gathered thy children together, as the Hen gathereth her chicken under her wings, and ye would not? Behold your habitation ſhal be left unto you deſolate. O if thou hadſt knowne, at the leaſt, in this thy day, thoſe things that belong unto thy peace! but now are they hid from thine eyes; for the dayes ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſſe thee round, and keep thee in on every ſide: And ſhall make thee even with the ground, and thy children which are in thee, and they ſhall not leave thee a ſtone upon a ſtone, becauſe thou knoweſt not that ſeaſon of thy viſitation.* See a time of Grace, ſee a time of vengeance and wrath, when Grace is contemned. *Edom* ſhall have a fall for this churliſhneſſe to his Brethren, and other ſinnes. Tarry but the time,and he that liveth ſeeth ingratitude requited as it deſerveth. Theſe Iſraelites paſſe by another way,and you ſee what uſe is made of it.

Verſe 21.

Mat.10.11.

Mat.23.37.

Luke 19.42.

The fourth part.

NOw we are come to the laſt part of this Chapter; namely, the death of *Aaron*, whereof the Text ſpeaketh thus: *The Lord ſpake unto Moſes and Aaron in the Mount Hor, neare the Coaſt of the Land of Edom, ſaying: Aaron ſhall be gathered unto his people, for he ſhall not enter into the Land which I have given unto the Children of Iſrael, becauſe hee diſobeyed my commandement at the water of Miribah, &c.* Firſt *Miriam*, and then *Aaron*; firſt one, and then another, ſtill, ſtill, till we all be gone. It is a Law that cannot bee changed, a Statute that cannot be repealed: *Omnibus ſtatutum eſt ſemel mori:* wee all muſt die. *Adam* lived ſo long, nine hundred and thirty yeares, and hee dyed. *Seth* nine hundred and twelve, and he dyed. Dyed, dyed ſtill is the concluſion, how long ſo ever he lived, as I have often noted before: The phraſe is comfortable, *He ſhall bee gathered unto his people*; Hee ſhall not periſh as the brute beaſts doe, but another life remaineth,wherin his people bee, and to them hee ſhall be gathered,and live with them: *Mors vitæ via*, ſaith Saint *Ambroſe*, Death to the godly is but a way to life. *Mors nomen tantum fidelibus*, Death is onely a name to the faithfull, ſaith S. *Chryſoſtome*.

Verſ. 23.

Ambroſ. de bona mort.

Gen. Hom. 29.

2 The comforts of *Aarons* death here, are theſe: the Lord appointeth it ſo, and his will, as it

it is ever good, ſo ſhould it ever be our content. Secondly, his ſonne ſucceedeth him in his place, a great comfort. Thirdly, he ſhall be freed from all his toyle, from all his griefe, from an unkinde people, never pleaſed conſtantly with any ſervice, paine, and labour ſuſtained for them, but ſtill murmuring and grudging againſt him and his friends, doe what they could by any meanes whatſoever. Now ſhall he reſt and have peace, and all griefe from his heart, all teares from his eyes wiped quite away. *Bleſſed are the dead that die in the Lord, for they reſt from their labour, and their workes follow them.* Let it be a comfort to all, and by name, to Gods Miniſters, that faithfully and zealouſly have watched over their flockes, feeding them by day, ſtudying and praying for them by night, and having reaped but wrong, fraud and oppreſſion, ſlander and venome too often ſeene, not onely of God, but all adjoyning men and neighbours. God hath his ſweet time to releaſe us, and to gather us to our people, as he here did *Aaron*: Hee will care for our children, as here for *Aarons*, and put them in ſome place or other after us, for their good in his great mercy, if we commend them to him. Our labours ſhall not bee loſt with him, that rewardeth a cup of cold water. *If we have ſowed in teares, we ſhall reape in joy:* Earths woe ſhall be changed to heavens bliſſe, and happy ſhall wee be. Goe on in comfort, bee painfull and faithfull unto the end, the Lord ſhall give us a crowne of life: *They that be wiſe ſhall ſhine as the brightneſſe of the Firmament, and they that have turned others to righteouſneſſe, ſhall ſhine as the Starres for ever and ever.*

Apoc.14.

Aaron putteth off his cloathes as to goe to bed, and ſeeth them put upon his ſonne, to his joy, and ſo dyeth chearfully and willingly, as hee uſed to goe to bed.

Daniel 12.3.

3 *When all the Congregation ſaw that Aaron was dead, all the houſe of Iſrael wept for Aaron thirty dayes. Carendo magis quam ferendo:* by wanting it, rather than having it, many men know a bleſſing: ſo theſe Iſraelites. Now they weep, and now they mourne, but when he lived how they uſed him, we have ſeene. Well, let this alſo comfort all men that have well deſerved in their places. If life cannot yeeld them their due, death ſhall. *Livor poſt fata quieſcit;* Malice and envy, injury and wrong, will reſt after death.

Verſe 29.

Avons life was long, for the more ſervice to the Church.

4 But here was no puniſhment inflicted upon the people? Yes, the loſſe of their *Aaron* is a great puniſhment. And even at this day, the death of a good Miniſter is a ſevere plague to the people, had they eyes to ſee it. Their life is gaine, their death is loſſe, and time will ſhew it when they cannot be had againe. O that they that enjoy ſuch a bleſſing, would at laſt have feeling of it, and according to the counſell of the bleſſed Apoſtle, *Obey them that have the overſight of you, for they watch for your ſoules, as they that muſt give an account, that they may doe it with joy, and not with griefe, for that is unprofitable for you.*

CHAP. XXI.

In this Chapter obſerve theſe heads:

1. *The mercy of God in giving them victory againſt King* Arad.
2. *Their ingratitude and murmuring, Verſe* 4,5.
3. *The puniſhment of it, Verſe* 6.
4. *Their repentance, Verſe* 7.
5. *The remove of the puniſhment, Verſe* 8,9.
6. *Their going forward in their journey, Verſe* 10.
7. *Their victory againſt the Amorites.*

Verſe 1.

1 WHen King *Arad* the Canaanite which dwelt towards the South, heard tell that *Iſrael* came by the way of the Spies, then fought he againſt *Iſrael*, and tooke of them priſoners. It may be an example of diligent circumſpection to Governours, ſo to watch and care for their charge, as that nothing bee attempted, but they heare of it in due time by their intelligencers, as in all places. It is written of *Ceſar*, *Quod ipſe ſe non habuit, poſtquam mundus eum principem habere cœpit:* That he never had himſelf, after the world had him a Prince and Governour. So were all his cares for the publike, that his owne private he gave over to others. And ſurely as the Starres have received their brightneſſe and glory, not for themſelves, but for the uſe of others: So Governours doe not receive their places for themſelves, but for others committed to their charge. *Ambroſe* ſaith of *Valentinian* the Emperour, that his people knew not whether they had of him, *Dominum an Patrem*, a Lord or a Father. An excellent commendation of his ſweet government: Surely it is true, *Boni imperant non cupiditate dominandi, ſed officio conſulendi, non ſuperbia principandi, ſed miſericordia providendi:* Good men beare rule, not out of a deſire to rule, but out of love to adviſe and profit, not out of pride to be Princes, but out of mercy and good affection to provide for the good of them that are their charge; Therefore worthy of honor, worthy of love, worthy of cuſtome and tribute, and worthy of all hearty and faithfull obedience.

2. *He fought againſt them, and tooke of them Priſoners:* They asked leave before of *Edom*, and in this Chapter of *Sihon*, verſe 21. Therefore not unlike, but they asked leave alſo of King *Arad*, and promiſe to make no ſpoile any way, yet he would not ſuffer them, but fought againſt them cruelly. A raſh and unneceſſary war, which commonly hath puniſhment following: for God hateth pride and inhumanity, and ſnubbeth it many times with ſharp judgements. As in *Pharaoh* overthrowne in the ſea for his unneceſſary following after Gods people. *Cræſus* raſhly attempting war againſt *Cyrus*, was overthrowne by him, and ſore repented his folly. *Cyrus* himſelfe for the ſame folly overthrowne after all his victories of the *Maſſagetes*. That huge army of *Xerxes*, like unto the ſand of the ſea, in two yeares ſo vanquiſhed and ſpoiled, that *Xerxes* himſelfe was glad to flye away in a little Boat, having at his comming forth ſuch a glorious Navie. *Mardonius* the chiefe perſwader of that war, ſo needleſſe and vaine, had his braines daſhed out by a ſtone caſt upon his head, and ſo reaped the reward of his bad counſell. That war remaining to this day, a ſpectacle of Gods puniſhment upon wars taken in hand unneceſſarily for vaine-glory, and upon hope and confidence of humane ſtrength.

In the time of *Darius Nothus*, there was an Army ſent into *Silicia*, as I remember, of forty thouſand, *Alcibiades* and *Nicias* being Captaines; This whole army being ſlain, except a few that eſcaped by flight. There was no juſt cauſe of this war, but only *Alcibiades* his ambition, and ſee the end of it. *Cyrus* the yonger riſeth up in war againſt his brother *Artaxerxes Mnemon*, and is ſlaine, that ſtill it may appeare to men, ſaith *Melanthon*, in his Chronicle, how God hateth unneceſſary wars, and how *He that taketh the ſword, ſhall periſh with the ſword*, that is, he that taketh it unjuſtly and unneceſſarily: for *Darius Nothus* in his life time, ſetled the Kingdome to *Artaxerxes Muemon*; and to *Cyrus* his yonger ſon, he gave *Lydia* and *Ionia*, but after his fathers death this yonger ſonne ſtirreth againſt his brother, and reſteth not in his fathers Will, where you ſee pride had a fall. When *Greece* flouriſhed there fell a jarre betwixt the *Athenians* and the *Megarenſes* for a wood that was burned, for which the *Athenians* forbade them their Ports. The *Megarenſes* complained to the *Lacedemonians*, who ſent to the *Athenians* to intreat a revocation of that decree. *Pericles* confeſſed the matter was not great if it were granted, but the example was dangerous: for the *Lacedemonians* (ſaith he) may take upon them to write for greater matters if this ſhould be granted. Which needleſſe ſuſpition, and undiſcreet interpretation, what a ſea of blood did it cauſe to be ſhed, by great wars and maſſacres for many yeares? As indeed, ſaith one, *Suſpitiones, aſtutiæ, & virulentæ interpretationes magnorum bellorum cauſa ſunt:* Suſpitions, crafts, and virulent interpretations, are the cauſe often of great wars and deſtruction. A little ſparke ſetting on fire, and burning a whole wood, as *Pindarus* ſaith. Remember often that example of *Ammon* his villanous entreaty of *Davids* Meſſengers, upon a falſe and vile interpretation or ſuſpition. What hapned therefore here to King *Arad*, hath hapned you ſee to others, God ſtill puniſhing needleſſe and cauſeleſſe wars, or contentions among men. *Temere in acie verſari, & manu cum hoſte confligere, immane quiddam & belluarum ſimile:* Raſhly to undertake a war and conflict with an enemy, is barbarous, and like unto brute beaſts, could the Heathen Orator *Tully* ſay. Into a pit very eaſily may a man caſt himſelfe, but out againe nothing ſo eaſily get himſelfe: ſo for war, ſtrife and contention, eaſie is the beginning, but nothing ſo the ending. *Non in ejuſdem poteſtatem ivitium & finis belli:* It is not in one mans power to begin and end a brawle, &c.

2 Sam. 10.

Cic. in Offic. 1.

3. *He tooke of them priſoners.* Why may we think did God ſuffer them thus to be overcome, they travelling as they were commanded, and *Arad* fighting againſt them without cauſe. It is good to marke it: ſurely to draw them from conceit of themſelves, to fix their confidence ever in the Lord, which had they not had this little ſnub, hardly they would have done. But now ſeeing they were thus taken priſoners by one King, how much more might divers Kings, combining themſelves and their ſtrength together, vanquiſh them and ſpoile them if God aſſiſted not. *In teipſo confidere periculoſum ſemper:* To truſt in a mans ſelfe ever was, and ever ſhall bee very dangerous, ſaith good experience; *Hoc eſt quodam modo turrim Babylonic ædificare*: This is in ſome ſort to build another Tower of *Babel*: *I would have ſcattered them abroad*, ſaith God in *Deuteronomie* of the Iſraelites, *and I would have made the remembrance of them ceaſe from among men, ſave that I feared the fury of the enemy, leſt thy adverſaries ſhould waxe proud, and leſt they ſhould ſay: Our high hand, and not the Lord hath done all this.* O marke it! Cannot the Lord abide in his enemies a vaine conceit and confidence in themſelves, and will he ever abide it in his own people? No, and therefore the Lord laboureth to draw them alway from it, as in this place by this ſnub: *For the King is not ſaved by the multitude of an Hoſt, neither is the mighty Man delivered by his much ſtrength. A horſe is a vaine thing to ſave a man, &c. I will not truſt in my bow, &c. But in the ſtrength of my God I ſhall leape over a wall. It is good to hold me faſt by him, to put my truſt in him, &c.*

Deut. 32, 26, 27.

Pſal. 33. 16.

4. See here, and ſee often what impediments theſe Iſraelites had to enter in the Land of Canaan, their ſinnes, their wars, &c. Many and many a ſtop and let ere they got thither. Even ſo at this day in our paſſage to heaven. Neither they then, nor we now can obtaine our reſt by ſloth and

and ſleepe, *But through many tribulations* now, as they then, muſt we enter. *Strive to enter in at the narrow gate*, ſaith the Goſpell, and we muſt often thinke of it.

5. *Then Iſrael vowed a vow unto the Lord, and ſaid: If thou wilt deliver and give this people into my hand, then will I utterly deſtroy their Cities, &c.* God hath no meaning to ſpare *Arad*, but to ſchoole his people as hath been ſaid; which having done, and ſo driven them to this Prayer and vow here; Now at a ſecond conflict *Arad* is overcome, and the Iſraelites utterly deſtroyed them and their Cities, and called the name of the place *Hormah* or deſtruction. Thus in chaſtiſements he uſually beginneth with his owne, and after commeth to the wicked with a farre heavier hand, as here, and againſt the *Benjamites*, where he let Iſrael twice bee overcome and ſlaine with much loſſe, yet after gave them victory, and laid his hands ſore upon their oppoſites. It is a place worthy often remembrance, that of *Solomon: Though a ſinner doe evill an hundred times, and God prolong his dayes, yet I know that it ſhall be well with them that feare the Lord, and do reverence before him: But it ſhall not be well with the wicked, neither ſhall he prolong his daies, he ſhall be like a ſhadow, becauſe he feareth not before God.* See alſo how victory is not ever given of God in favour, nor an overthrow in anger, but hath other ends to raiſe the wicked, that their fall may bee greater, and to ſchoole his owne, that they may pray and promiſe as here they did. Wanton pleaſures may make us dull, and the profitable Croſſe quickeneth us againe, and bringeth us to our knees. *David*, *Manaſſes*, with many other moe may bee added to this Example here. Grieve not therefore impatiently at it, but looke at God working for our good.

Iudicium à domo Dei. Iudges 20.

Pſal.119.71. Pſal.83.15. Pſal.107.6,13. 2 Chron.33.12

Ioſeph had a time to be ſterne to his Brethren, and a time to bee ſweet againe, clipping and claſping them in his armes, and with teares of love, and a burning affection to crie, *I am Ioſeph, I am Ioſeph your brother, feare not, &c.* So God, ſo God our ſweet and good God, after a ſternneſſe hath a ſweetneſſe, above the power of mans ſpeech to expreſſe. O tary we therefore the Lords leiſure, be ſtrong, and he ſhall comfort our hearts, ſaith the holy *Pſalm*, and ever put we our truſt in him.

6. But was the vow of theirs good? Is it lawfull to vow cruelty and blood-ſhed? No not ſimply, but take the caſe here as it was: They had the commandement of God to deſtroy the Cananites, whereof you may reade in *Exodus* 22. and 34. *Deuteronomie*, 7. *&c.* For as much therefore as they were the Executioners of the judgement of God againſt this people, they rightly vow to that which God commanded, to the end their vow might more move them and binde them to do their duties. So may we vow all good duties to God and our neighbours: for a vow and promiſe added to that whereunto I was bound otherwiſe, maketh a double band, and tyeth us more faſt to the performance thereof. And for the warres, zealous prayer hath beene ever a great prevailing weapon, as much experience ſheweth. *Hezekiah* prayed, *And that night the Lord ſent his Angell, and ſmote in the Campe of Aſhur an hundred foureſcore and five thouſand, ſo that when they roſe early in the morning, Behold they were all dead corps. Moſes* prevailed againſt the Amalekites by prayer; *For while Moſes hands were up, the Iſraelites prevailed*, that is, while *Moſes* prayed: *but when he let his hands goe downe, Amalech prevailed*, that is, when he fainted in prayer. Whereupon they put a ſtone under him to ſit upon, and *Aaron* and *Hur* ſtayed up his hands, the one on the one ſide, and the other on the other ſide: *So his hands were ſteedy till the going downe of the Sunne. And Ioſua diſcomfited Amalech with the edge of the ſword. Oſwald* King of Northumberland, ſay our Chronicles, fought againſt *Cedwall* and *Penda* Britaines, that came with a far greater power, and by prayer overcame them: *Ethelred* being at Prayers, a Meſſenger came in poſt to acquaint him with the diſtreſſe of his brother *Alured*, but he would not ſtir till prayers were fully ended, and then going to his brother, prevailed. *Sivanus* King of the Danes, dyed at Bury, ſuddenly yelling and roaring through the earneſt prayers of the people againſt him. *Edward* the third religiouſly praying, had a famous victory againſt the French, the Hiſtory is memorable. *Syrach* therefore ſaith well; *The prayers of him that humbleth himſelfe pierceth the clouds. Fugabit Cythara Davidis Diabolum, & non oratio tua?* And ſhall *Davids* Harpe, ſaith one, drive away the devill, and not thy prayer? *Si erigi volumus proſternemur*: If we will be raiſed of God, let us caſt downe our ſelves: If God do it not inſtantly, remember the Pſalme; *O tarry thou the Lords leiſure, be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.* He that will cut downe a tree, ſtriketh againe and againe before it fall. The woman of Canaan gave not over till ſhe had her deſire, and the Lord was moved with her faith, ſo that he ſaid; *O woman great is thy faith, bee it unto thee according to thy will.* Prayer therefore, I ſay, is a very ſtrong prevailing weapon in war and peace, upon all occaſions. Of Vowes the thirtieth Chapter will give occaſion to ſpeake, and therefore I reſerve it till then.

2 King.19.35. Exod.17.11. Syrach 35. A medicine often. Mat.15.

7. *And the Lord heard the voice of Iſrael, and delivered them the Canaanites, and they utterly deſtroyed them and their Cities, and called the name of the place Hormah*, that is, Deſtruction. Now you ſee the end of unneceſſary warre, whereof note was made before. It was ever dangerous, and wiſe Governours will ever take heed of it, as private men unneceſſary contentions and ſuites

ſutes with others. He that overcommeth at firſt, may fall at the ſecond conflict, as *Arad* did here. Againe, here we may ſee the courſe of Gods ſervants: Firſt they taſte of the croſſe, then of comfort; firſt of adverſity, then of proſperity; they that puniſh them periſh, and they riſe and ſtand upright, as the Pſalme ſpeaketh, ſo trying the truth of that; *Bleſſed are they that mourn, for they ſhall be comforted:* And *Iudgement beginneth at the houſe of God.* And as here you ſee it in this earthly and worldly war, ſo is it in ſpirituall conflicts with Satan, Sin, the Fleſh, World, and our owne Conſcience: firſt downe, and then up, conquered of, but conquerours in the end, and for ever conquerours, entring into the land of Promiſe with joy and gladneſſe. Laſtly, ſee againe the effect of prayer made unto God heartily in any diſtreſſe. They prayed, and God heard, to their comfort, and the overthrow of their enemies. *Ioſua* prayed, and the Sun ſtood ſtill in the firmament, that he might have time to deſtroy the wicked. A wonderfull effect of holy prayer. *Agar*, a poore deſolate woman, prayed in her diſtreſſe, and how did the Lord comfort her? *Iacob* prayed to God in his feare of *Eſau*, and God heard him. *Anna* prayed for a childe, and God gave her *Samuel* the Prophet, for an unſpeakable comfort. *Paſſiones corporis jejunio, peſtes mentis oratione ſanandæ:* The paſſions of the body are to bee cured by faſting, and the griefes of minde by prayer, ſaith *Hierom. Oratio oranti ſubſidium, Deo ſacrificium, dæmonibus flagellum:* Prayer to them that pray is a help, to God a ſacrifice, to the devill a ſcourge, ſaith another. Prayer to God hath thus prevailed, and ſhall ever bee ſtrong as the Lord ſhall ſee good. But can all the world ſay ſo, and prove it, of prayers to Saints and creatures, leaving the Creator as not ſo mercifull and ready to heare as they? A fearefull blaſphemy, to prefer the creature before his Maker in goodneſſe, when there can bee no goodneſſe which is not derived from God, as the only Fountaine of all good.

Reade *Auguſt.* Levit. 22. c. 18. *Athanaſ. orat. 1. contra Arrian.* Of that death of *Arrius* by prayer. *Euſeb. hiſt. 5.* Of raine by prayer. *Ruffin. lib. 2.* Of *Theodoſius* ſucceſſe againſt *Arbogaſtum, &c.*

Mark what is ſaid of the mercy of God, *Exod.* 34. and finde the like ſaid of Saints. Papiſts themſelves that are learned in their owne practice, pray to God alone, though they dare not diſallow the other in others, for feare of cenſure and danger. *Ego in meis precibus*, ſaith a chief man, *non ſoleo ſanctos invocare, ſed preces meas dirigo ad Deum in nomine Ieſu Chriſti: hoc enim tutius exiſtimo*; In mine own prayers I do not pray to Saints, but I direct my prayers to God in the name of Chriſt: for this I take to be more ſafe. Others ſo alſo. But I rake up no further their puddle.

Caſſander.

The ſecond part.

THe ſecond Head of this Chapter is their murmuring againe by reaſon of the compaſſe and difficulties of the way, *ver.* 4. and 5. They ſpake againſt God and *Moſes*, ſaying; *Wherefore have ye brought us out of Ægypt, to die in the Wilderneſſe? for here is neither bread nor water, and our ſoule loatheth this light bread*, (to wit) *Manna.* We are amazed to heare and reade theſe often murmurings, and we thinke them, as indeed they were, a moſt rebellious and perverſe people.

But let us make a further uſe, and learne our owne diſpoſitions, if God ſtay us not with his grace. For many and grievous are our tranſgreſſions alſo, in this our peregrination to the true Land of Promiſe. And who obſerveth how many loath the ſweet *Manna* of Gods word, and wiſh for *Ægypt* againe? This people in all their courſes, were figures of future things, and let us ever looke for our owne good.

Secondly, See how one diſcontent, though a very little one, more vexeth than many great contents pleaſe.

The third part.

THe third Head is the puniſhment of this murmuring. *The Lord ſent fiery Serpents among them, &c.* As Mercy, ſo Juſtice attendeth the Lord, and wrongs to him and his *Moſes*, hee ſharply ſcourgeth, when he ſeeth good.

Serpents he ſendeth, that they might ſee how only by God they were delivered from many perils in that Wilderneſſe, that they little thought of. For, but that his All-ſaving-hand hindered, the vile creatures both could and would have annoyed them. Serpents againe, that ſo God might humble them, and let them ſee, that of themſelves they were not able to ſtand againſt wormes and vile creatures: How then dared they to ſtrive againſt God, by ſuch continuall murmurings and offences? Fiery Serpents they were called, of the ſting and poyſon that the Serpent infuſed into their bodies, namely, an outragious heate and fire, ſo that they dyed with it in great extremity, hot maladies being ſore and grievous to any body. And moſt fitly, ſaith one, did the puniſhment anſwer to the fault: For they tranſgreſſing by hot and fiery tongues, they are plagued by hot and fiery ſtings. They had ſtung God and *Moſes*, therefore juſtly the Serpents ſting them. They powred venome out of their mouthes, the Serpents requite them, and doe the like to them. Wiſd. 11. 13.

By what a man ſinneth, by that ſhall he bee puniſhed. *Hee that ſheddeth mans blood, by man* Gen. 9.

ſhall his blood be ſhed, (ſaith God.) And *Adoni-bezek* ſaid, when the purſuers had caught him, and cut off the thumbs of his hands and of his feet; *Seventy Kings ſerved I ſo, and now as I did to them, ſo God hath rewarded me.* The *Ægyptians* drowned the *Iſraelites* male children in the waters, and God drowned *Pharaoh*, and a number of them likewiſe in the red Sea for requitall. *Nadab* and *Abihu* offered ſtrange fire, and ſo ſinned: Fire from heaven deſtroyed them: and ſo by the like they are puniſhed: In fire they ſin, in fire they ſmart.

Iudg.1.6.

Exod.14.

Antiochus had made many bowels to ake, and the Lord puniſheth him by an incurable diſeaſe in his bowels, ſo that no man was able to abide the ſmell of him. Reade the eleventh and twelfth Chapters of *Wiſdome*, *Ab altero ſperes alteri quod feceris ipſe*: Looke for that at anothers hand, that thou haſt done to any. *Qualia quiſq; facit, talis finis manet ipſum*: Such as a mans actions are, ſuch end taryeth for him.

Levit.10.

But ſhould the Lord puniſh all ſlanderers and privy back-biters, that poure out venome, and ſting them that are better than themſelves, who ſhould bee able to ſtir for Serpents? Every towne and every houſe would be full.

If the Serpent bite (ſaith wiſe *Solomon*) *when he is not charmed, no better is a Back-biter. The words of the mouth of a wiſe man have grace, but the lips of a foole devoure himſelf. The beginning of the words of his mouth is fooliſhneſſe, and the latter end of his mouth is wicked madneſſe. Serpens laudatur propter prudentiam, ſed vituperatur propter venenum*: The Serpent is praiſed for his wiſdome, but diſpraiſed for his venome. So, ſo, too many in this age, much to be praiſed for ſundry good parts in them, but for their venome both by word and pen, O how to be diſpraiſed?

Eccleſ.10.11. &c.

Let this juſtice of God upon thoſe Iſraelites worke as it ought, unto amendment of this fault. To ſpeake againſt God is moſt fearefull, and to ſpeake againſt *Moſes* and *Aaron*, *is grievouſly puniſhed.*

Remember *Corah* and his company. Remember this place: They ſpake againſt God and *Moſes. Et juſtum erat ut à Serpentibus paterentur, qui Serpentum malitiam ſectabantur*: It was juſt they ſhould ſuffer ſtinging of Serpents, that followed the malice of Serpents. As fire licketh up the wood and conſumeth it, ſo doth a privy hiſſing ſlanderer, murmurer and back-biter, lick up and conſume his neighbours reputation and credit. Therefore in Gods juſtice to be plagued by fire or fiery wormes, that may ſting him even to death, as he hath ſtinged others, to the loſſe of their *Good-name*, worſe than any death.

The Serpent biteth in ſecret: So the ſlanderer.

Laſtly, theſe Serpents were fiery, to tell the ſlanderer, murmurer and repiner againſt God, or authority Temporall or Eccleſiaſticall, that Hell fire remaines for him, beſides whatſoever puniſhment God ſhall pleaſe to lay upon him. And alſo that all ſinners by ſin, make themſelves ſubject to hell fire.

The fourth part.

THe fourth Head is their repentance. *Therefore the people came to Moſes and ſaid, We have ſinned, for we have ſpoke againſt the Lord and againſt thee, pray to the Lord that he take away the Serpents from us. And Moſes prayed for the people.*

Firſt, obſerve (I pray you) how this Repentance was wrought, even by the Croſſe, by this diſtreſſe of ſtinging Serpents, and by this Calamity. So is the Croſſe as Gods wreſt, to put every ſtring in tune. *In my proſperity I ſaid: Tuſh, this wealth ſhall never decay, thou Lord of thy goodneſſe, haſt made my hill ſo ſtrong.*

But thou turnedſt then thy hand, and the caſe was altered. *Before I was in trouble I went aſtray*, but this trouble ſchooled me. *It is good for me that I have been in trouble, that I might learn to keep thy Commandements. Schola Crucis, ſchola lucis*: The ſchoole of the Croſſe, is the ſchoole of light. When *Saul* his lap was cut by *David*, it opened his eyes: And ſurely the Lords cutting off our skirts ſometimes, is right profitable unto us. When *Manaſſes* was in fetters in iron as a captive, then he came to himſelfe, and repented for the evill that he had done. Reade the ſecond of *Machabees*, the ninth Chapter, what effects Gods heavy hand, but moſt juſt, wrought in cruell *Antiochus*, that was in ſuch a height of pride.

2 Mach.9.5.

Secondly, obſerve the bleſſing, to repent at laſt. The proverb is old: Hee runneth far that never returnes. Seven times a day falleth the juſt man, but he returneth, he riſeth againe and is ſorie. When *David* had ſinned ſo fearefully, he looked back and repented. When another time he had cauſed the people to be numbred, and ſo ſinned, his heart ſmote him, and he was ſory for it. A wilde race did the prodigall Son runne, but he returned. *Peter* ſinned moſt grievouſly, but he went out and wept bitterly. Happy were all theſe for their returning: And bleſſed be our good God for evermore, that pardoneth upon repentance. The wood begetteth the worme, and the worme conſumes the wood. Sinne begets repentance, and repentance eates up ſinne through a ſweet God. Thirdly, obſerve in their repentance their confeſſion to God, becauſe they had ſpoken againſt him, and to *Moſes*, becauſe they had alſo tranſgreſſed againſt him.

him. *Novit Deus omnia, ſed expectat vocem tuam*: God knoweth all, ſaith *Ambroſe*, but yet hee looketh for thy confeſſion. God is never more ready to cover, than when wee lay open. The Fox (ſay our Bookes) taketh his prey by the throate, ſo to ſtop all noiſe: And the devill that fox by all meanes hindreth holy confeſſion, and bringeth men to deale with their ſoules as men uſe to deale with their old ruſty armour, either never, or once in a yeare or two, formally and ſuperficially to ſcoure it over. But as a thorne in your finger will grieve you ſtill, till it bee had out: ſo will ſinne in your conſcience ſtill vex till it be acknowldged and confeſſed: *When I held my tongue*, ſaith the holy Prophet, *my bones conſumed, or when I roared all the day, &c.* that is, neither by ſilence nor crying, found I any eaſe: *Then I acknowledged my ſinne unto thee, neither hid I mine iniquity: for I thought I will confeſſe againſt my ſelfe my wickedneſſe unto the Lord, & thou forgaveſt the puniſhment of my ſinne.* So ſhewing, that before the ſinner be reconciled to God, he feeleth a perpetuall torment. I ſpeake not of Popiſh Confeſſion in the eare of a Prieſt: God nor his word teach any ſuch confeſſion. But I ſpeake of confeſſion to God with your Prophet *David*, both here and every where: *Againſt thee only have I ſinned and done this evill in thy ſight.* If we have offended man, reconciliation to him is neceſſary. But to thy God ſpeake all, ſaith *Chryſoſtome*, even whatſoever thou art aſhamed to ſpeake unto man, for he expecteth thy voice, although he knew it before, and he will never upbraid thee as man will. Fourthly, note, They truſt in Gods mercy, that upon prayer he would pardon, and therefore they deſpaire not. This ever muſt be joyned to our repentance, or elſe it is a gulphe that will ſwallow us up. *Quid proderint lachrymæ & confeſſio, ſi nulla adſit abolitionis fiducia?* What will teares and confeſſion profit, if there be no hope of pardon? *My ſins are greater than can be forgiven*, ſaith wicked *Cain*. *Sed mentiris Cain. Major enim Dei miſericordia, quam omnium peccatorum miſeria*: But thou lieſt *Cain*, ſaith S. *Auguſtine*, for the mercy of God is greater than all ſinners miſery. Thus you have ſeene their repentance.

Pſal. 32. 3.

The fift part.

THe fift point and head in this Chapter is the remedy of this evill, wherein you may marke *Moſes* praying, God hearing, and the manner of the remedy. *Pray for us*, ſay they to *Moſes, that the Lord would take away theſe Serpents. And Moſes prayed for them. Moſes* forgets all their wrong, and ſeeing their miſery prayeth for them, and the Lord heareth and helpeth. If *Moſes* cry, *Moſes, quid clamas?* ſtraight from a ſweet God. Magiſtrates and Miniſters muſt turne away their faces from many faults, or elſe it will be wide with the people: yet will they never have eyes to ſee it. When we are well, a ruſh for the Miniſter, rob him in his tithes, wrong him with the tongue; but when ſickneſſe comes, then ſend for the Miniſter, And O ſir pray for me, &c. Well, a fault amended is well obſerved. I leave it to your ſelfe.

Exod. 32. blot me out.
Rom. 9. accurſed.
1 Reg. 3. Solomon for wiſdome, to goverue for good, &c.
We ſleepe, they wake, we ſilent, they cry, yet, &c.

2. The Lord *heard and ſaid unto Moſes, Make thee a fiery Serpent, and ſet it up for a ſigne, that as many as are bitten may looke upon it and live, &c.* This is the manner of the remedy. A ſtrange manner to looke up to a piece of braſſe, for remedy againſt a mortall and deſperate malady. But yet fit. For thus the Lord exerciſed their obedience, making them ſtoope to his will, though they ſaw no naturall reaſon, as *Naaman* did.

Secondly, God forced them to ſee him helping, and onely helping this miſery: for could they thinke the braſſe did it? No, no, ſo abſurd they could not be; but of force they muſt ſee a divine and ſupernaturall power healing their plague.

Thirdly, he thus ordained a moſt excellent figure of his ſonne Chriſt Jeſus, the onely Saviour of all mankinde, and with great contentment: marke well this figure: *As Moſes lift up the Serpent*, ſaith S. *Iohn, in the wilderneſſe, ſo muſt that Son of man be lift up, that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life. Minorum & exigua majorum figuræ & præmonſtrationes ſunt*: Small things, ſaith *Lactantius*, are figures and foreſhewings of greater things. So here. They were ſtung, and ſo was *Adam* in Paradiſe, and by him all mankinde. They by materiall ſerpents, we by that ſpirituall ſerpent. Theſe felt fires in their bodies, we feele fire in our ſoules and conſciences. They were helped, and we are helped. Their meanes, a Serpent in forme, but without venome: we by a man in our nature, but without ſin. They looke upon that with bodily eyes, we upon this with the eyes of our faith. That was lifted up, to the end, that Chriſt was lifted up upon the croſſe, for our ſafety. How fitly now ſheweth this figure, that which the Apoſtle ſaith, *Since by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, ſo in Chriſt ſhall all be made alive.* That was of braſſe, and not of gold or pretious matter, leſt any vertue might have beene attributed to the matter. Secondly, that ſo it might figure that great humility which our Saviour was pleaſed to come in, whereof the Prophet *Eſay* ſo notably in that place now often repeated, more profiting us than all the glory of the Angels. Whereupon one ſaith, *Vitulus aureus occidit, Serpens aneus ſanat*: The golden Calfe kills, but the brazen Serpent heales. The glory and pompe of the world helped not us, but Chriſt his poverty and great humility ſaved us.

Iohn 3. 14, 15.
Iohn 12. *Ego ſi exaltatus fuero, &c.*
Eſay 53.
1 Cor. 15. 21.
Eſay 53.

Againe, their Serpent was braſſe, that it might figure out the ſtrength and power of our Lord and Saviour, both to defend, protect, and ſave his owne, as alſo to cruſh and conquer, beate downe and tread upon all puffing pride whatſoever that raiſeth up it ſelfe againſt him. Whereunto thoſe Scriptures agree: *All power is given me both in heaven and earth. Father, I have not loſt one of thoſe whom thou gaveſt me. No man ſhall take them out of my hand, &c.* The winde, the Sea, the diſeaſes of men, whatſoever, yea devill and death it ſelfe yeeld to him, and if hee command, they obey. *I will, be thou cleane. I command thee foule ſpirit come out of him. Maid, I ſay to thee ariſe,* and *Lazarus come forth.* All obey. *And who is this, ſay they, whom winde and Sea obey? Ye men of Iſrael,* ſaith *Peter,* when the Creeple was healed, *why marvell ye at this, or why looke ye ſo ſtedfaſtly on us, as though by our owne power or godlineſſe we had made this man goe? The God of Abraham, Iſaac and Iacob, the God of our Fathers hath glorified his Son Ieſus whom yee betrayed and denied in the preſence of Pilate, &c. His name hath made this man ſound whom ye ſee and know, through faith in his name, and the faith which is by him, hath given to him this perfect health of his whole body in the preſence of you all.* Likewiſe this againe ſpeaketh the Apoſtle to the *Epheſians,* ſaying: *God ſet him at his right hand in the heavenly places; farre above all principality and power, and might, and dominion, and every name that is named, not in this world only, but alſo in that that is to come. And hath made all things ſubject under his feet, and hath given him over all things to be the head to the Church which is his body, even the fulneſſe of him, that filleth all in all things.* Thus ſtrong is he for his owne, an exceeding comfort if it be religiouſly meditated upon. See alſo how ſtrong againſt his enemies, for that likewiſe was figured in the braſſe. *Mat.* 21. he deſtroyed thoſe husbandmen that ſo little regarded him: that is, all enemies whatſoever, that oppoſe themſelves againſt him and his Church, what degree or calling ſoever they be of.

Acts 3.12.

Epheſ.1.19.

Mat.21.41.

And in the 44. verſe: *Whoſoever ſhall fall on this ſtone he ſhall be broken, but on whomſoever it ſhall fall, it will daſh him in pieces.* In the 22. Chapter, *Binde him hand and foot, take him away and caſt him into utter darkneſſe, there ſhall be weeping and gnaſhing of teeth.* The Evangeliſt Saint *Luke, Thoſe mine enemies that would not that I ſhould raign over them, bring hither and ſlay them before me.* S. *Iohns* Goſpell againe: *As ſoon as he had ſaid unto them, I am he, they went backwards and fell to the ground.* So unable is any worldly power to ſtand againſt him. An unſpeakable comfort alſo if it be well conſidered, for what he is, he is for us, and all his power, ſtrength and vertue is ours, to beate down them that trouble us, whenſoever his bleſſed pleaſure ſhall ſo be. Remember we therefore ever this uſe of the braſſe, why the Serpent was made of braſſe. Finally, remember that notable application of the Booke of *Wiſdome, When the cruell fiercene ſſe of the Beaſts came unto them, and they were hurt with the cruell ſtings of the Serpents: Thy wrath endured not perpetually, but they were troubled for a little ſeaſon, that they might be reformed, having a ſign of Salvation, to remember the commandement of the Law. For he that turned towards it was not healed by the thing that he ſaw, but by thee O Saviour of all.* So Chriſt it was that healed then, that healeth now, and for ever muſt heale them whom ſinne hath bitten unto death, by looking up to him with the eyes of true faith, and affiance ſetled onely in him. *Humani generis ſalus in Chriſti aſpectu poſita, vel cum illum cœleſtis pater aſpicit ut noſtri miſereatur, vel ipſum nos aſpicimus, ut ejus miſerecordiam divinam conſequamur:* The ſalvation of mankinde is placed in the beholding of Chriſt, either when his heavenly father beholdeth him to have mercy on us, or wee behold him, to obtaine his divine mercy.

Mat.22.13. Luke 19.27.

Iohn 18.6.

Turne it againſt the *Iew* that ſo deſpitefully ſaid, *Tune credis crucifixo*: Doeſt thou beleeve in him that was crucified? And know that the like ſcoffe might have been made at them which looked to the braſen Serpent. Doeſt thou looke at a piece of braſſe? can ſuch a looking profit? what a toy is this? &c. But that looking was life, in the ordinance of him that ſtill remaines powerfull to ſave all beleevers. They only by looking up were healed, and by no other worke of theirs, that they and we for ever might learne, that onely by Chriſt and faith in his name, mankinde is ſaved, no other action and worke of ours availeth ought in this point, but *Ieſus Chriſt the righteous,* he is the propitiation for our ſinnes.

Turne it againſt the *Papiſt,* that ſo unthankfully joyneth workes with faith, and man with God in the matter of our juſtification. Onely that Serpent, and onely by looking, how plaine to ſhew that onely Chriſt, and onely by faith in him, wee live and inherit his heavenly joyes: *Tantum crede, abſq; operibus, non ex operibus, &c.* Without workes, not of workes, &c. Plentifull is the Scripture in this point. The ancient Fathers agreeable to the ſame; *Chryſoſt. Fecit juſtum peccatorem. S. Aug. Solus Chriſtus pro nobis ſuſcipit ſine malis meritis pœnam, ut nos per illum ſine bonis meritis conſequeremur gratiam:* Onely Chriſt without any ill workes, tooke upon him for us puniſhment, that we by him without any good workes, might obtaine grace. *Pighius* a learned Papiſt, *Si formaliter & propriè loquamur, nec fide nec charitate noſtra juſtificamur, ſed una Dei in Chriſto juſtitia, una Chriſti nobis communicata juſtitia:* If wee ſpeake formally and properly, neither by our faith nor our charity are we juſtified, but onely by the righteouſneſſe of God in Chriſt, onely by the righteouſneſſe of Chriſt imparted or imputed unto us. *Bellarmine* himſelfe ingenuouſly confeſſeth: *Propter incertitudinem propriæ juſtitiæ & periculum*

Chryſoſt. in 2 Cor. 5. ult. vide.

Ad Boniſac. lib. 4. cap. 4. Controv. 2.

De Juſtific. lib. 5. cap. 7.

lum inanis gloriæ tutiſſimum eſt fiduciam totam in ſola Dei miſericordia & benignitate reponere: for the uncertainty of our owne righteouſneſſe, and the feare of vaine glory, it is moſt ſafe to put our whole truſt and confidence in the onely mercy and goodneſſe of God.

Lyra alſo, a man cleaving to the Church of Rome, in this point ſaith; *Aſſerentes quod fides non juſtificat ad ſalutem ſine legalibus, falſi ſunt Apoſtoli, & ſic condemnant Chriſtum tanquam impotentem ad ſalvandum:* They that affirme that faith is not ſufficient unto ſalvation without the Law, are falſe Apoſtles, and ſo condemne Chriſt as unable to ſave. *In Galat. 3.*

Caſſander againe, one of their owne, in the Article of juſtification, ſaith: *Proteſtantium doctrinam hanc ſemper in Eccleſia probatam & retentam:* That the doctrine of the Proteſtants, touching juſtification onely by Chriſt, was ever held in the Church.

Their *Anſelmus* laſtly, moſt excellently; *In hac ſola morte totam fiduciam tuam conſtitue, huic morti te totum committe, hac morte te totum contege. Si Dominus voluerit te judicare, dic, Domine, mortẽ Domini noſtri Ieſu Chriſti objicio inter me & te:* Place thy whole confidence in this death alone, commit thy ſelfe wholly to this death, ſhroud thy ſelfe altogether under this death. If the Lord will enter into judgement with thee, ſay, The death of Jeſus Chriſt our Lord, I ſet betweene thee and me, O Lord.

How hateſull then and groſſe is that of Saint *Francis*? *Vulnerum ſtigmatibus impreſſis ei ab Angelo, ſervari poſſe omnes ab ejus tempore ad diem noviſſimum:* That by the markes or wounds imprinted in him by an Angell, all may be ſaved from that time to the end of the world. *In Galat. 3.*

And againe, that of another; *Fœminas ad ſanctam Claram, &c.* That all women to the time of Saint *Clare*, were ſaved by Chriſt, but from her to the end of the world, all were ſaved by her. The ancient Fathers ſay farre otherwiſe, as partly you have ſeene, and more may ſee. *Nazianzene: Juſtitia eſt totum credere:* It is righteouſneſſe onely to beleeve. *Baſil: Sola fide quæ eſt in Chriſtum juſtificatur homo:* By faith onely in Chriſt is every man juſtified. *Athanaſius: Planè demonſtrat Apoſtolus fidem ipſam, vel ſolam juſtificandi in ſe habere virtutem:* The Apoſtle manifeſtly ſheweth, that faith onely hath power in it to juſtifie. *Origen; Apoſtolus affirmat ſufficere ſolius fidei juſtificationem;* That Apoſtle affirmeth, that juſtification by faith alone ſufficeth. *Chryſoſtome; Latro credidit duntaxat & juſtificatus eſt à miſericordiſſimo Deo;* The Thiefe onely beleeved, and was juſtified of a moſt mercifull God. Saint *Ambroſe* againe; *Videant Abrahamum non ex operibus legis, ſed ſola fide juſtificatum;* Let them ſee *Abraham* juſtified, not by the workes of the Law, but onely by Faith. The ordinary gloſſe upon *Iames* Epiſtle, *Abraham* onely by Faith, not by the workes of the Law was juſtified. *Origen* ſpeaking of the circumciſion of Chriſt: *Sola tantummodo fide ſalvabuntur gentes:* Onely by faith ſhall the Gentiles be ſaved. *In Rom. 3.* *In Rom. 3.*

Conclude we then with him that ſaid; *Quid ſit Serpentem aſpicere, ipſe Chriſtus docet cùm dicit; Vt omnis qui credit in ipſum non pereat, ſed habeat vitam æternam. Aſpicere ergò & credere, & Chriſti Fidem profiteri quem propoſuit Deus propitiatorem, per fidem in ſanguine ejus;* What it is to looke upon the Serpent, Chriſt himſelfe teacheth, when he ſaith; That every one that beleeveth in me might not periſh, but have everlaſting life. To looke therefore is to beleeve and to profeſſe the faith of Chriſt whom God hath ſet out a propitiation through faith in his blood. Now the Jewes onely looked, and if looking be to beleeve, then onely beleeving ſaveth us. But when all this is ſaid of faith, is a dead faith meant, where no good life is? *In Rom 3.*

Bernards ſaying we hold; *Juſtus ex fide ſua vivet, utiq; ſi vivat & ipſa, aliter quomodo vitam dabit ſi ipſa ſit mortua;* The juſt man ſhall live by his faith, to wit, if his faith it ſelfe live: Otherwiſe how ſhall that give life, that is dead it ſelfe? *Pejeras, detrahis, concupiſcis, omnia flagitia, ſine ullo doloris ſenſu, ſine ullo divini nominis metu committis, qualis hæc fides?* Thou forſweareſt, thou ſlandereſt, thou luſteſt, and thou committeſt all wickednesſe, without any ſenſe of ſorrow, or any feare of the divine name. And what a faith is this?

God would not have the firſt borne of the ſheepe, which was given to him, to bee ſhorne: *Ovis hominem cum fide non tonſa, vellus omnes virtutes ſignificat:* The ſheepe ſignified man, whoſe faith God would not have ſhorne: that is, deprived of good life: And the fleece ſignified all vertue and good actions. *Opera ſequuntur juſtificatum, non præcedunt juſtificandum:* Good workes ever follow him that is juſtified, they goe not before juſtification.

The ſweet uſe againe of this worke of Chriſt for us, may bee well to tell us, that love is due to him from us, that hath in mercy thus loved us. His nailes, his ſpeare, his croſſe, his wounds and blood, his death and paſſion, require this at our hands. *O homo quanti te fecit Deus tuus ex his quæ pro te factus eſt agnoſce, & quanto per te factus eſt vilior, tanto tibi ſemper ſit charior;* O man what reckoning God hath made of thee, conceive by that which he became for thee: And the more baſe and vile he became for thee, ſo much the more deare ever let him be to thee. *Greater love than this hath no man, when any man beſtoweth his life for his friends. Ye are my friends if ye do whatſoever I command you. Henceforth call I you not ſervants, for the ſervant knoweth not what his Maſter doth; but I have called you Friends, for all things that I have heard of my Father, have I made knowne to you. Ye have not choſen me, but I have choſen you, &c.* O let this greateſt love have our

Iohn 15.13.

our greateſt love againe. Sweet Saviour make us love thee, and by thine owne power worke in us what by thine owne goodneſſe thou ſo deſerveſt of us.

Againe, *Quid ego ſub tali protectore metuam, &c.*? What ſhould we feare under ſuch a protector, or what may we not hope for under ſuch a loving Lord? *Vbi tanta potentia eſt, & tantus amor, &c.* Where ſuch power is, and ſuch love, why ſhould wee feare, why ſhould wee doubt, why ſhould we any way be perplexed, if with humble and faithfull hearts wee ſubmit our ſelves wholly to him, and his providence? *Quid enim in eo deeſſe poteſt, in quo & omnipotens miſericordia, & miſericors omnipotentia eſt?* For what can be wanting in him, in whom there is an Almighty mercy, and a mercifull Almightineſſe? Hee ſtretched out thoſe armes to receive thee, and wilt thou not bee received of him? Hee refuſeth not the penitent theefe upon the Croſſe, and will he refuſe thee? O doe him not this wrong, and deprive not thy ſoule of this comfort. He is nailed faſt both hand and foot for thee, to aſſure thee that he taryeth for thy repentance, and will no more ſtart from thee, when thou commeſt to him, than a nailed man can goe from the tree he is ſo nailed unto. Hee would bee pierced in the ſide, to let thee ſee a paſſage to his heart for thee, if thou wilt come. His blood hee gave thee, what will he ever deny unto thee? But ſaith *Bernard* too truly; *Mundus clamat, ego deficiam; Caro clamat, ego inficiam: Dæmon clamat, ego decipiam: Chriſtus clamat, ego reficiam: & tamen ea eſt mentis noſtræ cæcitas & amentia, ut Chriſto relicto, mundum deficientem, carnem inficientem, & dæmonem decipientem ſequamur:* The World cryeth, I will faile thee: the Fleſh cryeth, I will infect thee: the Devill cryeth, I will deceive thee: and Chriſt cryeth, I will refreſh thee: yet ſuch is the blindneſſe of our mindes, that leaving Chriſt we follow this failing world, this infecting fleſh, and this deceiving devill. O thrice miſerable we, what doe we meane? How many bobs hath this world given us, how often hath this fleſh abuſed us, and how often hath Satan over-reached us? yet we will not take heed, yet we will not be wiſe. To dote upon our own deſtruction, ô what a blindneſſe? To fall out with our owne happineſſe, and that eternall, O what a miſery? Good Lord turne us, and we ſhall be turned, &c.

Fulgentius.

Adit unus ad præcordia ejus.

O but will ſome worldlings ſay, you propoſe all good in Chriſt, and yet wee daily ſee his chiefe profeſſors, and trueſt friends afflicted, and moleſted in the world ſundry wayes, of ſuperiours, of equals, and even of inferiours, &c. True, ſaith *Baſil*, but the nature of theſe afflictions are changed. *Fructus enim crucis Chriſti, qui has omnes pro nobis pertulit, efficit ut in mœroribus lætitiam, in laboribus ſolatium, in paupertate divitias, & in ignominia gloriam & honorem inveniamus:* For the fruit of Chriſt his ſuffering, who endured all theſe things for us, maketh that we finde in ſadneſſe and ſorrow mirth, in labours comfort, in poverty riches, and in ignominy reproach and ſlander, glory and honour both in heaven and earth. The bleſſed Apoſtle confirmeth as much, when he ſaith, *We are afflicted on every ſide, yet are we not in diſtreſſe, we are in doubt, but yet we deſpaire not, we are perſecuted, but not forſaken, caſt downe, but we periſh not, &c.* 1 Cor. 4. 8.

Againe, in another place, *God forbid that I ſhould rejoyce but in the Croſſe of our Lord Ieſus Chriſt, whereby the world is crucified unto me, and I unto the world. Now we know, that a thouſand darts, caſt at a crucified or dead man, hurt him not. No more doe any afflictions the godly that are crucified, and dead unto the world, &c.* And it is a farre more excellent thing, living in the world, not to be hurt of the evils in it, than to bee freed and delivered from them. For that may bee done by mans ſtrength, but the firſt onely by Gods power and grace. Looke we therefore evermore up unto this our deliverer, helper and Saviour of us, figured ſo lively by that braſen Serpent lift up in the wilderneſſe, for the Jewes to looke unto in their danger. And know that in all the old Teſtament there is no figure that ſo expreſſeth all the parts and points of the myſterie of Chriſts incarnation, and comming into this world, as this doth. Gal. 6. 14.

The ſixt part.

Verſ. 10. AND *the children of Iſrael departed thence and pitched in Oboth, &c.* This is the ſixt generall head of this Chapter, noting their going forward in their journey, when God thus mercifully had heard their cry, and eaſed them from the ſtinging Serpents. From this 10. verſe to the 21. are divers pitchings mentioned, which I need not diſcourſe of. That great worke of God by the river *Arnon* ſpoken of in the Booke of the battels of the Lord, a booke now loſt, how God deſtroyed *Vaheb* the City with a whirle wind, and the river *Arnon* directed another way, having at this day another courſe than it had then, is to be noted.

Secondly, that great worke of *Beer*. The ſame is the Well, ſaith the 16. verſe, where the Lord ſaid unto *Moſes, Aſſemble the people, and I will give them water. Then Iſrael ſang this ſong: Riſe up Well, ſing ye unto it. The Princes digged this Well, the Captaines of the people digged it, even the law-giver with their ſtaves.* Hereupon it is gathered, that there being a want of water, by the commandement of God unto *Moſes*, the 12. Princes of the Tribes digged, and God gave water plentifully; which is the third time that he thus relieved them.

Thirdly, obſerve for the maine uſe of theſe removes, that when wee are delivered from ſpirituall

ſpirituall Ægypt, the houſe of bondage, and have taſted *Manna* and water out of the Rock, that is, of the grace of the holy Ghoſt, we reſiſt not, but ever goe forward by degrees, till wee come unto the heavenly *Canaan*, the bleſſed haven where wee would be, Chriſt our Saviour telling us, that he which putteth his hand to the Plough, and looketh backe, is not fit for the kingdome of God. And his Apoſtle after him, *That it is impoſſible that they which were once lightned, and have taſted of the heavenly gift, and were made partakers of the holy Ghoſt, and have taſted of the good word of God, and of the powers of the world to come, if they fall away, ſhould be renued againe by repentance, ſeeing they crucified againe to themſelves the Son of God, and make a mocke of him, &c.* Luke 9.

The ſeventh part.

THen Iſrael ſent meſſengers unto Seon King of the Amorites, ſaying, Let me go through thy land. We will not turne aſide into the fields, nor into the Vineyards, neither drinke of the waters of the Wels. We will goe by the Kings way, untill we be paſt thy country. But Seon gave no licence, but aſſembled his people to fight with them &c. This is the laſt generall head of this Chapter, their victory againſt the *Amorites*. In *Deuteronomy* this ſtory is more at large, which is good to be there read. God there telleth the Iſraelites he will deliver *Seon* and his countrey unto them, therfore fight. Yet they ſend this meſſage, which ſeemeth ſomewhat ſtrange, for if *Moſes* did it without God, he is more kinde than he had warrant for: If God appointed it, how then ſtandeth it with his purpoſe to deſtroy them? Divers anſwered diverſly. *Verſe 21.* Deut. 2. 24. Deut. 13. 1.

But we may reſt in this, that God did all, and yet no contrariety, becauſe there were ſeverall uſes of all. Hee determineth their deſtruction, ſo was his pleaſure: and who ſhall finde fault with his will, or touch it with injuſtice? Hee diſcovereth ſo much to *Moſes* for his comfort, *Deut.* 2. 14. yet this meſſage is ſent to diſcover their obſtinacy and evill heart the more, which it effectually did. Secondly, to make them inexcuſable both in their owne conſciences, and the judgement of others that heard of it: For though Gods decree bee unchangeable, yet it is not forcing; but ſtill our owne will converteth to our guilt, becauſe wee doe *ſponte*, willingly in regard of our ſelves, that which we doe *neceſſario*, neceſſarily in regard of Gods decree. This conſenting and agreeing will of ours maketh us inexcuſable, and ſo did it here. For peaceable paſſage being offered by *Moſes*, and prayed at the hands of the *Amorites*, their refuſall of it, and undertaking warre, made them guilty of their owne deſtruction, and utterly inexcuſable. Thirdly, to teach that whatſoever Gods dercee is, meanes ordinary are to be uſed, as a meſſage firſt, then warre upon the denyall, and ſo that deſtruction that was decreed with God. Let the two former make us ever beware contempts, and examine our hearts, how wee receive Gods meſſages, ſent unto us by his Word, and by many and many particular favours, that wee never doe as *Seon* this King with his people did, rejecting offered good, and ſo pulling upon us great and grievous, but moſt juſtly deſerved evill. Let them againe bee a comfort to preachers, and Miniſters, when their meſſage is not received, but rejected and deſpiſed; it may bee, God hath appointed it ſo to be. God ſendeth to ſome, to diſcover the wickedneſſe of their hearts, and to make them inexcuſable. So *Eſ.* 6. *Eze.* 2. if you reade them, with other places. When our meſſage is the ſavour of death unto death, yet are we the meſſengers, a ſweet ſavour to our God, even in them that periſh. Let the third profit them who uſe that abſurde ſpeech; *If I be predeſtinated, I cannot change it, and therfore no matter what I doe. If God have decreed a thing, it will come to paſſe, though we ſit ſtill.* No, let this place tell us, that though hee have decreed the deſtruction of the *Amorites*, yet hee will have his children keepe their ordinary way, and uſe meanes. *Rebecca* uſed meanes to ſave *Iacob* from his brother, albeit God had ſaid, *The elder ſhall ſerve the younger.* Saint *Paul* uſed meanes in that ſhipwrack, albeit God had ſaid, they ſhould all come ſafe to land. They that could ſwimme, firſt leapt in to helpe others, and others on boords, and broken peeces of the ſhip, came all well to the ſhore. Yea the Lord Jeſus is conveyed into Ægypt, to ſave him from *Herods* hands, in that cruell ſlaughter of all the infants of two yeares old and under: yet what *Herod* or devill could hurt him? Fourthly, when ſtrife and contention groweth among men, is not this place, and the like good remembrances, to bid us take heed how we reject offered peace, and prepare our ſelves to unneceſſary warres? Againe, when wee paſſe by any neighbours grounds, fields, and vineyards, to doe no harme. So may wee have uſe one of another, without any griefe or detriment. A leſſon to be joyned to that of *Iohn Baptiſt* given to ſouldiers. Luke 3. 14. 1 Cor. 13. *Baſil. Pax & manſuetudo charactheres animæ piæ.*

2. *Seon* would not. Behold the dogged nature of a churle, and remember the Apoſtles words, *Love is gentle.* See againe, ſtill, ſtill, the lets and impediments to the land of *Canaan*, and remember the words; *Through many tribulations muſt we enter into the kingdome of God.* Marke how *Seon* is king of the *Amorites*, and *Og* is King of *Baſan*. *Cananites* and *Iebuſites*, and all that rabble, have pleaſant dwellings, and many comforts, when Iſrael the people of God wander up and downe the wilderneſſe, croſſed here, and croſſed there, not having any comparable comfort any where. But tarry a while, and ſee the Beeſome of the Lord ſweeping all Nabals churliſhneſſe. The Sodomites to *Lot*, &c.

all theſe away, and giving their comforts to his people. Reade the 37. Pſalme often, it will ſpeak comfortably of this point. Reade *Pro.*11. *verſ.*8. *The righteous eſcapeth out of trouble, and the wicked ſhall come in his ſtead.* Againe, in another place: *The wicked ſhall be a ranſome for the juſt, and the tranſgreſſour for the righteous:* that is, the Lord ſhall cauſe that to fall on their own heads, which they intended againſt the juſt, and putting the wicked in their places. *David* eſcapeth, and *Abſolon* dyeth. *Daniel* eſcapeth, and his accuſers periſh. *Mardoche* eſcapeth, and *Haman* is hanged. *Peter* is delivered out of priſon, *Herod* dyeth a foule death. The *Iſraelites* paſſe moſt ſafely, but *Pharaoh* and his hoſt periſh. Reade *Eſay* 43. Feare we not therefore, for our owne affliction, or the proſperity of the wicked, for ſoone can the Lord make a change. *The birds have neſts, and foxes holds, but the Lord of all hath not where to lay his head.* He that ſwimmes with all plenty heareth theſe words: *Thou foole this night ſhall they take away thy ſoule, and then whoſe are all theſe?* O ſettle things in your heart, and cleave to the Lord in comfort.

Pro.22.18.

3. See againe, how true it is, *Qui nolunt dare communia, ſæpe perdunt propria:* They that will not grant common things, often for it loſe their owne private. The high way was common, and their offer not to turne out of it was good, yet it would not bee ſuffered, and now they loſe all. The proverbe is old, and too true many times: *Penny wiſe, pound fooliſh.* Judgement is neceſſary, and ſmall things denyed draw on great effects.

Bellum Peloponeſ. 27. An.

4. *Seon* here, ſaith *Origen*, may reſemble the Devill, to whom the faithfull ſay in *Baptiſme*, Let us paſſe, we will none of thy works, none of the pomps of the world, nor of the ſinfull luſts of the fleſh: but goe on in the Kings way, that is, in the way of Chriſt and his truth; but he will not let us paſſe, but raiſing his forces fighteth with us, till at laſt God caſt him downe and give us victory, even a finall victory at our death.

5. *Seon* may ſignifie all bad neighbours, to whom we ſay: let us paſſe quietly, wee will doe no harme, but the more gently wee ſpeake, the rougher are they, and the more wee labour for peace, the more ſuits and vexations we finde. Till *Seon* be overcome he will not yeeld. And bee wee of good comfort, God is able and ready to give victory, to their coſt that are thus forward.

2 Sam.16.10. Eſa.6. Ezech.14.9. Rom.1.18. Aug. *Eadē opera diverſa conſilia. Miro modo non fit præter voluntatem ejus quod fit contra. Enchirid. c.100. Deus operatur in animis hominum ad inclinandum voluntates eorum ſive ad bonum ſecundū miſericordiam, ſive ad malum ſecundum merita eorum judicio interdum aperto, interdum occulto, ſemper autem juſto. De gra. & lib. Arbitrio ca. 21.*

6. In *Deuteronomy* it is ſaid, *Seon would not let us paſſe by him, for the Lord had hardened his ſpirit, and made his heart obſtinate.* The like ſpeech is in *Ioſhua* 11. and divers places of the Scripture. We are afraid if we ſhould ſo ſpeak, that we ſhould make God the of Author evil: and therfore wee uſe to ſay, *God ſuffered:* But we never need tofeare to ſpeake as the Scripture ſpeaketh, for that is Gods owne ſpeech. God hardened *Pharaohs* heart, yet no author of evill. *He curſeth*, ſaith *David, even becauſe the Lord hath bidden him curſe David.* In *Eſay, Make the heart of this people fat, make their eares heavy, and ſhut their eyes, leſt they ſee with their eyes, &c.* In *Ezekiel, If the Prophet be deceived when he hath ſpoken a thing, I the Lord have deceived him.* Againe, the Apoſtle to the *Romanes*, feareth not to ſay, *that God delivered them up to a reprobate minde*, to doe theſe things which are not convenient. Conclude with *Iob*, *The Lord hath given, and the Lord hath taken*, yet were there other meanes you know. But in none of theſe ſayings is God made the cauſe of evill. Becauſe he can b ecauſe of an action, and not of the evill in the action: As he that ſtriketh an inſtrument out of tune, is cauſe of the ſound, but not of jarring ſound, that is in the ſtrings that be out of tune. What God doth is ever good, and as *Auſten* ſaith, Never would he ſuffer any evill to be done, were he not able out of evill to draw good. But I have often ſpoken of this point. Let us marke it here well, and remember it all our life, that to reject good and honeſt conditions of peace, love, alliance, &c. is an effect of Gods wrath, and of a heart hardened in his wrath.

7. See here in theſe *Amorites*, how God giveth away our earthly places, whatſoever they be, at his good pleaſure, and no wit or power of man can hinder him. No skinnes of parchment containing *Lawyers* perpetuities, and ſinfull dotage, as many uſe it. But when our ſinnes are ripe, our ſinnes of unthankfulneſſe, of pride, of cruelty and oppreſſion, with ſuch like; then God awaketh and giveth all away to ſtrangers, that never laid it together. The name is put out, the inheritance altered as a river out of his channell, and the place knoweth the old poſſeſſors no more. The tent that is never ſo well pitched muſt be removed at his good pleaſure, and who knoweth how ſoone? *Iſrael* ſmote *Seon*, and theſe *Amorites* his people with the edge of the ſword, and conquered his land from *Arnon* to *Iabok*, even unto the children of *Ammon*, *&c.* *And Iſrael tooke all theſe Cities, and dwelt in them, &c.* There is no man in the world hath any other tenure in any thing that hee poſſeſſeth, than *ad voluntatem Dei*: at the will of the Lord. And O that men would more thinke of it.

Verſe 26.

8. *For Heſhbon was the City of Seon the King of the Amorites, &c.* From this verſe to the 31. God carefully ſheweth, that the Iſraelites tooke nothing which belonged to *Moab*, but kept his promiſe firmly with them, how ill ſo ever they deſerved it. Conferre the 2. of *Deuteronomy* with this, and ſee the Lords care, which yeeldeth us a great comfort. For he that will not break with the wicked, he will never break with the godly that beleeve in him. Reſt upon it, and be aſſured of it, heaven and earth ſhall paſſe, but not one jot of any promiſe of his faile his faithfull.

9. It

9 It is worthy noting here, how God proveth that *Heſhbon* belonged to *Seon*, by a proverbiall ſpeech. *They that ſpeake in proverbs* (ſaith hee) *ſay, come to Heſhbon, let the Citie of Seon be built and repaired, for a fire is gone out of Heſhbon, and a flame from the City of Seon, and hath conſumed Ar of the Moabites, &c.* There is no people nor language that hath not proverbes: And ever theſe provebs have beene great preſervers of the truth of many matters. Often doe Hiſtoriographers uſe them for confirmation, being ſo effectuall for memory, that what could not by Bookes, by pillers of ſtone and braſſe, or any other like way be preſerved, that by a proverbe hath remained ſtill in remembrance, from age to age, many hundred yeares. It perſwadeth greatly, and therefore in rules of ſpeech is one. See *Quintilian* and others. *Philoſophers* uſe it, and make account of it. The holy Scriptures both in the Old and New Teſtament many times. If probability induce, what more probable than that which proverbially is in every mouth? *Quod tot ætatum tot nationum conſenſus & velut unum ſuffragium approbavit:* Which the conſent, and as it were one voyce of ſo many Ages and Nations, hath allowed and made good. If there were not, *nativa quædam vis veritatis, fieri non potuit eandem ſententiam in centum dimanaſſe populos & linguas:* If there were not, I ſay, a certaine naturall power in truth, it could not be that one little ſentence and ſaying ſhould ſpread it ſelfe into ſo many nations and tongues of differing people. It leaveth, *quaſi aculeos*, as it were ſtings behinde it, in the mindes and thoughts of men. And that which *Fabius* ſaith of a jeſt or merry ſpeech, that is ſaid alſo of a proverbe. By theſe two great things have beene put by, ſo prevailing and piercing they are. *Cic. pro Flavio.*

10 *And Moſes ſent to ſearch out Iaazer, &c.* This ſending to ſearch and ſpie, ſheweth circumſpecton and care, and may tell us, that if againſt viſible worldly enemies, ſuch wiſedome is fit, how much more needfull is it againſt inviſible and ſpirituall enemies? Wiſely ſaith *Salomon*, *without counſell thoughts come to nought, but in the multitude of Counſellors, there is ſtedfaſtneſſe.* The Lord Jeſus and his Apoſtles how often to us, *Watch, watch, &c.* *Verſ.* 32.

11 *And they turned and went up towards Baſhan, and Og the King of Baſhan came out againſt them, &c.* Here is another onſet by this man, and ſo ſtill ſtoppes and hinderances in our paſſage to *Canaan:* And tentation after tentation while wee live upon this earth. But bleſſed bee God, victory ever in the end over all enemies. For this *Og* alſo was overcome, and all his Cities poſſeſſed by the Iſraelites, man, woman and childe, deſtroyed, to the great glory of God, comfort of this people, and terrour to all that heard of it. If you looke in the third of *Deuteronomy*, *verſe* 11. you ſhall ſee what a Gyant this *Og* was, and what an iron bed he had, the length of it nine Cubits, and the bredth of it foure Cubits, &c. The more glory to God to give his people power over him to throw him downe. In *Tyberius* time, we reade that a corps was left bare by reaſon of an Earth-quake whoſe teeth were twelve inches over. Now if he had his full number of teeth, that is, in either jaw ſixteen, then was his mouth ſixteen foot wide, a very large ſcope if meate were ſcant. Againe, that *Francis* King of *France*, had one of his Guard, under whoſe twiſt an ordinary man might goe. *Verſe* 33. *Siracb* prepare for tentation. The Cities walled, *ergo* truſt not, &c.

Such ſtrange things are written, but happely not all true. This of *Og* is true.

And let us note the mighty power of God in his workes, as alſo how the nearer they came to *Canaan*, the fiercer and fearfuller ſights or tryals. So, ſo ſhall it bee with us in our march to the heavenly *Canaan*, the laſt fault of Satan worſt, if God reſtraine not. For then hee either winneth or loſeth for ever. *Marke* 9. being commanded to come out, Satan rent him, and tare him fearfully. Our Saviour himſelfe prayeth moſt vehemently three times. In the life of *Bernard* there is a notable deſcription of this laſt conflict, *Adfuit Satan, &c.* Matth. 26.

CHAP.

CHAP. XXII.

This Chapter beginneth that notable hiſtory of *Balack* and *Balaam*, where generally obſerve,

{ *His ſending for Balaam.*
{ *Balaams comming to him.*

In the firſt, ſee the Motives that ſtirred up Balack *to this courſe, and then the manner of the meſſage and ſending, contained in the 7. verſe.*

THe firſt motive is *Feare*; yet in the ſecond of *Deuteronomy*, we have ſeene how God forbad them to meddle with *Moab*, and thereupon they were driven to compaſſe about to their great trouble, as in the Chapter before we ſaw. But this is the juſt judgment of God upon them, that have not their peace made with him, to be vexed ſtill in their minds with unneceſſary fears. Remẽber what you reade in *Deuteronomy* and *Leviticus*, among the curſes of God upon diſobedient perſons to his law & wil. *I will ſend even a faintneſſe or cowardneſſe into their hearts, and the ſound of a leafe ſhaken ſhall chaſe them, and they ſhall flie as flying from a ſword, and they ſhall fall, no man purſuing them.* Againe, *thou ſhalt finde no reſt, for the Lord ſhall give thee a trembling heart, and looking to returne till thine eyes fall out, and a ſorrowfull minde. And thy life ſhall hang before thee, and thou ſhalt feare both night and day, and ſhalt have no aſſurance of thy life. In the morning thou ſhalt ſay, would God it were night, and at night thou ſhalt ſay, would God it were day, for the feare of thy heart which thou ſhalt feare, &c.* If the Lord thus puniſh his owne when they diſobey, much more the rebellious ſtranger, whoſe heart is not inured with the feare of God. You ſee how ſmall a noyſe will ſtartle Theeves and other malefactors. Whereupon it is ſaid, *O ſemper timidum ſcelus:* O wickedneſſe ever fearfull: *Hi ſunt qui trepidant & ad omnia fulgura pallent:* Theſe are they that tremble and waxe pale at every crack of thunder. Theſe I ſay, that have no peace with God. Their conſcience is a continuall ſcourge, and whip to them. The feare of the Lord is ſtrength to the upright man, *but feare ſhall be for the workers of iniquitie*, ſaith *Salomon. Nihil eſt miſerius quam animus hominis ſibi conſcius:* There is nothing more miſerable, than the minde of man, guilty to it ſelfe of evill. Conſcience is a thouſand witneſſes. *Conſcientia eſt ante peccatum frænum, poſt peccatum flagrum:* Conſcience before ſinne committed is a bridle to keep us from it, but when it is committed, a moſt ſharpe ſcourge and whippe. Yet, *multi famam, pauci conſcientiam verentur:* Many are afraid of fame, and few of conſcience. *Sed ô te miſerum, ſi contemnis hunc teſtem:* But ô miſerable man that thou art, if thou little reckon of this witneſſe! *Tranquillitate conſcientiæ nihil excogitari poteſt beatius:* There cannot a greater bleſſing bee thought of, than the peace and tranquillity of a mans conſcience, ſaith S. *Auguſtine.*

Levit.26.36.

Deu.28.65, &c

Somnium Apollodori.
Statius.

2. The ſecond motive is *Envy*. They were their kindred, and they ſhould have rejoyced, repented, turned to them, and by common prayer ſought the appeaſing of God. But bitter and ſowre *Envy* ſeeing Gods favour to them, and mighty power among them, deſireth rather their overthrow and confuſion. They are motes in their eyes, rather than comforts to their hearts. Thus envied *Cain* his brother *Abel*; Good *Rachel* her ſiſter *Leah*; *Iacobs* ſonnes their faultleſſe brother *Ioſeph: Aaron* and *Miriam* their worthy brother *Moſes:* It is a devilliſh thing *Envy*, and let all that feare God deteſt it. The venome of the Snake or Toade, never hurteth her ſelfe, but *Envie* above all others hurteth the Haver. *Bion* ſeeing an envious perſon ſad, prettily ſaid to him: A man cannot now tell by thy ſadneſſe, whether harme have happened to thee, or good to another: meaning, he and all envions perſons be as much grieved at the one, as at the other. Agreeable to which was that ſaying of *Socrates*, when being asked what was grievous to good men, he anſwered; *The proſperity of the wicked:* And what was grievous to evill men, hee anſwered; *The proſperity of the good.* Why were the Scribes and Phariſies ſo malicious to our Saviour? *Quia multa ſigna fecit:* Becauſe he did many ſignes and miracles. As the ſore eye cannot indure the light, no more can Envy abide Vertue, &c.

3. A third motive was *ſuſpition*. *Balack* King of the *Moabites* ſuſpecteth and imagineth this and that, according to his owne fancy and miſ-judging braine, and theſe imaginations and ſuſpitions are as grand truths to him, making him caſt this way and that way, to meet with imagined danger, and among other wayes to reſolve of ſending for the Soothſayer or Sorcerer *Balaam.* Wicked ſuſpition, how many haſt thou led out of the way, and cauſed to erre? *Abraham* ſuſpecteth the feare of God is not in that place, and thereupon ſinneth againſt God in denying his wife, &c. The King of Iſrael reading the kinde and friendly letter of the King of *Aram* in the behalfe of *Naaman*, preſently ſuſpecteth that the King ſought a qnarrell to him, and by that foule and cauſeleſſe ſuſpition offendeth greatly. *Suſpitio grave hominibus malum:*

2 King.5.7.

O ſuſpition, ſuſpition, what a miſchiefe is it amongſt men? *Innocentiam præſtare poſſum, &c.* I can be innocent and blameleſſe, but ſo to bee judged of all men, and to eſcape wicked ſuſpition, that lieth not in my power, nor any mans, ſaid one wiſely and truely. *Suſpitiones ſuas quiſque fere cognitiones putat:* Every man thinkes his ſuſpition to be knowledge, or little leſſe. *Quanti non dederunt locum errori, & dederunt locum ſuſpitioni?* How many can you name, that have given place to ſuſpition, and have not given place to error. It accuſeth, arraigneth, condemneth, and putteth the halter of death over the true mans head? Yet it hurteth no man more than him that hath it, whoſe inwards it tormenteth and twitcheth; whoſe ſleepe it driveth away, whoſe body it alters, and conſumeth the heart to very powder and duſt in the end.

4 A fourth motive to this ſending for *Balaam*, was Satans ſubtilty working in *Balack* to take that courſe: for it may be obſerved often, that when Satan ſeeth open fury will not ſerve, then he directeth to wiles and guiles, pieceing out the Lions skinne that is too ſhort, with the Foxe his taile. *Saul* will give his daughter to *David* to ſnare him: *Ioab* killeth *Amaſa* with, *How doeſt thou my brother. Simeon* and *Levi* worke their revenge under pretext of mariage, of love, and alliance. *Abſolon* biddeth *Amnon* unto a feaſt, when hee intendeth his death. But *bleſſed is the man in whoſe ſpirit there is no ſuch guile*, no ſuch devilliſh Machiavillian venome and tricks. *Aut eſto quod videris, aut videre quod es:* Either be as thou ſeemeſt, or ſeeme as thou art, ſaith S. *Chryſoſtome: Behold a true Iſraelite, in whom there is no fraud nor guile*, ſaith the Lord Jeſus of *Nathaneel*. A praiſe that ſhall endure for ever, when flattering falſhood ſhall bee branded in the forehead for damnable villany. *He that walketh uprightly, walketh boldly, but he that perverteth his wayes ſhall bee knowne*, ſaith the wiſedome of God by *Salomon*. How knowne? That is, made knowne alive and dead for perſons hateſull unto God, and dangerous unto men. *O let my heart therefore bee ſound*, ſaith *David*, *in thy ſtatutes, that I bee not aſhamed*, that is, made knowne and diſcovered to my ſhame.

1 Sam. 18. 21.

Prov. 10.

5 A fift motive was *Balacks* erronious conceit of *Balaam* and his office. To ſee his owne weakneſſe to reſiſt the Iſraelites by humane force, and thereupon to ſeeke the helpe of God, to have a reverent conceit of the Prophet or Miniſter, and to ſend for him: all this is well, and more than many in theſe dayes performe in their dangers. But to ſeparate a Prophet from a courſe pleaſing God, and to thinke that of himſelfe without the ſtrength and power of God he could doe any thing: this was abſurd and full of blindneſſe and ignorance. He ſhould therefore have inquired of Gods will, of the Prophets office, and how God uſeth the Prophets, and then thereafter have framed his curſe. But this is too many mens faults, ſtill not to looke what may bee done, but what they would have done. *Eſau* will have a bleſſing though his father cannot alter what he hath done. *Balack* will have a curſe, or hee will want of his will, never looking how it may be done. *Filius ægrotat, currit que ad carmina mater:* The ſonne is ſicke, and the mother ſhee runs to a charme. But of Witches and Inchanters hereafter. Now I will but ſay that haply *Balack* conceived *Balaam* to bee an honeſter man than hee was, and that *Iuſtorum maledictiones efficaces ſunt*, and that I ſay the curſes of holy men are powerfull, as indeed they are in ſome caſes. *Noah* of *Cham*, &c. *The bleſſing of the father eſtabliſheth the houſes of the children, and the mothers curſe rooteth out the foundations.* Saint *Auguſtine* hath a fearefull relation of the effect of parents curſe upon ſeven brethren and three daughters.

Sirac. 3. 10.

The ſecond part.

HAving now ſpoken of the motives that *Balack* ſent for *Balaam*, come wee to the ſecond point, to wit, the maner of ſending, expreſſed in the ſeventh verſe, thus; *Then the Elders of Moab, and the Elders of Midian departed, having the reward of ſoothſaying in their hand, and they came to Balaam, and told him the words of Balack.* *Moab* and *Midian* joine together, for *Balack* King of the Moabites had ſaid unto the Elders of Midian, that if a joint care were not had, *the Iſraelites would lick them all up, as an Oxe licketh up the graſſe of the field.* Wherefore, I ſay, they joine together, and ſend to *Balaam*. Firſt, men of account and worth, *Elders*, that is, heads and chiefe perſons. And in the fifteenth verſe, *Hee ſent againe more Princes, and more honourable than they*, for at the firſt hee came not. Such civill complements are fit for men, dealing in every thing according to a good courſe, congruent and ſutable to the perſons and matter we deale with, and in: for fayling in ſuch outward ſmall circumſtances hath cauſed all intents and labours to faile often.

Verſe 7.

Verſe 4.

Verſe 5, 8.

2 *They ſend a preſent.* There be *munera honoraria*, and *munera corruptoria*, honourable preſents in love and kindneſſe, and for no evill purpoſe ſent of man to man: And corrupting preſents ſent to pervert men, and in plaine Engliſh, *Bribes*. Their preſent here is of the later ſort. And doe they thinke to tempt a Prophet with rewards? They will aſſay, and not without hope, when they conſidered the mighty power and operation of gifts. The Princes of the Philiſtims promiſed *Dalilah* eleven hundred ſhekels of ſilver from every one of them, if ſhe would learne wherein *Samſons* great ſtrength lay, and tell them. Which wrought ſo with her, that

Iudg. 16. 5.

ſhee was never quiet till ſhee had overthrowne him whom ſhee pretended to love. Falſe and flattering *Ziba* tooke with him a great preſent to the King, when he intended to abuſe him, and what followed, you ſee. True and faithfull *Mephiboſheth* was condemned before any proofe, and his wicked ſervant had his eſtate given to him, as if hee had beene a traytor to *David*. *Samuels* ſonnes, the evill children of a good father, are charged not to have walked in their fathers wayes, but to have turned aſide after lucre, and to take rewards, perverting judgement. That famous Orator *Demoſthenes* was corrupted when time was, and pretended the diſeaſe in his throat called the *Squince*, ſo that hee could not ſpeake: whereupon one ſaid, it was not *Angina*, but *Argentangina*: not the *Squince*, but *Pence*, that troubled him. It was a foule report that was given, and to this day remayneth, of *M. Calius*, *Quod fruſto panis conduci poſſit vel ut loquatur, vel ut taceat*: That with a piece of bread hee might be hired either to ſpeake or hold his peace. Such name ſhall they leave out of doubt that are ſo given. And therefore wiſedome will often think of that ſaying, *Matrimonium inter aurum & arcam, divortium facit inter Deum & animam*: A contract or mariage betwixt gold and your cheſt, will make a divorce betwixt God and your ſoule. Againe, of that, *Aurum accepiſti, animam perdidiſti*: Thou haſt received gold, and loſt thy ſoule: a deare bargaine.

2 Sam.16.1. 1 Sam.8.3. Catoin A.Gel.

3 Some thinkes this reward was a due Fee, and therefore not to bee blamed. Indeed there were in thoſe times, and I feare ſcarce rid yet, *vates nummarii*, money Prophets, ſuch as uſed to take money and reward for their tellings, and doings. Of which ſort *Saul* and his ſervant imagined *Samuel* to bee. And therefore when they were ſeeking the loſt Aſſes, and the ſervant ſaid, *Behold now in this City is a man of God, and hee is an honourable man, all that hee ſaith commeth to paſſe, let us now goe thither, if ſo bee that hee can ſhew us what way wee muſt goe.* Saul *anſwered, well then, let us goe. But what ſhall wee bring unto the man? for the bread is ſpent in our veſſels, and there is no preſent to bring unto the man of God? what have wee? And the ſervant anſwered: Behold I have found about mee the fourth part of a ſhekel of ſilver* (which was three pence three farthings) *that will I give to the man of God to tell us our way.* But ſuch baſeneſſe was never uſed by the true Prophets of God. *Naaman* could not faſten any thing upon *Eliſha*.

Calvinus. 1 Sam.9.7. Gen.23.15.

4 This ſeemeth then to make *Balaam* a Soothſayer. Saint *Auguſtine* feareth not to ſay ſo of him: *Hic* Balaam *famoſiſſimus erat in arte magica & carminibus noxiis prapotens, & ideo quaſi expertus in talibus opinioni erat omnibus in Oriente. Niſi enim experimenta plurima praceſſiſſent quod frequenter maledictis hoſtem vertiſſet armatum, non utique præſumpſiſſet rex hoc poſſe fieri ſermonibus.* This *Balaam* was very famous in the Art Magick, and mighty in hurtfull charmes, and thereupon was reputed skilfull in ſuch matters among them of the Eaſt. For unleſſe there had beene manifold experiments how by curſes he had overthrowne Armies, the King would never have ſuppoſed ſuch a thing could be done by words.

Vide Auguſt. Serm 103. de tempore.

5 *Balaam* anſwered, *tarry here this night, and I will give you anſwer, as the Lord ſhall ſay unto me. Quis mihi dabit ô Deus! ſic tibi obtemperare ut iſte, ut nihil dicere, cogitare aut facere te inconſulto velim, id eſt, lege tua*; O GOD, who ſhall give mee this care to obey thee, that ſeemeth to bee here in this man, that I may ſay nothing, thinke nothing, and doe nothing without conſulting with thee; that is, with thy Law. But did hee meane here indeed to conſult with God? No, ſaith *Auguſtine*, but with his Devill or familiar, or ſoothſaying ſpirit. How then came God to him? Surely of his owne goodneſſe to hinder the hurt of his children, he warned him in a dreame not to goe. O the ſweetneſſe of God, and comfort of this place, if it bee well marked with others. Did the Iſraelites know of this practiſe againſt them, or could they prevent it? No, but the faithfull ſweet watch-man of Iſrael that neither ſlumbreth nor ſleepeth, hee knoweth of it, hee careth for them, and preventeth their harme. Who then ſhall effect any thing againſt Gods choſen more than the Lord himſelfe ſhall pleaſe to ſuffer? God admoniſheth *Abimelech* in a dreame not to wrong *Abraham*, *Laban* alſo not to wrong *Iacob*. And how many live at this day that have found the working hand of God for them in this kinde? preventing practiſes, putting by intendments, fruſtrating purpoſes, and diſcovering ſecret counſels by men never knowne. I know what I ſpeake. Let God have thankes, and the remembrance of them never die, that though they would not diſcloſe themſelves, yet have by meanes diſcloſed ſecret malice with the deviliſh, and malicious purpoſes thereof. Hee that wrought ſo in them, and by them for the Innocent, requite them ever into their boſomes ſuch love, and upon their poſterity when they are gone. *Non ibis. Thou ſhalt not goe*, ſaith God to *Balaam*, *with them, neither curſe the people, for they are bleſſed.* His curſes could not have hurt them, yet God will not have them uſed, &c.

Gen.20. Gen.31.

6 *Balack* yet againe ſent moe Princes and more honourable than they. Why did *Balack* ſend againe having an anſwer before, that God would not give him leave to come? Surely firſt the anſwer arguing no unwillingneſſe in *Balaam*, but onely a reſtraint by God, animated him to ſend againe, whereas if *Balaam* had anſwered ſoundly and roundly that hee would not doe

Verſe 12.

ſo

ſo wicked a thing, the matter had beene ended, and no moe attempts made. But his heart being tainted with covetouſneſſe, his tongue could not ſpeake ſo reſolutely, which *Balack* well obſerved, and therefore ſent againe. Secondly, many things are wrought by importunity, which at firſt cannot bee obtained. Therefore hee will try happily that way what may bee effected. The force of importunity wee ſee in the Goſpel, where three loaves are deſired to bee borrowed, when the lender was in bed, &c. *I ſay unto you*, ſaith our Saviour, *though hee would not ariſe and give him becauſe hee is his friend: yet doubtleſſe becauſe of his importunity hee would riſe and give him as many as he needed.* So againe of the unrighteous Judge, *Though I feare not God, nor reverence men, yet becauſe this widow troubleth me, I will doe her right, leſt at the laſt ſhee come and make mee weary.* In the booke of Kings when *Eliah* was taken away, they moved *Eliſha*, that they might goe and ſeeke him, and *Eliſha* would not. But when they were inſtant upon him, till he was aſhamed, hee ſaid, *Send.* Such an example was *Coriolanus* mother in *Dionyſius Halicar.* the eight Booke, worthy looking upon and reading. But againſt importunity to doe evill, oppoſe Chriſtian conſtancy, and remember ever, that not he which runneth, but hee which runneth to the end hath the prize. Remember the praiſe of *Iohn* by him that knew true praiſe-worthy vertue; *Iohn* was not a Reed ſhaken in the winde, a hollow Reed, without pith, and therefore very light and moveable any way, but *Iohn* had pith of faith and conſtancy to reſiſt evill whoſoever ſhall allure to it. Remember wiſe *Sirach:* Bee not carried about with every winde, and goe not into every way, for ſo doth the ſinner that hath a double tongue. Stand faſt in thy ſure underſtanding, and in the way and knowledge of the Lord, and have but one manner of word, &c. Thirdly, the meſſengers being more honourable than the former, happily that might worke ſomewhat; for men uſe much to reſpect the dignity of the perſons that ſpeake to them. But in ſuch a caſe to avoid evill, let us alwaies remember the Apoſtle, *If an Angel from Heaven ſhould move amiſſe, hee is not to bee reſpected.* Fourthly, hee will try what greater offers, will doe of dignity and preferment. And therefore ſaith, hee will promote him to honour, and will doe whatſoever hee ſhould deſire. A large and tempting offer to him that was more than halfe wonne before, with that which was then brought. Our firſt mother *Eve* in Paradiſe was tempted with dignity, *you ſhall bee as Gods knowing good and evill.* And all her ſonnes ſince have felt a pleaſing reliſh in it if God guide not with grace. *Quis niſi mentis inops oblatum reſpuit aurum:* Who but a madde man refuſeth gold when it is offered? O what treacheries and treaſons, what ſinne and villany hath, *I will promote thee*, wrought. But let mother *Eve* tell us what it is to ſinne for honour and dignity: So have her children ſped ſince, their high mindes have had foule falls, and in ſtead of honour, profit, and pleaſure, hoped for and ſought for, foule ſhame and perpetuall ignominy hath followed. A man may thinke hee can walke upon toppes of houſes, but a lower place were ſafer, and wiſe men rather chooſe them. *Mediocria firma:* Meane things are firme things. Children runne vehemently after a painted Butter-flie, it may bee they miſſe her after much paines, and if happily they get her, what have they gotten but a painted Butter-flie.

Luke 11.8.

Luke 18.5.

2 King. 2.17.

Matth. 15.

Sirac 5.9.

Agrippina Neronis matrem occidat modo imperet.

7. *And Balaam anſwered and ſaid unto the ſervants of Balack, If Balack would give me this houſe full of ſilver and gold, I cannot goe beyond the word of the Lord my God to doe leſſe or more.* An excellent ſpeech had it come from a ſound heart, but *Balaam* was hollow, and one ſaith, *Præfert obedientiam erga Deum, ut vendicet ſibi titulum & honorem Sancti Prophetæ. Hoc enim agunt falſi Prophetæ, ut ſimulatione pietatis verorum Prophetarum nomen obtineant.* Hee preferres obedience to God in this glorious faſhion, that hee may get to himſelfe the reputation of a holy Prophet. For ſo uſe counterfeits and hypocrites to doe: I meane falſe Prophets by diſſembling of piety and holineſſe, to get the name of true Prophets. Now that *Balaam* was not ſound in theſe faire ſpeeches, you may ſee by the words following, *verſe 19. But now I pray you tarry here this night, that I may wit what the Lord will ſay to mee more:* For had not his heart hanged after the offers that were made him of honour and preferment, hee would never have expected from God any more direction, but reſolutely have anſwered, God did deny mee and therefore I will not goe. A notable patterne of many yet in the world that will ſpeake well, and make a great ſhew of conſcience and care, yet under-hand practiſe another courſe for lucre and gaine. Indeed, will they ſay, I cannot doe it, it is not warrantable by Law, &c. yet having an eye to the offer, they will ſay, Give me ſome time to thinke of it. As *Balaam* ſaid here, *Tarry all night, come to me againe, I will conſider of it, and tell you more the next time.* So is the deceit of *Balaams* wages a peſtilent thing in this world among the ſonnes of men. The more you thinke of it, the more you will ſee; I leave it to your meditation.

8. *And God came unto Balaam by night and ſaid unto him: If the men come and call thee, riſe up, and goe with them, but onely what thing I ſay unto thee that ſhalt thou doe, &c.* Now *Balaam* hath what hee wiſhed, leave to goe. But was this in Gods liking? No; It was as many ſpeeches in Scripture, and dayly among men by an *ironie* or taunt. As Chriſt ſaith to *Iudas: What thou doeſt, doe quickly*, not liking of his action, but taunting his villany, *Hee that is filthy*

Verſe 20.

Apoc.22.

let him be filthy ſtill. Not allowing filthineſſe, but quipping their ſinne that ſo continue. As dayly fathers and friends uſe to ſpeake: *Well Sir, my words prevaile not with you, take your owne will, your owne way, &c.* Agreeable to that, *God gave them up to their hearts luſts, &c.* Agreeable to that by the Prophet: *Thus ſaith the Lord of Hoaſts, the God of Iſrael: Drinke and be drunken, and ſpue and fall and riſe no more, &c.* Thus God here to *Balaam*, as if hee had ſaid, Did not I tell thee before thou ſhouldeſt not goe, was not that enough, but that againe thou muſt gape for ſome other anſwer. This is thy greedy longing after the prey; well take thy courſe, follow thine owne minde, goe with them, but onely what I bid thee that ſhalt thou doe. Where wee may learne never to ſolicite God in things which hee hath denied us, but to reſt in his will, to ſubmit our ſelves to his pleaſure as aſſured that hee knoweth what is beſt, and will doe what is beſt for us if we depend upon him. Otherwiſe that ſaying of S. *Auſtin* proveth true very often: *Concedit iratus quæ negavit propitius:* God granted in anger what hee denied in mercy. As in this booke before, God gave them fleſh, but whileſt it was in their mouthes, his wrath fell upon them, &c. And as hee gave them a King, when they had beene better to have God ſtill their King. I have elſewhere noted what experience hath knowne, men and women too importunately begging a childe, and not moderately ſubmitting themſelves to the Lords good pleaſure, when God hath ſatisfied their deſire, but with ſome croſſe either of blindneſſe, or lameneſſe, or ſuch like. Be not therefore ever too vehement in things of this life. But *firſt ſeeke the kingdome of God and the righteouſneſſe thereof*, and then truſt we to his promiſe, all other things ſhall be caſt unto us as ſhall bee good for us. Pray, but pray moderately as becommeth a childe to aske of his father. And peremptorily appoint not God what hee ſhall doe, for in asking a bleſſing you thinke, it may prove a curſe if it bee granted, and a bitter woe all the dayes of your life. We cannot diſcern ever what is beſt, and therefore ſo many ſighes and grones in the world: O that I had never knowne it! O that I had never had it, done it, &c! I could ſpeake more plainly if I would: But deale you with your ſelfe as you have cauſe, and remember the uſe of this place. *Balaams* wilfulneſſe hath chronicled his infamy, and it had beene better for him hee had not gone.

Numb.11.
1 Sam.8.

Verſe 21.

9. *So Balaam roſe up earely and ſadled his Aſſe, and went with the Princes of Moab.* Here ſee further into this mans nature: after God had let him looſe, ſleepe cannot hold him, but early, early hee is up, and his Aſſe ſadled that hee may goe. Now hee begins to feed upon honours and preferments, gold and gaine in a plenteous meaſure; and every houre is a day till he come there. Such power and force hath the world ſtill in mens hearts, and happy they if they could ſee it. In matters of ſpirituall gōod, how heavy, ſlow and dull; but in matters of worldly profit, how quick, ſenſible, how early up? Bid them to the *Supper*, and one hath bought a Farme, another Oxen, and the third hath maried a Wife; they cannot come by any meanes: but in worldly profit who maketh excuſe that hee cannot come to receive it? We forget that fearefull ſaying of the Apoſtle; *There are many walkers, whoſe end is damnation, whoſe God is their belly, and whoſe glory is to their ſhame, minding earthly things.* That againe in the *Apocalyps, The more her glory and pleaſure was, ſo much the more give her ſorrow and torment.* But of the world and the love thereof, many occaſions have beene to ſpeake, ſo that I need not inſiſt upon it againe here. Shut up this note with that to *Timothy, They that will be rich* (that is, that greedily ſet their hearts to bee rich) *fall into tentation, and ſnares, and into many fooliſh and noiſome luſts, which drown men in perdition and deſtruction: for the deſire of mony is the root of all evill, which while ſome luſted after, they erred from the faith, and pierced themſelves through with many ſorrows. But thou, O man of God, flie theſe things, and follow after righteouſneſſe, godlineſſe, faith, love, patience, and meekneſſe, &c. Sic tene ut non tenearis:* So hold this world, that thou never be holden of it. *Index aurum, aurum hominis:* The touch-ſtone trieth the gold, and gold trieth men. A dogge that followeth two men, is not knowne to which of them hee belongeth till the way part, but then you ſhall ſee: And ſo many men till gaine and godlineſſe part. Then ſhall you plainely ſee they belong to the world, and not to Religion, they will follow gaine, and leave godlineſſe; though indeed godlineſſe bee true gaine, and gaine is not godlineſſe. 1 *Tim.*4.5. and 6.

Philip.3.19.
Apoc.18.7.
1 Tim.6.9.
1 Tim.4,5,&c.

Verſ. 23.

10. *And the wrath of God was kindled becauſe hee went, and the Angel of the Lord ſtood in the way to be againſt him as hee rode upon the Aſſe, and his two ſervants were with him.* How this anger of God ſtood with his leave given him, is anſwered before, when it was ſaid that leave was in anger, not in good liking of his journey. Let us note here, how the Miniſtery of Angels is either with men or againſt men, as God appointeth them, they being *miniſtring ſpirits* to doe his will. The Angels are for *Lot*, and againſt the Sodomites: They defend *Daniel* in the Denne, the three Children in the Fornace. The Angel ſmiteth *Herod* in his greateſt pride, and reade the firſt of *Kings* 19.5. *Acts* 5.19. *Pſal.*91. 2 *King.*6. and many more. *David* draweth uſe, wherein hee ſaith, *Lord what is man that thou art ſo mindfull of him, &c?* And a great comfort it is to thinke how we are guarded by them.

Gen.19.3.
Dan.3.
Dan.6.
Acts 12.7.
Pſal.8.

11. *The Aſſe ſaw the Angel ſtand in the way, and Balaam ſaw him not: Wherefore he ſmote the Aſſe when he turned out of his way.* Thus it pleaſeth God to check this wicked man, that the brute beaſt

2 Pet.2.

beast should doe more than hee, Allegorically it is applied to note that God revealeth often to meaner persons, what he hideth from the prudent and wise: 1 *Cor.*1.29. God hath chosen the foolish *things of this world to confound the mighty.* Againe, those tremblers at Gods word, taste and feele what others not of such spirit thinke wonders and fables. Or lastly, that the Gentiles should see and beleeve what the Jewes would not.

12 Some make use of it thus, that as *Balaam* here which way soever hee turned, had the Angel against him with a drawne sword, although he saw him not: So they which persist in a bad purpose, have Gods judgements against them every where, although they see it not. And therefore it is good to remember what *David* saith, *I have examined my wayes, and turned my feete into thy Testimonies. I made haste and prolonged not to keepe thy righteous judgements.* Psal.119.

13 *And when the Asse saw the Angel of the Lord stand in the way, and his sword drawne in his hand, the Asse turned out of the way, and went into the field. But Balaam smote the Asse to turne her into the way* This going aside of the *Asse* from the perill she saw, rebuked not onely *Balaam* then, but many of us still at this day for our heady resolution in many things not good. Wee see God is angry, wee see the end will not be good, because our doings offend him, and consequently perill and danger lieth before us, the Angel of Gods wrath, with the sword of Gods wrath in his hand is in the way against us; yet on wee will desperately, headily, and presumptuously, till we bee crushed with the waight and fiercenesse of it. But shall wee be madder than this *Asse?* Shall shee have wit to decline a danger, and we none? Remember what Scriptures cry out of obstinacy and wilfulnesse, pertinacy, and frowardnesse; commend unto us meekenesse and mildnesse, feeling and conscience, remorce and repentance, the wayes to heaven and all felicity. *The Oxe knoweth his owner, and the Asse his Masters crib, but Israel hath not knowne, my people hath not understood. Ah sinfull Nation, a people laden with iniquity; O seed of the wicked, corrupt children, they have forsaken the Lord, they have provoked the holy One of Israel to anger, they are gone backward, &c. They are impudent children and stiffe-hearted, they will not heare, neither will they cease, for they are a rebellious house, &c.* On the other side. *Blessed is the man that feareth alway, but he that hardneth his heart shall fall into evill. Because thy heart did melt, Iosiah, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same: to wit, that it should be destroyed and accursed, and hast rent thy cloathes and wept before me, I have also heard it, saith the Lord. Therefore I will gather thee to thy fathers in peace, and thine eyes shall not see all the evill which I will bring upon this place.* Many more may you note your selfe unto this end. *Verse* 23. Esay 1.3. Ezek.2.4. Prov.28.14. 2 Kings 22.19.

14. *Balaam smote his Asse*, attributing the fault to his Asse that indeed should have been attributed to himselfe and his sin. *Sic impii incommoda & successus infœlices non suis peccatis imputant, sed vel creaturis vel influentiis, &c. Hinc irascuntur, maledicunt, verberant, non vident, non cogitant Deum sibi obsistere, sed Asinæ imputant:* So, so, saith one, doe the wicked still even at this day, not ascribe their crosses and mishaps to their sinnes, but to creatures, to starres and influences, and to this or that second cause: Whereupon they are angry, they curse, they beat, and they see not or think once that God doth resist them, and crosse them, but all the fault is in the *Asse* still, as indeed it is, but then distinguish of Asses. *Iob* quickly saw, and quickly said; *The Lord hath given, and the Lord hath taken, &c.*

15. But goe on and see how the Angel meets him in another place betwixt two walls, and dasheth his foot against one of them, while she declined from the fearefull Angel. And he smote her againe. Thirdly, the Angel of the Lord went further, and stood in a narrow place where was no way to turne, either to the right hand or the left. And when the *Asse* saw the Angel of the Lord, shee lay downe under *Balaam:* therefore *Balaam* was very wroth, and smote the *Asse* with a staffe. Marke the manifold admonitions that *Balaam* had, and yet all in vaine. Shee avoids the Angel, once, twice, and thrice; shee hurts his foot against the wall, shee lied downe under him, never used to doe thus before, yet all this could not smite his heart to think; Surely my journey pleaseth not God. Even thus in some sort doth God still deale with men, and yet all in vaine, their sinne will not bee seene, their fault will not bee amended. Hee giveth us a twich within, either at some Sermon or otherwise, and yet that vanisheth away, and wee forget it. Then hee striketh our foot against the wall, that is, hee crosseth us with sickneesse or losse, or some calamities, assaying whether that will bring us home: but still wee beate the Asse, and continue our course. Fourthly, when this will not serve, hee throweth us downe Asse and all, that is, when the lesser crosses profit not, hee layeth on greater, greater, I say, and greater, till hee make us feele, even as a father smiteth more, till hee humble the froward stomacke of his childe: yet many times in vaine still. Remember what God saith by *Esay* his Prophet; *Wherefore should ye be smitten any more? For ye fall away more and more:* that is, what availeth it to seeke to amend you by punishment, seeing the more I correct you the more you rebell? By *Ieremy* againe: *Thou hast stricken them, but they have not sorrowed: thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a stone, and have* *Verse* 24, 25. *Verse* 26, 27. Esay 1.5. Ier.5.3.

refuſed to returne. But take wee better heed, and let ſuch unfeelingneſſe bee ever farre from us. Pray we againſt it with burning hearts, for it will ever prove hurtfull to ſtrive againſt the pricke. Let us in good time religiouſly remember what we ſhall find moſt true: *Quod fuit alimentum peccati erit fomentum pœnæ:* That which nouriſhed ſinne in us, the ſame ſhall nouriſh puniſhment for us. And the words of *Wiſedome* bee fulfilled; *That wherewith a man ſinneth, by the ſame alſo ſhall hee bee puniſhed.* The *rich mans* tongue felt a dreadfull heat, becauſe in the ſame he had much offended. Hee hath a bed of woe for Adulterers, A fatall ſword for *Antiochus*, A milſtone for *Abimelech*, An invenomed ſhirt for *Hercules*, *&c. Vnicuique voluptas erit carnifex, delectationes tortores, tripudia tormenta, riſus luctus, gaudium ſupplicium*: To every one his ſinfull pleaſure ſhall bee his executioner, his delights his tormentors, his dancings his torments, his laughter his ſorrow, his joy his puniſhment. How happy a thing then to profit by Gods admonitions, to ſee him in his withſtanding us, and not to runne on with *Balaam* againſt all warnings. The Heathens could ſay, that to ſlip and fall is incident to man, but to perſiſt in evill and errour is fitter for a beaſt than for a man.

Wiſd.11.13.

Verſe 28. *Lib.3.cont.Iul.*

16 *Then the Lord opened the mouth of the Aſſe, and ſhe ſaid unto Balaam: What have I done unto thee that thou haſt ſmitten me three times, &c. Iulian* the Apoſtata, as *Cyril* ſaith, ſcoffed at the Hiſtory of *Moſes*, becauſe it is there ſaid, *that the Serpent ſpake with Eve*, thinking it a great untruth ſufficient to diſcredit all the reſt. So doe ſome prophane ſpirits deride this ſtory of the Aſſes ſpeaking; but *Cyril* in defence of the former, ſaith, *Revera ſermonem illum Dæmonis operatione factum eſſe*: That indeed that ſpeech of the Serpent was by the working of the Devill, and that the Devill might ſo doe, hee confirmeth by manifeſt teſtimonies out of the moſt approved, both Philoſophers and Poets among the Heathen. *Homer* ſpeaketh of *Achilles* horſe, who being inabled by *Iuno* to ſpeake, foretold his Maſter of his death. *Porphyry* in the life of *Pythagoras*, that the River ſaid to *Pythagoras: ſalve Pythagora*; God ſave thee *Pythagoras*. *Philoſtratus* writeth, that among the *Gymnoſophiſts*, at the commandement of the chiefe of them, an Elme did ſalute *Apollonius* diſtinctly and plainely, but with a ſoft ſmall voice like a woman. The Oake that gave Oracles, and *Iupiters Bull* in the Ile of Rhodes, with many ſuch things. Now if the Devill can thus worke by Horſes, Bulls, Rivers, and Trees, why cannot hee by the Serpent alſo? ſaith *Cyril*. And *Cyril* anſwereth, that as the Serpent ſpake by the Devill, ſo the Aſſe ſpake by the Angel. But to cut off all queſtions, and to defend this Hiſtory truely. Wee beleeve the omnipotency of our God, and of him the Text ſaith, that *hee opened the mouth of the Aſſe*. Even hee that maketh us to ſpeake when he will, and giveth dumbneſſe when hee will, even hee that could have made the beaſt to bee a man, if hee had pleaſed, and therefore much more one property of a man to ſpeake. *Tertullian* ſaith, hee could have made man to flie as the fowles doe if hee had would: Therefore he can make beaſts to ſpeake by the ſame fulneſſe of power. Shall the diligence and induſtry of man make Birds ſpeake, and not Gods omnipotency? *Valerius Maximus* among his ſtrange things, mentioneth even this for one, that beaſts have ſpoken. Yet give we no advantage herein to Popiſh blindneſſe, concerning tranſubſtantiation by Gods omnipotency. For we alledge his power where his will goeth before, they his power without his will. For us maketh that ſaying, *He hath done whatſoever he would*. Againſt them maketh that old Maxime: *A poſſe ad eſſe*. From power to will is no conſequence. And that ſaying of *Tertullian* mentioned before; God could have made man to flye as Birds, yet he hath not done it. Againe, that of all Divines, *Deus eſt omnipotens faciendo quod vult, non patiendo quod non vult*: Gods is Almighty by doing what hee will, not by ſuffering what hee will not, as to die, to ſinne, to be deceived, or in the point to be tranſubſtantiated into a piece of bread. But it is the Argument on the other ſide: God is omnipotent, therefore he can truly feed us with his body and blood, without groſſe tranſubſtantiation.

Principis eorum juſſit. Tenui & exili & muliebri voce Dodonea quercus.

Potuit hominem volatilem facere. Tert.

Pſal.136.

The uſe of this ſpeaking by the aſſe, was firſt to reproove *Balaam*. So teacheth us Saint *Peter*, when he ſaith: *Balaam loved the wages of unrighteouſneſſe, but he was rebuked for his iniquity. For the dumbe beaſt ſpeaking with mans voice forbad the fooliſhneſs of the Prophet. Horribile Dei judicium*: A fearefull judgement of God, ſaith one upon the place. Secondly, it ſheweth the manner of Gods dealing many times in revealing himſelfe to them that are little eſteemed, by blind and falſe Prophets, happily no better than ignorant aſſes, or as the Scribes eſteemed them that followed Chriſt, the more to confound thoſe blind guides. Thus in the dayes of perſecution; Tradeſmen, Husbandmen, ſimple women, had their eyes and hearts opened to ſee, and their tongues ſtrengthened to reprove by ſtrong Scriptures, thoſe great Rabbies that ſate in judgement upon them. Mighty and glorious hath the Lord ſhewed himſelfe in this courſe, as by the Acts and Monuments of our Church you ſee, and other forreine Hiſtories abundantly alſo witneſſe: According as the Apoſtle writeth, *God hath choſen the fooliſh things of the world to confound the wiſe, and the weake things to confound the mighty things. Vile things and things which are deſpiſed hath God choſen, and things which are not, to bring to naught things that are, &c.*

Iohn 9.

1 Cor.1.27.

17. That *Balaam* anſwered the Aſſe when hee heard her ſpeake, and rather ſtood not amazed at the great and ſtrange worke of God, ſee and note earneſtly with your ſelfe what a ſtrong

ſtrong poſſeſſion covetouſneſs had taken of his heart, ſo holding of him captive that he was not able to obſerve this ſtrange thing, but blind and beſotted with hope of worldly honour and gaine, feedeth ſtill upon that, and admitteth no ſtop nor ſtay of this his journey by his good will. Such is the power of any ſinne if it once rule in a man or woman, it bereaveth them of all judgement to ſee their eſtate, or the love of them that perſwade them otherwiſe. How blockiſh was *Pharaoh* till he was overthrowne? how ſenſeleſſe the Jewes till Hieruſalem and they taſted of extremity? Swearers and ſwaggerers, drunkards and whoremongers, liars, and libellers, railers and ſlaunderers, with all the reſt are as blind and blockiſh as *Balaam* here, doting upon their own courſe till they ſmart for it, or the Lord open their eyes to ſee him againſt them, as at laſt here he did *Balaams* eies to ſee the Angell with drawne ſword againſt him.

When the Aſſe ſaith, *Did I ever ſerve thee thus before?* it may admoniſh us not to be too raſh with our neighbours and brethren, who have never beene noted to bee ſuch offendors, but ever of good and vertuous behaviour. As *Suſanna*, of whom it is ſaid, that her ſervants, when the Elders had told their falſe tale, were greatly aſhamed. For there was never ſuch a report made of *Suſanna*. *Verſe 27.*

28. When *Balaam* ſaw the Angell and heard his reproofe, then like a Saint he will ſeeme ſory, and willing to returne if ſo the Angell pleaſe: But all is hollow and not from his heart. Wherefore God left him to his will, and I warrant you he made no ſuit to returne, neither needed a ſecond commandement to goe with them, but quickly taketh the grant and away, for all theſe apparant tokens that his journey was naught. Some thing he hoped would be gotten, howſoever he was reſtrained to ſay but what he was bidden, and ſomething hath ſome ſavour with *Balaam* and all his ſucceſſors.

The ſecond part.

THus having paſſed over the firſt generall head of this Chapter, namely, the ſending for of *Balaam*, with the circumſtances: now are we come to the ſecond, to wit, his comming to *Balack* the King of the Moabites: of which thus ſpeaketh your Chapter: *And when Balack heard that Balaam came, he went out to meet him.* *Verſe 36.* See the honour done to a Prophet by Pagans, compare it with other places which you reade. *Pharaoh* his care of his Prieſts when that great dearth was, and every man ſold his land to buy bread; they ſold not, but were maintained by the King. *Nabuchadonozor* honoureth *Ieremy*, when his owne people did not ſo. *Darius* honoureth *Ezra*. *Alexander*, when he came to Hieruſalem and ſaw the Prieſts, lighted from his horſe and did them great honour. There is no Nation ſo barbarous which hath not them in honour, whom they uſe in their received worſhip. Gen. 47. Ier. 36. Eſra 7.

God let it never be laid to the charge of them that know more, and would think it a wrong to be ſorted with Pagans. *He that honoureth you honoureth mee, and hee that deſpiſeth you deſpiſeth me*, ſhould never out of our minds, were we within as we will ſeeme without. But it hath beene often touched.

2. Obſerve the behaviour of men, when they ſeeke and are in hope to obtaine, how ſweet, how faire, how full of all kindneſſe: but when they faile it is not ſo. Then the caſe is altered and that greatly. Daily wee ſee it, and *Balaam* ſhall prove it in the end. Remember it when you come to the place. So, and even ſo, fareth it with the Miniſters, they are Angels while we heare nothing from them that croſſeth our deſires, but if once that come, neither Angels nor Saints, nor honeſt men.

Laſtly, you heard how *Herod* reverenced *Iohn Baptiſt*, till he rubbed upon his ſore, and plainly ſaid, *It is not lawfull for thee to have thy brothers wife*; then was the caſe altered you know how. But let thus much ſuffice to make this Chapter profitable to us.

CHAP.

CHAP. XXIII.

Balaam at laſt being come, and received with all honour, beginneth his buſineſs, being as you ſaw in the laſt Verſe of the former Chapter, taken by *Balack* up into the high places of *Baal*, that thence he might ſee the uttermoſt part of the people. And if you conſider the chiefe parts of this Chapter, they may be ſaid to be two.

{ *The manner or ceremonies of* Balaams *dealing.*
{ *Famous prophecies or parables touching Iſrael.*

FOr the firſt. *Satis pompoſe orditur:* He beginneth, ſaith one, with a pompe. Firſt up into the mountaine on high, then ſeven Altars, then twice ſeven ſacrifices, a going aſide to have private conference with the Lord. All glorions in mans eyes, and apt to breed great expectation and hope of great matters. But remember with your ſelfe how ever Satan hath uſed to beguile men with outward pompe and ceremonies. Looke at the Gentiles, and what vanities? Looke at Popery, what care to bewitch men this way? The pompe of their Pope in riding, in going, in ſitting, and ſtanding, every way pompe, and all ſhowes. In his very feet pompe, and that by a good text, *How beautifull are the feet of them that bring glad tidings of the Goſpell.* Their Maſſe and Prieſts all pompe, ſuch ſinging, ſuch ringing, ſuch croſſing, ſuch clenſing, ſuch lighting of tapers and torches, as if they were bringing the Bride to bed. His back to the people now, by and by his face to them, his tripping and skipping to the one end, then to the other of the Altar, as if he were dancing the maids morrice. His voice up aloft like a chimney-ſweeper, and by and by downe againe and huſht up like a Mouſe caught in a trap. His armes folded like pittifull *Mary Magdalen*, by and by ſtretched out as if he were going to ſhoote in *Robbin Hoods* bow. Now he is in his *memento* as one aſleepe, ſtraight hee leapeth up as out of a dreame, or as if the Cutpurſe were buſie with him. The eye is pleaſed with gay ſights, the eare with muſicke, the noſe with ſmelling, every way the unskilfull gazer is delighted and allured to like of that worſhip. Thus was Satan ever wily to beguile with outward ſhewes, and his ſcholer *Balaam* followeth him.

Gentium Ceremoniæ, vide Magdeburg.

2. Obſerve the regard of the number 7. God, as wee reade, hath uſed it often, as the ſeventh day for the Sabbath, 7. Candleſticks, &c. And thereupon ſubtill Satan hath drawne his witleſs followers to conceit great matters in the number of 7, and to uſe it much. Heathens have fancied 7. Planets, 7. Triones, 7. Pleiades, &c. Popery hath ever liked to follow Paganiſme, and therefore in many things they runne upon 7; as 7. deadly ſinnes, 7. ſorrowes of the Virgin *Mary*, and 7. Sacraments, with ſuch like. Their number of 7. Sacraments they ground ſtrongly upon the Scriptures: for, ſay they, there were 7. Candleſticks, 7. ſeales, 7. Trumpets, 7. ſtarres in his right hand: Chriſt uſed 7. loaves, &c. *Ergo* there muſt be 7. Sacraments. It would be unkindneſs to deny the conſequence. Thus in other numbers they are ſtill myſticall: *Five Pater noſters, five Aves*, and *five Creeds*; ſo in their *Ieſus* Pſalter for the number of tenne, of fifty, &c. Their Beads to keepe reckoning that God may have but his tale, as the Woodmonger doth with his Billets. Even reckoning keepes long friends.

Apoc. 1. Chap. 5. Chap. 8. Mat. 15. Reade *Iulian Epiſt. ad Serapionem, pag.* 213. *de numero Centum.*

3. In his going apart by himſelfe, and the uſe of Gods name, conſider the manner of falſehood ever to put on the vizard of holineſſe and piety. Therefore juſtly and graciouſly are wee commanded not to beleeve every Spirit, but to try the ſpirits whether they bee of God or no. For traditions which are after the *commandements and doctrines of men, have indeed a ſhew of wiſedome in voluntary religion and humbleneſs of mind, and in not ſparing the body, which are things of no value, ſith they pertaine to the fulfilling of the fleſh.* Witches and Sorcerers uſe good words to colour their ſinne. Hereticks uſe Scriptures to confirme their errour. *Nihil autem Deo abominabilius quam res ad ſacrum uſum deſtinatas ad impietates transferre:* Thinke againe with your ſelfe whether *Balaam* was a ſound man, that would uſe all theſe meanes to pull (if it were poſſible) from God a licence to curſe that people, that he might be promoted. O ambition and covetouſneſſe, whither will you lead corrupt man, not ſtayed and ſtrengthened by God? How true is it; *Ye cannot ſerve God and riches?* How good therefore that good counſell: *Love not this world, nor any thing that is in the world, &c?*

1 Iohn 4.

Coloſ. 2. 23.

1 Iohn 2.

4. See *Balacks* readineſſe to performe whatſoever *Balaam* required, hee ſticks at nothing *Balaam* ſaid. Thus you know was ſuperſtition and error ever moſt ready to any charge, building Churches, giving land, offering daily and liberally, here, there, every where; grudge at nothing that went to the furtherance of their conceited worſhip and religion. When men endued with true knowledge yeeld not ſuch readineſs, but (in a moſt fearefull faſhion) thinke all

all too much that is beſtowed upon God, on Church, on the Miniſtery or maintenance of learning and religion any way. The heavier out of all doubt one day will bee their reckoning, with a juſt God, who to them hath not beene cloſe-handed, but many wayes gracious and liberall.

5. *And God met Balaam, and Balaam ſaid unto him, I have prepared ſeven Altars, and have offered upon every Altar a Bullocke and a Ramme.* God uſeth bad men to doe his will, as he uſeth the devils themſelves, but never approveth wickedneſs and ſinne. *Balaam* rehearſeth to God his workes, as if God had not knowne what Altars he had made, and what ſacrifices he had offered. So the Phariſie in the Goſpell, and ſo holy Papiſts ever. God were not beſt either begge or borrow of them much, for they will tell him of it againe and againe if they doe any thing for him; yea, and not onely hee, but every one they talke with ſhall know it. You remember what the Jewes ſaid to Chriſt touching the Centurion, whoſe ſervant was ſicke; *Hee is worthy* (ſay they) *that thou ſhouldeſt do this for him, for he loveth our Nation, and hath built us a Synagogue*; So ſingeth Popery ſtill in the eares of God: This have we done, this have we ſaid, this have we paid; Our workes are worthy to bee reſpected, elſe were it better to play for nothing than to worke for nothing. But ſuch proud boaſters forget, *that when we have done all we are unprofitable ſervants: that eternall life is the gift of God, that in the ſight of God ſhal no fleſh living be juſtified, &c. Meritum meum miſeratio Dei, &c.*

God vouchſafeth no anſwer to his merits.

Luke 7.

Congruum. Condignum. Supererrogation *Hardings* ſpeech.

6. *And the Lord put an anſwer in Balaams mouth, &c.* It is one thing to have Gods truth, will and word, put in the mouth, and another thing to have it put in the heart. Often is the one done to the wicked, ever is the other done to the elect. *Saul* among the Prophets had the word in his mouth, and ſo had *Caiphas* being High Prieſt: *Balaams* Aſſe had words in his mouth, and Parrots and Birds ſpeake as men. But the godly have his word in their hearts; and with the bleſſed Virgin ponder all things, and lay it up in their ſure ſafe-keeping breſts. *Ezekiel* eates the roule and feeles it ſweet as hony with him. *I beleeved and therefore I ſpake* (ſaith the holy Prophet.) *He that ſpeaketh truth from his heart, he ſhall dwell in Gods holy Hill.* But they that draw neere to him with their mouthes, having hearts farre from him, ſhall bee caſt into utter darkeneſs where is weeping, wailing, and gnaſhing of teeth. *Balaams* mouth was furniſhed to go to *Balack*, but his heart as bad ever. And what ſaid he, when he returned finding the King and all the Princes of *Moab* ſtanding by the burnt offering?

Verſe 5.

Ezek. 3.

7. *He uttered his parable and ſaid; Balack the King of Moab hath brought me from Aram, out of the mountaines of the Eaſt, ſaying: Come curſe Iacob for my ſake; come and deteſt Iſrael: How ſhall I curſe where God hath not curſed, or how ſhall I deteſt, where the Lord hath not deteſted? For from the top of the rocks I did ſee him, and from the hils I did behold him; Loe, the people ſhall dwell by themſelves and ſhall not be reckoned among the Nations. Who can tell the duſt of Iacob, and the number of the fourth part of Iſrael? let me dye the death of the righteous, and let my laſt end be like his:* Words to be read over and over if you do well, and worthy to be committed to your memory, that at home and abroad, often with your ſelfe, you may repeate them as occaſion ſhall move you. They are called a Parable, becauſe that name was uſually given to all grave ſentences, and memorable ſayings.

Verſ. 7. &c.

Sig. Maſcal. graves & memorabiles ſententias, cum aliquo verborum ſplendore commotas, Marbachius.

8. Touching the matter it ſelfe, ſee and ſee, and for ever ſee, thinke of it, meditate of it upon your bed, and have it in your mind when you are waking: eate it as *Ezechiel* did the roule, and taſte the ſweetneſſe above power of pen to lay downe; *How ſhall I curſe where God hath not curſed, or how ſhall I deteſt where the Lord hath not deteſted?* it is not in my power, I cannot do it. Loe, I am come, but can I now ſay any thing at all? *If Balack would give me his houſe full of gold and ſilver, I cannot go beyond the word of the Lord my God to do leſs or more. But the word that God putteth in my mouth that I ſhall ſpeake:* And hath the Lord ſuch a tie upon the wicked when they would hurt his children; yea, upon the Devill and all his Angels the Lord hath a tie, that not one haire of the heads of any of his ſhall be touched without his leave. *There is no wiſdome, there is no underſtanding, there is no counſell againſt the Lord. The horſe is prepared againſt the day of battell, but ſalvation is of the Lord.* South-ſayers and ſorcerers may be ſent to doe miſchiefe, *Balack* and *Balaam* may have will, but there is no power when God reſtraines. He puts his hooke into their noſtrils, and his bridle into their lips, and his faithfull ſhall be free from malice. *The Lord breaketh the counſell of the Heathen, and bringeth to naught the devices of the people. His counſell ſhal ſtand for ever, and the thoughts of his heart throughout all ages.* A potent King, a covetous South-ſayer, will enough, and malice great, yet no hurt to Iſrael by all their power, doe what they can. See what it is to live within the wall of Gods bleſſing. *How can I curſe where he curſeth not, how can I deteſt where he deteſteth not? The greater ſort crave worldly goods, and riches do embrace, but Lord, Lord, lift up the light of thy countenance upon us. For ſo ſhal we have more joy of heart, than they when their corn, and wine and oyle encreaſeth.* In peace may we lay us downe under this bleſſing, and we ſhall ever dwell in ſafety. *Bleſſed is the Nation whoſe God is the Lord, even the people that he hath choſen for his inheritance. He looketh down frō heaven upon the childrē of men, faſhioneth their hearts, and underſtandeth all their workes.* Neither King nor Kingdome is ſaved by the multitude

See Chap. 23. 6. For I know that whom thou curſeſt he is curſed, &c.

Verſe 8.

Verſe 38.

Chap. 22. 18.

Verſ. 38.

Prov. 21. 30, 31.

Pſal. 33. 10, 11.

Pſal. 33. 12.

titude of an hoſt or any humane meanes whatſoever. But the eye of the Lord is upon them that feare him and truſt in his mercy. This is the ſure ſafety of Iſrael, *the Lord hath not curſed, and therefore Balaam cannot curſe.* Apply it to Romiſh *Balaam* and his Buls, feare them not, if wee do not alienate from us by our lives, this wall of braſſe, the bleſſing of the higheſt.

Verſe 9. 2. See another branch of this parable. *From the top of the rocks did I ſee him, and from the hils I did behold him: Loe, the people ſhall dwell by themſelves, and ſhall not be reckoned among the Nations.* This people is ſo farre from any power of curſe, as they ſhall in Religion, in Lawes and profitable ordinances for ſociety be bleſſed above all other Nations. They ſhall not be reckoned among them, but moſt admirable, excell them all. In Number againe they ſhall be bleſſed. *For who can tell the duſt of Iacob, and the number of the fourth part of Iſrael?* Hyperbolically amplifying the great number of them. According to that, *Looke up now to heaven, and tell the Starres, if thou be able to number them. So ſhall thy ſeed be.* Duſt and the ſtarres be innumerable.

Gen. 15. 5.

3. *Let me die the death of the righteous, and let my laſt end be like his.* His conſcience feareth Gods judgements, and wiſheth the ſweet death of the godly. Why then *Balaam* doſt not thou live the life of the righteous? Oh ſee the world, *Vivere volunt homines ut peccatores, mori autem ut juſti:* Men would faine live as ſinners, that is, giving the raines to all their luſts, and die as the faithfull in Gods favour. But this will not be. And therefore *Vivite bene, ne moriamini male: Quia ſicut non poteſt eſſe mala mors quã bona vita præceſſit, ſic non poteſt eſſe bona quã mala vita anticipavit:* Live well, that you may not die ill. For as the death cannot be evill, where the life was good: ſo can it not be good where the life was bad that went before, ſaith S. *Auguſtine.* But *qualis vita, finis ita:* Such life, ſuch end. This was the parable that God put in *Balaams* mouth in ſtead of a curſe, and never forget it while you live. It was bitter and double bitter to *Balack*, as you may ſee by his anſwer. A lively patterne of thoſe that brooke no truth further than it ſtandeth with their humour, and fitteth their fooliſh or wicked fancie.

Verſe 12.

Verſ. 13. 4. *And Balack ſaid unto Balaam, Come I pray thee with me unto another place,* &c. Thus uſe the wicked to be ſtill obſtinate and perverſe, not giving over, but headily continuing a wicked courſe once begun and entred into. They accuſe the time, the manner of handling, or one circumſtance or other, and feed themſelves with hopes of better, ſtill going on, as this King did here. But *David* having another ſpirit, did not ſo when he was enraged againſt *Nabal.* Soone was he touched with good perſwaſion, and thanking God for the meanes, deſiſted. The Apoſtle teacheth another courſe, when he ſaith, *Knoweſt thou not, O man, that the long ſuffering of God calleth thee to repentance?* Conſtancy in good is commendable with God and man, but beware ever of wilfulneſs in evill. He will change the place, and ſo hypocrites uſe to thinke one place more luckie than another, forgetting that God is the ſame in all places, according to his owne words by his Prophet: *Am I a God at hand and not afarre off? Can any hide himſelfe in ſecret places that I ſhall not ſee him? Doe not I fill heaven and earth,* &c? Seven Altars more muſt be built, and new Sacrifices. *Balack* is not weary of charge, no more the blinde, to maintaine ſuperſtition, as hath beene noted before. A condemnation of our ſlackneſs to do good, grieving and pinching at every thing that goeth from us, or is demanded of us. His going apart againe, with the other circumſtances, have beene alreadie noted: Come to Gods anſwer to him againe the ſecond time.

2 Sam. 25.

Rom. 2.

And he uttered his parable, and ſaid, Riſe up Balack, and heare, hearken to me thou ſon of Zippor. God is not as man that he ſhould lie, neither as the Son of man that he ſhould repent. Hath he ſaid, and ſhall he not doe it, and hath he ſpoken, and ſhall he not accompliſh it, &c? This is the ſecond propheſie concerning Iſrael, worthy your reading over and over, wherein the Lord publiſheth the reſoluteneſſe of his will to bleſſe and keepe his people Iſrael from all malitious machinations of their Adverſaries, admitting no change of this his will, did they trie him never ſo often, and build never ſo many Altars in ſeverall places. And what an unſpeakeable comfort is here? God is the God of his choſen ſtill, and his promiſes to them are unchangeable. *Hee hath bleſſed* (ſaith *Balaam*) *and I cannot alter it.* O ſweeter than honey and the honey combe. Not *Balaam*, not *Balack*, not hell, not devill, can alter the Lords love to them that he hath choſen for his owne.

6. *He ſeeth no iniquity in Iacob, he ſeeth no tranſgreſſion in Iſrael. The Lord his God is with him,* &c. That is, the Lord imputeth not iniquity unto him, but covereth, pardoneth and purgeth the ſinnes of his children. And, *Bleſſed is the man* (ſaith the Pſalme) *to whom the Lord imputeth not ſinne.* God brought them out of Ægypt, their ſtrength is as an Vnicorne. By a continuance of mercy the Lord will bring them to the place intended, and his power protecting them ſhall be invincible. There is no ſorcery in *Iacob*, nor Sooth-ſaying in Iſrael, that is, either they uſe none, which is their praiſe with God, or none ſhall prevaile againſt them, either now or hereafter, taking a proofe from his preſent attempt. *Then Balack ſaid, neither curſe nor bleſſe.* Such is the venome of the wicked, that if they cannot hurt, yet they would not profit. Then he led him to a third place, to ſee yet if hee might prevaile, never weary either of paines or charge to doe miſchiefe. The ſucceſs will follow in the next Chapter.

Chap.

CHAP. XXIIII.

This Chapter containeth five notable propheſies or predictions of things to come, as:

1. *The proſperity of Iſrael.*
2. *Of Chriſt.*
3. *Of the Amalakites.*
4. *Of the Kenites.*
5. *Of the Grecians and Romans.*

Touching the firſt, you may obſerve in it:

The Preface, verſe 3.
The Parable, verſe 4.
The effect, verſe 10.
Balaams *anſwer*, verſe 12.

FOr our uſe let us take the things in order as the Text yeeldeth them: And ſee what the words are, to wit, *When Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then he went not as certaine times before, to feteh divinations, but ſet his face towards the wilderneſſe, and lift up his eyes, and looked upon Iſrael*, &c. In which words, ſay ſome Interpreters, it is apparent that hee went before to conſult with the devill, yet pretended to go to ſee what God would ſay to him, as you ſaw in the Chapter before, ſuch holy colours to bee put on wicked actions is not ſtrange. But the Lord ſtill croſſed him, and put an anſwer in his mouth that he muſt needs utter. Remember what you read in the Prophet *Eſay: Wo be unto them that ſeek deepe to hide their counſell from the Lord, for their works are in darkneſs, and they ſay who ſeeth us, and who knoweth us, but your turning of devices ſhall it not be eſteemed as Potters clay? For ſhall the worke ſay of him that made it, he made me not; or the thing formed ſay of him that faſhioned it, he had no underſtanding? &c.* Secondly, you may obſerve, that when *Balaam* ſaw God did not like his courſe, hee gave it over, and went no more apart to conferre with the devill, as he did before. Some meaſure of grace, if his heart had been ſound, otherwiſe to ſlip and to ſlide is proper to man, but to perſiſt ſtill in errour and evill is fit for a beaſt, and not a man. Twice *Balaam* goeth, but not the third time. Some will never give over ſins, till ſinne give over them, that is, till they can ſin no more. But it would be remembred that was ſaid to *Saul*: *It is hard for thee to kicke againſt the pricke.* And by the Apoſtle: *If we ſin willingly after that we have received, and acknowledged that truth, there remaineth no more ſacrifice for ſin, but a fearefull looking for judgement and violent fire, which ſhall devoure the adverſaries.* Againe, it is a fearefull thing to fall into the hands of the living God *Whoſoever ſhall fall on this ſtone, he ſhall be broken, but on whomſoever it ſhall fall, it will daſh him in peeces.* S. *Peters* counſell would alſo be remembred: *Submit your ſelves to God, reſiſt the devill, and he will fly from you. Draw neere to God, and he will draw neere to you: Cleanſe your hands yee ſinners, and purge your hearts yee double minded.* Againe, in his ſecond Epiſtle; *Humble your ſelves under the mighty hand of God, that he may exalt you in due time. Caſt all your care on him, for he careth for you. Be ſober and watch, for your adverſary the devill as a roaring lyon walketh about, ſeeking whom he may devour, whom reſiſt ſtedfaſt in the faith*, &c.

Eſay 26.15. *Verſ.* 16.

Acts 9. Hebr. 16.26.

Verſe 31. Mat. 21.44. 1 Peter 4.7.

Chap. 5.6.

2. *And the Spirit of God came upon him.* There is a Spirit ſanctifying, and that is peculiar to the godly, and the pledge of Election: There is a ſpirit illuminating, and that is often vouchſafed to the wicked. So here to *Balaam*, this ſecond effect of Gods Spirit is granted; whereby he ſaw and ſpake as followeth in your Chapter. Many content themſelves with knowledge and underſtanding, with utterance and diſcourſe, never looking what power Gods Spirit hath in them to ſanctification of life, to amendment of their errors and miſ-doings. And ſo it is to bee feared, that often falleth out, which Saint *Auguſtine* ſaith, *Nos cum doctrinis noſtris*; We with our learning goe to hell, when meaner perſons in underſtanding go to heaven. Say wee therefore and pray we as he, *Mallem ſentire quam ſcire:* I had rather have leſſe knowledge, and more feeling unto reformation of my life, than great knowledge to fill every table I come at with diſcourſe and prate: in the meane time practiſing nothing leſſe than what I know, but puffed up with pride, diſdaine, ſelfe-love, faction and ſlander, with ſuch like fruits of a vaine heart, and idle head.

Verſe 2.

Vides Deum quandoq; miniſterio malorum uti, ergo nuli objicere verbum propter malum miniſtrum, &c. Mat. 23.1.

3. Come to his Preface. *And he uttered his parable and ſaid; Balaam the ſonne of Beor hath ſaid, and the man whoſe eyes were ſhut up hath ſaid. He hath ſaid which heard the words of God, and ſaw the viſion of the Almighty, and falling in a trance had his eyes opened.* What words were theſe

to

to raiſe up attention in the hearers? Surely they were very powerfull to that end. And they may well make us remember what Saint *Auguſtine* ſaith, *That perfect Eloquence is to bee found in the Scriptures*; as by ſundry examples there he proveth. Alſo what Saint *Ambroſe* ſaith, That they which firſt wrote of the Art of well ſpeaking, gathered all their precepts and rules out of the Word. That contempt therefore that ſome have of the ſtile of Scripture, is without cauſe. A great argument of their evill heart. For you ſee theſe Fathers ſaw more in it, and ſo may any that religiouſly reade it. When he ſaith, *The man whoſe eies were ſhut up hath ſaid*, Let us ſee how hee both ſeeth and acknowledgeth a change in him: And ſhall we not obſerve the daily dealings of God with us in opening one day this, another day that unto us? It is honour to God, it is thankfulneſs in us to confeſſe the mercy of God, either when we have read, or when we have heard, ſaying, herein are mine eyes opened that were ſhut. And this do I now know, which I did not before, &c. Remember *Davids* Pſalme,

Lib. 4. de Doctr. Chriſt. c. 6. 7.
Epiſt. 63.

Mine eyes and eke mine heart,
to him I will advance,
That pluckt my feete out of the ſnare
Of ſinne and ignorance.

So wee, ſo wee, never was there loſſe by ſeeing and acknowledging Gods gracious favours to us, &c.

The whole Preface, *Docet ſe nihil nunc dicturum à ſe excogitatũ, ſed quod à Deo ſibi ſit inſpiratum. Fecit hoc more Prophetarum qui præmittere ſolebant, Sic dicit Dominus.*

4. *And falling in a trance had his eyes opened*, &c. God giveth a ſtroke unto the heart when he lighteth it, as you heare it ſpoken of *David*: *Then his heart ſmote him*, to ſee his fault committed in numbring the people. And by this blow or ſtroke we crie, *O what have I done, what race have I runne, what life have I lead, what caſe ſtand I in, if the Lord ſhould take the advantage?* And this wounding and touching is as a kinde of trance. *Philo* the Jew ſaith, that *Ioſeph* made all the priſoners with him crie, *O ubi tantum bonum tam diu latuit*, Where, where, hath this great good lyen ſo long?

5. *How goodly are thy Tents, O Iacob, and thy habitations, O Iſrael!* With great admiration he beginneth to declare the future proſperity of that people, and doth it by ſix ſimilitudes.

Firſt, as the Valleyes are, they ſtretched forth, or as the Rivers, ſay ſome, which comming from one head, ſpread themſelves into great broad waters: So this people having ſprung from *Iacob* one Patriarch, hath ſpread into this multitude, and yet further ſhall ſpread into many more.

Secondly, *As Gardens by the river ſide*: Such Gardens are watered ſo by the rivers, as if the heat be never ſo great, yet they are not burned up. So ſhall this people in all adverſities and dangers be preſerved by the power and bleſſing of God, till the comming of the *Meſſiah*, and overcome by no aſſaults of Satan and his inſtruments.

Thirdly, as the *Lign-Aloes* trees which the Lord hath planted. *Vmbraculis quæ non humana induſtria facta, ſed ita volente Deo è terra enata ſunt, ut in ardore Solis & tempeſtatibus refugium præbeant, cujuſmodi in denſis ſilvis reperiuntur, ſic creſcentibus & denſè ſeſe implicantibus arbuſtis, ut oſtendat, ſic quoque illos, quamvis magnis cladibus quaſſabuntur, non tamen funditus everſos, & extirpatos iri.*

Fourthly, *As the Cedars, beſide the waters*, which growing to a great height notably ſhew how this people with their of-ſpring, ſhould wonderfully grow with their vertue and famous acts, getting a great name in the world.

Fiftly, *The water droppeth out of his bucket*: that is, as ſuch water floweth abroad, ſo ſhall this people abound, *aqua cœleſtis doctrinæ & ſapientiæ*, with the water of heavenly doctrine and wiſdome, and from them be ſpread to other Nations plentifully, according to that; *De Sion exibit lex, & verbum Domini de Hieruſalem*: Out of Sion ſhall a Law go, and the word of the Lord from Hieruſalem.

Laſtly, *His ſeede ſhall be in many waters*. As ſeed that is caſt into a field well watered ſoone ſpringeth, and beareth fruit. So this people.

Theſe are the propheticall reſemblances of this people Iſrael: which (if you well marke) doe ſtill declare unto us, the flouriſhing and happie eſtate of Gods Church, whatſoever worldly men conceive and thinke.

The Church is the Tabernacle of God, wherein he dwelleth, and familiarly with his choſen, as with his Domeſticks and houſhold ſervants, converſeth, providing things neceſſary both for this life and that to come.

Rivulus. The Church is that little River which ſpreadeth it ſelfe far and wide throughout the world.

Hortus irriguus. The Church is that well-watered Garden, ſet with ſweet trees, caſting forth the fragrant ſmell of life, of the knowledge of God and of vertue, whereof *Salomon* in his Canticles: *My Siſter, my Spouſe is a garden incloſed, as a ſpring ſhut up, and a fountaine ſealed up.*

Cantic. 4. 12.

Vmbraculum. The Church is that *Vmbraculum præbens refrigerium in æſtu ex ſenſu iræ Dei adverſus peccata:*

Shadow

Shadow that yeeldeth comfortable cooling, in the ſenſe and feeling of Gods wrath to ſinne. It is that Cedar planted by the water ſide, and growing ſo high, whereof the Prophet in the Pſalme, *The righteous ſhall flouriſh like a Palme tree, and grow like a Cedar in Lebanon. Such as be planted in the houſe of the Lord, ſhall flouriſh in the Courts of our God. They ſhall ſtill bring forth fruit in their age, they ſhall be fat and flouriſhing, &c.*

Cedrus ad aquas plantata. Pſal. 92. 12. &c.

The Church is that bucket, containing doctrine of life, and dropping it out to the comfort of ſoules. Finally, that ſeed, *quod in futura vita reviviſcet, & in æternum germinabit:* Which ſhall live againe in the life to come, and for ever ſpring and flouriſh.

Sibula.

Semen.

6. *His King ſhall be higher than Agag, and his Kingdome ſhall be exalted.* A prophecy of the power and ſtrength of this people, in vanquiſhing and overcomming their enemies. As if hee ſhould have ſaid, Although now you ſee them without King, yet the time will come that they ſhall have famous and valiant Kings ruling them, far more puiſſant than the Kings of the Amalekites, yea ſuch as ſhould vanquiſh and overcome the Amalekites, which was fulfilled in the time of *Saul*. From whence this ſtrength ſhould grow, he ſheweth in the words following, *God brought him out of Ægipt, his ſtrength ſhall be as an Vnicorne.* As if he ſhould ſay, He that brought him out of Ægypt, ſhall doe this for them, even God, almighty to give ſtrength and power where he will.

Which were called *Agags.*

1 Sam. 15.

As an Vnicorn free from the venome of his adverſaries. Dreadfull alſo to his enemies; as a Lion aſleepe that no man dareswake

7. *He coucheth and lyeth downe like a yong Lion, and as a Lioneſſe, who ſhall ſtir him up?* A prophecy of his ſecure habitation in the Land of Promiſe. Even as the Lion having his prey, ſecurely eateth it, not caring for any. See *Gen.* 49. 9. Yet ſee more.

8. *Bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee.* As if he ſhould ſay, They of other nations that ſhall joyne themſelves to thee, profeſſe the ſame religion that thou doeſt, and as true friends and brethren wiſh all good unto thee, they ſhall be partakers of thoſe bleſſings and benefits that God beſtoweth on thee, when they that ſeparate themſelves from thee, and like enemies behave themſelves towards thee, ſhall feele the rod of the Lords revenge upon them: agreeable to this ſpeech of *Balaam* here, you remember that in *Geneſis* to *Abraham*: *I will bleſſe them that bleſſe thee, and will curſe them that curſe thee.* What could be more ſweet and full of comfort than this ſpeech? Now is God the God of *Abraham* alone, or of that people Iſrael alone? you ſee how they are broken off, and we Gentiles grafted in, you know the partition wall is broken downe by Chriſt, *and now in every Nation he that feareth God and worketh righteouſneſſe is accepted.* Remember therefore what wiſe *Syrach* ſaith, *Conſider the old generations of men, ye children, and marke them well: was there ever any confounded that put their truſt in the Lord, or who hath continued in his feare and was forſaken, or whom did he ever deſpiſe that called upon him? For God is gracious and mercifull, and forgiveth ſins, and ſaveth in the time of trouble, and is a defender of all them that ſeeke him in the truth:*

Acts 10.

9. The points of the parable thus runne over, ſee in your Chapter, next the effect *Balack*, and his ſpeech. The effect was anger and wrath, for ſo ſaith the Text: *Then was Balack very angry with Balaam, and ſmote his hands together.* An uſuall thing with wicked men, when their deſires are not ſatisfied, be they never ſo bad. *Truth getteth hatred, and flattery friends*, ſaith the old proverb. Above all men Prophets muſt reckon of it, that is, Preachers and Miniſters, who deliver the Lords will without dawbing to the world. *Marvell not* (ſaith the Lord) *if they hate you, for you know they hated me firſt. The diſciple is not greater than his Maſter, it is ſufficient for the diſciple if he be like his Maſter.*

Verſe 10.

10. *So Balack ſaid unto Balaam, I ſent for thee to curſe mine enemies; and behold now thou haſt bleſſed them three times. Therefore now flie unto thy place. I thought ſurely to promote thee to honor; but loe, the Lord hath kept thee backe from honor.* Remember with your ſelf how glorioufly *Balaam* was welcomed and entertained when he came, and lay it to theſe words now. Is not the caſe much altered? So ever was it, and ever will it be in this falſe world. Men have their drifts and ends, when they give grace and countenance to men, they ſhoote at a marke, which if they may hit by your meanes, you ſhall be a white ſon ſtill, and all ſhall be well, while you ſerve their purpoſes: But if once you faile, and preferre conſcience and honeſty before their deſire, truth before falſehood, and God before the devill: then hands be ſmitten together, the foote ſtamps, the brow frownes, the countenance and heart is changed, great things were intended to us in favour and love, but now all is loſt, we muſt flie to our place, and be packing. And who hath kept us from honour but God? The fault muſt be laid upon him. This to many falleth out moſt unjuſtly, but here to *Balaam* it was due, whoſe heart was tainted with deſire of wicked gaine, and ſo loſt both God and his gaine. An example to move worldly mindes, if God have any portion in them.

Verſ. 10, 11.

11. *Balaam* excuſed himſelf, as before, that he was not his owne man, but ſubject, as all men are, to the power and will of God, who reſtraining him, could not doe what he deſired. But (now ſee a wicked man) he would give him counſell, &c. So did his heart deſire reward, and ſo loth was he to loſe all, that when by curſing he might not be ſuffered to gratifie *Balack*, by another way he would doe what he could. He would adviſe him as a friend, and ſo ſhew

himselfe worthy of some regard for his great paines and journey. What counsell and advice this was, the next Chapter and the one and thirtieth will shew. Most vile and wicked, craftie and devillish was it, to wit, that he should cause them by some meanes to offend God, from whom all their strength and protection came, that so he might leave them, and subject them to punishment and overthrow. Which might be if he made friendship with them, and invited them to his sacrifices, the feasts of his gods, and so making merry, objected unto them faire women, who by their allurements might bring them to their maner of worship, displeasing to God, to wantonnesse and sinne, so that the wrath of God might be kindled against them, and they given over for a prey to their adversaries. A damnable advice (as I said before) plainely shewing us, that the Church and children of God stand more in danger of the subtill sleights of Satan, than of open force and violence of knowne foes. Further occasion will be given to thinke of this counsell in the Chapter named, and therefore here we may thus passe from it.

The second part.

THe second point or generall head of this Chapter was said to be, concerning Christ, which now in order followeth next: for although *Balack* was so angry, yet *Balaam* goeth on with his parable, Gods Spirit stirring him up so to doe. And now entring into a notable prophecie, concerning both the Israelites and the Lord Jesus that should come of them, hee stirreth up attention as before, with a solemne Preface, saying; *Balaam the son of Beor hath said, and the Man whose eyes were shut up hath said: He hath said that heard the words of God, and hath the knowledge of the most High, and saw the Vision of the Almighty, and falling into a trance had his eyes opened.* Which Preface before was used, and now againe repeated: teaching Preachers how lawfully they may repeate the same things, with profit to their people, and how greatly pleasing to God attention in men is, to that which is spoken to them by the Prophets.

Verse 17, 18, 19.

2. *I shall see him, but not now, I shall behold him, but not neare; there shall come a Star out of Iacob, and a Scepter shall rise out of Israel, and shall smite the Coasts of Moab, and destroy all the sonnes of Sheth. And Edom shall be possessed, and Seir shall be a possession to their enemies, but Israel shall do valiantly: He also that shall have dominion, shall be of Iacob, and shall destroy the remnant of the City.* First, this fell out in *David*, a lively figure of many things of Christ. Secondly, it most truely is applyed to Christ himself. Concerning *David* he spake rightly, *I shall see him, but not now, I shal behold him, but not neare:* For *David* was borne about foure hundred yeares after this Prophecy: as if he had said, *I shall see in my posterity, I doe see now in spirit, a certaine great man to be borne of this people in time, but not shortly.* Such a worthy man we all know was *David*. He was also a *Starre*, and that a notable Starre, casting a light of truth and godlinesse throughout the whole Church. Againe, he was a *Scepter*, because in him the Kingdome of Israel was confirmed and established, the adjacent and adjoyning enemies being all overcome: And that he smote the *Coasts of Moab, &c.* it is most plaine in the second booke of *Kings*, and the eight Chapter: *Hee vanquished them, and made them tributaries.* So giving some light to *Balack*, *that if he loved himself and his people, he should be quiet*, not medling with this people, because their time of subduing *Moab*, was yet far off. Of Christ againe this Prophecy spake most rightly, *I shall see him, but not now, I shall behold him, but not neare.* As if he should have said, I see and understand that the Messiah, the Saviour of the world, shall come of this people, but not in this our age, but after many yeares to come. Then is Christ againe a more worthy *Star* of *Iacob* than ever *David* was, even a Star that shineth unto everlasting life, of whom S. *Iohn* speaketh; *This was that true light which lightneth every man that commeth into the world.* Christ also himselfe, *I am that light of the world, He that followeth me shall not walke in darknesse, but shall have that light of life.* In *Peter* he is called the *Day-star that ariseth in our hearts.* In *Malachy*, the *Sunne of righteousnesse.* Christ againe, *I am the Roote, and the generation of David, and the bright morning Star. Zachary, A light springing from an high, to give light to them that sit in darknesse, and in the shadow of death.* That againe of a *Scepter to rise out of Israel*, is most true of Christ: for he was a King, although not of this world, nor according to the fashion of this world, for the kingdomes of this world are limited both by place and time, but the kingdome of Christ not so; *For his Dominion shall be from sea to sea, and from the river to the ends of the Land. Psal.* 72. 8. Againe, the Kingdomes of the world are occupied about outward matters, outward discipline and peace. But the kingdome of Christ, besides the outward manners of men, reacheth unto the heart and thoughts: according to the saying of the Prophet, *The Spirit of the Lord God is upon me, therefore hath the Lord annointed me, he hath sent me to preach good tidings to the poore, to binde up the broken hearted, to preach liberty to the captives, and to them that are bound the opening of the prison, &c.* The worldly kingdomes use worldly weapons, either to defend or offend, but the kingdome of Christ is spread by that voyce of his Gospell, his children defended, and his enemies beaten downe. *David* smote the Coasts of *Moab* by subduing them outwardly, and making them tributaries, as hath been said. But Christ smiteth them, and all others in another sort. *He shall smite*

I shall in my posterity, I doe now in Spirit.

Bozius of *Mary*, *li.*9. *c.*6. *fing* 36.
1 Iohn 1.9.
Chap. 8.12.
1 Pet. 1.19.
Malach 4.
Luke 1.78.
Apoc. 22.16.

Esay 61.1.

Esay 11.4.

ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked. Againe, *Out of his mouth went a ſharp ſword, that with it he ſhould ſmite the heathen, &c.* So the reſt, *He alſo that ſhall have dominion ſhall be of Iacob, and ſhall deſtroy the remnant of the City.* As if he ſhould have ſaid, of the poſterity of *Iacob* ſhall he come, who at his glorious appearance ſhall deſtroy all the wicked, and make happy his owne for ever. This is true of Chriſt in that great day, as in this manner it might be applyed to *David.* Apoc. 19. 15.

3. In that Chriſt was both Starre and Scepter, the Starre being above, and the Scepter below: Learned men have noted the two Natures of Chriſt, his Deity and Humanity, the one from heaven, the other in earth: Of which two Natures our Creed ſpeaketh, *God of the ſubſtance of his Father, begotten before all worlds, and Man of the ſubſtance of his Mother borne in the world, perfect God and perfect Man, &c.* The Prophet *Eſay* ſaith, *To us a Childe is borne, to us a Sonne is Given.* Noting in the words, *Childe* and *Borne*, his Humanity, and in the words *Sonne* and *Given*, the Deity: thereupon ſaying; Eſay 9: *Puer natus, vide humilitatem, filius datus, vide ſublimitatem.*

Natus qui occaſum ſentiret,
Datus qui exordium neſciret:

He was borne that ſhould know an end,
He was borne that knew no beginning.

Natus qui matre junior,
Datus quo non Pater antiquior:

He was borne that was yonger than his Mother,
He was given, whoſe Father was not elder then he:

Natus qui moreretur,
Datus ex quo vita naſceretur:

He was borne that ſhould die,
He was given of whom life ſhould ſpring.

Sic qui erat datus eſt,
Et qui non erat natus eſt:

So he that was, was given,
And he that was not, was borne.

Sum quod eram, nec eram quod ſum, nunc dicor utrumq;. Auguſt.

Filius Dei factus eſt filius hominis non amittendo quod erat, ſed aſſumendo quod non erat. Iſidorus.

Aſſumpſit humanitatem non amiſit divinitatem: in natura Dei æqualis patri, in natura hominis factus eſt mortalis, pro nobis manens quod erat, & de nobis ſuſcipiens quod non erat, ut liberaret quod ſe cerat. Origen.

Vt filius patris.
Vt filius hominis
Quod homo eſt, (chriſtus eſſe voluit, ut homo poſſit eſſe quod Chriſtus eſt.
Natus & paſſus eſt homo Deus, ut liberaretur homo reus. Cyprian. *de Idolorum vanitate.*

His Deity was ever, his Humanity ſometimes was not, but had a beginning. The Union of theſe two Natures in Chriſt make not two, but one Man. Looke upon *Athanaſius* Creed, *Who though he be God and Man, yet is he not two, but one Chriſt: One not by converſion of the God-head into fleſh, but by taking the Manhood into God. One altogether, not by confuſion of Subſtance, but by unity of Perſons, for as the reaſonable ſoule and fleſh is one man, ſo God and Man is one Chriſt.* The uſe of this bleſſed Union may be this: firſt to obſerve what a horrible thing ſin is; for the remedy whereof, ſuch an union of Natures was very requiſite. For, *Non eſt mediator homo propter Deitatem, non eſt Mediator Deus propter humilitatem, ſed inter Deitatem ſolam & Humanitatem ſolam mediatrix eſt Humana Divinitas & Divina Humanitas:* Man is not Mediator without the Deity, nor God without the Humanity, but betwixt the ſole Divinity, and the ſole Humanity, the Mediator is Humane Divinity, and Divine Humanity. Secondly, we may obſerve the unſpeakable love of God, who when we were ſo vile, exalted us even above the Angels; for he tooke not their Natures upon him, but ours. Thirdly, by this fellowſhip with Chriſt, fellowſhip with God is aſſured. Fourthly, the Deity aſſureth us of his power to doe any thing for us that is good: And the Humanity aſſureth us of his feeling and pitty of our wants. For ſaith the Apoſtle, *In all things it behoved him to be made like unto his brethren, that he might bee a mercifull and a faithfull High-Prieſt in things concerning God, that he might make reconciliation for the ſins of the people, for in that he ſuffered, and was tempted, he is able to ſuccour them that are tempted.* Againe in the fourth Chapter, *We have not a High-Prieſt that cannot be touched with the feeling of our infirmities, but was in all things tempted in like ſort, yet without ſin. Let us therefore goe boldly to the Throne of Grace, that we may receive mercy, and finde grace to help in time of need.* Saint *Auguſtine* very well. He that by nature was the Son of God, was made the Son of Man, that we which by nature are the ſons of men, might be made the ſons of God. *Iob* ſaith, *I know my Redeemer doth live.* The Hebrew word is ſaid to ſignifie a kinſman, neare allyed, of his owne fleſh, that will reſtore him to life. Heb. 2. 17, 18. Ver. 15, 16. *Goel.*

4. This *Starre of Iacob*, thus God and Man was without ſinne: for the Holy Ghoſt firſt ſtopped the paſſage of originall ſinne, ſo that in him it held not that *David* ſaith, *In ſinne did my mother conceive me.* And then he infuſed into his humane nature all purity and holineſſe, fit Pſal. 51. Rom. 5. 12.

for a Redeemer. Originall ſin is propagated by generation, here was no generation, therefore no originall ſinne. That which is ſaid by the Apoſtle, *By one man ſin entred into all*, ſheweth that he propagateth to no more than he begets. And if you ſay *Chriſt* was in *Adam*, yet he ſinned not in *Adam*, becauſe he came not of *Adam*, as all wee doe by generation. Now for uſe; as he is cleane, ſo ſhould we labour by all meanes to be cleane: *He that hath this hope*, ſaith S. *Iohn*, *purgeth himſelfe even as he is pure*. Not unlike the begger that putteth off ragges and clouts, and cloatheth himſelfe in better attire.

1 Iohn 3.3.

5. Now, foraſmuch as all our joy and happineſſe conſiſteth in this Starre, God and Man, either Nature yeelding us comfort, as you have ſeene, and both yeelding to us a perfect Saviour. Marvellouſly hath Satan laboured to blemiſh both theſe Natures, and ſo conſequently our whole ſafety and redemption by this Saviour. I will onely touch a little of the humanity, the time leading us to conſider of his Nativity in the fleſh. Firſt then it hath been objected, the Father, Son and holy Ghoſt be all one: how then can one be incarnate and not the other? And it hath been anſwered, that although they be one in regard of eſſence, yet in reſpect of a peculiar manner of ſubſiſting they differ: And therefore mans nature may bee aſſumed by the ſecond Perſon, and not by the others. As the ſoule is whole in all the body, and in every part, yet exerciſeth not reaſon in the foot or hand, but in the head. But againe it is ſaid, Incarnation is an outward worke, and the worke of the Trinity in regard of outward things is undivided. So againe it is anſwered by Saint *Auguſtine*, that that Creator which was conceived and borne, though it appertaine to the perſon of the Son alone, yet was made by the whole Trinity. In other words, thus: The framing and making of the manhood is common to all, but the limiting and receiving it into the Unity of Perſon is not common to all, but peculiar to the ſecond perſon: as three men may weave one and the ſame cloth, and only one of them weare it.

Tota in toto, &c.

Opera Trinitatis quoad extra ſunt indiviſa. Enchirid. ca. 38. Opus incarnationis inchoative, eſt commune, ſed non terminative.

6. *Valentinian* and *Marcion* both Hereticks, objected that Chriſt brought his body out of heaven, and tooke it not of the Virgin *Mary*, becauſe the Apoſtle ſaith, *The firſt man is of the earth earthly, the ſecond Man is the Lord from heaven*. But it hath been anſwered, that our Creed muſt ſtand, which ſaith, *who for us men and for our ſalvation came downe from heaven, and was incarnate of the Virgin Mary, and was made man*. Againe, it is objected, that which was conceived *in her, is of the holy Ghoſt*: As if he had ſaid, *in her*, not *of her*. We anſwer in the ſixteenth verſe, it is ſaid, *Iacob* begat *Ioſeph* the *huſband of Mary*, *Ex qua*, of whom was borne *Ieſus*, that is, *Chriſt*. And otherwiſe how could he be of the ſeed of *Abraham* and *David*. *Epiphanius* ſaith that he was Circumciſed, that the truth of his humane body might bee knowne, and that hee brought not a body from heaven.

1 Cor.15.47.

Rom.1.3. How is that body that is made of bread, of the ſeed of *Abraham* and *David*?

7. *Manes*, another Arch-heretick ſaid, that his body and all his actions and paſſions, were but putative or imaginative according to ſhew only, and not true indeed: for the Apoſtle ſaith, *But he made himſelfe of no reputation, and tooke on him the forme of a Servant, and was made like unto Men, and was found in ſhape as a man*. Again, *God ſent his Son in the ſimilitude of ſinfull fleſh*. *Ambroſe* anſwereth, *Acute hæc, ſed piſcatoribus credimus, non Dialecticis*: Theſe things are ſpoken wittily, but we muſt beleeve Fiſher-men, not Logitians. *Irenæus* ſaith, if Chriſt and all his actions and paſſions were putative, or in ſhew only, then ſo was our Redemption, and ſo all our comfort in one word wiped away moſt fearefully: Our Faith in vaine, our preaching in vaine, all in vaine, which God forbid. Doe we not reade, *As we have borne the Image or ſimilitude of the earthly, ſo ſhall we beare the Image of the heavenly*? Here the word *Image* or *Similitude*, is not oppoſed to verity, but ſtandeth with it. Againe, it is ſaid of Chriſt, *Who is the Image of the Inviſible God*: Yet true God, and not putatively. To the *Philippians*, *He ſhall change our vile body, that it may be faſhioned like unto his glorious body*: Yet this glorification ſhall not take away the truth of our bodies, and make them but imaginative bodies. The concluding one, *Sicut noſtra glorificatio non tollit veritatem carnis noſtræ, ſed qualitates, ſic ejus humiliatio in ſimilitudinem hominis non derogat veritati carnis ejus*: As our glorification doth not take away the truth of our bodies, but their former qualities: ſo Chriſt his humiliation to the forme of a Servant, derogateth nothing from the truth of his fleſh. But he like unto us in ſimilitude of humiliation, wee like unto him in ſimilitude of Glory. This commendeth his love, that although hee might have beene true Man without our infirmities, as *Adam* was before he fell, yet he tooke upon him our infirmities, and in all things was made like unto us, ſinne onely excepted. The ancient Writers ſay, this taking upon him our infirmities, was *miſerationis affectu, non conditionis neceſſitate*: By merciſull affection, not by neceſſity of nature.

1 Cor.15.49. Coloſſ.1.15.

Philip.3.21.

Heb.2.17. Heb.4.15.

8. *Apollinaris*, the Biſhop of Laodicea in Syria, a very learned man, that with ſuch dexterity dealt againſt the Arrians, in his old age fell to deny the reaſonable ſoule of Chriſt, but ſaid hee had the Vegetative, and his Deity ſupplyed the roome of the reaſonable. But *Epiphanius* ſpeaketh of him *Cum gemitu*, with woe and griefe, to wit; that ſo excellent a man ſhould ſlip into ſo foule an Hereſie. For what ſaith our Creed, *Of a reaſonable Soule, and humane Fleſh ſubſiſting*. And *Damaſcene* notably, *Quod inaſſumptum eſt, incuratum eſt*: That which hee tooke not upon him, he helped not. If then he tooke not a reaſonable Soule, hee hath not healed, helped, and redeemed

redeemed our ſoules. *Suſcipit enim naturam noſtram ut curet:* For he took our nature upon him to heale it,&c.

9. Let theſe foule hereſies named ſuffice for a taſte of Satans malice againſt the humane Nature of Chriſt our Saviour, wherein our great and endleſſe good is. And reſting reſolved by a true, firme, and unmoveable Faith of the truth of it,againſt the devill and all his members, let us make uſe of it thus. Firſt, endeavour to take upon us his nature as he hath taken ours; that is, to be mercifull, holy, juſt, good, &c. as he is, remembring often S. *Peters* words: *That we ſhould be partakers of the divine Nature, in that we flie the corruption which is in the world through luſt.* Secondly, as he came downe to us, ſo let us learne to aſcend to him in Prayer earely and late, in Meditation, in the Sacraments, in a deſire to be looſed, and to be with him. 1 Pet.1.4.

10. This glorious Star, thus foreſeene and ſpoken of by *Balaam*, was prophecied of long before that time, as you ſee in the Scripture. Even as ſoone as man was fallen,a comfort was given, *The Seed of the woman ſhall bruiſe the Serpents head.* All the Sacrifices of the Law were Types and Figures, foretelling the comming of this Star, and many particular prophecies by the Prophets, too long to be rehearſed. Among the Heathens there was a glimpſe of this glory.

Iam redit & virgo, redeunt Saturnia Regna,
Iam nova progenies cœlo demittitur alto. *Virgil.Eclog.4.*

Cornelius Tacitus ſaith, *Fuit publica vox inter Ethnicos,illo tempore magnum Dominum naſciturum:* There was a publike ſaying among the Heathens, that a great Lord ſhould bee borne at that time. *Tacitus Lib.21. Oroſi. Lib.7.9.*

11. Yea, the circumſtances were foretold,and not only the thing in generall, as:

The time of his birth.
The Family he ſhould come of.
The place where he ſhould be borne.
His Mother.
The manner of his birth, &c.

The time of his birth in theſe words: *The Scepter ſhall not depart from Iuda, nor a Law-giver from betweene his feet till Shiloh come, &c.* But when Chriſt was borne there went a decree from *Auguſtus Ceſar*, that all the world ſhould be taxed; that is, all that were ſubject to the Romane Empire, whereof the Jewes were ſome, and ſo without Scepter or Law-giver. *Daniel* foretelleth in what Monarchy,and *Eſay* ſaith, *He ſhall come of the roote of Ieſſe*; that is, when the royall line of *Iudah* ſhall be in low caſe, and as it were but a roote of a tree left: It was foretold he ſhould be borne in a time of peace, having his name the *Prince of peace.* And when he was borne, the Temple of *Ianus* never ſhut while they had wars, nor ſhut in 200. yeares before, was ſhut up in token of peace, and continued twelve yeares,a thing not hapning ſince the beginning of that City of Rome, ſaith *Dion.* Gen.49.10.

12. The Family or Tribe hee ſhould come of, was foretold, as you have ſeene in *Gen.* 49. 10. as you may ſee 2 *Samuel* 7. And here plainely in your Chapter, a Starre ſhall *riſe of Iacob, &c.*

13. The place to be Bethlem: ſo you reade in *Mich.* 5.

14. *His Mother*, to be a Virgin: So ſaid *Eſay* 7.14. *Mat.*1. *Virgo fuit partum poſt, in, & ante ſuum*, A moſt ſtrange thing,and never ſeen before. *Chryſoſtome* ſaith, *Verbum caro factum eſt, quomodo neſcio. Miraris quod neſciamus? omnis caro ignorat*: The word became fleſh,but how I know not: and doſt thou marvell that I know not? all fleſh is ignorant. *Cyprian* ſaith, *Non mirabor amplius ſtructuram mundi,non Lunæ vices,non temporum viciſſitudines, aut Solis curſum, ſed Dominum in utero,omnipotentem in cunis:* I will no more marvell at the Fabrick of the World, the Changes of the Moone, nor the revolutions of ſeaſons,or the courſe of the Sunne, but I will wonder at the Lord in the Wombe,and at the Almighty in ſwadling clothes. *Eſay* ſaith, his *Name ſhall be wonderfull*, becauſe indeed he ſhall be wonderfull, in his birth, in his life, in his doctrine, in his death,in his reſurrection, in his aſcenſion, and every way. *Creator de Creatura naſci voluit, & fœmina authoris ſui facta eſt author:* The Creator would be born of his Creature, and a Woman was made the author of her author. Saith *Euſebius Emiſſenus, Flos naſci voluit de flore, ipſo floris tempore:* A Flower would ſpring from a Flower, and that in the time of flowers. Saith *Bernard, Grandis hodie eſt ſolemnitas, ſed dies brevis cogit ſermonem abbreviare. Nec mirum ſi facimus nos verbum breve,cum Deus Pater verbum fecerit abbreviatum. Vultis noſcere quomodo? Cœlum & terram qui implet,nunc in præſepe locatur:* It is to day a great ſolemnity, but the day being ſhort, muſt force mee to a ſhort ſpeech. And no marvell if wee 25. of March conceived,and borne 25. of December.

ſpeake a ſhort word, when God the Father hath made the word ſhort. Aske you mee how? He that filleth heaven and earth is now placed in a manger. *Da Domine ut ſicut verbum caro factum eſt, ſic cor meum fiat carneum*: O Lord grant, that as the Word was made fleſh, ſo my heart may be made fleſhy. And it is a good prayer for all fleſh.

Numb.17.

Strange therefore ſtill is that great myſtery of Chriſts incarnation in all mens mouthes and pens. *Dicat incredulus Iudæus quomodo arida virga Aaronis floruit & florem Amigdalinum protulit, & ego dicam ei quomodo virgo Deum & hominem in una perſona concepit & peperit. Sed profecto nec ille virgæ conceptum, nec ego virginis partum explicare potero*: Let the unbeleeving Jew, ſaith *Auguſtine*, ſhew me how the dry and dead rod of *Aaron* budded and bare ripe Almonds, and I will ſhew him how a Virgin conceived and bare God and Man in one perſon. But truly neither can he ſhew me the one, nor I him the other. Saint *Bernard: Tria opera, ſeu tres mixturas fecit omnipotens illa majeſtas in aſſumptione noſtræ carnis, ita ſingulariter mirabilia & mirabiliter ſingularia, ut talia nec facta ſunt nec facienda amplius ſuper terram, conjuncta ſunt Deus & homo, Mater & Virgo, fides & cor hominum*: Three workes, or three mixtures or conjunctions hath the Almighty Majeſty made in the aſſuming of our fleſh, ſo ſingularly wonderfull, and ſo wonderfully ſingular, that ſuch things have not been done, neither ſhall be done ever upon earth again: Conjoyned God and man in one perſon, one woman is both the Mother of a Childe and a Virgin; and faith and mens hearts are joyned together. What ſtrange things be theſe? You ſee now theſe holy men, in their time, obſerved all theſe things, and were bettered in their ſoules by meditation of them. And you have ſeen how in Scripture all circumſtances of his Nativity have beene noted. Let us goe on with the manner of his birth, which alſo is laid downe with all circumſtances unto us.

1. He was borne in an Inne, thereby teaching all his children to reckon themſelves here but pilgrims and ſtrangers, travellers and paſſengers that are in a journey, not to take any conſtant reſt till they come to their journeies end. Remember the Scriptures in this point; *The whole time of my pilgrimage* (ſaith old Father *Iacob* to *Pharaoh*) *is an hundred and thirty yeares. Few and evill have the dayes of my life been, and I have not attained unto the yeares of the life of my fathers in the dayes of their pilgrimage. David* in his Pſalm, *I am a ſtranger with thee, and a ſojourner as all my fathers were.* The Apoſtle to the Hebrews: *All theſe confeſſed that they were ſtrangers and pilgrims upon earth. I beſeech you brethren, as pilgrims and ſtrangers, abſtain from fleſhly luſts which fight againſt the ſoul. We have not here an abiding City, &c.* The Heathen then could ſay; *Ex hac vita diſcedo tanquam ex hoſpitio; Natura enim commorandi locum, non habitandi dedit:* I depart out of this life as out of an Inne: Nature hath given here an abiding place for a time, but not a place to dwel in ſtill. *Xerxes* wept when he looked upon his huge hoſt, and conſidered in how ſhort a time they ſhould all be dead and gone. *Man that is borne of a woman* (ſaith *Iob*) *is of a ſhort continuance and full of trouble, He ſhooteth forth as a flower, and is cut downe; he vaniſheth alſo as a ſhadow, and continueth not. Cry* (ſaith God to his Prophet) *What? That all fleſh is graſſe, and all the glory of it as the flower of the field. Thou foole this night ſhall they take away thy ſoule, and then whoſe are all theſe?* Our life is compared to a Bubble upon the water, to a ripe Roſe, to a Tale that is told, to a Player upon a Stage: Man is ſaid to be *brevis hora*, a ſhort houre, *tranſiens umbra*, a paſſing ſhadow, reſembled to the Weavers ſhuttle; To a tree, at the root whereof two Mice continually doe gnaw; A white Mouſe which is the day, and a black Mouſe which is the night. How farre they have gnawed into the tree of any mans life who can tell?

Gen.4.

Pſal.39.12.
Heb.11.13.

Iob 7.

Anacarſis a Philoſopher, compared mans life to three Grapes: There is, ſaith he, *uva voluptatis*, the Grape of pleaſure, and that is Childhood; *uva ebrietatis*, the Grape of drunkenneſſe, and that is mans middle age, wherein his ſins abound; laſtly, *uva doloris*, the Grape of ſorrow and griefe, that is, Old age.

All theſe, and many ſuch reſemblances of our ſtate ſhould make us mindfull of our paſſage, and not to defer from day to day our peace and reconciliation with the Lord. *Serò medicina paratur, &c.* Too late is the medicine applyed, when the malady is ſpread over all the body. *Qui different bene vivendi ſtudium ad ſepulchrum, raro inveniunt ſalutis aſylum*: They that deferre their care to live well untill the laſt day, ſeldome finde the haven of ſalvation. As *Galen* could ſay, *Vita non eſt vivere ſed valere*: Life is not in living, but in having health; ſo aſſuredly, the life of a Chriſtian is not in living, but in living well.

Heathen *Ariſtotle, Vita non eſt frui luce, ſed virtutis laude prælucere*: Life is not to enjoy this light, but to ſhine in vertue: *Vita enim ſine virtue mors eſt, & vivi hominis ſepultura*: For a life without vertue is a death, and as a burial of a living man. *De virtutibus loqui minimum eſt, virtutibus uti, hic labor, hoc opus eſt*: To ſpeake and talke of vertue is a very ſmall thing, but to uſe vertue, this is the labour and the worke.

Rota quæ minus tangit terram velocius movet: The wheele that toucheth the ground lightly, moveth more ſwiftly: and he is more forward in his journy to heaven, that leaſt is glued to theſe earthly allurements.

Non exiſtimemus nos hic perpetuos, ut poſſimus eſſe perpetui: Let us never think that we ſhall be

be here perpetually, that we may elsewhere live perpetually, said Saint *Hierome*.

2. In the Inne he was borne in the Stable, for better roome could not bee had, there was no roome for him in the Inne. The world ever went by outward shew, and ever will; the gayer coate shall have the better place, and many times better it is to have a good coate, than a good cause touching successe. The Stable is our Lord and Saviours roome. *Quid Deo sublimius, quid vilius stabulo?* What is higher than God, what is viler than the stable? Such was the poverty he pleased to come in, and hee was respected of the world accordingly. *Mary* poore, *Ioseph* poore, the stable poore, the manger poore, his swadling cloathes poore, his company poore, and all poore. *Cujus sedes est cœlum, & scabellum terra*; He whose seat is heaven, and the earth his footstoole. *Cujus est terra, & plenitudo ejus*; Hee whose the earth is, and all that is in it: He, he would be thus borne. He that could have commanded more than twelve Legions of Angels, was thus placed in the stable. This was *inclinatio misericordiæ*, not *defectus potestatis*. This is a great comfort in poverty.

3. To this humility it belongeth, that hee was borne in the winter, the sowrest time of the yeare. *Cujus in arbitrio tempus erat, nasciturus tempus elegit molestius. Doceat id esse melius & eligendum, quod carni molestius.* He in whose power and will Time was, being to be borne, chose the sharpest time. Let it teach us that often that is best, and to bee chosen, which pleaseth the flesh least, &c.

4. He was borne in the night, that he might teach us ever to flie ostentation, and vaine shew. *Ama nesciri*: Love to be unknowne, said a wise man; and *bene vixit, qui bene latuit*: hee hath lived well that hath beene hidden well, said others. There is a measure betwixt vaine ostentation, and too private a retiring of our selves from publike and necessary duties.

5. He would againe be borne under tribute, that is, in the time when the Jewes were tributaries to the Romanes. *And Augustus Cæsar sent a decree that all the world should be taxed.* Upon which circumstance, *Gregory* noteth thus: *Nascitur sub descriptione orbis, ad innuendum, quod electos suos à descriptione Legis liberaret, & in librum vitæ scriberet*; He was borne under the taxing of the world, that he might shew how he came to save his chosen from the taxe of the Law, and to write them into the Booke of life. *Chrysostome* thus; *Sub sensu nascitur, ut illi quibus collectio publica pecunia demandata est, cogitent se Christum inspectorem habere*; Hee was borne under the taxe, that they which are set over publike collections of money, might ever remember that they have a beholder of their carryage and truth in such trust. Both good uses, and this last for our dayes most fit, wherein it is to be feared, men make little conscience to gaine all collections what they ought not, but if I touch this string much it will jarre.

Good *Zacheus* is forgotten, or thought to want wit and pollicie, who once having received Jesus Christ, stood forth and said unto the Lord: *Behold Lord, the halfe of my goods I give to the poore, and if I have taken from any man by forged cavillation, I restore him foure-fold. Zacheus* was the chiefe receiver of the tribute, and I pray you read the marginall note in your Bible, *Luke* 19.

6. The first tidings of this happy appearance of this glorious Starre of *Iacob*, was not brought unto Noblemen and great personages, but unto poore shepheards keeping their flocks by night in the field. Another branch of his great humility. Of which poverty of the Shepheards, *Bernard* gathereth a great comfort to them that are poore, saying; *Caveant qui gemmis & auro fulgent, ne Angeli ad pannosos illis omissis divertant*: Let them that shine with Gold and precious stones take heed, lest the Angels of God passing them over, turne to the Shepheard or poore man ruffling in rags and clouts. Thus have we runne over some circumstances of the birth of this Starre and Scepter of *Iacob*, seeing it to have beene in unspeakable humility.

Now to make use of it to our selves: Let it first teach us to love him, for this was exceeding love in him to us, and every love should have love againe. *In creatione potentiam, in gubernatione sapientiam, in nascendo amorem vide*: In his creation of all things, behold his power; and in the government of all things, behold his wisedome; but in the birth behold and see his love. And remember it ever well, *Potentia subjectionem, sapientia admirationem, nativitas dilectionem postulat*: His Power requires subjection, his Wisdome admiration, and his Nativity love. For what tongue is able to expresse the love he hath shewed to us? *Quanti te fecerit Deus tuus, ex his quæ pro te factus est agnosce. Quanto enim fecit se minorem in humilitate, tanto majorem se exhibuit in bonitate*: How God hath regarded thee, understand by such things as he was made for thee: for the lesser he made himselfe in humilitie, so much the greater he gave himselfe to us in goodnesse. Wherefore, *Quanto pro te factus est vilior, tanto tibi semper sit charior*: The more vile hee was made for thee, so much the dearer let him ever be to thee. To see the flame ascend upward, is no marvell, but to see it descend downeward is strange, and not ordinary. Wee thinke all, that this Inne-keeper was unhappy, to put such a gueſt into the Stable, and to have no better roome for him: but what if you so use him too, and that after knowledge of him, which the In-keeper had not; remember his words, *that he stands at the door & knocks*, what if you let him not in, neither afford him any room in your heart, are you not worse than the In-keeper? Judge your selfe before

Iam. 2. with a gold ring.

Aug Omnia bona terrena contempsit, & omnia mala sustinuit, ut nec in his quæreretur fœlicitas, nec in illis temneretur miseria.

Prodiit nudus ut tu vestes, pauper ut tu dives, humilis ut tu exaltatus, lachrymans ut omnem lachrymam ab oculis tuis, &c.

Tinea virtutis blandus hostis.

Qui ex aliorum labiis pendet, modo magnus, modo parvus, modo nullus.

Cupit omnis dilectio redamari.

before the Lord, judge you what roome you allow to his Sonne Christ. He dwels not with pride, swearing and wickednesse. Hee lookes for a lodging swept from this filth, and the like whatsoever. The humility that said, I am not worthy to have thee under my roofe, that stood a farre off, and durst not lift up his eyes to heaven, but knocked his brest, and said; *God be mercifull to me a sinner*; that said, *Truth Lord, yet the whelps eate of the crums that fall from the Table*, with such like, were tokens of roomes to his liking, and in such he graciously dwelleth. *Minus Deum amat, qui aliquid præter eum amat, quod non propter eum amat:* He loveth God too little, that loveth any thing else, but which he doth not love for him.

Mat. 11. 29. Secondly, let us learne humility of him: for, *Deus tuus parvulus factus est, & tu te magnificas?* Thy God became small for thee, and dost thou magnifie thy selfe? *Exinanivit se Majestas, vermiculus intumescis?* Majesty it selfe hath stooped, and shall a Worme swell? God forbid. See, and ever see, how he cryes by his example, what after he cryed by word; *Learne of me, that I am meeke and lowly in heart, and ye shall finde rest unto your soules.* But what saith the world, Humility is baseneſse and want of wit. But the Devill, whose voice this is, was a lyer from the beginning. One seeth how farre the heavens are distant from the earth, and he is held wise; another seeth how farre he is distant from God, and shall he be a foole and base? *Wisedome is justified of her Children.*

7. The Shepheards were poore, and wee have noted comfort against poverty. Let us profit further by them, and see that they were feeders, poore men, but faithfull in their place, feeders of sheep, and carefull keepers of them, as well by night as by day. Hath God a care of Sheepe, and not feeders of men, much more deare to him if they likewise be faithfull? Feeders of men by the Word and doctrine, feeding of the poore by charitable Almes, and feeders of Strangers and Travellers by liberall hospitality, of all which the Scripture speaketh to incouragement. Of the first, when he saith; *They are worthy of double honour.* Honour in affection, and honour in liberall maintenance; such as may not be onely *Alimentum*, but *Ornamentum*: Not a bare keeping of life, but a cheerfull allowance to them and theirs, and that in very equity and conscience. For if we have sowne unto you *Spirituall things* (saith the Apostle) *is it a great thing if we reape your carnall things?* Of the second, in every place, namely, that most excellent comfort, *Come ye blessed of my Father, &c. For when I was hungry ye fed me, &c.* Of the third, over and over also, in that notable place; *Be not forgetfull to entertaine Strangers, for thereby some have received Angels into their houses unawares.*

1 Tim. 1 Cor. 9.

Mat. 25. Heb. 13. 2.

8. As they were feeders, so were they watchers, and that in the night, diligent, faithfull, and painfull, as I have said already. A thing ever pleasing to God and good men. *Sonne of man, I have made thee a Watchman: Good and faithfull servant, thou hast beene faithfull over little, I will make thee ruler over much, enter into thy Lords joy.*

9. They watched againe their Flocks; that is, their owne. Good may bee done to others as wee say, but ever our owne must bee cared for above all. It is a fearfull thing to range up and downe without just cause, labouring any where rather than at home with our owne. It smelleth strongly of vaine glory, and we must beware. God seeth the heart, and that which is done to the good of others, to our selves in regard of that blemish in the heart, may be unprofitable, yea, hurtfull. Other watchers there be in the world, but not of their owne; *Achab* watched for *Naboths* Vine-yard, *David* watched *Bersabe* another mans Wife, *Absolon* watched for his fathers Kingdome, &c. Of these I speake not now. It shall ever be good to watch our owne. The Magistrate, the Minister their owne, and every particular person his owne body, his owne soule, his owne eyes, eares, and other senses. For this is your flocke, and if day and night you have care hereof, the Lord that seeth it shall give his blessing to your good, temporall and eternall. Thus in regard of the time when these things fell out to be spoken of, many things have beene noted touching this glorious Starre and Scepter of *Iacob*. It remaineth to goe on with the rest of the Chapter briefly for order sake.

The third part.

Verse 20. THe third prophesie in this Chapter, is concerning the Amalekites, of whom it is thus said; *And when he looked on Amalek, he uttered his Parable and said, Amalek was the first of the Nations, but his latter end shall come to destruction.* Long had *Amalek* sinned, and long did God with patience suffer, but he is ever just in the end. Reade *Eccles.* 8. 12. and *Psal.* 37. throughout. *Amalek* was the first of Nations, either in regard of his first making warre against Israel, as you have seene. Chap. 14. 45. Or in regard of antiquity, which the Amalekites boasted of. Reade againe *Marbachius.*

The

The fourth part.

THe fourth propheſie is touching the Kenites; *And hee looked on the Kenites, and uttered his Parable, and ſaid: ſtrong is thy dwelling place, and put thy neſt in the Rocke. Nevertheleſſe, the Kenite ſhall be ſpoyled, untill Aſhur carry thee away captive.* Strong houſes ſhall never be able to keepe out Gods judgements when the time of wrath commeth. Thinke of the ſtrong Tower of *Babel*, how weake it was againſt God. *Ieriche's* wall, that fell downe at the blaſt of Rams hornes. That glorious *Babel*, *Dan.*4. and 5.

Or Midianites. *Verſ.* 21, 22.

Ioſhua 7.

2. Alas! who ſhall live when God doth this? They happely ſporting when theſe things are decreed againſt them. So ſtill many eating, drinking, &c. till the flood came and ſwept them away.

The fift part.

THe laſt is of the Grecians and Romanes. *The ſhips alſo ſhall come from the coaſts of Chittim and ſubdue Aſhur, and ſhall ſubdue Eber. And he alſo ſhall come to deſtruction.*

Theſe things thus uttered, *Balaam roſe up and went, and returned to his place, and Balack alſo went his way.* Reade *Micha.*6.5. *Si Deus nobiſcum, &c.*

CHAP. XXV.

The generall Heads of this Chapter are theſe:

The ſinne of the people, they committed whoredome.
The wrath of God for it.
The zeale of Phinees.
The reward of that zeale.

Concerning the ſinne of the people, we may marke:

The ground of it firſt.
Where it was committed.
With whom.
By what meanes, &c.

THe firſt ground of this wickedneſſe, was *Balaams* counſell: who being deſirous ſome way to gratifie *Balack*, that hee might reape ſome reward, and not loſe his journey cleane: which wicked wages to this day, in reproach, is called *Balaams* wages, and not able by Gods reſtraint to curſe them, told the King that he would counſell him what to doe, which counſell was; that if he would prevaile againſt that people, hee muſt ſome way make them offend God, as by procuring women to tempt them to evill. This wicked advice is followed, and ſo the people ſinned grievouſly, committing whoredome with the daughters of *Moab*. So true is it, that good men ar miſſed when they are gone, for their good: and ill men when they are gone, are remembred for their evill: yea, ſo ſhall *Balaam* be remembred, that while the Booke of God remaineth, his lewdneſſe ſhall not be forgotten. Such ſcars doe men make in their owne faces, as neither art nor time can put out: The old verſes therefore were good.

Numb. 31. 16. Apoc. 2.

Verſ. 1.

Cum facis ingreſſus, ſtudeas ſic eſſe modeſtus,
Vt poſt diſceſſus, de te ſit rumor honeſtus.

Whereſoever thou commeſt ſo behave thy ſelfe, as when thou art departed, there may goe a good report of thee. Wee plainly ſee here the poyſon and venome of wicked counſell; how ſoon it entreth, how quickly it is followed, and how ſore it corrupteth: let men ever take heed, but eſpecially when they are tempted by ill counſell, and fit occaſion or opportunitie, for many have ſtood as long as they were not urged; which once being allured, very quickly were caught and overthrowne. Remember *Iezabels* counſell to *Achab*; and to the Rulers to put *Naboth* unto death. Remember *Achitophels* damnable counſell to *Abſolon*, to abuſe his Fathers Concubines: how grew *Lots* Inceſt with his owne daughters, but by wicked counſell? *Rehaboam*, *Salomons* ſonne, how hurt by the fooliſh counſell of the young men, &c? Wee thinke counſell and perſwaſion is a ſmall thing, becauſe men may chuſe whether they will follow it: but

but *Peter* was called Satan for giving ill counſell, although it were not followed. And the Spirit of God ſaith; *Bleſſed is the man that hath not walked in the counſell of the ungodly*, it is even a bleſſing, though they never follow it. I have read a conceit of one well affected; that ſo long ſhould their paine in hell be increaſed, as any in earth were hurt with the counſell that they in their life time gave: Such a wicked thing is ill counſell.

2. *Theodoret* obſerveth, that *loco armatorum*, in the ſtead of armed men, women are ſent to overthrow this great hoſt of the Iſraelites. Which to men and women ſhould be profitable: to men, to make them ſee this great blemiſh in their nature, to be turned and returned, and overturned by women; how diſhonourable is this in all reports? and how is the note of it wee ſee by writing often, continued from age to age, as here in this place, and many more. The ſonnes of God, that is, of the faithfull, ſaw the daughters of men, that is, of the wicked, that they were faire, and they tooke them wives of thoſe wicked ones, for beauty ſake, againſt God, Religion, and their owne ſafety. Whereupon followed the flood, that fearfull judgement of God againſt ſinne; yea, ſuch ſinne, as luſt upon beauty, without reſpect of God and his will is. *Holofernes* doted upon the beauty of *Iudith*, and did not God ſhew his indignation againſt ſuch weakneſſe in a valorous man, and made him pay full deare for it? *Samſon* the ſtrong had this blemiſh, and it made him weak, and ſubject to ſcorne & deriſion, even of thoſe that in his ſtrength he ſet little by. *Salomon* the wiſeſt was not wiſe in this, but overcome with this baite, to the abiding blemiſh of his worth, even to this day. *David*, I forgat, a wiſe, a valiant, and moſt holy man, yet a man, and in this point a fraile man, wherefore his diſhonour lives at this day as freſh and green, as it did at the time of his fall. I ſhrinke, and my penne refuſeth to yeeld inke, when I ſhould lay down that in the fourth Chapter of *Eſdras*, concerning the weakneſſe of man in this point: reade it your ſelfe, and let me not write it. Bluſh, and feare to leave ſuch a report behind you juſtly, that whom no wiſdome could over-reach, either in ſtratagem or otherwiſe; I meane either in warre or peace, whom no fiery eyes of foes, no roaring of Canon, *Nec aurum, nec ferrũ*, neither gold nor iron could corrupt or overcome; he by a ſilly woman guilded a little on the outſide, like a S. *Martins* chaine, or painted like the Tombes ſpoken of by Chriſt, that within are full of rotten bones, is overcome, vanquiſhed, and brought to ſtirre neither foot nor arme; nor ſpeak, nor looke, nor thinke, but what his Goddeſſe will give him warrant for, under the ſeale of her becke or nod, and ſuch like. O baſe change from wiſdome to foolery, from ſtrength to weakneſſe, from valour of the Lion, to meekiſhneſſe of the Mouſe, upon the glance of a ſilly woman! How makes it me remember the wiſh of *Valerius* to his friend, *Det Deus omnipotens ut ab omnipotenti fœmina ſemper libereris*; God Almighty deliver thee ever from an almighty woman. I will goe no further: Thus ſhall this example in your Chapter of men vanquiſhed by women profit you.

Pſa.1.

Ill women are the devils Sergeants, to arreſt and carry to priſon. *Ignis, Mare, Mulier*, how good, how evil. One asked why he married a little woman, ſaid, *ex malis minimum*

3. Againe, it ſhould profit women, to ſee how the devill, as he firſt began to make them his agents, ſtill continueth that courſe, and againſt God and man; yea, againſt themſelves, fearfully uſeth them as his vaſſals, whom we may command. O why ſhould they bee thus abuſed ſtill by the enemy of their honour in this world, and of their everlaſting joy in the world to come! What woman thinkes not, if ſhe had beene in mother *Eves* place, and had knowne the expreſſe will of God the Creator, as ſhe did, but that ſhe would have ſent that Serpent packing, with all his gloſing, flattery, and faire promiſes? But doth ſhe thus worthily indeed, when the ſame Serpent commeth to her (for he tempteth daily, as then he did) and when the Apple is offered her, the eating wherof ſhall fling her to death, & caſt woe and griefe upon all her poſterity & friends. God knowes it, and to God I leave it, wiſhing more ſtrength daily and hourely to every one, to defie him and his practices, *That goeth about like a roaring Lion, ſeeking whom he may devour:* And praying that all women would ſet before them the examples of worthy women; who excelling in beauty, in ſpeech, and all perfections of women, yet uſed all to good, and nothing to harme. *Iudith* was the ſafety of all her people: their ſaved blood to this day ſounds forth her praiſe, and every ſpeaking ſtory rings out her honour to all ages. *Abigail* preſerved her husband and all her houſe, from the rage of him that had vowed in heart not to looke upon the wall. God honoured her in earth for it, by making her a Kings wife; and in his holy word hee will have her praiſe live as chronicled while the world endureth. How glorious are theſe remembrances in compariſon of the contrary? and how ſhould all womens hearts burne to bee thus eternized. God in mercy give feeling.

Read Pro.31.

4. What did the Moabitiſh women to them? Your Chapter ſaith; *They Called them to Sacrifices of their gods*; that is, to thoſe feaſts which were uſed when they ſacrificed to their gods. See then the beginning of miſchiefe, and how the Devill layeth his nets to catch his fooles or fowles if you will: Meetings, eatings, drinkings, feaſtings, and ſuch like; faire and friendly in ſhew, but foule and ſinfull too often in the end. *Sine Cerere & Baccho friget venus*: By wine and banquetting wantonneſſe is uſually wrought. *I have peace-offerings at home*, ſaith the tempter in the *Proverbs*; that is, meat and good cheare, *Come, &c. Lot* muſt bee intoxicated with wine, and his body ſet on fire, before wickedneſſe can be effected as was wiſhed. Truly therfore and

Convivia veneris præludia. Pro.7.14.

and wisely said *Scipio*, that worthy Romane: *Imperatori bono majus periculum imminere à voluptatibus, quam ab armatis hostibus:* That more danger hanged over a worthy Emperour by bewitching pleasures, than by armed enemies. Often therefore reade it, if you love your selfe, that powerfull exhortation of the Wiseman, *Pro.*5. even the whole Chapter. And if you will doe any thing for him that writ this for your sake, often reade it I say againe, and let it never depart out of your remembrance.

5. When was this? *Whilest Israel abode in Shittim*, saith your Chapter. That is, whilest they camped fast by them. Let it tell you still the danger of ill company, either to be in it or neare it, for that happeneth in and houre that was thought almost impossible. *Iuxta ignem, Serpentem & mulierem, nemo diu securus:* Neare a fire, a Serpent, and a wicked woman, no man can long bee in safety. *Qui amat periculum, peribit in illo*; He that loveth danger shall perish in it.

6. And was idlenesse thinke you nothing? Yes, yes assure your selfe, it is ever a chiefe agent in this businesse. Had our first mother beene busie, shee had not tatled with the Serpent; and had they not beene idle in *Sodome*, they had never fallen to that abhomination: for idlenesse is mentioned as a meanes, by the Prophet: *Otia si tollas periere Cupidinis arcus*; Take idlenesse away, and *Cupids* bow casts the string. Hee will never doe harme with all his arrowes: Doest thou ask the question, how *Ægistus* became an adulterer? *Desidioso erat*: He was idle. *David* was idle on the top of his Palace, and what followed? These Israelites are idle, and idle they tattle, and tatling they are invited to their Sacrifice, invited, they goe, and both spiritually and corporally they commit whoredome. A fearfull fall in men so taught: But this is mans weaknesse, and womans strength, as I have said before. *Gregory* his speech therefore would bee remembred, as very profitable for us: *Peccatum quod mox per pœnitentiam non deluitur, pondere suo trahit ad aliud:* The sinne that is not forthwith blotted out by true repentance, with his weight draweth another after it. You see it here plainly in the progresse I named.

Ezec.16.

Verse 2.
Verse 3.

Ill thoughts.

7. I could note the successe that usually followeth of company with women of a contrary Religion, the worse overcommeth the better; seldome or never the better the worse. I would men were more carefull and zealous in these dayes. The mischiefe is sorrowed, but when it is too late with too many. But I passe it over as spoken of else-where. *Origens* conceit also, that Philosophy and humane studies doe allure and deceive men like these Moabitish women, I stand not on. Let men beware and remember his speech that said, *Philosophandum, sed paucis:* or rather the speech of God himselfe; *Beware lest any man spoyle you through Philosophy, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.* That good saying againe comes to my minde in this place; *Si senseris malignum spiritum loqui in corde tuo, ut aliquod peccatum facias, intellige te duci ut cum istis Israelitis comedas de oblatis Baal Peor:* If at any time thou feele the wicked spirit speaking in thy heart, and moving thee to some evill thing, know and understand that thou art tempted, and led to eate the offerings of *Baal Peor* with these Israelites.

Colos.2.8.

8. Lastly, consider what was the safety of these Israelites, and in them what is all other mens safeties, namely, cleaving to God, in the holy worship of his Name, commanded and prescribed by him. For while this held, neither *Balack* nor *Balaam*, foe nor devill could hurt them, but the Lord still watched over them, crossed their desires, and brought to naught all their indeavours. Which he shall likewise for all other men that feare him. But when once they stepped from him, and preferred their sinfull pleasure before him, the Lord turned from them likewise, and sends his messenger of wrath, leaving them teachers to other men what shall likewise overthrow them, if other mens harmes cannot make them wise. *Nostris peccatis Barbari fortes sunt, nostris peccatis Romanus superatur exercitus:* By our owne sinnes wee are overcome, by our owne sinnes the Roman Army is vanquished; said he wisely, being but an Heathen.

The second part.

HAving now seene the sinne of this people, with the circumstances, as corporall whoredome with the women, and spirituall with their Idols, from what ground it grew; namely, from the wicked counsell of *Balaam:* where it was committed, in *Shittim*, a place neare to the *Moabites*; with whom it was committed, with the daughters of *Moab*, that is, the women of *Moab*; and by what meanes drawne on, to wit, by talking and tatling, feasting and banquetting together: Now let us come to the second head of this Chapter, the wrath of God kindled against them for it. Whereof the Text speaketh, verse 3. 4. &c. It is most true in Gods execution of Justice, that is not ever true in mans, by the punishment wee may truly judge of the sinne, a great punishment, a great sinne. First looke we at his wrath. *The wrath of a King* (saith *Salomon*) *is as messengers of death, but a wise man will pacifie it.* What then is the wrath of God, and how carefully should that be pacified? Againe, *The Kings wrath is like to the roaring of a Lion, but his favour is like the dew upon the grasse.* Most dreadfull then must needes bee the wrath of the Almighty, and most comfortable his favour. Of this wrath speaketh *Iob*, *Let him take*

Pro.16.14.
Chap.19.12.

Iob 9.34.

take his rod away from me, and let not his feare aſtoniſh me. *David* agreeth with *Iobs* aſtoniſhment, and ſaith; *If thou ſhalt marke what is done amiſſe, O Lord, who may abide it?* The wrath that will follow juſtly, will be intollerable for any. The Prophet *Nahum* plainly, *Who can ſtand before his wrath? Or who can abide the fierceneſſe of his wrath? His wrath is powred out like fire, and the Rocks are broken by him.* Thus of his wrath, and ſhall man thinke to wreſtle with it? But of his favour: *The Lord is good, and as a ſtrong hold in the day of trouble, and he knoweth them that truſt in him.* If the ſight of him not angry was ſo terrible, that *Moſes* ſaid, *I feare, I quake*; What is the ſight of him, yea the thought of him, when he is angry. *Our God* (ſaith the Apoſtle in the ſame place) *is a conſuming fire. And if his wrath be kindled never ſo little, bleſſed are all they that put their truſt in him.* The leaſt feeling of his wrath to the uprighteſt man is ſuch, as that he joyeth not in any thing under the Sunne. If the heart be pricked, till the ſound of mercy come, and reconciliation, there is no reſt day nor night. *O Lord, I have heard thy voyce* (ſaith the Prophet) *and was afraid, when I heard, my belly trembled, my lips ſhooke at the voyce, rottenneſſe entred into my bones, and I trembled in my ſelfe, &c. My bowels did boyle without reſt*, ſaith *Iob, my ſkinne is blacke upon me, and my bones are burnt with heate.* If thus, when God tryeth in love, what reſt when hee ſcourgeth in wrath? And if wrath thus dreadfull, how hatefull ſhould ſinne be that kindleth it? That threw the Angels out of heaven, and made them damned divels in hell, that brought the flood upon the world, and deſtroyed all fleſh, that pulled fire and brimſtone from heaven upon Sodome and Gomorrah, was the confuſion of Jeruſalem in ſuch a fearfull manner, &c. O how hatefull, againe I ſay, ſhould this ſinne bee, this monſter ſinne, the cauſe of hell and eternall damnation? Let the words of *Eſay* be often in your minde; *Your iniquities have ſeparated between you and your God, and your ſinnes have hid his face from you that he will not heare.* Againe, the like words by *Ieremy*: *Your iniquities have turned away theſe things, and your ſinnes have hindred good things from you.* Often remember alſo that heape of curſes and plagues mentioned in *Leviticus* and *Deuteronomy*, and finally and laſt, *Ite maledicti*; Goe yee curſed into eternall woe, where the worme never dyeth, the fire never goeth out; where is weeping, wayling, and gnaſhing of teeth. And as of all ſinne in generall you may thus meditate to your good, ſo in particular may you thinke of theſe two ſinnes here committed by the Iſraelites, Spirituall and Corporall whoredome. The firſt being Idolatry, never was, nor ever will bee leſſe than the death of body and ſoule, paint it, and gild it over with all the deviſes and skill that the braine of man can bring forth. Remember the words of *Moſes*, concerning this particular now in our Chapter; *Your eyes have ſeene what the Lord did becauſe of Baal-Peor. For all the men that followed Baal-Peor, the Lord thy God hath deſtroyed every one from among you. But ye that did cleave to your Lord your God, are alive every one of you this day.* Reade *Iudg.* 10.6. 2 *King.* 22. *verſe* 17. *Pſa.* 106. with many like places. The ſecond, Corporall whoredome. Marke this puniſhment in your Chapter, and it may ſhake fleſh and blood, if it can feele any thing; *Take all the heads of the people, and hang them up before the Lord againſt the Sunne, that the indignation of the Lords wrath may be turned from Iſrael.* This fearfull puniſhment ſheweth a moſt hatefull ſinne. Adde unto it the juſtice of God ſpoken of in *Ieremy*, againſt *Ahab*, the ſonne of *Kolaiah*, and *Zedekiah*, the ſonne of *Maaſeiah*, *They of the captivity of Iuda that are in Babel, ſhall take up this curſe againſt them, and ſay*; *The Lord make thee like Zedekiah, and like Ahab, whom the King of Babel burnt in the fire. Becauſe they have committed villany in Iſrael, and have committed adultery with their neighbours wives, &c.* See the deteſtation of Heathens, and let us bluſh to bee worſe than they. Among the Athenians, when one *Dydimus* had committed Adultery, and was led to puniſhment for it, *Dignus eſt, inquit Diogenes, qui ipſo nomine pœnas luat:* He is worthy ſaith *Diogenes* to be puniſhed according to his name, to wit, to bee hanged by his privy parts. The Ægyptians, ſaith *Diodorus Siculus*, ſlit the noſtrils of theſe tranſgreſſors. The *Locrenſes* put out both their eyes. VVhereupon *Zelencus* his ſonne being convicted of that fault, and ſo to loſe his eyes, his father was content to loſe one of his, to ſave one of his ſonnes, and yet not to alter the ſeverity of the Law. *Plutarch* ſpeaketh of others, that made ſuch offenders goe with a garland of wool about their heads, that all eyes might gaze on them, and know them to be effeminate and unworthy perſons. *Polybius* ſaith, *Si mœcus interficiatur, eſto impune:* If any man kill an Adulterer, let him not be puniſhed for it. *Mahomets* law is to beate them almoſt to death. The twelve Tables gave death. And *Cornelius Tacitus* writeth of the Germanes: *Tonderi fœminam, & veſtibus in circuitu abſciſſis, ignominioſe per vicos circumduci*: That their women thus offending, were ſhorne on their heads, and with their cloathes cut round about ſhort, were ignominiouſly led about the ſtreets. Thus hath beene the corporall puniſhment of this villany. And for the ſpirituall we all know it is, and ever ſhall be eternall death and confuſion.

9. *Hang up the heads of the people*, ſaith God; Some thinke, becauſe they were offenders in this kinde; others becauſe they did not execution upon ſuch as did offend. Howſoever, it is a notable example to men in place and ſtate above their brethren. For if they ſinne either the one way or the other, the Lords eye is upon them, and they ſhall ſmart. Were they offenders here you ſee gods wrath: were they but negligent in doing juſtice, you ſee alſo the pain. So was *Heli*

Chap. 1. 6.

Verſe 7.

Heb. 12. 21. Heb. 13. 29.

Acts 2. Hab. 3. 2.

Iob. 30. 27, 30.

That fearfull *delebo omnem carnem.*

Eſa. 59 2.

Ier. 5. 25.

Deut. 4 3.

Verſ. 4.

Ier 29. 23. *Inſartagine frixit.*

Qui teſtibus pendeat teſtes ſunt. *Diodorus lib.* 1. *Ælian lib.* 13.

Plutarch in Problem. Cortinaceos.

Heli plagued for his ſlackneſſe againſt his owne children. So was the King of Iſrael told that becauſe he had let *Benhadad* goe out of his hands, a man whom hee had appointed to die; *Thy life ſhall goe for his life, and thy people for his people. Wherefore deſire not to bee made a Iudge, leſt thou be not able to take away iniquity, and leſt thou fearing the perſon of the mighty ſhouldeſt commit an offence againſt thy uprightneſſe* (ſaith wiſe *Sirach.*) Againe, *Heare O ye Kings, and underſtand, and learne ye that be Iudges of the ends of the earth. Give eare ye that rule the multitudes, and glory in the multitude of people. For the rule is given you of the Lord, and power by the moſt High which will try your works, and ſearch out your imaginations. Becauſe that yee being Officers of his Kingdome have not judged aright, nor kept the Law, nor walked after the will of God, horribly and ſuddenly will he appeare unto you. For a hard judgement ſhall they have that beare rule,* ſaith the Book of *Wiſedome.* Words to a heart of fleſh marvellous fearefull.

10 See how juſtice executed appeaſeth Gods wrath, and turneth his indignation away from a State and people: See how the doing of it, it is ſaid to be before the Lord, to encourage men to the execution, and to feare them from ſlackneſſe: for even both bee before him, and hee ſeeth them. See how it muſt be done before the Sunne; that is, openly that others may ſee and feare. And laſtly, that *Moſes* muſt doe it; that is, men authorized to it, and not every one according to his heat and raſh apprehenſion. Let this ſuffice of the puniſhment of their hatefull ſinne wrought by the ſubtill counſell of *Balaam.* And come wee now to the zeale of *Phinehas*, which is the third generall head of this Chapter.

The third Part.

AND behold one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman in the ſight of Moſes, and in the ſight of all the Congregation of the children of Iſrael, who wept before the doore of the Tabernacle of the Congregation. And when Phinehas, the ſon of Eleazar, the ſon of Aaron the Prieſt ſaw it, he roſe up, took a ſpeare in his hand, and followed them into the tent, and thruſt them both through, &c. Having noted their ſinne and the puniſhment of it: the third chiefe head of this Chapter was ſaid to bee the zeale of *Phinehas*, which now in theſe words you ſee expreſſed. You may note the occaſion of this fact, and the fact it ſelfe. The occaſion you ſee was the comming of one of the Iſraelites with a woman in his hand of the daughters of *Moab*, to commit with her filthineſſe. But marke the circumſtances. Firſt, whoredome of it ſelfe hatefull. So we learne, *Know ye not that your bodies are the members of Chriſt? Shall I then take the members of Chriſt and make them the members of an harlot? God forbid. Doe you not know that he that coupleth himſelfe to an harlot is one body? For two* (ſaith he) *ſhall be one fleſh, &c. Fly fornication, every ſin that a man doth is without the body, but he that committeth fornication ſinneth againſt his own body, &c.* Secondly, in an Iſraelite this fault is greater. *For if a man that is called a brother* (ſaith the Apoſtle againe) *be a fornicator, or covetous, or an Idolater, or a rayler, or a drunkard, or an extortioner, with ſuch a one eat not.* Thirdly, what manner of Iſraelite was hee? Not an ordinary man. But his name ſaith your Chapter was *Zimri*, the ſonne of *Salu*, Prince of the family of the Simeonites. Now great mens faults are more grievous. The Heathen Orator could ſay, *Eorum qui præſunt Reipub. non facta ſolum ſed verba, vultus, geſtus, &c.* If men bee in place and authority in the Common-wealth, not onely their actions, but words, countenances, geſtures, and every wrench, and wry is noted. *Et quod in aliis error, in principe flagitium eſt:* And what in others is an error, in a Prince it is a great wickedneſſe, ſaith *Eraſmus.* Fourthly, he did it openly in the ſight of *Moſes*, and the Congregation of the people of Iſrael, as not onely paſt honeſty, but paſt all ſhame and modeſty. *Sirach* ſpeaking of the man that breaketh wedlocke, ſaith, he thinketh this in his heart: *Who ſeeth me? I am compaſſed about with darkneſſe, the walls cover me, no body ſeeth me, whom need I to feare? the moſt High will not remember my ſins.* Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thouſand times brighter then the Sunne, beholds all the wayes of men, and the ground of the deepe, and conſidereth the moſt ſecret parts. Saint *Paul* ſaith, *They that are drunke are drunke in the night as having ſome ſhame.* And ſinnes are called *works of darkneſſe.* But this man openly in the day time, and before the faces of many commeth marching with his Damoſell, neither regarding God nor man. Laſt, he doth it when others wept, ſaith your Chapter, as repenting for their offending God ſpoken of before. Well therefore might this bee called a preſumptuous ſinne, committed with an high hand, as *Numb.* 15. *verſe* 30. Generally by all theſe circumſtances, ſee what Satan can doe with us, if hee get once rule over us. Wherefore *Obſta principiis:* Stay and ſtop his beginnings. Reſiſt him and hee will flie. Reſiſt him not and wee muſt die. Daſh the bones of ſinne while they be young. For after ſtrength gotten it will not be ſo eaſie. In particular, note the power of this ſin, of the fleſh, and of alluring women. I have ſpoken of it before, yet I will adde the good ſayings of ſome holy Fathers here againe. *Gregory Niſſen* ſaith thus: *Cum omnis voluptas facile ad vitium alliciat, tum fœliſſimus veneris actus libidinoſos præſertim, Iuniorum animos adunco detentos hamo attrahet. Id hic patet. Nam armis prævalebant. Sed qui*

Verſe 6,7.

1 Cor. 6. 15.

1 Cor. 5. 11.

Chap. 23. 18.

1 Theſſ. 5. 7. Epheſ. 5.

hoſtes ejuſdem ſua virtute retuderunt, qui legiones armatos fuderunt atque fugarunt, mulieris forma percuſſi ceciderunt. Et ſic qui viros vicerunt à mulieribus pervincuntur. Nam ſimulatque mulieres apparuerunt formoſa corpora pro telis obiicientes, ſtatim fortitudinis obliti ad voluptates devoluti ſunt. All pleaſure eaſily allureth unto ſinne, but eſpecially the act of carnall luſt, holding as it were with a hooke the mindes of fleſhly men, chiefly of the younger ſort, pulleth them unto it readily. This appeareth here in this place. For with martiall armes theſe Iſraelites prevailed. But they that with vertue and valour daunted and dulled the edge of hoſtile ſword, and put to flight whole legions, armed to fight againſt them; they, even they ſmitten with womens beauty, fell moſt fouly and ſhamefully. So they that overcame men, of women baſely were overcome. For as ſoone as women preſented their comely bodies in ſtead of darts againſt them, by and by all valour and vertue, all manhood and fortitude was forgotten, and this foule alluring pleaſure entertained. *Gregory Nazianzen* hath an Oration againſt women that paint themſelves, that they may ſeeme fairer: *Oculos nefarie cor ſequitur.* And *Hierome* ſpeaketh of a woman, that as ſhe was attiring her ſelfe to the ſhew, was by the juſt hand of God ſmitten lame in thoſe hands that wrought that bad worke. Let this ſuffice of the occaſion that kindled the zeale and anger of *Phinehas*. Come we now to his fact.

Verſe 7.

2 *When Phinehas ſaw* (ſaith the Text) *he aroſe, caught his ſpeare, &c. Hee ſaw it, he roſe up, hee caught his ſpeare, he followed them even into the Tent, he thruſt them both through and ſlew them.* O renowned zeale, ſweet to God, and glorious ever before all good men! Let it affect us much, and never be out of our remembrance. Let the Magiſtrate follow it with his ſword: let Parents and Maſters follow it with their rod and lawfull cenſures: let Miniſters follow it with their ſword, the ſharpe and killing word of God; killing, I ſay, if not correcting and moving to amendment. Let them bee as *Samuel* to *Saul*, *Nathan* to *David*, *Heliah*, to *Iacob*, *Iohn* to *Herod*. Let them remember *Eſay* his *Clama*. *Cry, and cry aloud, &c.* Watchman: *Sonne of man I have made thee a watchman, and if thou ſpy and cry thou ſaveſt thy ſelfe, if thou ſleepe and give no warning, thy blood ſhall anſwer it, &c.* Such *Phinehas* God ever in mercy ſend to his Church.

3 But this place ſeemeth to warrant the ſword alſo to any man in Gods quarrell. Why ſo? Becauſe *Phinehas* is praiſed for the fact. A bad conſequence. Therefore underſtand things better. It was lawfull in *Phinehas*, becauſe he was the chiefe Prince of the Tribe of *Levi*, ſon to *Eleazar*, the high Prieſt, and therefore not a meere private man haply. If hee were a private man, yet might his fact be lawfull two waies. Firſt, by a ſpeciall inſtinct of Gods Spirit confirmed and made aſſuredly knowne unto him. And if thus, then it was an extraordinary fact, and not to be drawne in example, as *Calvin*, nor a common rule to be made of it. No more than men may be warranted to ſteale, becauſe the Iſraelites got the Egyptians jewels, *Exod.* 12. Or to murther, becauſe *Samſon* pulled downe the houſe upon himſelfe and others, *Iudg.* 16. Or to curſe and kill children, becauſe *Elizeus* did ſo, 2 *King.* 2. Or to call for fire from heaven, becauſe *Elias* did ſo, 2 *King.* 1. But in theſe things remember ever as a bridle to you, that ſaying of Chriſt to his Diſciples, when they would have imitated *Elias* fact; *You know not what ſpirit you are of, Luk.* 9. 54. that is, you kow not what will, minde, and counſell you are of. The gifts of God are called the Spirit, becauſe they are given of Gods Spirit, and ſo are they that are contrary to them, which proceed of the wicked ſpirit; as the ſpirit of covetouſneſſe, of pride, of madneſſe, &c. whereby we ſee that the argument taken from example is naught, except we have the ſame warrant which they had. *Eliah* had Gods Spirit commanding him to execute his judgements upon theſe fifties. When *Moſes* killed the Egyptian he was a choſen Magiſtrate of God, and himſelfe knew his warrant, although openly it was not knowne, *Act.* 7. 25. and *Heb.* 11. 24. *Iael* did but that which God had authorized her to doe, ſaith *Pet. Martyr*, *Iudg.* 5. 24. And whatſoever may be objected of keeping hoſpitality pure, from harme, all that muſt bee underſtood ordinarily, when God commandeth not otherwiſe. For his will is ever juſtice, and to be preferred, no ſinne being ever in the obeying of him. Let therefore theſe and the like extraordinary examples goe, and follow we the ordinary way. Leave the ſword to the Magiſtrate, *Rom.* 13. Remember, *he that takes the ſword*, to wit, without authority, *ſhall periſh with the ſword*, *Matt.* 16. Remember S. *Auguſtine*, *Maleſactorem ſine publica authoritate occidere homicidium eſt.* To kill a malefactor without publike authority is murder.

Deus liber eſt & interdum ſervis ſuis novas & inſolitas perſonas imponit.

Spiritum vocat interdum agitationem ſeu motum quo agebantur.

Spiritus { *Dei.* / *carnis*

Iael. Iura hoſpitalia inviolata obſervanda, ſcilicet, jure communi, niſi Deus aliter, &c.

De civit. Dei l. 1. c. 20. & 22.

4 A ſecond way whereby *Phinehas* fact might be lawfull, ſay ſome, was becauſe he had warrant from the Magiſtrate. For *Moſes* being commanded from God, to hang up the heads of the people that had ſinned, &c. gave the like commandement to the chiefe Judges and heads of the Tribes before this fact happened, ſaying to them; *Every one ſlay his men that joyned unto Baal Peor, &c.* But you will ſay, why then was *Phinehas* ſo highly commended and recompenced at Gods hands? Certainly not for attempting to kill without warrant, but for his readineſſe to accompliſh the will of God, and word of *Moſes*, the Magiſtrate with his owne hand in a holy zeale, and godly heate of heart, grieved to ſee ſuch bold and preſumptuous contempt of God.

See D. Bilſon, Page 386. 1.

5 For uſe to our ſelves, let us ſee what wee ſafely may imitate in this fact of *Phinehas*. We noted

noted before the zeale of his heart to God and godlineſſe, wiſhing the like in Magiſtrates by his meanes; Parents and Maſters by their meanes; and Miniſters and Preachers by their meanes. Now ſecondly, let us note his heart to his countrey and people. He deteſteth him that will be any meanes of incenſing God againſt them. Wee nurſe and cheriſh them, wee commend and praiſe them, wee call them to Offices and places amongſt us, whoſe hatefull ſinnes, whoſe obdurate hearts, and whoſe irreligious behaviour is more like to pull the puniſhment of Sodome upon us, and our Countrey, than any bleſſing or good thing from God. This ſhould the example of *Phinehas* amend in us. Thirdly, note how heartily hee abhorred this particular ſinne of whoredome, and let it ſtrike like a dart to our ſoules if we love it. Surely hee hated other vices alſo, and therefore let us follow him in his piety, and be aſſured of a like reward from our holy Father that hateth all ſinne, and loveth all righteouſneſſe.

6 Allegorically ſome have thought of this example. *Origen* ſaith, *that all tentations may bee underſtood by theſe parties offending, againſt which we muſt doe as* Phinehas *did, catch up the ſpeare of Gods holy Word, and kill them. Ambroſe* ſaith, *we may underſtand all hereſies, error, and falſe opinions, which when they ariſe, with the ſame powerfull ſword of the Word we muſt zealouſly ſlay.* Others have applied it to Chriſt, who, ſay they, tooke up our nature, and in that ſlew Satan, Death, and Sinne, that they ſhould never be able to hurt his Elect that beleeved on him. But I leave theſe conceits which groundleſſe ought ever ſparingly to be uſed. Come wee to the laſt part of the Chapter, *Phinehas* reward.

The fourth part.

THen the Lord ſpake unto Moſes, ſaying; Phinehas, the ſonne of Eleazar, the ſonne of Aaron the Prieſt, hath turned mine anger away from the children of Iſrael, while he was zealous for my ſake among them. Therefore I have not conſumed the children of Iſrael in my Iealouſie. Wherefore ſay to him; Behold I give to him my covenant of peace, &c, We ſee the praiſe and reward of holy and right zeale. Let both cold and luke-warme hearts make uſe of it. And adde to it the zeale of *Moſes*, when hee brake the Tables written by God; the zeale of *Ioſua*, when *Achan* had ſinned; the zeale of *Eliah* for God, againſt *Baal*; of *Hezekiah* when hee brake the brazen Serpent that God commanded to be ſet up, and had ſtood ſo long; of *Ezra* when he rent his garments; of *Nehemiah* when hee ſaw the Sabbath prophaned; of *Paul* when hee ſaw the ſuperſtition of the Athenians, and ſuch like examples in holy Scripture. But beware ever of raſhneſſe and indiſcretion. They are not zeale, nor peeviſhneſſe, nor raſhneſſe, nor obſtinacie, nor envy, nor pride, and the like. Often thinke of the words of Chriſt, *You know not what ſpirit you are of.* If the Diſciples of Chriſt may be miſtaken, may not you? Chriſt did not quench the ſmoaking Flax, nor breake the bruiſed Reed. *Be fervent in ſpirit* (ſaith the Apoſtle) *but ſerving the Lord. Chryſoſtome* very excellenly, *Vellem vos Zelum temperare miſericordia. Zelus enim veniam negans furor potius eſt quam zelus, & admonitio miſericordia carens tortura quadam eſt:* I would have temper your zeale with mercy. For zeale that denieth pardon and forgiveneſſe, is rather fury than zeale, and admonition that wants mercy is a kinde of torture. *Bernard* againe moſt worthily; *Importabilis eſt abſque ſcientia zelus. Ergo ubi vehemens amulatio, ibi maxime diſcretio eſt neceſſaria, quæ eſt ordinatio charitatis. Et quo zelus fervidior & vehementior ſpiritus, eo vigilantiori ſcientia opus eſt, quæ zelum ſupprimat, ſpiritum temperet, &c.* Zeale without knowledge is intolerable. Therefore where zeale is vehement, there chiefly is diſcretion neceſſary, which is an ordering aright of zeale. And the more fervent that zeale is, the more vehement the ſpirit, the more need there is of watchfull knowledge, which may keepe downe that zeale, and temper that ſpirit, &c. *Zelum tuum inflammet charitas, informet ſcientia, firmet conſtantia, ſit fervidus, ſit circumſpectus, ſit invictus, nec teporem habeat, nec diſcretione careat, nec timidus ſit:* Let charity kindle thy zeale, let knowledge informe it, conſtancy make it firme, let it bee hot, but circumſpect, let it be invincible, having neither luke-warmneſſe, nor wanting diſcretion, nor being fearefull.

Verſe 10, &c

Exod 32.
Ioſua 7.
1 King. 18.
2 King. 18.
Ezra 9.
Nehem. 13.
Acts 17.

Rom. 12.

Hom. de habenda Cura Prox.

Bern. Serm. 49. in Cantic.

Ibid.

2 You ſee here what doth turne away Gods anger from a People, Nation, City, or Houſe, even zealous puniſhing of offenders. *Deut.* 13. teacheth the like; Reade it over and over. In *Ioſua Chap.* 7. the puniſhing of *Achan*. Did *not thy father proſper when hee executed judgement and juſtice? Ieremy* 22. *Purge out therefore the leaven*, ſaith the Apoſtle, with a number like places, forcible to a feeling heart, to ſtirre up in Magiſtrates, Parents and Maſters, all due care to ſee ſinne puniſhed in their ſeverall places.

3 Who did this juſtice? None but *Phinehas*, and yet the bleſſing reacheth to the whole people. So, ſo, the vertue of one profiteth many times, *Laban* is the better for *Iacobs* vertue, *Potiphar* for *Ioſephs* piety, &c. Reade *Ier.* 5. 1.

4 The Prieſthood is promiſed to him for his reward. A thing of little regard with many men. And never of leſſe than in theſe ſinfull and proud daies of ours. But where God ruleth the heart with his holy Spirit, there ever it hath, and ever will bee honourable. *Anna* that worthy

woman vowed her *Samuel* to the Lord, as the place ſhe valued above all the world. *Magna ſublimitas, honor grandis:* A great height, a great honour, ſaith *Gregory*. *Nihil apud homines odioſius, nihil apud Deum beatius:* Nothing more odious with men, nothing more bleſſed with God, ſaith *Auguſtine*. But what gift is this, may you ſay, when the Prieſthood was ſetled in *Aarons* houſe before? I anſwer, to renew a free gift, I meane the promiſe of a free gift, is a mercy, *Gen.* 22. Againe, although it was promiſed to *Aaron* and his ſonnes, yet no neceſſity that it ſhould light upon *Phinehas*. Therefore ſee the firſt of *Maccab.*2.54.&c. Where by everlaſting Prieſthood ſome have thought that God promiſed his poſterity ſhould not faile. If you object that *Abiathar* was put out, and *Sadock* put in: ſome anſwer, that haply *Sadock*, as well as *Abiathar*, was a firſt borne of the houſe of *Phinehas*. And when hee ſaith, *My Covenant of peace:* It is as if he had ſaid, *Phinehas* and his poſterity ſhall in peace and proſperity enjoy the Prieſts office.

5 Note againe, how hee that is zealous muſt have the Prieſts office. Not the richer, but the more zealous is a Prieſt for God. A happy world if in all elections true zeale might bee more reſpected, &c.

Ioh. 11. whereſoever this Goſpel.

6 The names of this wicked man and wanton woman be by Gods direction here laid downe. *Zimri the ſonne of Salu, Prince of the family of the Simeonites, and Cozbi the daughter of Zur, who was Head over the people of his fathers houſe.* Learne we how there is a memory for Vertue, glorious and good, and there is a during memory alſo for Wickedneſſe and Sinne, which is a heavy remembrance. Theſe two were blots to all their friends, and ſo be many to their whole Houſe. A good motive for Parents to bee carefull of the education of their children, that if God pleaſe, they may live well and die well, leaving no blemiſh behinde them to themſelves or any, &c.

7 They were both noble, and yet not exempted from the wrath of God. God is no reſpecter of perſons: Gods Vice-gerents, the Magiſtrates, ſhould learne in juſtice to doe the like, and not to take the little Bees, and to let the greater breake through. *Potentes potenter tormenta patientur:* Great perſons ſhall have great puniſhments with God; and with men they muſt have none, but doe what they liſt, wringing and wronging whom they liſt. But will this juſtice ſtand before God, the great Judge, when he ſhall call it into account? How much ſafer for themſelves, and better for the State were it throughout all Chriſtian governments, if men would follow the example of God, and doe Juſtice indifferently to great and ſmall? No gifts can corrupt him, neither will the zeale of *Phinehas* regard of what condition they bee, but what they doe againſt the Lord, &c.

Verſe 17. 8 *Againe the Lord ſaid to Moſes; Vex the Midianites and ſmite them, for they trouble you with their wiles, &c.* God in his word forbiddeth revenge, how then doth he here command it? Anſwer may be made, that God no where forbiddeth ſimply revenge, but ſuch revenge as proceedeth from mans carnall affections. *Qui igitur recto & compoſito Dei zelo ad pœnam expetendam agitur, non ſui ipſius cauſam, ſed Dei agendam ſuſcipit:* Whoſoever therefore is led to puniſh a fault with a right zeale to God, he doth not take his owne cauſe in hand, but Gods.

9 Laſtly, let us learne to account them our greateſt enemies who leade us to offend God: for theſe make a ſeparation betwixt God and us, deprive us of his love, and conſequently of eternall comfort and ſalvation. Were we owners of the whole world, and ſhould be robbed of it, yet would not this loſſe be like the former. For what is this life to eternity, or all the comforts of this life to this everlaſting joy? *What will the whole world profit a man if he loſe his ſoule,* ſaith *Wiſdome* it ſelfe? The damned rich man in hell, would have given many worlds, if hee had beene owner of them, for one drop of water to coole his tongue. But alas if wee have any for friends deare unto us in theſe dayes, they are thoſe that leade us to hell, by deviſing wayes to ſin, by flattering us when wee ſinne, and lulling us ever on ſleepe, till the long and laſt ſleepe come. Theſe are they that our ſoules delight in, that wee are never weary of, that are merry and pleaſant, making us ever merry when they are with us. I cannot ſay that in this point that many will not adde unto it much more. The Prophet is the worſt enemy that *Ahab* had, and therefore he crieth, *Haſt thou found me mine enemy?* But *Ieſabel* his wife that drew him to evill, that killed the innocent man for his Vineyard, that brought to confuſion him and his, ſo that the world yet remembreth their wickedneſſe, and Gods judgements upon them for it, ſhe was no enemy but a friend, yea a great friend, that would get him that which he longed for, were it never ſo wickedly gotten. Thus may we profit by this Chapter: And God in mercy bleſſe it unto us.

CHAP.

CHAP. XXVI.

REembring with my ſelfe for whom chiefly I write; namely, for ſuch as cannot uſe better helpes, and yet are deſirous to taſte the ſweetneſſe of the Word: I cannot ſee any cauſe why I ſhould ſtand upon Names and Pedegrees, but ſtill goe on with what may ſerve for moſt edification.

In the beginning of this Booke they were numbred; and now here againe they muſt be numbred: Men are numbred, Removes are numbred, Perils, Puniſhments, and Bleſſings are numbred: ſo that aptly the Booke is called the Booke of Numbers. In this Chapter wee may obſerve two points:

{ *When this numbring was.*
{ *Why it was.*

Touching the circumſtance of time *When*, it was after God had laid his hand upon many of them, and taken them away for their diſobediences to him, ſome one way, ſome another: which partly made ſhew the cauſe of numbring, even to declare his care of thoſe that remained, to their comfort, and praiſe of his great goodneſſe and mercy. The Money-monger often telleth, and is ſtill making his Reckonings, ſhewing thereby his care of thoſe matters, and that not onely his head, but even his heart is upon them. Did wee ſo recount with our ſelves the benefits and favours of God, as that our often reckoning them might ſhew our heads and hearts to bee upon him and his goodneſſe, it were a thing worthy men and women that feare God indeed; then might we pray the better with him that ſaid it, *Domine Deus jube me in numeris tuis inveniri*; Lord God grant that I may bee found in thy numbers. Surely let him ſtill bee found in our numbrings and reckonings, and as wee live, wee may be aſſured hee will vouchſafe us a place in his: but if wee exclude him with his continuall favours to us, why ſhould not hee exclude us when we would moſt gladly be included? Other cauſes may be alledged; as ſecondly, when he ſaith, *From twenty yeeres old and above:* Wee well underſtand hee had an eye to warre, that their ſtrength and fitneſſe that way might be knowne to the Ruler and Magiſtrate. So this numbring was as a Muſter-booke among us, and teacheth us that ſo wee number not as *David*, with pride and confidence in multitude of men; numbring or muſtering is lawfull: nay, it is ſo neceſſary, that Imployments and Services cannot bee done without it. A third cauſe, to keepe the Tribes diſtinct in regard of Chriſt *who was to come of the Tribe of Iuda*. A fourth cauſe, to ſhew the truth of that Threat, *Numb.* 14.22. *that not one of thoſe that ſo offended God ſhould enter into the Land of Promiſe:* for at this numbring it was found, that not one of them was alive. Laſtly, to ſhew, that though ſo many were cut off, yet his promiſe to *Abraham* ſhould be true, *His ſeed ſhould be as the ſtarres of Heaven.*

2 For further uſe to us, we may learne, that to preſerve Pedegrees is very lawfull, being done moderately, for a civill uſe, in Titles of Land, and ſuch like, not vainely puffed with deſcent, nor dotingly ſeeking to carry them further, than there could be any uſe of, if we certainly did know them. *Maximilian* is ſaid to have done ſo: and when his wiſe and grave Counſell could not prevaile with him, his Foole did, by bidding him ſearch no further, for feare hee proved his coſin, and of his blood. A more bleſſed ſtudy it is to ſearch out our names in the booke of Life, and to finde both our ſelves and our friends there written. Againe, we may obſerve the certaintie of Gods Judgements, if they bee not averted by repentance: For as hee ſware in his wrath, *That they ſhould never enter into his Reſt*, and it came ſo to paſſe; even in like manner ſhall his Threats, ſo little ſet by, and ſo lightly weighed, fall upon all ſcorners, and ſcoffers, and prophane perſons whatſoever. The men died in the Wilderneſſe, and never ſaw the Lords Reſt: ſo ſhalt thou in the wilderneſſe of this world, and never ſee Heaven. *Let mercy be ſhewed to the wicked* (ſaith the Prophet) *yet hee will not learne righteouſneſſe; in the Land of uprightneſſe will hee doe wickedly, and will not behold the Majeſty of the Lord: O Lord, they will not behold thy high hand, but they ſhall ſee it, and be confounded with the zeale of the people, and the fire of thine enemies ſhall devoure them.* Thoſe Horſes, Angels, Viols, Trumpets, and Mill-ſtones, ſpoken of in the *Apocalyps*, note out the judgements of God, and the ſeverall wayes he hath to deſtroy by: In ſhort, he ſaith, *No uncleane thing ſhall ever enter into that bleſſed Place:* Fearefull things, if wee have feeling; but to a reprobate heart nothing is fearefull.

3 *Vnto theſe* (ſaith God) *ſhall the Land be divided for an inheritance, according to the number of Names, &c.* To theſe (I ſay) being not they that were firſt called out of Egypt, but a ſecond Off-ſpring, as it were, from thoſe: An application whereof one maketh thus; As they were called out of Egypt; ſo many of us out of ignorance and blindneſſe: but as they fell and never entred into Canaan; ſo many of us fall away, and for all our knowledge never come into Heaven. *Ergo ſi in prima vocatus, cura ut in ſecunda numeratione inveniaris, ſcilicet eorum*

qui perſeverarunt: Therefore if thou beeſt, through Gods mercy, in the firſt number, take heed and give all diligence that thou mayeſt be found in the ſecond.

4 *To many thou ſhalt give the more inheritance, and to few thou ſhalt give the leſſe, to every one according to his number, &c.* Firſt (ſay ſome) as there was a difference here, ſo ſhall there bee in heaven: every mans glory ſhall not bee alike, and yet all full, and beyond the capacity of mans heart to conceive, or any tongue or penne to expreſſe. *One ſtarre differeth from another in glory,* (ſaith the Apoſtle) *and hee that ſoweth ſparingly, ſhall reape ſparingly; he that ſoweth plentifully, ſhall reape plentifully.*

Secondly, here was a portion kept; If they were more perſons, they had more inheritance; if fewer, then had they leſſe. Now with us the rich get all, and the poore get none; no, not the going of a Cow, a Sheepe, a Pigge, or a Gooſe upon the Common: We forget that fearefull ſaying, *Woe bee to them that joyne houſe to houſe, and land to land, till there be no place left for the poore, &c.* But take heed that the Lord, who made the poore, remember it not in wrath, and yeeld us as little in heaven as we have yeelded the poore in earth.

Thirdly, by lot this diviſion was made, to avoid ſtrife and murmuring againſt *Moſes:* for who knoweth not how hard, or rather impoſſible, it had beene to pleaſe all this great Hoaſt of people, had not God taken it in hand, *who directeth the lots* (ſaith *Salomon*) *that are caſt?* Theſe earthly matters make great jarres many times, and ſo part friends, that they never love againe, but from teeth outward. He hath a bleſſing that leaſt medleth with them: for the Lord ſaw, that not *Moſes* himſelfe could pleaſe all, were he never ſo juſt, meeke, and void of partiall affection. Prov. 16.

The Levites had no inheritance as the reſt, the Lord graciouſly ſaying; *I will be their inheritance my ſelfe.* And they were numbred from a moneth old and above; noting, that we are fit for God before wee bee fit for the Worlds uſe, either in Warre or Peace. A thing for Parents earneſtly to marke, that they ſuffer not thoſe young yeeres of their children to be loſt, without inſtruction to God in Vertue and Religion, ſince this may bee done when nothing elſe can bee done. But O ſinne that crieth out againſt many in this point! Children ſwearing more in our dayes than any men did in better times; ſpeaking uncleane things without check, and lying, raylings, reviling neighbours abroad, and ſervants at home, without feare of any diſcipline. But ſuch a beginning makes ſuch an ending many times in the juſtice of God, as makes both Parents and themſelves, yea all their kindred, wiſh they had never beene borne. O let this ſincke into our hearts as we reade it, that God choſe his from a moneth old; thoſe that ſhould ſerve him more neerely than others, ſhould be numbred from a moneth old: a very young time you know. And let us think them worthy to periſh from the earth with ſhame, that never hold themſelves fit for God, untill the world hath done with them; till they bee old and impotent, ſicke and weake, not able to riot and ruffle, to ſweare and to ſwagger, as they were wont. *Timothy* was brought up in the Religion and the knowledge of God from a childe, and God hath cauſed it to bee written for the praiſe of ſuch Parents, and for an example to all the World, how they ſhould uſe their children. O bleſſed Grand-mother, and Mother, there ſpoken of, for their care of little *Timothy!* their memory ſhall not be put out while the world endureth; and they enjoy their reward in eternall bliſſe, with God that joyeth in ſuch education.

CHAP. XXVII.

The generall heads of this Chapter are three.

{ *The Law for Inheritance.*
{ Moſes *ſeeing of the Land of Canaan.*
{ Joſua *appointed Governour in his place.*

TOuching the firſt, note the Occaſion, note the Judgement. The occaſion is ſpecified in the former Chapter, and here againe repeated. In the former Chapter thus; *And Zelophehad, the ſonne of Hepher, had no ſonnes, but daughters, &c.* yet theſe daughters there numbred as well as men: A great comfort to women, that they alſo are in Gods reckonings, accounts, and numbers. In this Chapter it is ſaid: *Then came the daughters of Zelophehad, the ſonne of Hepher, &c. and ſtood before Moſes and before Eleazar the Prieſt, and before the Princes and all the Aſſembly, at the doore of the Tabernacle of the Congregation ſaying; Our Father died in the wilderneſſe, and had no ſons, wherefore ſhould the name of our Father be taken away from among his family, becauſe he hath no ſonne? Give us a poſſeſſion among the brethren of our Father.* Where note how carefull they are of a place among the people of God in the earthly Canaan, which was a type of the heavenly: Ought not all to bee as carefull for that heavenly? yes, and more carefull. So (no doubt)

doubt) are Gods children, when their eyes bee opened, and by name women: for although many are busied about attires and vaine shewes, to make them pleasing to men, yet others doe seeke by all meanes for that eternall rest, and how to be pleasing to God; which is the onely good and perfect way: *Favour is deceitfull, and beauty is vanity, but a woman that feareth the Lord, she shall be praised.* Prov. 31. 30.

2. Observe how these daughters goe not up and downe from Tent to Tent, from one to another, tatling, and pratling, murmuring, and complaining, but directly they goe to the Magistrate, and there exhibit their desire, waiting for relieſe and order from him: so should all men doe, not marring a good cause with ill handling. Being come to him, see how modestly and womanly they propound their matter, without any unfitting word of choler or anger, or any unseemely behaviour any way. See againe how wisely they prevent an objection that might have beene made of their Father, That haply he was one of those Rebels that tooke part with *Corah, Dathan,* and *Abiram,* and so perished. No, say they, *Our Father died in the Wilderness, and he was not among the Assembly of them that were assembled against the Lord in the company of Corah, but died in his sin*; that is, as all sinners must: *for death is the reward of sin, &c.* Where you may see, what a comfort, what a credit and glory honest parents be to their children: they leave a good name behind them, and it maketh their children bold to speake of them; when others must hang their heads and bluth either to mention them themselves, or heare them spoken of by others. A great motive to all parents, even for this cause, to be carefull of their cariage, &c.

The second part.

For the Judgement and Resolution of this request, see what your Chapter saith: *Then Moses brought their cause before the Lord: And the Lord spake unto Moses, saying, The daughters of Zelophehad speake right, &c.* Before you see, that the cause was brought before *Moses* and *Eleazar,* and all the Princes: Such a conjunction there was of the Civill Magistrate and the Ecclesiasticall Minister together in hearing of causes, continued ever since, as appeareth in good Records of antiquity. But neither *Moses* nor *Aaron* speak, till they have received resolution from God, and understood his will. In like manner should it be still with all Judges; first, to know and understand, and then to judge: Wherein the Lord still is ayding and directing: although not by speaking, as to *Moses,* yet by his Spirit of Wisedome and Vnderstanding, of Counsell and Knowledge, men using the meanes, as they ought, of Learning and Prayer. *Be wise ye Kings, and be learned ye that are Judges of the earth: For Prayer, if any lacke wisdome, let him aske of God, which giveth to all men liberally, and reproacheth no man, and it shall be given him, &c.* Another use againe men may well make here, even a caveat to have but such causes, as if they be brought before God, may be approved, as this was of those daughters of *Zelophehad.* But alacke, should the most of our suits and controversies in these dayes be brought to this touch and triall, how impious, how hatefull, how vile, would they appeare? The all-holy God is offended with our brawles, much more with our wicked paines and charge to effect them and bring them to passe; That I may say nothing of them that plead them to the uttermost of their cunning, against their own conscience and knowledge: Is it not a grievous fault to justifie a wicked man, or to condemne an innocent man? And is it not so in causes? God give eyes and feeling. I say no more.

2. Gods answer you see now following: first particular, in regard of these women: *The daughters of Zelophehad speak right: Thou shalt give them a possession to inherit among their Fathers brethren, and shalt turne the inheritance of thir father unto them.* Then generally for a law to others; *If a man dy, and have no Sonne, then ye shall turne his inheritance unto his daughter: and if he have no daughter, ye shall give his inheritance unto his brethren: and if he have no brethren, ye shall give his inheritance unto his fathers brethren: and if his father have no brethren, ye shal give his inheritance unto his next kinsman of his family, and he shall possess it. And this shall be unto the Children of Israel a Law of Iudgement,* (or an ordinance to judge by) *as the Lord hath commanded Moses.* In which gratious answer, these things may serve for our use. First, we may note, that God rejected not these women from having a place in his earthly Canaan, because so earnestly they sought it and desired it; and thereby gather comfort assured and infallible, that out of his heavenly Canaan hee never rejecteth any that are desirous to have place in it. *For hee that commeth to me* (saith he) *I cast not away. God would not the death of a sinner, but rather that he should turne from his sinne and be saved. God would have all men to be saved, and to come to the knowledge of his truth. And this God is no accepter of persons: but in every Nation he that feareth him, and worketh Righteousnes, is accepted of him: There is nether Iew nor Grecian, bond nor free, male nor female in this, but wee are all one in Christ Iesus.* Exclude not then your selfe out of Canaan, and the Lord of mercy and goodnesse will not exclude you. Againe, wee may note how harsh this disinheriting of daughters, because we desire to continue the name, is. If God be pleased to continue the Land or Inheritance in our name, blessed be his will. If he be against it, and to that end

end give no ſonne, but daughter, wee fight againſt one that is too ſtrong for us, in ſeeking by-wayes, contrary to his rule; and how can it pleaſe him? God raiſeth up Houſes, and putteth downe at his pleaſure; *for the earth is his, and all that is in it.* With his owne to do his will, who will controll and check him? Now, if hee doe this by a woman, why may he not? May hee raiſe a name by women inheritors, and may hee not change the Name againe when hee ſeeth good, by giving a daughter and no ſonne? Let us often thinke of the Pſalme in a religious feeling, and humble deſire to receive inſtruction from the Lord: *They thinke their Houſes and their Habitations ſhall continue for ever, even from generation to generation, and call their Lands by their Names; but Man ſhall not continue in honor, he is like the beaſts that die: This their way uttereth their fooliſhneſs, yet their poſterity delight in their talke,* &c.

3. We may note, how groſſely and grievouſly they erre, that condemne the government of women, when Crowne and Kingdomes, by lawfull deſcent, in the All-guiding providence of God, fall unto them. For be they not within this Law of God, that he ſaith ſhould be a *Law of Iudgement*, that is, a Law to iudge by of this matter for ever: *If a man have no ſon, his inheritance ſhall deſcend unto his daughter?*

The ſecond Part.

THe ſecond part of this Chapter now followeth in the twelfth verſe, to wit, the ſhewing of the Land of Promiſe to *Moſes*, and the telling him of his death, in theſe words: *Againe the Lord ſaid unto Moſes, Go up into this Mount of Abarim, & behold the land which I have given unto the children of Iſrael: And when thou haſt ſeene it, thou ſhalt be gathered unto thy people alſo, as Aaron thy brother was gathered,* &c. Both theſe points will come againe to be ſpoken of in the laſt Chapter of *Deuteronomy*: ſo that I might deferre them to that place, but becauſe I know not whether it may be the Lords good pleaſure to give me life and leave to goe ſo far in this courſe, I chooſe rather to touch them here, and to ſpare them there, if I come to it, than otherwiſe. Let us therefore, I pray you, even ſeriouſly and zealouſly pitch our minds upon theſe two points. Firſt then, *Moſes* here is not taken away ſuddenly, but is premoniſhed before, that he muſt away, and a time given him to prepare himſelf for it: A great and ſweet mercy of God to his children. Wherefore *David* prayeth heartily, *Lord let me know my end, and the meaſure of my dayes what it is, let me know how long I have to live.* And again, in another Pſalme, *Teach me to number my daies, that I may apply my heart unto wiſdome.* The Lord doth not this by expreſſe words, as here to *Moſes*, but by encreaſing weakeneſſe and infirmities upon us, by many yeares, by examples of others daily before our eyes, and many times by a ſecret inſtinct in our hearts, with arguments and circumſtances fitting to confirme it unto us. So that if wee bee unprepared, it is our fault that we carry no better an eye to the Lords dealings with us, no better a watch over our ſelves for ſtate of body and minde, nor make better uſe and application of things, as that often-repeated counſell in Scripture willeth us, ſaying, *Watch, watch, for you know not at what houre the Maſter, the Bridegroome,* &c. *will come.* Sweet is the Lord, and moſt gracious in his courſe. Let us not be wanting in ours, and all ſhall be well, the time never ſudden, the thing never fearefull, but as welcome as quiet ſleepe to a wearied and over-wearied body. *A ſudden death to a man prepared is no hurt, for the word of God is firme and immutable. He that beleeveth ſhall be ſaved. No man taketh my ſheep out of my hands: There is no condemnation to them that are in Chriſt Ieſus, which walke not after the fleſh, but after the Spirit.* Againe, *Who ſhall ſeparate us from the love of Chriſt?* Shall Tribulation, or Anguiſh, or Perſecution, or Famine, or Nakedneſſe, or Perill, or Sword? No, no: for I am perſwaded, that neither Death nor Life (no not ſudden Death) nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor Height, nor Depth, nor any other Creature, ſhal be able *to ſeparate us from the love of God, which is in Chriſt Ieſus our Lord.* Now if none of theſe, certainly not ſudden death, as I ſaid before. And therefore well ſaith the Booke of *Wiſdome* concerning the godly, *That though he be prevented with death, yet ſhall he be in reſt,* &c. It is ſaid that Saint *Iohn* died of an Apoplexie, and *Polycarpus* wiſhed he might doe the like: yet we uſually pray againſt ſudden death, both in regard of the raſh iudgement of the world, and many mens negligence in preparing themſelves for all houres: But I ſay againe, to one that hath laid his ground-worke well, it is no hurt, bleſſed be God. And for the iudgements of men, too raſh uſually both in this and other things, the Life before, and the profeſſion and confeſſion of a true Faith, ought to give all men ſatisfaction; if not, let them remember that ſaying well, *Who art thou that judgeſt another mans ſervant? he ſtandeth and falleth to his owne Maſter and Lord.* To the wicked (indeed) that have wallowed in ſinne without feeling, ſudden death is fearefull; either in Warre, when a bullet taketh him, or in Sea, when he is drowned, or any other way whatſoever: when *Ammon* is nayled to the wall by his brother *Abſolon* ſuddenly, when *Pharaoh* and his company bee drowned in the Sea, *Baltaſar*, *Antiochus*, the rich Glutton, and ſuch like.

2. But though *Moſes* bee not ſuddenly taken away, yet away he goeth: It is very true; and

ſo

ſo muſt all fleſh: therefore let us reckon of it, *The reward of ſin is death; and ſince all fleſh is ſinfull, to all it is appointed once to dye*, Hebr. 9. *Hodie an cras, iturum eſt, debitum eſt, reddendum eſt*; Whether it be to day or to morrow, it muſt be, it will be, a debt it is, and muſt be payed, ſaith Saint *Auguſtine*, *Hodie mihi, cras tibi*, I to day, you to morrow, till wee be all gone: Nothing more uncertaine than the time, nothing more certaine than the thing. They that lived ſo many hundred yeeres, of every one it is ſaid, *& mortuus eſt*, and he dyed: The longeſt time had an end, and at laſt Death knocked for him, he muſt away. And as no Time, ſo no Vertue can avoid Death; but even *Moſes* himſelfe, as worthy a man as the earth hath carried, muſt die. If any man marvell at this, Why ſuch men ſhould die, ſince Sinne, which is the cauſe of Death, is pardoned and forgiven them through faith in Chriſt; let him know, that this is done for two cauſes: firſt, for thoſe reliques of ſinne and corruption which hang upon us, and by death muſt be purged and taken cleane away, God then perfecting that ſanctification which was begunne before. Secondly, that *we might be made conformable to our Head Chriſt Ieſus, who as he by death overcame death, and roſe from death to life, ſo muſt wee by him.* Both which ends yeeld us great comfort, becauſe they ſhew, that death is not laid upon the Elect as a puniſhment, but as a mercie vouchſafed by a ſweet Father for the ends named.

3 But before he die, and paſſe this way of all fleſh, God will have him goe into the *Mountaine*, and ſee the *Land of Promiſe*. This was done in ſweet goodneſſe, that with more readie will he might make an end: And aſſuredly, thus dealeth God with his loving children at their latter end, even give them a glimpſe, a ſight, and taſte of the true Land of Promiſe, that heavenly Canaan, which hee hath prepared for them after death. But as *Moſes*, to ſee this pleaſing ſight, muſt aſcend up into the Mountaine, ſo muſt wee raiſe up, and lift up our hearts, our ſoule, our thoughts, and the eyes of our mindes, as it were, aloft into an high Mountaine, that ſo wee may ſee what will make us moſt willing to depart, that our joy may bee both full and endleſſe. That *Moſes* entred not, but onely ſaw it, had two ends: Firſt, the puniſhment of his incredulitie when he ſtrucke the Rock, ſpoken of in ſome verſes of your Chapter; and ſecondly for Myſtery: *Vt ſignificet nos per Legem cujus Miniſter fuit Moſes, vitam & ſalutẽ æternam eminus quaſi aſpicere, ſed ad eam per illam non ingredi propter corruptionem naturæ noſtræ, qua fit ut legem non impleamus, qua non impleta aditus nobis ad vitam præcluditur*, That it might ſignifie, that by the Law, whereof *Moſes* was Miniſter, we may ſee, as it were a farre off, eternall life and ſalvation, but never enter into it that way, becauſe through corruption of our natures wee are not able to performe it; which being not performed, ſhutteth us out, and ſubjecteth us to a curſe.

4 That *Moſes* ſo readily went up into the Mountaine to die, is an example before our eyes of moſt ſingular obedience: for he grudged not, he grieved not, hee ſhrunk not back, but yeelded to Gods bleſſed pleaſure, as was moſt willing and ready to die. O that wee may finde grace and mercie with God ſo to doe when time commeth, ſaying with tongue, and ſaying with heart, *Behold, here am I thy ſervant, bee it unto me as thou my bleſſed God wilt: Is my time come, and I muſt away? Lord then I come, and deſire to be looſed, and to bee with thee.* Againe, that *Moſes* endureth ſo patiently the denyall of him to enter into the Land, which no doubt he much deſired: let it ever teach us and ſtrengthen us to do the like, when God denyeth us our deſires; for aſſuredly God will do better for us, as here he did for *Moſes*, if wee reſt in his good pleaſure. It is a true ſaying, it is a good ſaying, let it never go out of our minds: *Semper Deus ſuos exaudit, ſi non ad voluntatem, tamen ad ſalutem*; God alwaies heareth his children, if not unto their will, yet unto their ſalvation and good.

5. Obſerve it againe carefully, that death is not mentioned unto *Moſes* in any terrible words, but in ſweet words; *Ibis ad Patres*, thou ſhalt go to thy Fathers. And ſo ſtill is the death of Beleevers ſpoken of in the Scripture, that we might draw ſweet comfort from it againſt any feare, that fraile fleſh may conceive of death. For there is a death which moſt men feare; and that is the ſeparation of body and ſoule, our naturall death: and there is a death which too few feare; and that is the ſeparation of the ſoule from God. *Vita corporis anima, vita animæ Deus*, The life of the body is the ſoule, and the life of the ſoule is God. Againſt this naturall feare, oppoſe this and the like phraſes in Scripture. *You go to the Fathers, therefore feare not. Socrates* a Heathen was greatly comforted at his death, that hee ſhould goe and meet with thoſe learned Poets, *Orpheus*, *Homer*, *Heſiod*, and ſuch like: How much more may we joy to goe meet with God the Father, God the Sonne, and God the Holy Ghoſt; with Angels, Arch-angels, Patriarkes, Prophets, Apoſtles, and all the company of Heaven: our Fathers, our Mothers, our Siſters and Brothers, our Friends and deare ones, that are gone before us? O glorious ſight and ineſtimable comfort, worthy to make us cry with the Apoſtle; I deſire to be looſed, and to be there, *Come Lord Ieſus, come quickly*. Death is an end of all miſery, and the beginning of all bliſſe. and eternall dwelling with God, a gaine, and an advantage; as the Apoſtle nameth it, *A ſweet ſleepe, a comfortable reſt: Vitæ via*, the way of life, ſaith *Ambroſe*, *Nomen tantum fidelibus*, Death is onely a bare name, and no death indeed to the faithfull, ſaith *Chryſoſtome: Nemo timet mortem, niſi qui non ſperat vivere poſt mortem:* No man feareth death, but he that hopeth not to live after death.

death. *The Lord gave, and the Lord taketh away*, life as well as goods; and ſhall not we ſay with *Iob, Bleſſed be the Name of the Lord?* If wee hold for terme of yeeres, or at the will of the lord, muſt we not be content to relinquiſh it when our terme is expired? We our ſelves looke for it at our Tenants hands, and would be much offended if they ſhould be diſobedient. Shall we not performe to God what wee looke for at men? Grudge not the loſſe, but bee thankefull for the loane: Wee are Gods Tenants, and wee ought to give his owne when it is due to him. Would you keepe a Pledge from the true Owner, that committed it to you for a time? Our life is Gods pledge, he hath left it with us now ſo long; hee ever intended to call for it againe, and will you not reſtore it gladly and willingly, without murmuring and repining? Think how you would like that at mans hand? Heathens have beene ſtrong, and ſhall Chriſtians be weake? The Swanne is ſaid to ſing moſt ſweetly when ſhe muſt die, and ſhall Gods children weepe? *Bleſſed, bleſſed are the dead which die in the Lord* (ſaith the holy Ghoſt) and will wee not beleeve him? *O ignaros malorum ſuorum, quibus mors non ut optimum inventum naturæ laudatur*; O ignorant men of the miſeries of this life, that doe not eſteeme and praiſe Death as the beſt invention of Nature! yea, let us ſay rather, as the great mercy and goodneſſe of God toward man: for it expelleth Calamity, it includeth Felicity, it preventeth the perills of Youth, it finiſheth the toyles of Age: *Omnibus finis, multis remedium, nonnullis votum*; To all an end, to many a remedie, to ſome a wiſh, deſerving better of none than of them to whom he commeth before he be called for. As children feare their friends when they are diſguiſed, but when the vizard is plucked off, are glad of them; ſo of Death, ignorance makes feare, and knowledge joy. *Cleombrotus* (ſaith *Cicero*) after he had read *Platoes* Book of the happy eſtate of the dead, caſt himſelfe headlong off from a wall into the Sea, that he might come to that happineſſe. The ſame Authour ſpeaketh of another Philoſopher, that ſo diſputed of the contempt of death, that many willingly killed themſelves. Whereupon *Ptolomy* the King forbad him any more to ſpeake of that matter in his Schoole. Now alack, what compariſon betwixt Philoſophicall comforts and Divine, out of the treaſure of Gods owne wiſdedome taken in his written word? Shall we then with our light feare that which they in their darkneſſe ſo little regarded? God forbid. The day of our birth we never feare, and *the day of death* (ſaith God, that is ever true) *is better than the day that one is borne.*

That reſemblance of death to ſleepe in Scripture, is moſt fit, if you marke it, and full of pleaſure: for as no man can ever wake, but of neceſſity muſt ſometimes ſleepe; ſo no man can ever live, but muſt needs have a time to die.

Secondly be a man never ſo ſtrong, ſleepe doth tame him, and ſo will Death.

Thirdly, as ſleepe maketh us put off our cloathes, and jewels, and that willingly, that we may take our reſt; ſo dealeth Death with us, and taketh from us all our pompe and port, and layeth us downe in our bed, till the waking time come to ariſe.

Fourthly, as ſleepe commeth of eating, ſo came Death alſo to our firſt Parents.

Fiftly, as our dayes doings are our nights troubles, ſo are our lifes ſins our deaths griefes.

Sixtly, ſleepers have no ſtormes, nor dead men know the worlds woes: Some fall ſuddenly or quickly on ſleepe, and ſome are long; even ſo, ſome die ſooner and later, as pleaſeth God: Some ſleepe in their owne houſes, and ſome in other mens; ſome in the fields, ſome at Sea; ſome here, ſome there, in many places: ſo doe wee die, ſome at home, and ſome abroad; ſome by land, ſome by ſea, as God appointeth.

No man can tell the very time that he falleth on ſleepe, but onely feeleth it comming, and his body diſpoſed to it: ſo no man can tell the very moment of his death, but only feeleth his body faint, and his ſpirits drawing to an end. *Suavius dormiunt qui relinquunt curas in calceis*; They ſleepe much better (ſaith one) that leave all their cares in their ſhooes which they put off, and goe to reſt with a quiet minde: Even ſo doe they die better, that have diſpoſed all their worldly matters by Will, or otherwiſe, whereby they are not trobled or diſtracted by them.

They ſleepe well againe that have laboured and taken paines in the day time; and ſo they die well, that in their vocation have not beene idle, but applied both body and minde to doe good. *Aſſuerus* when he could not ſleepe, called for the Chronicles of his Kingdome to bee read unto him: and aſſuredly, whileſt we wake in this world, and the ſleepe of death commeth not upon us, it ſhall bee a moſt profitable thing to reade, or cauſe to bee read unto us the Chronicles of God, the ſacred and holy Scriptures, the treaſures of all comfort and good inſtructions.

When the body ſleepeth, the ſoule ſleepeth not; no more dyeth the ſoule when the body dyeth.

No man goeth to bed to ſleepe ever, but with a hope and purpoſe to wake and riſe againe: ſo muſt wee die in aſſurance of that great and generall Reſurrection; and as our voice and calling upon men awake them, ſo ſhall that ſounding Trumpe doe in that day. *Our bed* (ſaith another) *is the image of our grave; the cloathes that cover us, of the duſt and earth caſt upon us; the little Flea that biteth, of the Wormes that ſhall conſume us; the Cocke that croweth, of the laſt Trumpe: and as* (ſaith hee) *I riſe up luſtily when ſluggiſh ſleepe is paſt, ſo hope I to riſe joyfully to Iudgement at the laſt.* How fitly then Death and Sleepe be reſembled together, you ſee.

6 But you may haply wiſh to know what may make you die willingly and gladly when Gods time commeth. Fleſh being fraile, and an enemy ſtill to the Spirit, till God ſubdue it: your deſire herein is good, and hearken a little to theſe things.

If Death be a ſleepe, as you heare the Scripture ſtill call it, for our comfort; then looke what maketh men goe to ſleepe gladly without any feare, and the ſame ſhall greatly helpe us to die contentedly and chearefully.

The firſt thing is wearineſſe or paine of body: for in this caſe you know how willingly wee goe to reſt, and how heartily we wiſh we were on ſleepe. Apply it to Death: If you either be weary of the toyles and troubles of this wretched life; of the diſhoneſt courſes that are uſed in it; and of the infinite trickes, ſinfull and vile before God and good men; or if you be in any paine, either of the whole, or any part of your body, not to bee eaſed and helped by the art of man: how, in ſuch caſe is death welcome, and of right ſo ſhould bee, much more than ſleepe; for ſleepe eaſeth but for a time, and death for ever both theſe caſes: Sleepe taketh not away the malady, but the feeling; Death taketh both away, and (as I ſay) for ever.

The diſeaſes of the body, how many, how ſtrange, how fearefull, who can number them, when daily happen new that the Phyſitians know not? Sweet Death is a *Superſedeas* for all, curing what we have, and preventing what we might have, ſhould God ſo be pleaſed to lay them upon us. Thinke therefore ſeriouſly of this one meanes to make death welcome, and aſſuredly you ſhall be the better.

A ſecond thing that maketh us willing to goe to our naturall ſleepe, is griefe, and anguiſh of minde; ſorow and woe of heart: And will not this alſo make us die willingly? Surely even ſo much more than the former, by how much griefe of minde exceedeth any griefe of body. The croſſes by foes, the croſſes by friends, the diſobedience of children, the unfaithfulneſſe of ſervants, publike woes, and private woes, in goods, in name, and many waies, they are more bitter than gall and wormewood, more burning and biting than tongue can expreſſe; now ſcalding, now cooling the oppreſſed heart, groaning and ſighing, panting and pining away in the view and ſight of all beholders. The number ſo great that no man can comprehend them, every day begetting new griefes of minde, as well as new paines and diſeaſes of bodies: Thinke with your ſelves whether ever you eſcaped day in your life without ſome diſcontent, greater or leſſe, that according to his meaſure bit you, and grieved you. It is *Vallis lacrymarum*, the vale of miſery that we live in, and from one miſery or other we ſhall never be free while we live in it. Saint *Auguſtine* ſaid it upon ſome feeling, *Diu vivere eſt diu torqueri*, long to live, is long to be vexed and tormented. The holy Prophet went a dayes journey into the Wilderneſſe, and ſate downe under a Iuniper tree, deſiring that hee might die, and ſaying, *It is enough, O Lord, take my ſoule, for I am no better than my fathers.* See how griefe of minde made this holy man willing to die, and moſt welcome ſhould that good will of God have beene to him, if ſo it had pleaſed the giver and taker away of life, to doe with him. And unto theſe words, the like words in *Tobiah*, *Deale with me, O Lord, as ſeemeth beſt unto thee, and command my ſpirit to be taken from me, that I may be diſſolved and become earth: for it is better for me to dy than to live, becauſe I have heard falſe reproches, and am ſorowfull. Command therefore that I may be diſſolved out of this diſtreſſe, and goe into the everlaſting place, turne not away thy face from mee.* See the effect of ſorrow and griefe of minde in this good man againe; It maketh him moſt willing and deſirous to die. It is written of *Babylas* Biſhop of Antioch, ſlaine by *Decius* that perſecuting Emperor, that going to his death he ſaid the words of the Pſalme, *Return unto thy reſt, O my ſoule, for the Lord hath been beneficiall unto thee:* an excellent place for ſuch a time, as if hee ſhould have ſaid; Now my griefes farewell, and all my woes & wrongs in this wicked world: And now my ſoule be chearefull and glad, for now commeth thy reſt, thy ſure reſt, thy ſweet reſt, thy never-fading reſt, but eternall for ever: therefore returne unto it, O wearied ſoule, and give God praiſe and thanks, for he hath beene beneficiall unto thee in this moſt gracious change, and happy releaſe. Conclude with the words of wiſe *Syrach*, and remember them often, *O death! how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions, unto the man that hath nothing to vexe him, and that hath proſperity in all things, &c.* But againe, O death how acceptable is thy judgement unto the needfull, and unto him whoſe ſtrength faileth, and that is now in the laſt age, and is vexed with all things, &c. Feare not the judgement of death, remember them that have beene before thee, and that come after. It is the ordinance of the Lord over all fleſh, and why wouldeſt thou bee againſt the pleaſure of the moſt High? whether it be ten, or an hundred, or a thouſand yeeres, there is no defence for life againſt the grave.

A third reaſon that maketh men willing to ſleepe naturally, is the good that commeth both to body and minde by ſuch ſleepe, it chearing and refreſhing, gladding and comforting both. Let the ſame reaſon alſo make us willing to die, for death will miniſter much more comfort, chearing and refreſhing, and that for ever, as ſhall bee ſaid. The braſen Serpent cured the beholders, and had no ſting: ſo doth Death, and hath no ſting neither: that it cureth and helpeth all evils, you know, becauſe it is *finis omnium malorum*, the end of all evils; and it hath no ſting,

you

you are taught when you reade thoſe words, *O death where is thy ſting, O grave where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the Law: but thanks be to God which hath given us victory through our Lord Ieſus Chriſt. Mors Chriſti mors mortis meæ*; The death of Chriſt is the death of my death, ſaith *Bernard. O death I will be thy death*, ſaith he by the Prophet. And *Hierom* upon it; *Illius morte tu mortuus es, illius morte nos vivimus, devoraſti & devorata es, &c.* By his death thou art dead, by his death wee live, thou haſt devoured, and art devoured thy ſelfe. *Death maketh duſt returne to the earth as it was, and the ſpirit to returne to God that gave it*, ſaith the word of God; and ſhall not wee be glad of this? Shall it grieve us to *returne to God*, to have *the ſpirit go from whence it came*, to *walk with God*, to *enter into life*, to *go to the mariage of the Lambe?* Is the brute Oxe grieved to be unyoked? Were *Abraham, Iſaac*, and *Iacob*, holy men, or holy women, ever unwilling? Wherefore, if men deſire naturall ſleepe, in regard of the good that commeth by it; ſo doe you death, and chearefully from your heart ſay with old *Simeon, Lord now letteſt thou thy ſervant depart in peace, &c.*

A fourth cauſe making men willing, without feare, to ſleepe naturally, is that aſſured hope which they have to awake and riſe againe: And ſhall not you doe ſo from the ſleepe of Death? Why then ſhould we ſhrinke more at one than at the other? We ſhall riſe againe: for *Chriſt our Head is riſen, and the members muſt follow. If the dead be not raiſed, then is Chriſt not riſen*, &c. as you reade in that ſingular Chapter. The Sunne ſetteth, and riſeth againe; the Moone waneth, and groweth againe; of the aſhes of the old Phœnix commeth another; the Leafe falleth, and the Sappe deſcendeth, yet both Sappe and Leafe returne againe. *Sarahs* wombe, though dead, yet beareth a ſonne when the Lord will: ſo, ſo, ſhall the reſurrection be of dead bodies. *The hand of the Lord was upon me* (ſaith the Prophet) *and carried me out in the Spirit of the Lord, and ſet me down in the middeſt of a field which was full of bones; and he led me round about by them, and behold there were very many in the open field, and loe they were very dry: And he ſaid unto me, Sonne of Man, can theſe bones live? And I anſwered, O Lord God thou knoweſt. Againe he ſaid unto mee, Propheſie upon theſe bones, and ſay unto them: O yee dry bones, heare the word of the Lord, Thus ſaith the Lord God unto theſe bones: Behold I will cauſe breath to enter into you, and ye ſhall live; and I will lay ſinewes upon you, and make fleſh grow upon you, and cover you with skin, and put breath into you, that yee may live, and ye ſhall know that I am the Lord. So I propheſied as I was commanded, and as I propheſied, there was a noiſe, and behold there was a ſhaking, and the bones came together, bone to his bone; and when I behela, loe the ſinewes and the fleſh grew upon them, and above the skinne covered them, but there was no breath in them. Then ſaid he unto me, Propheſie unto the Winde, Propheſie ſonne of man, and ſay to the Winde: Thus ſaith the Lord God Come from the foure Windes, O breath, and breathe upon theſe ſlaine, that they may live. So I propheſied as hee had commanded mee, and the breath came into them, and they lived, and ſtood up upon their feet an exceeding great army.*

Such an other excellent place as this, is that in the *Apocalyps: I ſaw a great white Throne, and one that ſate on it, from whoſe face fled away both the earth and the heaven, and their place was no more found. And I ſaw the dead, both great and ſmall, ſtand before God, and the Bookes were opened, and another Booke was opened, which is the Booke of Life, and the dead were judged of thoſe things which were written in the Bookes, according to their workes. And the Sea gave up her dead which were in her, and Death and Hell delivered up the dead which were in them, and they were judged every man according to their workes.*

Thus you ſee, that as from our naturall ſleepe, ſo from Death wee ſhall awake againe, and therfore no cauſe to feare the one more than the other: *Reſurrectio mortuorum ſpes Chriſtianorum*, The Reſurrection of the dead is the hope of Chriſtians, ſaith *Tertullian*; meaning their joyfull Hope, that wipeth away all teares and unwillingneſſe to die. *Credo Reſurrectionem carnis*, I beleeve the Reſurrection of the body, and life everlaſting. Therefore Care, away; though I die, yet I die not, but onely ſleepe in my grave, as in my chamber, till my God ſend his Angell to awake me with his Trumpe, *that I may enter into joy that never ſhall have end.* Till which time I reſt free from all ſorrow and paine, not troubled with any of the worlds woes, but as a man in his bed faſt on ſleepe, moſt free from all offences and vexations: yea, *even the ſelfe-ſame body ſhall riſe to our unſpeakable comfort*, teach the Scriptures, *Iob* 19.25. and in many other places. Whereupon ſaith *Tertullian*; *Dixerunt tactis corporibus, credimus reſurrectionem carnis hujus, hujus bonitas Dei gloriam vult dare illi corpori quod glorificavit eum: Ille idem oculus, os, auris, pes, manus*, &c. They ſaid, touching or laying their hands upon the bodies; Wee beleeve the reſurrection of this body, this body that I touch and lay my hand upon: for the goodneſſe of God will give glory to that body, that hath given glory to him, the ſelfe-ſame eye, the ſelfe-ſame mouth, the ſelfe-ſame eare, feete, hands, &c. What an encouragement is this to doe well, if you marke it? And what an argument to make us willing to die? being aſſured of this, as we are.

The fifth and laſt cauſe, that maketh us willing to goe to our naturall Reſt without feare, muttering, or any diſcontent, is the chearefulneſſe and livelineſſe of body and minde, that uſeth to follow after ſleepe both to body and minde, being refreſhed thereby ſo greatly. Let the ſame cauſe make us willing to die: for there is no compariſon betwixt the comfort and refreſhing

freshing that naturall sleepe worketh, and that which followeth after death: *When he shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himselfe: when this corruptible hath put on incorruptible, and this mortall hath put on immortality.* If that small glympse which the Disciples saw, made them wish for three Tabernacles, and an eternall being there: O how shall the whole glory of Heaven, and Heavens blisse ravish us, and make us glad that we have attained to it! No such refreshing can come from our earthly beds and naturall sleep here. Wherefore with joy let us welcome the houre of death, and blesse God for it ten thousand times; following the footsteps of worthy Fathers and Saints in the Church, whose feeling of this point God hath directed them to leave behinde them in their Writings. *O tu vita quam præparavit Deus iis qui diligunt eum, vita vitalis, vita beata, vita secura, vita tranquilla, vita pulchra, &c. vita ignara mortis, nescia tristitiæ, vita sine labe, sine dolore, sine anxietate, sine corruptione, sine perturbatione, sine varietate & mutatione, &c. utinam deposita carnis sarcina in tua gaudia intrarem:* O thou Life (saith Saint *Augustine*) prepared of God for them that love him; thou living Life, thou blessed Life, thou secure Life, thou quiet Life, thou beautifull Life, thou Life that knowest no Death, thou Life that knowest no sadnesse, thou Life without blot, without sorrow, without care, without corruption, without perturbation, without any variety or change. Would God that laying aside this burden of my flesh, I might enter into thy joyes: *O quam fortunatus ero si audivero jucundissimas Civium tuorum cantilenas, carmina melliflua, &c. sed & nimium fœlix si ego ipse meruero cantare Canticum Domino Iesu Christo de dulcibus Canticis Sion:* O happy shall I bee if I might heare those sweet Songs of thy Citizens, and those honey-sweet Verses; but O more happy, if I my selfe may finde grace and favour to sing a Song unto the Lord Iesu Christ, of the sweete Songs of Sion. *O verè fœlices qui de pelago ad littus, de exilio ad Patriam, de carcere ad Palatium, &c.* O truely happy they that come out of the Sea of the World to that Haven of Heaven; out of Banishment, to their owne Countrey; and out of a foule Prison, to a glorious Palace. *O cœlestis domus luminosa, ad te suspirat peregrinatio mea, ut possideat me in te qui fecit & me & te;* O heavenly House, full of glorious Light, to thee tendeth my Pilgrimage, that hee may possesse mee in thee that made both mee and thee. *Inter brachia Servatoris mei & vivere volo & mori cupio;* In the armes of my Saviour I wish to live, and desire to die. Many such feeling speeches I could repeate out of the ancient and godly Fathers, shewing how farre they were from any unwillingnesse to die: which if wee make use of as wee ought, assuredly they will worke in us, through the blessing of God, to the same effect. Shut up this: The godly cry, *Come Lord Iesu, come quickly*: Now they are Wards, then they shall come to their owne; now they are in the skirmish, then shall they bee in the victory; now in the tempestuous Sea, then in the quiet Haven; now in the heate of the day, then in the rest and coole evening. Now in place absent from Christ, then with him following him whereſoever he goeth. Now their life is hid with Christ, but then shall they appeare with him in glory, and that glory for ever and ever without change or end. So I leave this point, having now shewed five chief motives not to be afraid of death, but to welcome it cheerefully when God pleaseth, as *Moses* did in this place.

7. From willingnesse to die, let us consider how wee may die well, another good point for Gods children to exercise themselves in, before the time come of weaknesse and departure.

First then if you will die well; often with your selfe remember death, and that you must away. *Prævisa jacula minus lædunt*: Darts that are fore-seene hurt lesse. That which so many cary in their rings, be carefull you to cary in your heart, *Memento mori*, Remember death. Often reade over that worthy Chapter of the wise Preacher: *Remember thy Creator in the dayes of thy youth, whiles the evill day come not, nor the yeares approach wherein thou shalt say, I have no pleasure in them, &c.* That againe of wise *Syrach* forget not, *Whatsoever thou takest in hand forget not the end, and thou shalt never doe amisse.* Our blessed Saviour saith the same thing, which we must regard: *Watch, for ye know neither the day nor the houre when the Son of Man will come. Fethers must be cast in the place of ashes*, said the Law, and all our glory and port, be it never so great, should be ever tempered with remembrance of death: our glory resembled to the Fethers, and death to ashes, or the remembrance of death to the places of ashes. The Tombe that *Ioseph* of Arimathea had hewed out, and wherein hee put our blessed Saviour, was in his Garden, that amidst his pleasures he might remember his end, and that one day he must take leave of all worldly joyes.

Secondly, still, still, and ever cary in your breast a wounded heart for your transgressions: *For the sacrifice of God is a troubled spirit; a broken and contrite heart he shall never despise.* Many sweet waters may be made by the art of man, but never any so sweet as the sorrowfull teare that trickleth downe the cheeke of a penitent sinner. O make your bed then swimme with such sweet, and water your couch with such teares. Reade often the ninth of *Ezra*, and the ninth of *Daniel*, marke their words, and observe their feeling, follow their woe, and assu-

redly poſſeſſe with thē their endleſs joy. *Manaſſes* ſorow, and *Peters* bitter weeping, have often in your minde. *Quando David clamavit Peccavi, ſtatim audivit, Dominus abſtulit peccatum tuum, tantum valent tres ſyllabæ, ſed in iſtis tribus ſyllabis flamma ſacrificii cordis ejus ad cœlum aſcendebat:* When *David*, ſaid *Ambroſe*, cryed I have ſinned, preſently he heard, the Lord hath forgiven thee thy ſin, ſuch force was there in three ſyllables; but in theſe three ſyllables the flame of the ſacrifice of the heart aſcended to heaven. *Qui ſibi diſplicet in vitiis, Deo placet in gratia.* He that diſpleaſeth himſelfe in his ſin, pleaſeth Almighty God in his grace, ſaith *Bernard*; but this knowne matter needeth no ſtanding upon. Doe we grieve if one hurt but our little finger, and ſhall we not grieve, when we grievouſly offend our God? His mercy in making us, in preſerving and keeping us, in powring his favours beyond number upon us; his ſweetneſſe in giving his holy Son for us: that body ſo wronged, that blood ſo ſhed, that life ſo laid downe for our ſakes, ſhall they not worke a woe in us to offend ſuch a Lord? with whatſoever you may remember herein to make a penitent heart doe it, and doe it with all your care, it is a way, as I now have ſaid, to die well.

Thirdly, joyne with your ſorrow faith; faith I ſay and aſſurance in his mercy, that upon your true repentance, he will pardon you according to his gracious promiſes in his Word. For ſorow without faith is a gulfe that will ſwallow you up and deſtroy you for ever. Remember therefore ever the ſweet and moſt ſweet ſayings of holy Scripture touching this point, and let no temptation wring them out of your heart, *If we acknowledge our ſinne,* (ſaith Saint *John*) *God is faithfull to forgive us our ſin, and the blood of Ieſus Chriſt cleanſeth us from all ſin.* Marke the generall words well, *from all ſinne*, without exception, and therefore make you no exception, but hold faſt the Lords owne words, and beleeve them. *With his ſtripes we are healed,* ſaith the Prophet, *and therefore feare not.* As our ſins imputed to him made him die: ſo ſhall his righteouſneſſe imputed to us, make us live. For God forbid we ſhould thinke more power in our evill againſt him, than in his goodneſſe towards us. And as Saint *Bernard* ſaith, *Peccavi peccatum grande, & turbatur conſcientia, ſed non perturbatur, quia vulnerum Dei recordabor:* I have ſinned a great ſin, and my conſcience is troubled, but it ſhall not be diſquieted above hope; for I will remember the Lords wounds. *O Ieſu eſto mihi Ieſus,* O Jeſu be to me a Jeſus, that is, a Saviour. *In hac ſola ſhorte Ieſu Chriſti totam tuam fiduciam habeto, huic morti te totum committe, hac morte te totum contego & involve: Si Dominus voluerit te judicare, dic, Domine mortem Ieſu Chriſti objicio inter te & me, aliter tecum non contendo: ſi dixerit quod meruiſti damnationem, dic, mortem Ieſu Chriſti objicio inter te & mala merita mea, ipſumq; paſſionis meritum offero pro merito quod ego habere debui & non habeo. Si dixerit tibi, iratus ſum, dic, Domine mortem Ieſu Chriſti pono inter me & iram tuam. Hoc modo qui mortem Chriſti ſibi applicat, ſecurus morietur, nec videbit mortem æternam.* In this onely death of Jeſus Chriſt ſet all thy whole truſt and confidence, to this death commit thy ſelfe wholly, with this death cover thy ſelfe wholly over, and wrappe thy ſelfe in it, as it were in a garment. If the Lord will ſeeme to judge thee, ſay, Lord I ſet the death of Jeſus Chriſt betwixt thee and mee, otherwiſe I contend not with thee. If hee ſay thou haſt deſerved damnation, ſay, Lord I ſet the death of Chriſt betwixt thee and my ill deſervings, and I offer the merit of his Paſſion in ſtead of the merit that I ſhould have, but have not. If hee ſhall ſay unto thee, I am angry, ſay thou to him againe, Lord, I put the death of Jeſus Chriſt betwixt mee and thine anger. And whoſoever ſhall in this manner apply to himſelfe the death of Chriſt, hee ſhall die ſafely, and ſhall never ſee eternall death.

A fourth thing requiſite to die well, is as the Lord ſhall enable us to live well. For *qualis vita, finis ita*: ſuch life, ſuch end moſt commonly. *Nunquam memini male moriturum qui bene vixit, & vix bene moritur qui male vixit*: I never remember, ſaith Saint *Auguſtine*, any to have dyed ill that lived well, and hardly doth he die well that hath lived ill. Yet the Lord giving repentance, it falleth out ſometimes as in the Theefe upon the Croſſe. There are yet thoſe that ſell oyle, ſaith one, to put in your *Lampe, even the poore that you have among you*, and therefore buy while you have time, that is, exerciſe the fruits of a lively faith, and by doing good the Lord ſhall reward it in mercy with a good death. *Peccatum omnes majores tuos occidit, & num tibi carum erit?* Sinne hath ſlaine all thy Anceſtors, and wilt thou delight in it? labour therefore to live well, and be moſt aſſured when time commeth to die well.

A fifth thing helping to die well, is to diſpoſe your earthly buſineſſe in your health, that your minde being freed from all ſuch cares, it may wholly waite upon God, and meditate of his ſweete mercies laid up in Jeſus Chriſt, for all that beleeve in him. *Set thy houſe in order*, ſaid God to King *Ezekias* by his Prophet, *for thou ſhalt die and not live.* And thinke with your ſelfe, that as you ſee the bird that is in the lime not able to flye aloft doe what ſhe can, but the more ſhee is limed, the worſe it is with her: ſo aſſuredly thoſe diſtracting cares at the time of death are a marvellous hinderance to the ſoule and heart to thinke upon God, to flie aloft to any meditation, and the more the cares are, the worſe it is. Remember what you reade of *Abraham*, that being but maryed to a ſecond wife, and having children by her, to the end hee might

might keep peace in his family, and free his minde from ſuch cares, hee diſpoſed of his eſtate, and gave every one portions as he thought good. How much more ſhould this be done before death, that our mindes be not then troubled, for feare we looke back with *Lots* wife, when we ſhould joyfully goe on without looking back to any worldly matters. And for peace in your family, thinke it not a ſmall matter when you have wrought it. For it is too much daily ſeene what fires ariſe in families to the conſuming of the whole eſtate for want of this godly care and providence in the time of health, to ſettle with good advice every thing in an order; wherein let me tell you a tale, and I pray you take notice of it, and conſider it with feeling. When one commended greatly a friend, that he had an honeſt, a juſt and a loving man, &c. Another ſtanding by, asked of him, *unquam ne cum illo partitus es hæreditatem?* Didſt thou ever part inheritance with him? giving him a hint, that the men we would thinke to be according to our hearts, yet when worldly matters fall a ſharing, land, living, gold, money, plate, jewels, &c. they ſtart aſide like a broken bow, and deceive our conceit of them. Therefore be the more carefull to confine every one your ſelfe, and to apportion and limit how all ſhall bee, and that with an eye firſt to God, beſeeching him to direct you, as he may be pleaſed to bleſſe, and then with the help of counſell from more heads then your own, and thoſe good men. In this diſtribution of your goods remember, and with as good a wiſh as I would to mine owne ſoule, I pray you remember to give unto Chriſt Jeſus ſome Legacy: He hath purchaſed for you with no leſſe price than his owne precious blood an inheritance immortall, more worth than many worlds, and is he not worthy to be remembred in your Will with ſome peece of your earthly inheritance? O do it, & do it with a burning heart, feeling the mercies that he hath ſhewed to you, and remembring *Davids quid retribuam?* What ſhall I render? *O what ſhall I render unto the Lord for all his favours, for all his benefits and goodneſſe that he hath ſhewed unto me, before I was born, and ſince I was born, to this day?* Pſal. 16. 2. *O my ſoul, thou haſt ſaid unto the Lord, thou art my Lord, my well-doing extendeth not to thee, but to the Saints that are upon earth, &c.* If any wicked wretches be falſe in theſe dayes, abuſing, perverting, claiming, defeating the godly purpoſes of ſuch givers and gifts, let the Almighty Judge of all the world deale with them according to their great wickedneſſe, it ſhall not hurt you that with a religious heart gave it, and firſt or laſt God ſhall reduce it to your deſire by ſtirring up hearts to make laws, and as carefull hearts to execute them when they are made, according to their true purpoſe. Wherein let me intreate all Gentlemen towards the Law, that ever reade this my poore writing, that being put in commiſſion for the righting of ſuch things as have been given to charitable and godly uſes; they would never ſhrink from that labour for any feare to loſe any Clyents, or to offend any man, but zealouſly and faithfully perform their ſervice to their beſt skill, as they deſire God to bleſſe what they ſhall leave behinde them, either to like uſe, or to their children.

Sixtly, if your conſcience accuſe you with any extremity or cruelty ſhewed to any, you being able to make recompence, doe it. Remembring *Zacheus* when his heart was touched: *Behold Lord, the halfe of my goods I give to the poore, and if I have taken from any man by forged cavillation, I reſtore him foure-fold.* Remembring *Iob, If my land cry againſt me, or the furrowes thereof complaine together, if I have eaten the fruits thereof without ſilver, or if I have grieved the ſoules of the maſters thereof, let Thiſtles grow in ſtead of Wheate, and Cockle in the ſtead of Barley.* Finally remembring S. *Auguſtine, Non dimittitur peccatum, niſi reſtituitur ablatum. Sine reſtitutione panitentia non agitur ſed fingitur:* Sin is not forgiven except reſtitution be made. For without reſtitution repentance only is ſhewed, not performed.

Seventhly, call before you your children and charge whileſt ſpeech and memory ſerve, and exhort them to piety and the feare of the Lord. For our friends laſt words are commonly beſt remembred, and of great force with us. Thus did *David* to his ſonne *Solomon*, when his dayes drew neare that he ſhould die, he charged him, ſaying: *I goe the way of all the earth, be ſtrong therefore and ſhew thy ſelfe a man, and take heed of the charge of the Lord thy God to walke in his wayes, and keep his ſtatutes, and his Commandements, and his judgements, and his teſtimonies, as it is written in the law of Moſes, that thou maiſt proſper,* ſaith he, *in all thou doſt, and in every thing whereunto thou turneſt thee, &c.* Againe in another place, *And thou Solomon my ſon, know the God of thy father, and ſerve him with a perfect heart and willing mind. For the Lord ſearcheth all hearts, and underſtandeth all the imagixations of thoughts: If thou ſeek him, he will be found of thee, but if thou forſake him, he will caſt thee off for ever.* The like did *Tobiah* if you remember: When he was very aged he called his ſon, and ſix of his ſons ſons, and ſaid to him: *My ſon, take thy children, for behold I am aged, and am ready to depart out of this life, keep thou the law and the Commandements, and ſhew thy ſelfe merciſull and juſt, that it may goe well with thee, and bury me honeſtly, and thy mother with me, &c.* Reade alſo the fourth Chapter of that Booke. Commend them to God in your prayers, as our Saviour did his Diſciples and children, *Iohn* 17. 6. 9. 11. And if there be cauſe, commit them to the truſt, love and care of ſome faithfull friend, as our bleſſed Saviour did his Mother to *Iohn*, Chap. 19. 27.

Laſtly, for your Funerall, ſay with *Tobiah, bury me honeſtly*, not vainly and waſtfully, as too many

Gen.35. many are buried in theſe dayes. Marke how *Abraham* buried *Sarah*, *Iacob* his deare *Rachel*, ſetting up *a pillar upon her grave.*

8. Having thus ſpoken of death, let us now proceed with the Chapter. *Then Moſes ſpake unto the Lord, ſaying, Let the Lord God of the ſpirits of all fleſh appoint a man over the Congregation, who may go out and in before them, &c.* See the faithfull heart of a worthy Governour, not only during his dayes, moſt carefully guiding and ruling this people, but now as carefull againe when he muſt die, what ſhall become of them. Many and great had his toyles beene, and many and bitter his croſſes with this people; yet being his charge committed to him of God, hee loveth them with a true heart, and wiſheth all good unto them, knowing the danger of ſheepe without a ſhepheard, and of people without a governour. He is not ſo carefull for his private as for the publike, and therefore omitting his owne family, ſpeaketh onely of a Governour for the people. And what manner of one deſireth he at Gods hands, but ſuch an one as may *go out and in before them*, that is, ſuch a one as both in peace and warre may be able to rule them wiſely and worthily. A ſingular benefit, and above the reach of moſt braines, is a prudent and religious Governour. Wherefore the Lord promiſeth ſuch a one for a bleſſing to them that hee loveth, and the contrary for a ſcourge to ſuch as he favoureth not: *Turne againe* (ſaith hee by his Prophet) *and I will give you Paſtors according to mine owne heart, which ſhall feed you with knowledge and underſtanding.* On the other ſide by another Prophet: *I will appoint children to be their Princes, and babes ſhall rule over them.*

Ier.3 14,15.

9. Upon his motion the Lord appointeth *Ioſua*, and biddeth *Moſes* put his *hands upon him, and ſet him before Eleazar the Prieſt, and before all the Congregation, and gave him a charge in their ſight.*

Chap. XXVIII.

THe people being numbred, *Ioſua* appointed in *Moſes* roome, and all things (as it were) ready for their entrance into the promiſed land, it pleaſed the Lord by way of repetition and concluſion to give them admonition touching his Sacrifices, and Feſtivall dayes, (as before in *Exodus* and *Leviticus*, he had commanded) to the end this ſecond repetition might breed, and imprint in them a ſpeciall care of obſervance of the Lords will in thoſe things; the ſacrifices are foure:

The daily ſacrifice: *from the* 1. verſe *to the* 9.
The weekly ſacrifice: verſe *the* 9. *to the* 11.
The monethly: verſe 11. *to the* 16.
And the yearely: verſe *the* 16.

The daily Sacrifice was offered morning and evening every day. The weekly every Sabbath. The monethly, every moneth in the Calends. The yeerely, every yeare divided into five ſeverall Sacrifices, according to the five ſeverall Feaſts, to wit:

The Feaſt of the Paſſeover, ver.16. to the 26.
The Feaſt of Pentecoſt, ver.16. to the end.
The Feaſt of Trumpets.
The Feaſt of Reconciliation.
The Feaſt of Tabernacles.

Of which five, two are mentioned in this Chapter, and the other three in the next: touching the daily Sacrifice, you may looke backe to the nine and twentieth of *Exodus*, and ſee what hath there been ſaid of it: remembring what *Auguſtine* ſaith of it. *Agnus eligitur ut ſimplicitas & manſuetudo Chriſti deſignentur, maſculus ut virtus comprobetur, immaculatus ut innocẽtia*: A Lamb was choſen, that the ſimplicity and meekneſſe of Chriſt might bee noted; a Male, that his vertue or ſtrength: without blemiſh, that his innocency might be ſhadowed: *neſcit enim agnus vel nocere, vel nocenti reſiſtere*, for the Lamb knoweth not either to hurt others, or to reſiſt any that will hurt him: And therefore ſaith the Prophet of Chriſt, *as a Lambe before his ſhearer, &c.* If we belong to Chriſt, to teach us alſo that we ought to endeavour to be without blemiſh of Envy, Malice, &c. And as ſome have thought, this Sacrifice thus offered in the morning and evening, figured the ſalvation of all by Chriſt; whether under the Law, or under the Goſpell: for Chriſt was the Lambe ſlaine from the beginning, *Yeſterday, and to day, and for ever the ſame.* Of Popiſh Maſſe I ſay nothing: badly are they grounded upon this Sacrifice, but well may we take occaſion to remember, our daily ſpirituall ſacrifice of prayer and thankſgiving to the Lord, religiouſly obſerving the ſame every morning and evening, as they did this in the Law: and it ſhall be good to obſerve the Lords phraſe, *verſe* the ſecond: *My ſacrifice and my bread,*

bread, concluding that even ſo are our prayers his prayers, that is, a duty ſo due, and appropriated to him, as if we either faile in it by negligence, or make it to any creature by errour and ſuperſtition, he will be very highly diſpleaſed with us: if you will not doe wrong to man, doe not doe wrong to your God by holding from him that which is his, to wit, your humble and hearty prayer morning and evening.

2. The weekly Sacrifice upon the Sabbath what it was, you ſee in the Text, *adumbratur eo Chriſtus ſimiliter, & inſtituitur in gratiarum actionem propter mundi creationem. Cum enim Deus mundum noſtri cauſa crearit, & adhuc hodie conſervet, merito tantum beneficium agnoſci debet cum gratiarum actione*, Chriſt is likewiſe ſhadowed out in it, and it is ordained for a thankſgiving for the Creation of the world. For ſeeing God created the world for our cauſe, and yet ſtill doth preſerve it: ſuch a benefit ought worthily to be acknowledged with thankſgiving. Againe, ſee in it how God regards his Sabbath, and let us learne to regard it alſo, &c. Thirdly, as this ſacrifice exceeded the daily, ſo let our ſervice of God upon the Sabbath be more than our daily, &c.

3. You ſee next the monethly Sacrifice in the new Moone. *Servit autem non tantum in adumbrationem ſacrificii Chriſti: ſed etiam in admonitionem novitatis vitæ, in qua virtute regenerationis S.S. ambulandum. Vult enim Dominus Calendas ſacras haberi, ut conſideratione Lunæ (quæ quidem ex media parte qua Soli apponitur, illuſtratur; attamen medieta illa non ſemper tota à nobis conſpicitur, ſed ab oppoſitione decreſcere, lucemq́, ſuam amittere. A conjunctione vero regenerari & priſtinum ſplendorem recipere videtur.) admoneantur Iſraelitæ, ut quia per peccatum primorum parentum integritatem & ſanctitatem, in qua creati ſunt, amiſerint, regeneratione S.S. ad eandem recuperandum ſedulo contendant. Vnde in novo Teſtamento primus dies novi anni feſtus celebratur, non tantum ut gratus habeatur Deo pro conſervatione, ſed etiam admoneamur ut veteris hominis actiones mortificemus, & novis actionibus novo homini congruentibus demus operam:* It ſerveth, not only to ſhadow forth the ſacrifice of Chriſt, but alſo to admoniſh us of the newneſſe of life, wherein we ought to walke by the vertue of regeneration of the holy Ghoſt. For the Lord would have the Calends of every moneth to be kept holy, that by the conſideration of the Moone, (whoſe halfe is lightned of the Sun, but that halfe, &c.

4. After the monthly followeth the yearely ſacrifices, which I ſaid before were foure. The firſt the Paſſeover, inſtituted (as you know) in remembrance of their great deliverance out of the land of Ægypt. *Et in admonitionem redemptionis à ſervitute peccati, mortis & inferiorum per Chriſtum:* Whereof at large in *Exodus*. We keep the feaſt of Eaſter in the new Teſtament, for remembrance of his moſt glorious and joyfull Reſurrection, about which much contention hath beene in the Church, concerning the day; moſt unprofitably ſtirred by the Biſhop of Rome, not conſidering the words of the Apoſtle: *Qui curat diem Domino curat, qui non curat diem Domino non curat.*

5. Touching the Feaſt of Pentecoſt it hath likewiſe been ſpoken of in *Leviticus* the 23. by conference of which two places, you may obſerve ſome difference, becauſe in *Leviticus* it is ſaid *one yong Bullock and two Rams*, and here two yong Bullocks and one Ram, which difference hapned either by negligence of writers, or that the Lord would ſhew he regarded not whether they were great or little; I meane their ſacrifices, ſo much as the heart and minde of the offerer of them. In this time of the new Teſtament, we retaine likewiſe this Feaſt of Pentecoſt, but both our Eaſter and Pentecoſt or Whitſontide differ much from thoſe in the Old Teſtament; for firſt thoſe in the Old Teſtament were inſtituted and commanded by God, and therefore their obſervation was the worſhip of God; but ours in the New Teſtament are ordained by the Church, not as neceſſary parts of Gods worſhip, but for order and edification, in which reſpect they ought not to be contemned.

Secondly, theſe two Feaſts in the Old Teſtament had their appointed Sacrifices; but ours in the New Teſtament not, Chriſt by his bleſſed comming having freed us from all ſhadowes and figures.

Thirdly, the old Paſſeover was inſtituted, as hath been ſaid, in remembrance of their deliverance out of Ægypt: and the feaſt of Pentecoſt in remembrance of the giving of the Law in Mount Sinai, and a government eſtabliſhed among them, when before they had beene ruled by the Lawes of Ægypt; but our Paſſeover in remembrance of his Reſurrection, and our Pentecoſt in rememberance of the giving of the holy Ghoſt from heaven, in likeneſſe of cloven fiery tongues, &c. The terror of the giving of the Law, if you reade it and marke it, *Exodus* 19. and the ſweet manner of the giving of the holy Ghoſt, notably ſheweth the difference of the Law and the Goſpell to the conſciences of Sinners, if you meditate of it; the one thundreth and caſteth man downe with feare and trembling; the other raiſeth him up with comfort and joy in the holy Ghoſt: that the holy Ghoſt was given the ſame day wherein the Law was given, notably it ſhewed, that by him is wrought all our obedience to the Law, bee it more or leſſe. We by nature doing what we ſhould not, and omitting what we ſhould doe, which the holy Apoſtle fully teacheth, when he ſaith: *The wiſdome of the fleſh is enmity againſt God:* For it is not ſubject to the Law of God, neither indeed can it bee; changed therefore of neceſſity muſt

our nature be if ever we obey God, and that is done by his holy Spirit, according as you reade in *Ezekiel: I will put a new Spirit within thy bowels, and I will take the ſtony heart out of their bodies, and will give them a heart of fleſh, that they may walke in my Statutes, and keep my judgements, and execute them, &c.* Like words in the 36. Chapter againe.

Chap. XXIX.

THis Chapter goeth on, as hath been ſaid before, with the other yearly ſacrifices: the next whereof, is the Feaſt of Trumpets, and the Sacrifices appointed thereto. This feaſt was a ſhadow of the preaching of the Miniſters of the Goſpell, who are as Trumpets, ſounding forth in this world the pardons of our ſinnes, and an eternall Tabernacle provided for us by Chriſt, of which ſound the Prophet ſpeaketh when he ſaith, *Their ſound is gone out into all the world: Pſ.* 19. Such a Trumpet was *Iohn Baptiſt*, the fore-runner of Chriſt, crying, *Repent, for the Kingdome of God is at hand, behold the Son of God that taketh away the ſins of the world, &c.*

2. The Feaſt of Reconciliation followeth in the ſeventh verſe, with the Sacrifices and Ceremonies thereof. So called, not becauſe through any effect thereof ſinnes were forgiven: for it is impoſſible by the blood of Buls and Goates to waſh away ſinne, but that it might ſhadow out the true reconciler of man to God Chriſt Jeſus, and for that at the time, *Qui excommunicati & excluſi à cœtu recipiuntur in communionem Eccleſiæ*, of which reconciliation made by Chriſt, as often as we ſpeake, let us with feeling hearts, and all poſſible thankfulneſſe, behold the unſpeakable love of God the Father, who rather than we ſhould be caſt away and periſh, would give his only Son to the death for us. Secondly, the incomprehenſible ſweetneſſe of our bleſſed Savior that for us would undergoe ſuch things. Laſtly, the hatefulneſſe of ſin, whoſe ſpot ſo defile as no Sacrifice but the Son of God, God and Man could take away from us that guilt and ſtaine.

It is obſervable in this Feaſt, how God commanded them to humble their ſoules; yea, ſo earneſtly he commanded it, that as you reade in *Leviticus* 23. 30. Every perſon that did not ſo humble his ſoule, was to be cut off from his people. This was done, to ſhew that of that reconciliation made by Chriſt none can be partakers but ſuch as are truly penitent for their ſins: an occaſion to make us remember the difference of Gods Faſts and Popiſh Faſts: in Gods faſts, there was an abſtinence from all meat; in Popery but from this and that meat. In Gods faſts they abſtained but one day; in Popiſh faſts many dayes. In Gods faſt, the humbling of ſoule in hearty griefe for ſin, and to make them more ready, apt, and fit for Prayer, and all holy exerciſes were the ends; but in Popery, merit, and the clenſing of our owne ſins by our own works, were the markes, moſt derogatory to the goodneſſe and glory of God, and moſt erroneous and falſe to themſelves.

Munſter reporteth, that the Jewes were ſo ſuperſtitious or ſtrict in this feaſt, that they think it unlawfull at this time to reade any thing that may rejoyce or glad the heart, as the manner of their deliverance out of Ægypt, their comming into the Land of Canaan, their deliverance from the conſpiracy and cruelty of *Haman*, and ſuch like: but only ſad and dolefull things; as the Lamention of *Ieremy*, the deſtruction of Jeruſalem, the rebukes of the Prophets given in their times, &c.

3. The laſt feaſt was that of Tabernacles, ordained of God, to put the Iſraelites in remembrance of their miraculous protection and defence, by the ſpace of forty yeares in the wilderneſſe, dwelling but in Tents and Boothes, houſes moveable, and of ſmall ſtrength, had not God been with them; as alſo to put them in aſſurance by a viſible figure of an eternall Tabernacle: provided of a gracious God for them when this life ſhould end, *Vbi cum ipſo perpetuam feſtivitatem cum gaudio ineffabili celebrent.* Of holy dayes if you will heare, &c. againſt ſuch as condemne all but the Sabbath.

Chap. XXX.

HAving made mention in the end of the former Chapter of Sacrifices upon vowes: now in this Chapter *Moſes* goeth on with Vowes, ſhewing what vowes ſhall ſtand for good and be performed, what not: And firſt concerning the man that is head and maſter of the family; *Whoſoever* (ſaith the text) *ſhall vow a vow to the Lord, or ſweareth an oath to bind himſelf by a bond, He ſhall not breake his promiſe, but ſhall doe according to all that proceedeth out of his mouth*: But this is to be underſtood of lawfull things, and not otherwiſe: for if firſt a man do vow that which is wicked, as to kill *Paul* with the Jewes, and then performeth the ſame: this ſhall be a double ſinne, as we plainly ſee, when the Scripture telleth us, *That in one ſinne it ſhall not be unpuniſhed.*

punished. For lawfull things God forbid but men should carry care and conscience to performe them: For God is truth, and loveth truth in us, and if it bee a fault to breake our word to man, much more to God. The want of this distinction of things lawfull and unlawfull, hath made many men and women runne violently into every great and fearfull mis-doing, thinking blindly they were bound to fulfill their owne, whatsoever it was.

2. The next person is a woman unmaried in her fathers house, whereof the Text saith thus; *If a woman also vow a vow to the Lord, and bind her self by a bond, being in her fathers house, in the time of her youth, and her father heare her vow and bond wherewith she hath bound her selfe, and her father hold his peace concerning her, then all her vowes shall stand, and every bond wherewith she hath bound her selfe, shall stand. But if her father disallow the same, then all shall be void, &c.* The like must bee understood no doubt of a sonne under the government of his father, and of servants in respect of their Masters. Where wee may observe two good lessons; First, that Parents and Masters ought to oppose themselves stoutly and carefully to things unlawfull, and unfit to be done in their houses, for as much as their silence and wincking giveth a kinde of consent to them, which the Lord will punish in them. And secondly, that if a promise or vow, made to God by the childe without the Fathers consent, much lesse a promise made to man of marriage without parents liking, they liking or disliking justly.

3. The third person named, is a wife under the authority of her husband: whereof you read thus: *And if she have a husband when she voweth, or promiseth ought with her lippes, wherewith she bindeth her selfe, if her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vow shall stand, &c. But if her husband shall disallow it, then not.* If women thus in vowes to God, how should they not be head-strong otherwise against their husbands? &c.

4. *But every vow of a widow, and of her that is divorced, wherewith she hath bound her selfe, shall stand in effect with her.* The reason is, because neither of them is under subjection, but in their owne power. Thus of the persons named in this Chapter, making vowes. Touching the matter it selfe of vowes, I have else-where noted that which may suffice to such as I write for, shewing what a vow is; namely, a promise made to God willingly by persons free, and not under the rule of others, of matters lawfull, and to a good and lawfull end; suffered in the old Law, lest they should therein follow the manner of the Heathens, among whom they lived: It was (I say againe) made to God, not Idols or Creatures willingly; not by any compulsion; as Popish vowes of chastity be; by persons free, and not by young men and maidens; as in Popery stolne away from their parents, and sent beyond Sea; of things lawfull, not to renounce all duty to Parents, as in Popery, to live sole, though the flesh burne, to doe most horrible acts against God, Prince, and Countrey, &c. Finally, to a good and lawfull end, not as in Popery, to set up Antichrist, and to bring in strangers, bondage and misery, into our native Countrey, and the inheritance of our fathers; *Quod David non implevit juramentum major pietas fuit*: That *David* fulfilled not his oath or vow made to kill *Nabal* and all his, it was the greater piety, (saith *Austen.*) *Et si quis discretionẽ non adhibuit, in vovendo stultus, in reddendo impius*: And if one have not discretion in making his vow, (saith *Hierome*) he is in vowing a foole, and in performing the same, wicked. For, *In malis promissis rescinde fidem, in turpi voto muta decretum: Impia enim est promissio quæ scelere adimpletur*: In evill promises breake thy minde, and in foule vows change thy purpose, for it is a wicked promise that is fulfilled with wickednesse. Againe, *Iuramentum non debet esse vinculum iniquitatis*; An oath may not be the bond of iniquity: But when it is said, neither the wife nor the childe may vow without leave: Some objection may be made, that God is to be served, notwithstanding any mans disallowance. And true, if vowes were of the necessity of salvation, and part of Gods worship, for therein the rule standeth; *We must obey God rather than men*: but when there is no such matter, as indeed there is not in vowes, God will have in them, the inferiour subject to the superiour.

5. If you aske what may bee thought of vowes now in the time of the New Testament? answer may be made, That the matter you *vow*, either is *commanded*, or *forbidden*, or neither, but indifferent: If *commanded*, then is your *vow* needlesse; if *forbidden*, then is your *vow* sinfull; and if neither, but indifferent, then shall you remember the Rule of the Apostle: *Stand fast in the liberty wherewith Christ hath made us free, and be not intangled again with the yoke of bondage.* If you would say, I vow the more to bind my selfe; see if you cast not an imputation upon your self, for being more bound with your owne word, than with Gods Word; the thing you vow being commanded. S. *Augustines* saying is good, *Quisquis bene cogitat quid voveat Deo, seipsum voveat, seipsum reddat, hoc exigitur, hoc debetur*: Whosoever thinketh what hee well may vow unto God, let him vow himselfe, let him give himselfe, this is required, this is due. *I beseech you brethren, by the mercies of God, that you give your bodies a living sacrifice, holy, acceptable to God, which is your reasonable serving of God.* But what shal we say to that place to *Timothy*; *Refuse the yonger widows, for when they have begun to wax wanton against Christ, they will marry, having damnation, because they have broke the first faith*; that is (saith Popery) their vow that they would live single. But is it not a weake cause, that hath no ground in Scripture, but an obscure and doubtfull place?

place? S. *Augustine* saith, *In his quæ aperte posita sunt in Scripturis, continentur ea omnia quæ sufficiunt ad doctrinam moresque vivendi:* In these places that are plaine in *Scriptures*, all things necessary either for doctrine or manners are contained: Vowes being not taught in any plaine place, you see what wee may conclude of them; surely as not necessary either for doctrine or manners. Touching the place of Scripture, it hath sundry answers, and none making for Popery: Looke the annotation in your Testament, and so sensible it is, Verse 11. figure 10. The first reason, saith it, *Why yonger widowes are not to be received and admitted to such ministery and service in the Church, &c.* To wit, because for the lightnesse of their age they will at length shake off the burthen that Christ hath laid on them, and thinke rather upon marrying againe, and so will forsake the Ministery, whereunto they had bound themselves; and how bound themselves? by vowes? no: but as every one is bound, that taketh upon him an office and service, whereunto he is called and chosen either by Church or Common-wealth. This undertaking such place and office is, *prima fides*, their first faith, and disorderly slipping from it, is breaking that first faith, *Beza* in his annotations, saith thus: *Rejici non vult juniores viduas ab Ecclesia, sed ad numerũ Diaconisarũ non admitti: causam affert, quod ad hoc munus ineptæ sunt quæ matrimonii vinculo obstrictæ sunt; Iuniores autẽ ætas sæpe ad matrimoniũ solicitaret. Inde duplex sequebatur incommodũ, aut etiam triplex. Primum, quod Diaconisarum numerus minuebatur. Alterum, quod hoc sine aliqua levitatis & infamiæ nota, deniq; non sine offendiculo eveniebat. Tertiũ vero longe gravissimũ, quod nõnullæ cum non ferrent se inter pios aliquam probri ignominiam sustinere, à Christianismo, etiã hac occasione deficiebant:* The Apostle will not have the younger widowes rejected from the Church, but from being of the number of Church widowes, or Diaconisses. His reason is, for that they which are marryed are unfit for such office, and the yonger widowes by reason of their ages would think of marying, wherupon would follow a double inconvenience, yea a threefold mischiefe: First, for that so the number of the widowes, fit for that service of the Church, and chosen to it, would be diminished still, and so the Church dispersed: Secondly, for that this same could not fall out without some blot of levity and infamy to the party so marrying, neither without just offence and scandall to the Church. Thirdly, which is worst of all, some of these widowes not able to endure the reproach and speech that passeth of them, for this lightnesse flatly renounce Christianity, and turne unto Paganisme againe, which indeed is a fearefull forsaking or breaking of their first faith, given to Christ and his Gospell. These things make little, I hope, for the sinfull vowes of Nunnes in Popery: yet see more, and note it well, how the Apostle leaveth marriage to the younger women, for avoiding of incontinency, although hee would not have such chosen to office in the Church. But Popery will both chuse young women to make vowes, above their strength, and when the mischiefe appeares, yet allow them no marriage. How much therefore may we note the opinion of *Cyprian*, who writing to *Pomponius*, saith; *Si perseverare nolunt, aut non possunt, melius est ut nubant, quam ut in ignem suis deliciis cadant*: If either they will not continue, or cannot, better it is to marry than to burne, through, or with their pleasure. *Basil* writing of Viginity will have them marry after their vow, if there be cause. S. *Augustine* writing to *Iulian*, saith, *Quidam nubentes post votum asserunt adulteros esse. Ego autem dico, quod graviter peccant qui tales dividunt:* Some account them that marry after their vow, to be Adulterers: but I say, they grievously sin who separate such. The most fearfull effect of their constrained chastity by their vowes, *Gregories* Fish-pond report, wherein were 6000. childrens skuls found; whereupon he repeating the Apostles words, *It is better to marry than to burne*, added, *or to be any cause of such burning.* The hypocrisie of their vow of poverty who saw not, when notwithstanding such vow they licked up the fat of the Land. Their vow of obedience, to whom was it? *non Christo, sed Francisco*; not unto Christ, but unto S. *Francis*; his rules they obeyed, not Christs, &c. What a foule tale is that, *udo, udo, cessa de ludo.* How hatefull, how sinfull now derogatory to Christs passion for men, out of the tender love of his Father to mans salvation; *Rigor ordinis, & multa bona quæ feciſti, & adhuc facturus es, cedant tibi in remissionem peccatorum:* The rigour of thine order, and many good things which thou hast done, and shall doe, cause unto thee the remission of thy sinnes. S. *Paul* saith, *If any man sinne, we have an advocate with the Father, Iesus Christ, &c.* Saint *Peter* saith, *Not with old corruptible things, as Silver and Gold, were yee redeemed, but with the precious blood of Christ, &c.* Saint *Iohn* saith, *The blood of Iesus Christ cleanseth us from all sinne.* Lastly, the holy Prophet *Esay* saith; *Surely he hath borne our infirmities, and carryed our sorrowes; He was wounded for our transgressions, He was broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.* Where is *rigor ordinis*, the rigour of the order, either of Monks, Friers, or Nuns? Where is any motion of the many good things we have done, and the rest hereafter to be done? are not these corruptible things included by *Peter*, and uncleane things done by uncleane men, imperfect workes proceeding from them that are imperfect? O more than fearfull thus to rob God of his honour, of his praise, and thanks most due for so great salvation, and to bring it to vaine man, and his thrice vaine inventions! God give eyes, God give eyes, I have but lately touched this point, and therefore I leave it.

CHAP.

CHAP. XXXI.

This Chapter hath two generall Heads in it:

{*The revenge which was taken on the Midianites.*
{*The great ſpoyle or prey which was had by it.*

The firſt Part.

TOuching the firſt, call to your remembrance the words of God in the 25. Chapter, verſe 17. *Vexe the Midianites, and ſmite them for they trouble you with their wiles, where they have beguiled you; as concerning Peor, and as concerning their ſiſter Cozbi, the daughter of a Prince of Midian, which was ſlaine, &c.* It is like therefore, that upon thoſe words not long after, before *Moſes* was called into the Mount, this revenge was made, although here placed by an uſuall tranſpoſition in Scripture, of things after, that ſhould have gone before: for uſe and profit to our ſelves, let us note ſtill the reward of ſinne and wickedneſſe in the end, albeit God deferre never ſo long: How theſe Midianites, by the counſell of *Balaam*, drew the Iſraelites both to Idolatry and whoredome you have ſeene before: the puniſhment that God tooke upon the Iſraelites pleaſed the Midianites well, and they thought ſurely God would forſake them, and they ſhould have the Maſtery over them, to deſtroy them: Behold, now the caſe is altered, and the Iſraelites muſt have Maſtery over the Midianites, and deſtroy them. Such a God is our God, ever chaſtiſing his children for their ſinnes, as hee pleaſeth, but in the end burning the Rod that did beate them, and comforting his children againe: but let us keepe to our note, at laſt vengeance is come, and the wicked malicious Midianites, ſo hating, and ſo wronging the people of GOD, muſt ſmart.

Never ſhall ſinne eſcape then finally unpuniſhed, as I ſaid before; becauſe God is juſt as well as mercifull, *Sera, ſed certa vindicta Dei*; Slow, but ſure is the revenge of God, and let all fleſh feare it, God will ſpare in *Salomons* time; but in his ſonnes time after him, wrath ſhall fall. That fearfull judgement of God upon *Nabuchadnezzar*, of a proud King to become a beaſt, came at laſt. That dreadfull ſight of a hand-writing upon the wall, the doome of *Belſhazzar* King of *Babylon*, came at laſt. No honour or greatneſſe helpeth, for as *Iob* ſaith; *He looſeth the coller of Kings, and girdeth their loynes with a girdle; he leadeth away the Princes as a prey, and overthroweth the mighty, he taketh away the ſpeech from the faithfull Counſellers, and taketh away the judgement of the Ancient; He powreth contempt upon Princes, and maketh the ſtrength of the mighty weake:* The mighty Monarchies of the world, as God let them riſe to an height, ſo for ſinne he threw them downe; yea, with his owne Iron rod broke them into many ſhivers, as the Potters veſſell is broken into many ſhreds: what ſhould I ſpeake of meane eſtates, yet great Kingdomes, Nations, and Countries, how are they vaniſhed that once ſo gliſtered, and all for ſinne? Dandle it, and nurſe it daily, and play with it as you pleaſe, in the end it will bee your bane, and bring you to deſtruction, as it ever hath done the lovers of it. Often remember the gracious love, that ſent forth his ſervants to bid them to the wedding, and as often againe print it in your hearts what followed their contempt. When the King heard it, he was wroth, and ſent forth his Warriors, and deſtroyed thoſe murtherers, and burnt up their Citie: Hee was wroth, which hee? even the mighty God, whoſe wrath, no man, no ſtrength, no world can reſiſt: for if hee ſhall marke what is done amiſſe; O who, who is able to abide it! Hee removeth the Mountaines, and they feele not when hee overthroweth them in his wrath. Hee removeth the earth out of her place, and the Pillars doe ſhake. Hee commandeth the Sunne, and it riſeth not: Hee cloſeth up the Starres, as under a ſignet. He alone ſpreadeth out the Heavens, and walketh upon the height of the Sea: yea, hee rebuketh the Sea, and dryeth it, and he dryeth up all the Rivers. The Mountaines tremble for him, and the Hils melt, and the Earth is burnt at his ſight: yea, the world and all that dwell therein. Who can ſtand before his wrath, or who can abide in the fierceneſſe of his wrath? His wrath is powred out like fire, and the Rocks are broken by him. This mighty and terrible King was wroth at their contempt, and ſhall ever be ſo unto ours: and therefore whiles kindneſſe and grace is offered, let us take heed of either ſinning our ſelves, or alluring others to ſinne, as theſe Midianites did. Being wroth, he ſent forth his Warriors, ſaith the place; O what Warriors! *Miſer homo quem unius pulex punget, quem rapit una febricula, quem una nox inſomnis frangit, quid faciet cum Deus legiones & exercitus mittet:* Miſerable man, whom a little Flea can vexe, whom one graſh of an Ague can pluck downe, whom one night without ſleepe and reſt ſo tameth and breaketh, what ſhall hee doe when God ſhall ſend legions and hoaſts of VVarriors againſt him? But I ſay againe, O what VVarriors? *Exercitus Angelorum bonorum, Angelorum malorum, creaturarum exercitus hoſtiles foris*

foris, exercitus accuſantium cogitationum & conſcientiæ ſtimulos acerrimos, intus: Deniq; exercitus omnium factorum & dictorum. Nã ut diligentibus Dominum omnia cooperantur in bonum, etiã ipſa peccata: ſic odientibus enim omnia cooperantur in malũ: Mala quæ fecerunt, quæ facere voluerant, quæ per alios curarunt, imo bona quæ fecerunt, in illis non perſeverando, vel quæ non fecerunt omittendo, quaq; acceperunt gratia Dei abutendo: Warriors or Hoaſts of good Angels, of evill Angels, of all Creatures, according to that ſaying of the Booke of *Wiſedome*. Hee ſhall take his jealouſie for armour, and ſhall arme the creatures to bee revenged of the enemies. Hee will ſharpen his fierce wrath for a ſword, and the world ſhall fight with him againſt the unwiſe; then ſhall the Thunder-bolts goe ſtraight out of the lightnings, and ſhall flie to the marke, as out of the bent bow of the clouds, and out of his anger that throweth ſtones ſhall thicke Hayle bee caſt, and the water of the Sea ſhall be wroth againſt them, and the floods ſhall mightily over-flow, and a mighty winde ſhall ſtand up againſt them, and like a ſtorme ſhall ſcatter them abroad. Thus iniquity ſhall bring all the earth to a wilderneſſe, and wickedneſſe ſhall over-flow the Thrones of the mighty. Hoaſts againe, or Warriors of enemies without, and of accuſing thoughts within, ſtings of conſcience moſt bitter and byting. Warriors of all our words and deeds, done and ſpoken amiſſe. For as unto them that love God, all things worke unto good, even their very ſinnes; ſo unto them that hate God by living wickedly, all things worke unto evill, the evils which they have done, the evils which they would have done, the evils which they have procured others to doe; yea, the good things which they have done, and have not continued in them, or which they have done by omiſſion of them, or the good things which they have received, and abuſed them and the grace and goodneſſe of God that gave them. How fearfull Warriors are theſe againſt miſerable man, that will not bee admoniſhed in time, and turne unto his God? Now what ſhall theſe Warriors doe, or they do with them? He deſtroyed thoſe Murtherers, and burnt up their City, ſaith the Scriptures; we follow, *Non in perſonas tantum, ſed in facinoris conſcios, in tanti ſceleris fautores, tantæ impietatis applauſores, & in loca ipſa ſæviet ira Dei;* Not onely againſt the perſons, but againſt as many as knew ſuch wickedneſſe, and were favourers of ſo great wickedneſſe, & applauders to ſo great impiety; yea, againſt the places themſelves ſhall the fierce wrath of the Lord rage and burne: full are the Prophets of examples, to prove this Juſtice in the Lord. But of many take that in *Sophony*, touching Jeruſalem; *Woe to her that is filthy and polluted, to the robbing Citie; She heard not the voyce, yet received not correction, ſhe truſted not in the Lord, ſhe drew not neare to God; Her Princes within her are as roaring Lyons, her Iudges are as Wolves in the Evening, which leave not the bones till the morrow; Her Prophets are light and wicked perſons; Her Prieſts have polluted the Sanctuary, they have wreſted the Law, the juſt Land is in the midſt therof; He will doe no iniquity, everie morning doth he bring his judgement to light, he faileth not, but the wicked will not learne to be aſhamed. Now ſee then puniſhment, puniſhment; yea, the puniſhment of the very places, where like ſinnes have beene committed, and ſo of them in time: I have cut off the Nations, their Towers are deſolate, I have made their Streets waſte, that none ſhall paſſe by, their Cities are deſtroyed, without man, and without Inhabitant.* This God is the ſame for ever, his Juſtice the ſame for ever; and therefore happy men, if they feare in time, before Kingdome, Countrey, Citie, Towne, Houſes, and Inheritance of Anceſtors, long continued in the Name, be deſtroyed in his Juſtice of a moſt holy God, ſlowly revenging, but fearefully revenging at laſt the contempts of men: Adde, or joyne unto theſe words of Scripture, theſe arguing words of *Nazianzen: Quo modo facti ſunt in deſolatione? Repente deſtituti ſunt, perierunt propter ſcelera, tanquam pulvis qui diſperditur, tanquam ros matutinus, tanquam ictus tonitrui, tanquam coruſcatio, &c.* How are they become deſolate? Suddenly they are forſaken, they are periſhed for their wickedneſſe, as duſt is ſcattered, as the morning Dew, as a crack of Thunder, as lightning, &c. Reade, *Eſay* 33. *Ezek.* 5. *Sirach.* 5 and ſee the end of wickedneſſe. Finally, remember ever this revenge taken of the Midianites, by the expreſſe commandement of God: in amplification whereof all this hath beene ſpoken, and ſo I leave this note.

2. The commandement given once to *Moſes*, he, like a moſt carefull man, and faithfull in the Lords appointments, cauſeth a power to be ſelected of twelve thouſand, a thouſand out of every Tribe, wherein, out of queſtion, he had direction from God. For otherwiſe having ſix hundred thouſand fighting men, he would not have adventured ſuch a handfull againſt ſuch a power of enemies; And what the Lord aymed at wee may probably conjecture, even to try the faith of his people, and to make his glory the more appeare. For if they ſhould have gone with their whole power, they might have aſcribed ſomewhat to themſelves, and have ſinned much againſt the Lord. Thus after, in the Book of *Iudges* you ſhall finde, that with foure hundred under the hand of *Gideon*, he deſtroyed againe the *Midianites*. He tooke of every Tribe equally, that none might thinke themſelves wronged: The reaſon why in *Moſes* life time; was, firſt, for the better incouragement of the Iſraelites, who holding *Moſes* in great regard and reverence; much more chearfully would obey any thing delivered by him, than they would by any other, of whom they had had no ſuch experience: Secondly, it might alſo bee in regard of *Moſes* himſelfe, who might the more willingly die when he had ſeene the juſtice of God, revenging the

the great wrong that the Midianites did to his people, in cauſing them to offend both by Idolatry and whoredome. So that God tooke vengeance on many of them for it: either reaſon by it ſelfe, and both together ſhew a ſweet God, ever mindfull of his childrens weakneſſe, and carefully providing to meete with it.

3. The ſucceſſe of this warre is expreſſed, when hee ſaith: *They ſlew all the males, they ſlew all the Kings of Midian, among them that were ſlaine, Evi, and Rekem, and Zur, and Hur, and Reba, five Kings of Midian, and they ſlew Balaam the ſonne of Beor with the ſword.* Reade the Text your ſelfe, and ſee a terrible ſlaughter; If you aske, why were the women ſlaine? Anſwer your ſelfe, that the Lord is ever juſt, though we cannot ſee his ſecrets; yet women having allured the Iſraelites to ſinne, might therefore be puniſhed: if you ſay not all ſuch, yet to be in company of ſinners, is often deare bought: that a few overcome ſo many, it is that which worthy *Ionathan* ſo chearfully ſpake: *Come let us goe over unto the Garriſon of thoſe uncircumciſed, it may be that the Lord will worke with us, for it is not hard with the Lord to ſave with many or with few.* Againe, it is that which *Salomon* ſaith, *The horſe is prepared againſt the day of battell, but ſalvation is of the Lord.* A ſweet comfort to the godly in their juſt and lawful warres, defenſive or offenſive. For whatſoever our ſtrength is *through God* (ſaith the Pſalmiſt) *we ſhall doe valiantly, for he ſhall tread down our enemies; and as a great terror to the wicked, whoſe ſtrength be it never ſo great ſhall not profit them, but the Lord ſhall cauſe them to fall before their enemies; They ſhall come out one way againſt them, and ſhall flie ſeven wayes before them: The Lord ſhall ſend a faintneſſe into their hearts, and the ſound of a leafe ſhaken ſhall chaſe them, and they ſhall flie as flying from a ſword, and they ſhall fall no man purſuing them, &c.* Wherefore let us ever ſay with *David: Though an Hoaſt be pitched againſt me, mine heart ſhall not be afraid; Though warre be raiſed againſt me, I will truſt in this, to wit, that God will deliver me, and give my faith the victory.*

4. Among them that were ſlaine, *Balaam* that falſe Prophet was one; that wretch who for lucre and reward, would (againſt his conſcience) have curſed the people of God, and when by God he was bridled from ſo doing, hee gave wicked counſell, whereby they were ſnared, and brought to doe evill, to the loſſe of many lives in Gods wrath, for their ſo offending: where, obſerve with your ſelfe, what uſually happeneth to the maſters of evill counſell, even to fall by the plot themſelves which they deviſed for others, according to the heathen Poets ſaying; *Malum conſilium conſultori peſſimum*, yea according to the holy Prophets ſaying, *Cadet impius in foveam quam fecit*, the wicked ſhall fall in the ditch he hath made for others. This wicked *Balaam* wiſhed, *He might die the death of the righteous*, but now having lived the life of the wicked, he dieth alſo the death of the wicked.

5. *And they burnt all their Cities, wherein they dwelt, and their villages with fire, and they tooke all the ſpoyle, and all the prey both of men and beaſts, the ſum of it was taken by Gods commandement, and there were ſix hundred ſeventy five thouſand ſheep, ſeventy and two thouſand Beeves, threeſcore and one thouſand Aſſes, two and thirty thouſand perſons in all of women that had lyen by no man.* See, and obſerve with your ſelfe what eſtate we have in the things of this world, for which we ſo labour and toile, never caring how we get them. The wrath of God little troubles our heads, but he pleaſeth himſelfe beſt that gathereth moſt; let ſuch examples as theſe coole that getting veine in us, and quicken our feare of God, and care to pleaſe him. So ſhall he bleſſe our basket, and our dough; ſo ſhall hee bleſſe all our gettings, and proſper our places to our poſterity: otherwiſe looke how the Lord did here ſweep away in wrath, upon a ſudden, both perſons and goods, and gave them to ſtrangers, ſo can hee doe againe, our blood ſhall bee ſpilt in battell, and the earth drinke it up, our carcaſſes ſhall bee meate for the fowles of the ayre, and unto the beaſts of the earth, and none ſhall fray them away: wives and children, ſonnes and daughters weeping and wayling, carried captive, ſerving the pleaſures of men never knowne to us; how ſhould this ſink into our hearts if God be with us?

6. *Moſes* and *Eleazar* the Prieſt, and all the Princes of the Congregation, went out of the Campe to meet them, to wit, when they returned home from the battell; an ancient cuſtome in all Countries, to congratulate them that have adventured themſelves for their Country and people, when they returne home. *Rome* had glorious triumphes when they returned, and hee that was Generall of the Hoaſt, had a golden Chariot drawne with foure white Horſes, a *Lawrell* Crowne upon his head, before him the Enemy with neckes laden with chaines of miſery, and captivity, the which ſome going before, and all the Souldiers following after, with ſongs, mirth, and melody, able to raviſh with joy the victors, and to teare in peeces the hearts of the vanquiſhed with woe and griefe.

7. *The great prey was divided into two equall parts: The one to goe to the Souldiers, the other to them that tarried at home.* Which kinde of diviſion at firſt ſight ſeemed very unequall: For ſhould they which tarryed at home be as good in the diviſion of ſpoile, as they that got it with adventure of their lives? But if you marke it well, it was very fit for the Souldiers: firſt, being but twelve thouſand, and the reſt of the people, almoſt ſixe hundred thouſand, the Souldiers having halfe, they had farre more than they which ſtayed at home, as was fit they ſhould, then

then that they which ſtayed at home ſhould have ſome, it was almoſt reaſonable, becauſe it was not their fault, through them, that they ſtayed, but the Lord appointing the number, all could not goe; therefore ſince they were as willing as the reſt, it pleaſed the Lord they ſhould have ſome part of the ſpoile for that unwillingneſſe, and for incouragement unto them. So all being reſpected, there was peace among them all, when otherwiſe there might have beene muttering and grudging. So ever is that juſt, and good, and gracious, which Chriſt doth. Reade in the firſt of the Kings and the 30. how *David* divided the ſpoile taken from the Amalekites.

8. This diviſion being made betwixt the Souldiers, and the reſt of the Congregation, the Lord ſteppeth in for his right, and ſaith; *Thou ſhalt take a tribute unto the Lord of the men of war, &c. and alſo of the reſt out of their part, &c.* The end of this tribute was double. Firſt, that ſo they might teſtifie their piety and gratitude to the Lord, acknowledging that this great warfare and ſpoyle grew by him, and from him, as indeed it did. Secondly, that the *Levites* might not be omitted, as men leſſe regarded for their Miniſtery than others. A moſt ſweet graciouſneſſe in the Lord ſtill, ſtill to ſhew his love and care for his Miniſters, how unkinde ſo ever the world is to them: *Let them ſinke to hell in their ſinne.* This was of contempt of their Paſtors and Teachers, not giving to them as they ought, with an affectionate heart for the Lords ſake, but raking and pulling every day, and every way from them: I ſay, *Let them ſinke in this ſinne*, If no ſaying can pierce their hearts, let it abundantly pleaſe us, cheare us, and comfort us, that the Lord our ſweet God careth for us, and will give, in deſpite of them, what hee ſhall thinke good, if we be faithfull in our places, and preferre his will and preſcripts before our ſelves, and all the allurements of the world whatſoever. For the proportion to be kept in rayſing his tribute, marke your Chapter, and you ſhall ſee it was from all alike taken, neither to all alike given, in an equalitie, but with great wiſedome, as before.

9. *Then the Captains came unto Moſes, and ſaid, Thy ſervants have taken the ſumme of the men of warre which are under our authority, there lacketh not one man of us, we have therefore brought a preſent unto the Lord what every man found, of Iewels, of Gold, of Bracelets, and Chaines, Rings, and Ear-rings, and ornamẽts of the kings, to make an atonement of our ſouls before the Lord.* An excellent place if you conſider it well: firſt ſhewing the mighty hand of God in giving ſuch a victory, without loſſe of any one man of the Iſraelites; then ſhewing again what a moſt holy feeling theſe men of warre had, of ſuch the Lords mercy and goodneſſe, when out of the ſame they brought over and above the tribute ſpoken of before, an offering to the Lord; *Even for his mercy, of Iewels, of Gold, Bracelets, and Chaines, &c.* Where may we ſee ſuch men of warre now adayes, ſo touched, ſo feeling, ſo thankfull to God for their found favours, and received benefits from him? O memorable act! Juſtly put in Gods Records, that all fleſh may ſee what ſhould be done; the ſumme was ſixteene thouſand ſeven hundred and fifteen ſhekels. Which worthy gift *Moſes* and *Eleazar* brought into the tabernacle of the congregation, for a memoriall of the children of Iſrael before the *Lord.*

CHAP. XXXII.

In the twenty one Chapter of this Booke, you reade how *Seon* King of the Amorites, and *Og* the King of Baſhan withſtood Iſrael, and were vanquiſhed by them; whereupon they become Maſters and Owners of their Countries by the Law of Armes. The poſſeſſion and Diviſion whereof is handled in this Chapter, containing for order theſe chiefe points.

The Petition of Ruben *and* Gad, *verſe* 2. *&c.*
Moſes *chiding of them for making ſuch a requeſt, verſe* 6, *&c.*
His conditionall granting it to them afterwards, verſe 20, *&c.*
The diviſion to Ruben, Gad, *and halfe the Tribe of* Manaſſes, *verſe* 33, *&c.*

CONcerning the firſt, a little wee may ſee in it, what is the caſe of them that either rule many in this world civilly, or by calling and place, are to lead men to ſpirituall Canaan: ſtill rubs and croſſes, and griefes will happen, moſt bitter to a heart that would fain have men be as they ſhould be. For if a man having but three or foure children or ſervants, cannot rule them ever to his will; how much leſſe thouſands, yea, many thouſands ſeverally affected and diſpoſed in their carriage. This requeſt fell out much beſides the expectation of *Moſes*, and with deepe wiſedome he ſaw what might have happened by it, but things fell out better when all was underſtood. Their requeſt for the manner is with great humility: *If we have found grace in thy ſight, let this Land be given to thy ſervants, &c.* So commonly doe rich and great men aske. Marke *Achabs* ſpeech to *Naboth* for his Vineyard, and *Labans* to *Iacob* for his ſervice, but they doe

doe not anſwer ſo when requeſt is made, but in a higher key. Remember *Nabal* to *Davids* meſſengers, and *Solomons* words in the *Proverbs*: *The rich ruleth the poore, and the borrower is ſervant to the lender, &c.* For the matter, it is that they might dwell on this ſide the River, a convenient place for cattell, wherewith they abounded above the reſt of their brethren: Namely, in the Countries of *Seon* and *Og*, conquered and killed, as you have heard before. Why, will you ſay, that was out of the Land of Canaan, and will they loſe that bleſſing? Surely a little in them we may ſee, as in a ſigne, what a power the profits of this earth have in mens hearts; if not to put them quite away, yet to coole them, or ſlake them in their zeale to the Land of Canaan. The excuſes of them in the Goſpell you may well remember, Farmes, and Oxen, and Wives, ſinke in mens loves, to the offence of God many times. *Abſolon* forgets Canaan, that is, God and Heaven, when his heart is ſet upon his Fathers Kingdome, ambitiouſly, vainly, ſinfully, and traiterouſly. *Achan* in like ſort, when he coveteth the wedge of gold, and the Babyloniſh garment. *Gehezy* when he runneth after *Naaman* for a gift. *Iudas*, when hee betrayeth his Maſter, and thoſe wicked watchmen, that for money were content to ſay, he was ſtolne away by his Diſciples. Thoſe and their like make me remember that true ſaying: *Avarus antequam lucratur ſeipſum perdit, & antequam capit capitur*: A greedy covetous man, before he gets, loſeth himſelfe: and who are theſe Petitioners? Surely the firſt borne of their ſeverall Parents. *Ruben* of *Leah*, *Gad* of *Zilpa*, *Manaſſes* of *Ioſeph*. See then how often they which ſhould bee wiſer, and give better example, forget themſelves, and give moſt offence.

The ſecond part.

HEare now the anſwer of *Moſes* to them, *Shall your brethren goe to war, and you tarry here? Wherefore now diſcourage you the hearts of the children of Iſrael, to go over into the land which the Lord hath given them? thus did your fathers, &c.* Wherein is contained you ſee a ſharpe reproofe grounded upon two reaſons. The firſt, becauſe they ſeemed by this requeſt to have care onely of themſelves, and not of their brethren, which was not tolerable, ſurely there bee ever ſuch in this world, and ever will be, that looke to their owne particular, to make that as good as they may, little or nothing regarding the publique; but this is not good, neither ought it be ſo either in Church or Common-wealth. The ſecond reaſon is, becauſe hereby they ſeemed to diſcomfort and diſcourage their brethren, yea to move them to rebellion and inſurrection, for why ſhould they adventure for land not yet gotten, and others ſit downe and enjoy that which was already gotten, and gotten partly by their helpe, and happily loſſe of their blood and their friends, a juſt cauſe and forcible to move *Moſes* to anger, if it had beene ſo meant: For, *Offendere alios ut avocantur à vocatione Dei & ab obedientia verbi illius, graviſſimum peccatum eſt: Quod qui committit, de eo Chriſtus inquit, quod tolerabilius ei eſſet ut ſuſpenderetur mola aſinaria in collo ejus & demergeretur in profundo maris*: To offend others ſo as they be turned from the calling of God, and the obedience of his word, is a moſt grievous crime, which whoſoever committeth, Chriſt ſaith of him, it were better he were hanged with a milſtone about his neck and caſt into the Sea.

2. But a carefull Governour here as *Moſes* was, fearing the worſt in his vigilant love over the Congregation, receiveth an anſwer of better contentment, and findeth that things were not ſo intended as he feared. *For they went neare unto him and ſaid, We will build ſheepfolds here for our ſheep and cattell, and Cities for our children, but we our ſelves will be ready armed to goe before the children of Iſrael untill we have brought them unto their place, but our children ſhall dwell in the defenced Cities, becauſe of the Inhabitants of the Land, we will not returne unto our houſes, untill the children of Iſrael have inherited every man his inheritance, neither will we inherit with them, beyond Iordan on that ſide, becauſe our inheritance is fallen to us on this ſide Iordan Eaſtward.*

Marke I pray you the modeſty of this anſwer, although *Moſes* had more ſharply rebuked them than there was cauſe when their intent was knowne, yet they never opened their lips, nor uttered one word of anger, but reverently and mildly anſwer for themſelves, making their true purpoſe better knowne. Such cariage of our ſelves towards Magiſtrates and Governours, ſhall ever commend us, not only while we live, but ever after death, as it doth here even to this day.

The third part.

HEreupon followeth the third part of the Chapter, namely *Moſes* allowing of their requeſt, but with limitation and condition mentioned, *If you will do this thing, and goe armed before the Lord to warre, untill he hath caſt out his enemies from his ſight: and untill the Land be ſubdued before the Lord, then ye ſhall returne and be innocent toward the Lord and toward Iſrael, and this Land ſhall be your poſſeſſion before the Lord: but if yee will not doe ſo, behold*

ye have ſinned againſt the Lord, and be ſure that your ſinne will finde you out, &c. See now herein on the other ſide a ſweet and commendable cariage in a Magiſtrate and Ruler. *Moſes* heareth with patience their anſwer unto him in defence of themſelves, and finding it to be reaſonable, is pacified with it, granting their deſire with convenient and juſt conditions: what can bee more comfortable to a ſubject or inferiour, than to be heard what he can ſay for himſelfe when hee is accuſed of any thing, and when he ſpeaketh truth and reaſon, to be accepted, cleered, and juſtified of wrongfull imputations, yea, diſmiſſed and ſent away with his hearts eaſe and full contentment? What ſhall we wiſh then, and from our hearts pray for, but that ever in Subjects there may be modeſty, meekneſſe, patience, and reverence to Governours; yea, although they be wronged, and worſe thought of than they deſerve: and in Magiſtrates to lend an eare to their defences and goodneſſe, to be ſatisfied and appeaſed with truth? God that guides all hearts, and hath them in his hand, as the Rivers of water, if it be his bleſſed will, give this bleſſing, and put out all fires and heates, all jealouſies and ſuſpitions from ſuperiour and inferiour, till the day come wherein we ſhall be freed from our infirmities, and our ſanctification perfected. *Amen.*

2. Then *Moſes* gave charge to *Eleazar* the Prieſt, and *Ioſua* the ſon of *Nun*, and the chiefe Fathers of the Tribes of the children of Iſrael, that if they kept this their Proviſo, they ſhall performe his promiſe to them, and ſuffer them to enjoy this Land; but if they brake promiſe, that there they ſhould not, but ſhould inherit among them beyond Jordan. This noteth ſtill the true care that was in that worthy Governour *Moſes*. And that they did performe, we ſhall ſee hereafter in the booke of *Ioſua*. In the meane time, I cannot but obſerve how well ſatisfied they were, if they might enjoy this portion, which they had made requeſt for, wiſhing that all our deſires were ſo confined within honeſt limits, as the world might ſee, and our conſcience tell us we could be ſatisfied with reaſon. It is an old ſaying, and as true as old; *Eſt modus in rebus, ſunt certi denique fines, quos ultra citraque nequit conſiſtere virtus:* There is a meaſure in all things, and certaine limits, without which, vertue, which is the meane, cannot conſiſt.

The fourth part.

THe laſt point of this Chapter is the diſtribution of this Land to theſe Tribes, to wit: of *Reuben*, *Gad*, and halfe the Tribe of *Manaſſes*, which you may reade from the thirty foure verſe. The uſe may be this, that our gracious God is never worſe than his promiſe, but often better, as here having promiſed but the Land of Canaan to them, yet he vouchſafeth now more to theſe Tribes, than that which they deſired. *Solomon* asked but wiſdome, but the Lord gave him more: as you may reade in that place, ſweet is he ever to them that pleaſe him, and happy we if our hearts be touched that way. Theſe had their portions in that earthly Canaan, as truly as the Lord had promiſed; and ſo ſhall we one day in that eternall Canaan, by the ſelfe-ſame truth of a never failing word: O day of joy, when ſhall it come! O haven of true reſt, when ſhall we poſſeſſe it! Lord of ſweetneſſe and all true comfort come, and come quickly, according to thy goodneſſe, to take us to thee for ever.

CHAP. XXXIII.

SOmething hath been ſpoken in this Booke of ſome chiefe pitchings where ſome memorable accidents fell out. But now in this Chapter it pleaſed God there ſhould be made a particular recitall of all the places where they pitched their Tents and made abode from their beginning to their entrance into *Canaan*, whereof there be theſe reaſons given. Firſt, a remembrance of their great and famous Deliverance out of bondage, together with ſuch benefits and favours as were annexed thereto, for nomination of places and times in particularity maketh much for certainty of Hiſtory, and mans better memory. Secondly, that by nomination of places they might remove ever their fearefull provocations of God unto anger againſt them, and namely and above all to turne them back againe for forty yeares into the wilderneſſe, even untill they dyed that ſo ſinned when they were at the skirts of the Land, ready to enter in and take poſſeſſion. Laſtly, that they might alſo remember how graciouſly the Lord ſtill tempered his wrath, and gave it not full force againſt their ſinnes, but remembred his Covenant with *Abraham* and their Fathers to the ſparing of them ſtill from the dayes of their diſobedience and ſinne. This peregrination was a moſt lively Figure of the ſtate of the Church *Militant* in this world toſſed up and downe, exerciſed with many dangers and troubles, vexed with wicked and diſobedient perſons in the midſt of her, whoſe ſins cary them to deſtruction in the end, yet ſtill is this Church, by the mercy and might of the Lord, defended, nouriſhed and kept till it arrive in *Canaan* that eternall habitation, provided for all beleevers, the higheſt Heavens:

Let

Let not therefore the troubles and perſecutions of the Church ever diſmay us, but ſtill look we for him that ſitteth betwixt the Cherubins be the earth never ſo unquiet, and commending our ſelves and all we have to him, welcome with patience his moſt holy will, whatſoever it is: hee is our Father, we may not doubt of his love, he is a King we may not doubt of his power, what he will he can, and he ever will what ſhall be beſt for us in the end.

2. Theſe removes are ſaid to be according to the Commandement of the Lord written by *Moſes*, as they fell out, and this wee know to bee true, becauſe they never pitched or removed, but as the Lord gave them warning, and as it were demonſtration: for if the Lord removed they removed, and if the Lord ſtood ſtill then they reſted; whereof ſome have made this uſe, that our pilgrimage here in this life ought not to be according to our owne will and pleaſure, or according to the traditions and devices of men, but according to the will and word of the Lord, which (as the Pſalmiſt ſaith) *is a Lanterne to our feete, and a light unto our pathes.*

The firſt remove was from *Rameſes*, the firſt moneth, even the firſt day of the firſt moneth, on the morrow after the Paſſeover. *Rameſes* was the name of a City, built, as you may reade, by the Iſraelites upon *Pharaoh* his commandement to put ſtore in. *From hence they moved* (ſaith the Text) *with an high hand in the ſight of all the Ægyptians, God having ſlain their firſt borne, and they not daring to hinder them, but moſt glad to give them all the contentation they could, fearing leſt they ſhould have dyed all:* A moſt notable ſhadow of our Redemption by Chriſt, deſtroying by his owne power all the glory of the world, and whatſoever men, according to the fleſh, might rejoyce in, or repoſe any truſt or confidence in, and delivering us from the power of Satan, Hell, Death, and Damnation, that we might enter into the eternall *Canaan* prepared by him in his mercy for the Elect, and this in the ſight of Satan, and all his members, not able to hinder it with all their power, not daring to ſpeake againſt it with all their venome: a notable ſhadow againe of the joyfull end of all the woes of the godly. For as this day of departure to the Iſraelites, after ſo many yeares of thraldome, miſery and bondage, was a moſt cheerefull day, ſo ſhall wee one day ſee an end of all our griefes, wrongs, oppreſſions, paines, ſorrowes, and ſuch like; with more comfort than either my poore pen can write, or my narrow heart comprehend, wee ſhall no more faile of ours, than the Iſraelites of theirs, bleſſed be God for ever.

The ſecond was in *Succoth, for they removed from Rameſes, and pitched in Succoth*, ſaith the Text: This place is memorable by that which you may reade in the booke of *Iudges*, where it is ſaid, *Gideon prayed the men of Succoth to give morſels of bread unto his weary ſoldiers, and they would not, but give him a ſcoffe, whereupon when he had overcome his enemies Zeba and Zalmanath, he tooke the Elders of them, and thornes of the wilderneſſe, and bryers, and did teare the men of Succoth with them, as he had threatned.*

They departed from *Succoth*, and pitched in *Etham*, which is in the edge of the wilderneſſe, and that was their third remove: and they removed from *Etham*, and turned againe unto *Pihiroh*, which is before *Baal-Zephon*, and pitched before *Migdol*, this was their fourth remove, a place famous by the great danger they were in there, this being a valley neare to the Red Sea, where in mans eyes there was no ſafety for them, but that they muſt be a prey to *Pharaoh* and his company purſuing after them, the Red Sea being before them, great hils on either ſide, and *Pharaoh* behinde them: unto which diſtreſſe the Lord would have his people fall, that all humane helpe failing, they might lift up their hearts to him, and receive a moſt admirable teſtimony of his love and power, to their confirmation for ever after to truſt in him, had they made right uſe of it. For the Lord here made the Red Sea part in two, and ſtand like walls on the right hand and left, till the Iſraelites had paſſed over on dry land, and when *Pharaoh* followed he made them cloſe againe, and drowned him and all his. So can he make all creatures ſerve for his childrens good, and for the bane and overthrow of their enemies. The great flood that drowned all the world, ſerved to carry up *Noah* his Arke, that hee and thoſe creatures with him might be ſafe: The fire and brimſtone that deſtroyed *Sodome*, could not hurt *Lot*; The Lions ſpared *Daniel*, and tare in pieces his enemies before they came to the ground; things of ſuch comfort and ſpirituall ſweetneſſe, as I chuſe rather to leave them to the gracious working of God in your hearts, then to endeavour by word to expreſſe what no tongue or pen can lay downe. Chaſtiſe us he may as a kinde father doth his childe for his good, but forſake us he will never, having power to quell all that riſe up againſt us in a moment with the breath of his mouth.

Being over the Sea they went three dayes journey in the wilderneſſe of *Etham*, and pitched at *Marah*, which was their fift Manſion. In the fifteenth of *Exodus*, you reade that all theſe three dayes they had no water, and yet they murmured not, cheared up with a great and wonderfull worke of God, in bringing them through the Sea: but at laſt comming to *Marah*, and finding water, but ſo bitter that they could not drinke, they forgot themſelves and murmured: ſo ſhewing, that when wee ſee things and cannot enjoy them,

we are worſe than when we ſee them not, yet the Lords hearing was gracious, contrary to their deſert, and by appointing wood to be caſt into thoſe bitter waters made them ſweet, and fit for their uſe, this wood being a moſt notable figure of Chriſt, as hath beene ſhewed in the Book of *Exodus*.

Their fixt Manſion was in *Elim*, a place of much comfort and contentment : *There being twelve Fountaines of water, and ſeventy Palm-trees* ; where I pray you marke how graciouſly the Lord mixeth ſweet with ſowre, that his children may be able to beare the one, helped with the other: the *twelve Fountaines* are ſaid to be ſhadowes of the twelve Apoſtles, who by their Doctrine watered the world, as moſt glorious and ſweet Rivers; the ſeaventy Palme-trees, figures of ſeaventy Diſciples, which Chriſt choſe beſides his twelve Apoſtles : See *Exodus* 15. *verſe* 27.

They removed from *Elim*, and camped by the Red Sea, and they removed from the Red Sea and lay in the wilderneſſe of ſin; Here they received Quailes and Manna : Thus might I go over and name the reſt, but ſince you may reade them in the Text, and I before in the ſeverall places have touched what was moſt fit for ſuch as I write for, it ſhall not be needfull in going any further. There were in all forty two of them, and ſome have made them reſemblances of the deſcent of our Saviour from *Abraham*. For from *Abraham* to *David*, ſaith the Evangeliſt, are fourteen generations; from *David* to the *Captivity* fourteene generations, and from the *Captivity* to *Chriſt* fourteen generations, which in all are forty two generations, as thoſe campings of the Iſraelites were forty two : Let us begin at his bleſſed birth and reckon how we go forward in Faith, in Knowledge, in Love and Charity one towards another, and in all good works to his glory, and the good both of our ſelves and others : Such removes muſt we make till we come to our *Canaan*, even from faith to faith, from vertue to vertue, as ſons and daughters of a moſt holy God, that hath ſaid unto us, *Be ye holy as I am holy, &c.*

4. *And the Lord ſpake unto Moſes in the Plaine of Moab by Iordan towards Iericho : ſaying, Speake unto the children, and ſay unto them, when ye were come over Iordan to enter into the Land of Canaan ye ſhall then drive out all the Inhabitants of the Land before you, & deſtroy all their pictures, and break in ſunder all their Images of metall, and pluck downe all their high places, &c.* A declaration, as you ſee, how they ſhould behave themſelves when they came into the Land of *Canaan* : wherein concerning the deſtroying of the Inhabitants, behold it in the ſevere, but yet the juſt hand of God, who having by the ſpace of foure hundred yeares looked for their repentance and amendment, found it not; but in ſtead thereof rather an accumulation of wickedneſſe and ſin, as if there had been no God, or he unable to take vengeance of them at his pleaſure: wherefore at laſt he ſmiteth with his moſt bloody ſword, to the deſtruction of them. Another reaſon of this puniſhment ; That his people might not be diſeaſed with their lewd wayes, as fleſh and blood is apt to take infection of the ſame. And thirdly, that the Land may bee made voide for his people to poſſeſſe it, according to his promiſe : Let us learne to feare by theſe judgements, for God is the ſame ever, if we provoke him with our ſins; and let us know that although here be given a great charge to deſtroy, yet it was to the Governours, and not every private man at his will, without directions and commandement from them ; and for Idols and pictures it was meant of ſuch as were Idolatrous indeed: not of lawfull remembrance of perſons or actions commendable, whereof every Nation hath ſome.

5. So carefull is the Lord of this execution, to be made according to his will without affection and partiality, that he addeth a threat ; *If they would not drive them out, thoſe which remained ſhould be prickes in their eyes, and thornes in their ſides, and ſhould vexe them and the Land wherein they dwelt :* Yea, moreover, which (I ſhrink to write) *it would come to paſſe that he would do unto them, as he thought to do to the Cananites :* Yet for all this the Iſraelites obeyed not, but ſuffered divers to live and remaine with them which brought them to many miſeries in the juſtice of God, upon ſuch preſumption and ingratitude, as if God pleaſe to give life and leave, I ſhall carefully uſe in the booke of *Iudges*, the diviſion by lot I have heretofore noted, and therefore paſſe it over now.

CHAP.

CHAP. XXXIV.

Two chiefe points are contained in this Chapter: to wit:

The declaration of the limits of the land of Canaan.
The names of them that ſhould divide it unto the Iſraelites.

CONcerning the firſt, in great wiſdome did the Lord declare how far this land ſhould extend, knowing the unſatiable humour that is in mankinde oftentimes, to poſſeſſe more than he ſhould, although he be far from well uſing that which he hath. I ſhall not need to mention the appointed markes and bounds, you ſee them plaine in the Text, and upon *Geneſis* I have noted how every thing fell out according to the foretelling of *Iacob* at his end. A manifeſt note that God giveth the lots whenſoever they are caſt into the lap, as *Solomon* ſaith; and that whatſoever God hath appointed to any man or woman, it ſhall in Gods time fall unto them: No power being able to hinder it; I tell you a great comfort, when we ſee the plots and practiſes of evill men againſt us, we may be ſure, and let them work till their heart burſt, they cannot diſappoint Gods determination for us, and what they doe diſappoint, was never Gods purpoſe wee ſhould have, nor good for us, aſſuredly, if wee attribute to the Lord either wiſedome or love.

2. Touching the ſecond it may be ſaid, What needed any to divide when lots muſt be caſt? Theſe men forget that firſt the Land was to be divided into ten parts, and then lots caſt which of thoſe ſhould fall to every Tribe. After againe, many ſubdiviſions were to be made before every particular man could have a ſhare: in all which, ſome muſt bee to expedite that work: The Lord excepts the Tribes of *Reuben* and *Gad*, with halfe *Manaſſes*, becauſe they were ſped already, yet not ſo excepteth he them from the land, but that he includeth them in his Covenant and number of his children. And for the land alſo; although it was no part of Canaan promiſed, yet after grant made to them, as yet the Lord is pleaſed to admit it as an acceſſary to it. For the Commiſſioners; I marke it here, I marke it often, and you if you pleaſe may note it with me, that ſtill the Lord liked to make *Eleazar* the Prieſt one. Should I lay to it the reckoning that is made of Clergy men in theſe dayes, be they never ſo well qualified, I ſhould make no ſmall fault appeare lurking in ſome mens hearts, which God in time will both diſcover, and ſeverely puniſh, reaching indeed to the contempt of himſelfe.

CHAP. XXXV.

The chiefe heads of this Chapter are two: namely,

An order for the maintenance of the Levites.
Another for Cities of refuge in caſes of ſuppoſed murther.

TOuching the firſt, the Lord having choſen the Levites for his Tabernacle, and to the ſervice of the Miniſtery: He will not have them as other Tribes be, reckoned in the diviſion of the Land, they being not to dwell together, as the other Tribes. Yet he will not have them deſtitute or baſely provided for, but in a fitting and liberall manner, ſo that both they might apply their calling to the better, and not to bee contemptible for their powers, for their allowance; therefore he appointeth them the firſt fruits and tenths; and for dwellings hee commandeth certaine Cities to be given to them, with Suburbs of a thouſand Cubites round about the ſaid Cities; for their Cattell and for their ſubſtance, and for all their beaſts, then two thouſand Cubites more; for to plant and to ſow in for food for themſelves and Cattell: ſo that there was in all three thouſand Cubites round about; of theſe Cities there were forty eight taken from the Tribes, the more from them that had more, and leſſe from them that had leſſe: So were they diſperſed among the Tribes, *quaſi cuſtodes ad conſervandum Dei cultum*: as it were keepers of Gods ſincere worſhip among them, leſt any prophane ſuſpition or error might creep in among them. This was the care of the Lord then for them that were to attend upon his ſervice in his Tabernacle, and to inſtruct his people in their duties towards him, which would men conſider with religious hearts, and caſt it up, what a liberall portion it was, it could not be that ſuch coldneſſe and ill defection towards the Miniſtery in theſe dayes ſhould cary them away, in a moſt fearefull maner as it doth, not only to the not giving of any thing to their better

maintenance to follow their function, but to the moſt irreligious taking away daily from them, what others have given many yeares agoe.

The ſecond part.

THe ſecond head of this Chapter is concerning Cities of refuge, or ſanctuaries, as we ſpeak; *The Lord would have ſix in number, and theſe of the Cities which ſhould be given to the Levites; Three in Canaan, and three beyond Iordan*, among the Reubenites, Gadites, and halfe the Tribe of Manaſſes, which, as you have heard, had their portion there: to have them thus ſcattered, that no man driven to uſe them might goe too far, and ſo haply be intercepted by the revenger of blood before he could recover the Sanctuary, and that he would have them of the Cities of the Levites, it was that the dignity of the Miniſtery might the more protect them from violence and wrong till the cauſe were heard, alſo it might be more aſſured, that in ſtead of guiltleſſe men, for whom properly they were ordained, there ſhould not be taken in known Malefactors and bad perſons, unworthy to be protected by that meanes. Such a reverend opinion would God then have all men have of the Miniſtery of Prieſthood: But O Lord is it ſo in theſe dayes? Doth thy wiſdome and will ſtrike mens hearts with a care to follow it? Give thy ſervant leave to ſay with *David, Enter not into judgement* with thouſands in theſe dayes, and many of them hate profeſſors outwardly. For if thou ſhalt marke what is done amiſſe in this point, how Lord, how Lord ſhall they be able to abide it? Be pleaſed (gracious Lord) rather to purge their hearts from this venome and moſt fearefull hypocriſie, that they loving thy Goſpell, not in ſhew, but in truth, may honor thee the God of it, and thy Prieſts and Levites for thee, knowing that if they caſt them away, they caſt thee away, thou having in great mercy to mankinde made them thy meſſengers and Embaſſadors to deliver thy will unto them, the following of which ſhall ſave their ſoules, and the contempt whereof ſhall caſt them away for ever: Now beſides this gracious conceit in the Lord, of the wiſdome, gravity, honeſty, and ſincerity of his Prieſts and Levites, to whom he would have this truſt committed; This placing of theſe Cities with them, figured that as that Prieſthood was a defence unto men in caſes limited; ſo ſhould the moſt holy and al-ſufficient Prieſthood of Chriſt be a Sanctuary to all ſuch as in faith flye unto him. According to the Apoſtle, *If any man ſin, we have an Advocate with the Father, Ieſus Chriſt the righteous, and he is the propitiation of our ſins.*

2. But were theſe Cities of refuge for all malefactors? No, not for Idolaters, blaſphemers, perjured perſons, theeves, adulterers, and ſuch like, but onely for manſlaughter, and not for all, but only for ſuch caſually and by error, and not by any forborne malice and of purpoſe were committed: plainly therefore the Lord diſtinguiſhed wilfull murder from caſuall killing, granting Sanctuary to the one, not to the other; and yet how granting? Not without judiciall hearing and examination, by which if he proved guilty, his Sanctuary profited not, and if guiltleſſe yet was he not diſmiſſed, but ſent back to his Sanctuary, there to live and remaine till the death of the high Prieſt, and then to be free. O moſt ſingular ſhadow of our deliverance by the death of our bleſſed high Prieſt Chriſt Ieſus.

3. But how were the Iudges to proceed in theſe cauſes, even that alſo is laid down by God in this Chapter, by two rules; The firſt, *Whoſoever kils any perſon, the Iudge ſhall ſlay the murtherer through witneſſes: but one witneſs ſhall not teſtifie againſt a perſon to cauſe him to die.* This was the triall the Lord then liked, and ſtill liketh by witneſſes, but not by one, for one may be miſcaried, but two or three will give light by ſome differences, being well examined apart, if there be ſuſpition of ſubornation, or any wicked dealing. *Therefore in the mouth of two or three witneſſes ſhall every word ſtand*, ſaith the Lord in another place; and, *receive no accuſation againſt an Elder* (ſaith the Apoſtle) *but in the teſtimonies of two or three witneſſes*: The ſecond Rule, *ver.* 31. *Ye ſhall take no recompence for the life of the murtherer which is worthy to die: but he ſhall be put to death, &c.* For mans life is a more precious thing than that it ought to be ſold for money. No recompence being ſufficient for it. Againe, by murder the land is ſo defiled, as no expiation can be made, but by blood againe, and when the Magiſtrate doth ſuch Iuſtice the Lord is appeaſed, as with a ſacrifice, beſide which Cities expiation there is another holy and heavenly, which is by the blood of the immaculate Lambe, without which no ſin can be done away. A great motive to Iudges to take heed to the clenſing of the land by their Iuſtice the Lord giveth them, when he ſaith, *for I dwell in the midſt thereof.* And now thinke with your ſelfe what it is either to juſtifie the wicked, or to condemne the innocent. Surely full heavy accompts have ſome men to make, as well out of Weſtminſter, as in it, God give men uſe of this ſacred word, ſo guiding and directing every man in his place, as if himſelfe hinder not he may pleaſe God and be ſaved.

Chap.

CHAP. XXXVI.

IN the 27. Chapter of this Booke, you remember a queſtion moved, touching the daughters of *Zelophehad*, whether their father dying without heyres males, they his daughters ſhould not inherit: And it was reſolved, that in ſuch a caſe daughters ought to inherit. Now in this Chapter queſtion is moved of their marriage, whether it might be out of the Tribe or no? The daughters would bee at liberty to marry in any Tribe, the men of their Tribe thinke it ought not to be ſo, and they bring two ſtrong reaſons for them.

The firſt drawne from the diviſion of the land by Gods appointment. To every Tribe a portion, not confounded with others, but peculiar to themſelves. But if women inheriters ſhould marry out of their Tribe, and carry their inheritance with them, it would alter the diviſion made by Gods appointment, mingle the Tribes which ſhould remaine diſtinct, and happely be the decay and overthrow of ſome Tribe.

The ſecond reaſon drawne from the yeare of Jubile, wherein lands were to returne to their firſt owners, which could not be, if theſe women were maried to other Tribes. For their huſbands children would not reſtore it to the right Tribe, but keeepe it as depending upon them by inheritance, not bought with any money, &c. when then they could not agree, they bring the caſe before *Moſes*, who (by warrant from the Lord, for ſo it appeareth in the Text) reſolved it thus, that in ſuch caſes daughters might marry where they would in their owne Tribe, but not out.

2. Now for uſe to our ſelves, wee ſee how lawfull and pleaſing to God it is, that in caſes of controverſie and doubt, men ſhould uſe the helpe of the Magiſtrate, Judge, and Juſtice, ſo it bee without ranckor and venome one towards another, which is ever an abuſe of men, and no fault in the Law: For the Magiſtrate is Gods Arbitrator, or Commiſſioner, to end and determine mens controverſies, and to preſerve peace, unity and love among them.

That which the Apoſtle writeth to the *Corinthians*, is not againſt this.

3. From the particular, *Moſes* commeth to the generall, and ſaith, not of theſe onely, but of all. Every daughter that poſſeſſeth any inheritance, of the Tribes of the children of *Iſrael*, ſhall be wife unto one of the family of the Tribe of her Father, that the children of *Iſrael* may enjoy every man the inheritance of their Fathers. Neither ſhall the inheritance goe about from Tribe to Tribe, but every one of the Tribes of *Iſrael* ſhall ſticke to his owne Inheritance.

Some have taken this Law, as if no men then might marry out of their owne Tribes, and therefore *Hierome* tranſlated the words, *Omnes viri ducent uxores de Tribu & cognatione ſua*: All men ſhall marry wives of their owne Tribe and kindred, but this place ſpeaketh onely of women, and not of men. Nether of all women, but ſuch onely as had inheritance, others might marry where they would.

Iehoida the Prieſt married *Ioſabeth* the daughter of *Ioram*, King of *Iuda*, the ſiſter of *Ochoſias*, the King. Alſo *Zacharias* the father of *Iohn Baptiſt*, married *Elizabeth*, Couſin to the bleſſed Virgin, of the Tribe of *Iuda*. *Aaron* the Prieſt againe, maried *Elizabeth*, daughter of *Aminadab*, of the Tribe of *Iuda*.

At this day many are too apt to marry too neare in their blood, of which commeth great griefe in ſtead of comfort, and rather a curſe than a bleſſing from the Lord, the world is wide enough, were not men too carnall.

4. Theſe daughters of *Zelophehad* obey the judgement of *Moſes*, and marry in their Tribe: Teaching us at this day, to reſt in the determination of the Magiſtrate, and not to runne from Court to Court, onely in malice, and a contentious ſpirit, till we have inriched others, and beggered our ſelves.

There may bee a uſe ſometimes of appeale, or going about againe upon better light, but let not reaſons be pretended when they are not, to ſatisfie our corruption: for *Deus videt*, GOD ſeeth: And GOD being the GOD of peace, he will ever ſhew his diſlike of quarrelling and contention.

5. By this caſe of theſe women and others, wee may ſee that even in the Law of God there were *Caſus omiſſi*, Caſes omitted; and therefore no marvell if it be ſo in mens lawes. But take things right, that you offend not againſt God.

Mens lawes are imperfect, becauſe mens knowledge and underſtanding is imperfect, but farre be it from us to thinke ſo of God, whoſe wiſdome ſeeth and knowes all things. In his law therefore this and ſuch other caſes were omitted of purpoſe, till the reſolution might grow *à re nata*, from the caſe hapning: and this for two reaſons: Firſt, that ſo he might preſerve the authority and majeſty of his Word; which if ſuch things ſhould have beene inſerted before, occaſion falling out, might have ſeemed not ſo great and full of reverence, handling light things not in queſtion. But when occaſion falleth out, then hath the reſolution weight, and is obſerved of all.

Secondly,

Secondly, that hee might thus force them to flie to him at all times, and depend upon his wiſedome in their hapning caſes, as was fit.

Laſtly, we obſerve it there, that God ſaid of thoſe Daughters, They might marry where they liked, but onely in their owne Tribe, not forcing them to husbands, but tying to their owne Family.

Now if God left them to their liking, ſhould men force their children againſt all love and liking? No, no, it is a ſinne, and not a ſmall one, bitter to the childe all the dayes of life, and not very ſweet to the Parents, after they ſee the fruits of their violence. Let children dutifully regard parents, and parents charitably and religiouſly regard their children; who will beg with better will where they like, than live without love in worlds abundance.

We have knowne too often the childe crie, the Father crie, and the Mother die for this fault, when it was too late. Thus hath God beene pleaſed to let me give you ſome taſte of the uſe of the *Booke of Numbers*, reade the Text, and reade thoſe Notes, and the Lord in mercy give his bleſſing.

Amen, Amen.

COMFORTABLE NOTES
UPON THE BOOKE OF
DEUTERONOMY.

THis is now the fifth and laſt booke of *Moſes*, containing the entrance of theſe Children of *Iſrael*, after ſo long a travell, into the Land of *Canaan*. The ſcope and marke endeavoured unto from the beginning, containing alſo the death of *Moſes*, and his laſt ſpeech unto the people which hee had governed, with ſuch care, zeale, and faithfulneſſe, ſo many yeares.

To ſpeake at large, as the former Bookes, is altogether needleſſe, ſince little is in it that hath not in ſome ſort beene touched in the former Bookes: This being but a rehearſall of thoſe Lawes and Precepts of God.

Againe, I remember I have ſeene divers yeares ago, when I was young, and thought not of this poore labour, ſome Commentaries and Expoſitions of this Booke in Engliſh, either by Tranſlation or otherwiſe, which may ſupply the want of mine now. And indeed my yeares and preſent ſickneſſe, wherein I now write this little, bid me conclude, for my glaſſe is almoſt runne in mans eyes, not prejudicing the power and mercy of my God, who at this time hath brought mee up from the gates of death, and ſet mee up againe, ever bleſſed be his Name for it. Wherefore I reſolve to follow that little Abridgement that *Ferus* maketh, and following thoſe Heads, to reſt in ſo much to bee ſpoken of this Booke. The Heads be theſe:

1. *A repetition of the benefits of God to them.*
2. *A touch alſo of his Juſtice, puniſhing their faults.*
3. *Sweet perſwaſions and exhortations to obedience.*
4. *An Explanation of the Law.*
5. *A Denunciation of Bleſſings and Curſings, as they ſhould deſerve.*
6. *A peculiar Song made for remembrance.*
7. *A Bleſſing of every Tribe ſeverally by it ſelfe.*
8. *Laſtly, his going up to the Mount to die.*

The firſt Head.

COncerning the firſt, *Moſes* maketh an effectuall rehearſall of Gods favours to them, though not in order, as a moſt piercing Argument to their hearts, to love and obey that God that was ſo kinde to them and theirs.

Theſe benefits and mercies have beene ſpoken of in the Bookes before, and therefore leaving them in the place: Let us make uſe to our ſelves of this Argument, and religiouſly call to remembrance the manifold mercies he hath ſhewed to us ſince we were borne, and before.

Before we were borne, when the Clay lay before him, to make veſſels of honour, and veſſels of diſhonour, it pleaſed him to caſt his gracious eye upon us, and appoint us to a Kingdome of eternall joy and comfort with himſelfe. A mercy above the apprehenſion of any mortall heart, if

if either we conſider the felicity of it, or the terrour and horrour of that burning Lake, together with the eternity of it. Being borne and brought into the world, to live, to love, to ſerve him withall.

Heb. 1.1. Thus ſaith the Apoſtle, At ſundry times, and in divers manners, God ſpake in the old time to our Fathers by the Prophets, but he hath ſpoken to us in theſe laſt dayes by his Sonne.

Chap. 12, 18, &c. Now looke how this Sonne of God ſurpaſſeth *Moſes*, ſo ſurpaſſeth the mercy of God, that grace and favour that hee vouchſafed them. Marke the words of the Apoſtle that follow, and feele them in the heart. Wee are not come to the Mount that might not be touched, nor unto burning fire, nor to blackneſſe, and darkneſſe, and tempeſt, neither unto the ſound of a Trumpet, and the voyce of words, which they that heard it excuſed themſelves, that the word ſhould not be ſpoken to them any more. For they were not able to abide that which was commanded, &c.

Yea, ſo terrible was the ſight which appeared, that *Moſes* ſaid, *I feare and quake*; but we are come unto the Mount *Sion*, and to the City of the living God, the Celeſtiall *Hieruſalem*, and to the company of innumerable Angels, and to the aſſembly and Congregation of the Firſtborne, which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt and perfect men, and to *Ieſus*, the *Mediator* of the *New Teſtament*; and to the blood of Sprinekling, that ſpeaketh better things than that of *Abel*. What an amplification and ſetting out of the mercy that we enjoy, is this that followeth?

See then that yee deſpiſe not him that ſpeaketh, for if they eſcaped not which refuſed him that ſpake on *earth*, much more ſhall we not eſcape if wee turne away from *him* that ſpeaketh from *heaven*; whoſe *voyce ſhooke the earth*, *&c.* Wherefore ſaith the bleſſed Apoſtle, ſeeing we receive a Kingdome which cannot be ſhaken, let us have grace, whereby we may ſo ſerve God, that we may pleaſe him with reverence and feare. For even our God is *a conſuming fire*.

Thus excelleth our ſtate under *Chriſt* and his Goſpell, the ſtate of the people of *Iſrael*; to whom yet you ſee how *Moſes* urgeth the benefits of God, to move them to love, obedience, and thankfulneſſe. How much more us in generall, and every one of us in particular for a bleſſing? O thinke, and thinke againe, with bended knees of heart, what a mercy it is to feele in the ſoule *aſſurance*, ſweeter than honey and the honey combe: That when all the woes of this world are ended, (under which, God hath beene pleaſed for our good, to let us a while ſigh,) ſickneſſe of body, loſſe of friends, undutifulneſſe and unthankfulneſſe of children, hollowneſſe and fraud, where ſincerity and truth were reckoned of, with a thouſand ſuch like, wee ſhall bee

Rom. 8. 16. tranſlated to the *glorious Palace of the Kings of kings, and Lords of lords*; to live for ever with him in ſuch bliſſe, as no Eye hath ſeene, no Eare hath heard, nor ever mortall heart could comprehend: *which aſſurance* he giveth to us by *his bleſſed Spirit*; bearing witneſſe to our ſpirits, that we are the Children of God. And this Spirit we know to be his true Spirit, and no preſuming fancie in us, by two effects he worketh in us, to wit, the hatred of ſinne, and the love of righteouſneſſe, holineſſe, and all honeſt converſation. O I ſay againe, what a mercy is this, what

Pſal. 116. heart will not love and obey ſuch a God? Thinke of *Davids* feeling, when hee cryed, What ſhall I render unto the *Lord* for all his benefits beſtowed on me? Thinke of him againe, when he ſaith, It is good for me to hold me faſt by God (faſt, faſt, that my hold ſlippe not) to put

Pſa. 71. my truſt in him, &c. Againe in another Pſalme, *Praiſe the Lord O my ſoule, and forget not*

Eſa. 93. 7. *all his benefits.* Thinke of the Prophet *Eſay* his words: *I will remember the mercies of the Lord, and the praiſes of the Lord, according unto all that the Lord hath given us, and for the great goodneſs toward the Houſe of Iſrael, which he hath given them, according to his tender love, and according to his great mercy, &c.* When the Iſraelites forgot Gods favours and benefits to them, ſaith the *Pſalme*, they fell from God, they ſtarted aſide like a broken bow, &c. God in juſtice ſo puniſhing their unthankfulneſſe.

Thus the holy Scriptures. Heare wee now a little, what feeling holy men out of the Scrip-

Greg. Moral. ture have had of this point. *Gregory* hath this notable ſaying, *Stude quæſo, & quotidiè Creatoris tui verba meditare, diſce cor Dei in verbis Dei, ut ad æterna ſuſpicias: Nam tanto erit requies tua major in cœlis, quanto jam in terris ab amore Conditoris tui requies nulla fuerit*: Study, ſaith this worthy Father, (I pray thee) and daily meditate on the words of thy Creator, and learne the minde of God in the words of God, that thou mayeſt looke up to eternall things: For ſo much ſhall thy reſt be greater in heaven, by how much it hath been even none from the love of thy Creator here on Earth.

Aug. Medit. Againe, *Meditatio parit ſcientiam, ſcientia compunctionem, compunctio devotionem, devotio commendat orationem*, ſaith Saint *Auguſtine* out of his knowledge and experience: Meditation breedeth knowledge, (to wit, of his benefits, and our unworthineſſe and ſinne) knowledge and breedeth compunction of heart for the ſame, compunction worketh devotion, and devotion maketh pleaſing to the *Lord* the invocations and prayers.

Hugolib. 3. de Anima. O meditate then of his goodneſſe, favours and mercies evermore. And remember this ſaying often of a feeling heart: *Sicut nullum eſt momentũ in quo homo non utatur Deo: ſic nullũ eſſe debet*

debet momentis quo eum præſentem non habet in memoria. Omne enim tempus, in quo de Deo non cogites puta te perdidiſſe: As there is no moment wherein *Man* uſeth not *God*; ſo ought there to be no moment, wherein he hath not him preſent in his memory. For all the time wherein thou thinkeſt not of God, thinke thou haſt loſt, and it is periſhed and ill gone. *Hæc continua Dei memoria, eſt fœlix illa unio Spiritus noſtri cum Deo, quem tanti fecerunt Sancti. Hæc eſt illa quam David inſinuat ſe conſecutum, cùm toties repetit in Pſalmis: Dominum in conſpectu ſuo fuiſſe ſemper, ſemper ſe in lege ejus meditatum, ſemper laudem ejus in ore fuiſſe:* This continuall remembrance of God and his mercies, is that bleſſed union of our ſpirits with God, which holy men ſo much regarded in their times. This is that which *David* inſinuateth he had obtained: when ſo often in the Pſalmes he repeateth, that God was ever in his ſight; that ever he meditated in his Law; that ever his praiſe was in his mouth, &c.

Licet rex fuerit, & multis bellis occupatus.

There be ſhort motions and feelings in the children of God, which are as it were *darts ſent out of the heart by Gods working Spirit in us:* which we may uſe, when we cannot uſe longer, or are cold, and not ſo well affected and diſpoſed to prayer, or large meditation, as God knoweth the beſt are dull too often.

Theſe Saint *Auguſtine* perſwadeth *Proba* to uſe: and theſe are ſometimes in ſorrow and griefe, for frailty and ſinne, as *Pſa.* 51. ſometime in gratitude, as *Pſal.* 103. *Praiſe the Lord O my ſoule, and all that is within me praiſe his holy Name, &c.* Sometime in the ſweet ſting of love, as *Pſa.* 18. *I will love thee dearely O Lord my ſtrength. The Lord is my rocke, and my fortreſſe, and he that delivereth me, my God, and my ſtrength, in him will I truſt, my ſhield, the horne alſo of my ſalvation, and my refuge. I will call upon the Lord, which is worthy to be praiſed, ſo ſhall I be ſafe from mine emies. Let the Lord live, and bleſſed be my ſtrength, and the God of my ſalvation be exalted.*

Sometimes in a taſte of the joyes of heaven, and the love of that celeſtiall *Sion*, as *Pſalm.* 48. and 55. with others.*

If the benefits of men here on earth, have ſuch a power to captivate the heart unto love, O Lord, how ſhould the benefits and favours of God pierce us, and move us to a retribution of love? *Si vis amari, ama:* If thou wilt be beloved, love thy ſelfe (ſaith our Bookes.) O turne it to God, and ſay in your ſoule, Why my God, why, why my God, ſhould I expect or deſire love in thee to me, if I be void or frozen in love to thee? This was *Moſes* firſt Argument, to move the Iſraelites to their duties in loving, and ſerving, and faſt cleaving unto God, the remembrance of his benefits and favours done to them, which as it ought to have prevailed with them: So may it be applyed in this ſort unto us, and wee wrought by the working of that moſt ſweet and bleſſed Spirit, to the duty, as due from us, as from them. O that it may, O that it may, I ſay againe: And then ſhall we live in a comfortable eſtate here, whileſt the Lord vouchſafeth us to draw breath, make an happy end, when wee muſt away, and inherit eternall bliſſe, when we are gone: Eternall Trinitie, Father, Sonne, and Holy Ghoſt, grant it to us. *Amen. Amen.*

The ſecond Head.

THE ſecond Argument uſed by * *Moſes*, to move to conſtant love, and obedience to the Lord, is drawne from the Juſtice of God, as if he ſhould ſay, But it may bee all will not bee moved with the ſweet favours of God: but ſome will grow bold, preſumptuous, wanton and careleſſe, which if it fall out, let ſuch looke upon Gods Juſtice. and remember well, that albeit in this moſt gracious manner, as I have rehearſed, he did heape mercy upon mercy unto you, yet when you ſtarted aſide, and became diſobedient, and tranſgreſſors of his will, hee turned to his Juſtice, and ſeverely and ſharply hee puniſhed your rebellious wayes againſt him, by very fearfull plagues among you, by the ſword of your enemies, by opening of the earth, and ſwallowing ſome of you, and ſuch like.

* *Deus converſis remittit culpam & pœnam æternam, tamen regulariter premit certis calamitatibus quæ & ipſis utiles ſunt & aliis ſpectatoribus: ipſis dolore, his exemplo. Servamus ergò Deo, &c. ſive ut* Iob 9. *vereamur omnia opera ejus, ſcientes quod non parcit Deus delinquenti.* Heb. 12. 2.

He is the ſame God ſtill, as juſt as ever, and as perfectly hating all wicked wayes, as ever. And therefore be well aſſured, if you will take the bit in your teeth, and trangreſſe his Law given unto you, he will doe as he formerly did, ſcourge you in his wrath, and puniſh you ſharpely in his moſt juſt diſpleaſure.

This is *Moſes* Argument, which I wiſh we may make application of to our ſelves: and ſuch as are out of all good wayes, learne to looke up, whileſt God giveth time and ſpace, and ſuch as doe feare God, and in ſome meaſure ſerve him with their infirmities and wants, bee more and more ſtrengthened in their vertue and well-doing, knowing that God, as he is a moſt ſweet Father, if he be loved and obeyed: ſo he is ever juſt, if he be forſaken or neglected, to puniſh ſuch ingratitude. For (ſaith the Apoſtle) if they eſcaped not, which refuſed him that ſpake on earth, much more ſhall we not eſcape, if we turne away from him that ſpeaketh from heaven. For our God is even *a conſuming fire.* Remember often with your ſelfe, and reade them often in your Bible, thoſe thundring ſpeeches of Juſtice which you meete with. As that in the nine and twentieth

twentieth of this Booke of *Deuteronomy*: If there bee among you any roote that bringeth forth Gall and Wormewood: ſo that a man knowing and hearing theſe words, doe bleſſe himſelfe in his heart, ſaying; I ſhall have peace, although I walke according to the ſtubbornneſſe of my owne heart, *adding drunkenneſſe to thirſt*: (now marke I pray you) *the Lord will not be mercifull unto him, but the wrath of the Lord, and his jealouſie ſhall ſmoake againſt that man, and every curſe that is written in this Booke, ſhall light upon him, and the Lord ſhall put out his name from under heaven.* Can there bee a more fearfull ſpeech uttered by the tongue of man? O how much more dreadfull, comming from the Spirit of God, the God of truth and juſtice? Heare another much like unto it, in the two and thirtieth Chapter of this Booke: Fire is kindled in my wrath, and ſhall burne unto the bottome of hell, and ſhall conſume the earth with her encreaſe, and ſet on fire the foundations of the Mountains.

Deut. 24. 4.

I will ſend plagues upon them, I will beſtow mine arrowes upon them. They ſhall be burnt with heate, and conſumed with hunger, and with bitter deſtruction. I will alſo ſend the teeth of beaſts upon them, with the venome of Serpents, creeping in the duſt. The ſword ſhall kill them without, and in the chambers, feare both the young man, and the young woman, the ſuckling, with the man of gray haires, &c. Forget not the *Pſalme*; The Lord will trie the righteous, but the wicked, and him that loveth iniquitie, doth his ſoule abhorre. Upon the wicked he ſhall raine ſnares, fire, and brimſtone, ſtorme and tempeſt: this is the portion of their cup. For the righteous Lord loveth righteouſneſſe, and his countenance doth behold the juſt. See then, *and ſee with feeling, conſider, and conſider with judgement theſe things.* They are the words of your God, and the *Dictates* of his holy Spirit, *Heaven and earth ſhall paſſe, but not one title of this truth ever faile*: Sweet he is, good he is, and happy is hee that cleaveth unto him; but withall you ſee, juſt he is, holy he is, and ten thouſand woes to him that falleth from him. Much more might the juſtice of God bee inlarged by examples, but this people of Iſrael may ſerve for all. They were his choſen, his peculiar, to whom he ſet himſelfe to doe good, yet when they ſhrunke from him, ſinned againſt him, and provoked him to wrath, hee ſpared them not, but made them alwayes ſee his juſtice. Yea, the record of it is with us this day, and ſhall endure to the end of the world. O vow then with your ſelfe, for his ſake that dyed for you, that both *Mercy* and *Juſtice* ſhall move you, and that this grace aſſiſting and vouchſafing ſtrength, you will conſtantly obey him, declining and avoiding, denying and defying all alluring baits and temptations to the contrary, whileſt you live. Which the Lord Jeſus grant unto you, and to us all, for his mercy ſake. *Amen. Amen.*

Pſa. 11. 4, &c.

Pſal. 2. If his wrath be kindled, &c.

Nabuc. fearfull puniſhment. B. *Gard.*

The third Head.

THe third way *Moſes* taketh with them, is by many ſweet enterlaced perſwaſions and exhortations. Hoping that way to prevaile, as indeed with an ingenious nature and feeling heart, good and effectuall words comming from love and truth prevaile much. Examples of his exhortations you muſt marke, diſpoſed throughout this Booke, as you meet with them in your private reading. As that in the fourth Chapter: Now therefore, *Hearken O Iſrael*, unto the ordinances, and unto the lawes which I teach you to doe, that you may live, (marke it) that yee may live, and goe and poſſeſſe the Land which the Lord God of your Fathers giveth you, &c. Your eyes have ſeene what the Lord did becauſe of *Baal-Peor*, ſo all the men that followed *Baal-Peor*, the Lord thy God hath deſtroyed every one from among you: *But yee that cleave unto the Lord your God are alive every one of you this day*: And ſo throughout that Chapter, read it over, and I pray you reade it over for my ſake. So in the ſixt and ſeventh Chapter, for uſe and application to our ſelves, let us, as in a glaſſe, behold our corruption gotten by our fall, and ever ſince cleaving unto us inſeparably, that hath need of this repetition over and over, and ſo often over of exhortation to that which is our good, not onely in this world, but eternally. Alacke to evill, and that which leadeth us to eternall deſtruction, halfe the labour needeth not, but three words in a corner by ſome of Satans inſtruments, or a two-penny pamphlet, or a paltry ballad, or ſuch like, turneth us out of the way from good, from Church, from Word, from Sacraments, from King, from Law, from all, and maketh us bitter enemies to all good. The paine whereof will be dreadfull one day, when there will be no time for repentance, but a fearefull looking for judgement, with wiſh that the Mountaines would fall upon us, and cover us from ſuch wrath.

Secondly, let us note in theſe often repetitons of perſwaſions, what a heart was in this worthy man *Moſes*, to the glory of God, and the ſalvation of his people. O where ſhall wee finde ſuch love, ſuch care, ſuch zeale in Magiſtrates, in Miniſters, in Maſters of families, or in Parents? Over and over, againe and againe, daily and continually without intermiſſion, to call upon ſuch as are committed to our charge, to love God, to feare God, and to obey his Lawes and Ordinances, as the joy and ſafety of their ſoules for ever. The Lord quicken us all by this example, and forgive us what is paſt and gone. The never ceaſing care that is in Parents to provide temporalls

porals for their children, ſhall give a thundring and dreadfull Teſtimony againſt them in the laſt day for neglect of Spirituals. How much better was that ſpeech of old *Tobiah* to his ſonne: feare not my ſonne, becauſe we are poore, for thou haſt many things, if thou feare God, and fly from ſinne, and doe the thing which is acceptable to him. How much better that holy courſe of *Iob*, of whom you reade thus, that his ſonnes banquetting in their houſes every one his day, when the dayes of their banquetting were gone about, hee ſent and ſanctified them, and roſe up early in the morning, and offered burnt offerings according to the number of them. For hee thought it may bee that my ſonnes have ſinned and blaſphemed God in their hearts. Thus did *Iob* every day. Laſtly, how much better that of holy *David*, Come ye children, hearken unto me, I will teach you the feare of the Lord, &c. Reade the place your ſelfe for it is good. Thus may we profit by this third way that *Moſes* uſeth with his people: Let perſwaſions to good things prevaile with us, and let us perſwade our ſeverall Charges to good things, with repetition againe, and againe, as *Moſes* did, and aſſuredly, the Lord ſhall give our ſoules comfort of both at our laſt end.

Tob.4.12.

Iob 4.5.

Pſal.34.11.

The fourth head.

THe fourth way *Moſes* uſeth before his death, to exhort and ſtirre up his people to a conſtant obedience of this law, is by explaining the ſame unto them, unto the 27. Chap. That if any yet remained ignorant among them, hee might ſee what an holy and excellent thing the law was, and of what uſe to them, for the pleaſing of God, and the ſaving of their ſoules, beſide proſperity and bleſſings following it often in this world. Hee beginneth and telleth them, that the law is not onely literall, commanding and forbidding outward things: but it is alſo ſpirituall, reaching to the heart and ſoule within, and commanding there all holineſſe and purity, and forbidding the contrary. Beſide outward ſacrifices and ceremonies, ſaith hee, thou muſt love the Lord thy God, and how? with all thy heart, &c. Thou muſt feare him, heare his word, beleeve in him, &c. Repeating the duties of the firſt Table moſt excellently, and ſo agreeing with the New Teſtament, as all men may ſee the ſpirit of both to be one. For doth not *Paul* ſay the law is ſpirituall, and I am carnall, ſold under ſinne, &c? In a word onely: As S. *Iames* ſaith, Cleanſe your hands ye ſinners, and purge your hearts, &c. So ſaith alſo *Moſes*: Circumciſe the fore-skinne of your hearts, &c. The like paines hee taketh with the ſecond Table, ſhewing the extent of thoſe briefe words, to be farre greater than many did thinke, as that of honouring the father and mother, to reach to all Superiours, Princes, Prieſts, Maſters, and all aged, grave and gray-headed men, and ſo forth of the reſt. A great helpe of which conference of one law according with another, *Calvin* his *Concordance* upon the five Bookes of *Moſes* will give; and *Beza* hath written purpoſely a very good Treatiſe to this end, to ſhew what lawes interprete and explaine the ten Commandements. But becauſe I have taken a little poore paines herein, I will be bold in this weakneſſe of my body, to referre you thither, onely noting here, which I pray you to note with mee, how the Spirit of God directeth *Moſes* to an explication of the Law, to the end it might the more move them, affect them, ſtrike and touch them, then it would doe if it were but read as it lieth literally in the Text. And what a ſecret praiſe is this, not onely of the utility, but of the neceſſity of interpretation, explanation, expounding and preaching. To ſpeake againſt the bleſſing and good of reading, either private or publike in the Church, is to bee phantaſticall, wicked and abſurd, as I have, I hope, ſufficiently ſhewed upon the Lords Prayer, but it muſt ever give place to Preaching, as you ſee in this notable example. For the Lord maketh choice, and directeth his ſervant, when hee will have the people ſtrongly, piercingly, and powerfully moved, to interprete, open, and explane the Law unto the people. O what a want have they then that want this bleſſing, becauſe they have no means to maintaine it among them, their tithes being taken from them by the iniquity of Leaſes and Grants to lay-men, which will not contribute a penny out of their impropriations, were it to ſave ten thouſand ſoules. No though they be as preciſe and holy as may be, and cry at every Parliament and every occaſion, preaching, preaching. And againe, what extreme injury doe they to themſelves, that may come to heare the Scripture broken, as it were, up, and ſo explicated and applyed to the heart by men of worthy learning, and full of Gods Spirit, (wherof this flouriſhing Church wherein we live, of England, aboundeth, bleſſed be God, and the Lord in mercy ſtill increaſe them) and yet will not, but ſit at home, ride abroad, or one way or other ſpend the Sabbath, thinking themſelves ſafe and well, becauſe they are endued with great gifts of knowledge and underſtanding, but the good God of heaven make them betimes to conſider, that never did hee, never ſhall hee eſcape Gods diſpleaſure, that contemneth his ordinance. And let this ſuffice for the fourth point.

Rom.7.14. Iam.4.8.

The fift Head.

IN order now followeth the fift point of *Moſes* zeale, labouring to make this people continue in the obedience of Gods law and feare, when he ſhould goe the way of all fleſh, and it is drawn from bleſſings moſt admirable and comfortable upon them that ſhould continue and perſevere; and from curſings moſt dreadfull and fearefull upon them that ſhould forſake him, and ſtart aſide as a broken bowe.

He moreover commands to ſet up great ſtones, to plaiſter them with plaiſter, and to write upon them all the words of the law. Alſo to make an Altar with unhewne ſtones to the Lord; he exhorteth them with all good words; and what doth not this carefull Paſtor and Governor to have his people cleave unto God, and eternally to be ſaved? where be ſuch hearts now a daies in Paſtors? ô where againe be they I ſay, if wee marke the courſe of our time, when they that happily would cannot, and they that excellently can, will not teach, will not labour, will not ſhew almoſt any care of opening the eyes of their people, by framing themſelves to the capacitie of them in a courſe of continuall Catechiſing, and explaining plainly the grounds of Religion, without which they ſhall never build ſoundly and profitably? Alacke, alacke, what ſhall we ſay to the Judge of quicke and dead, in that all-judging day? can wee ſhift him off with the excuſes of our time?

I am loth to rip up this ſore, and to lance this dead fleſh, to the offence of any whoſe gifts I reverence and thanke God for: bnt I beſeech the Father of mercy for his Chriſts ſake, to give us all hearts of fleſh, and to give us conſcience, and care in this point to his glory, and to the ſalvation both of our ſelves, and of his people. And I pray all them whom it concerneth to remember with me theſe words, of that famous preaching Biſhop S. *Chryſoſtome* upon *Iacobs* words to *Laban*, *Gen.*31.40. I was in the day conſumed with heat, and with froſt in the night, and my ſleepe departed from mine eyes, &c. *Vidiſti Paſtoris vigilantiam, vidiſti intentum ſtudium. Qualem habebunt excuſationem ii, quibus rationales greges crediti ſunt, & magnam præ ſe ferunt negligentiam, & quotidie juxta Prophetam pecudes alias mactant, alias à beſtiis captas contemnunt, alias verò ab aliis captas reducere non curant, tametſi minor ſit labor & cura facilis? Anima enim eſt quæ docetur. Illic autem multus eſt & corporis & animæ labor. Die enim aduſtus fui æſtu, & gelu nocte, & diſcedebat ſomnus ab oculis meis. Quis hæc nunc potèſt dicere quod propter eorum ſalutem quos paſcit, tot ferat labores & pericula? hoc quidem nonnullis audes dicere. Soli Paulo licebat hoc fidenter dicere, atq; his majora. Quis infirmatur, inquit ille, & ego non infirmor? Quis ſcandalizatur & ego non uror? O Paſtoris dilectionem indulgentiſſimam! Aliena ruina meos dolores augent, alina ſcandala fornacem doloris mei ſuccendunt. Hunc omnes imitantur quibus rationales oves concreditæ ſunt, & ne deteriores fiant hoc, qui tantæ in brutis pecudibus cuſtodiendis vigilantiæ fuit, idq; tot annorum numero. Et illic ſi incuria quædam acciderit, nullum damnum, hic autem ſi vel una ovis rationalis perierit, vel à beſtia fuit capta, grave damnum, maximum detrimentum, ineffabilis pœna: Nam ſi Dominus noſter ſanguinem ſuum proprium effundere pro illa non declinavit, qua venia dignus fuerit, qui ſic honoratum à domino deſpicere voluerit, & non omnia quæ poteſt in curanda ovicula adimpleverit.* You have ſeene the vigilancy of a Paſtor, you have ſeene his fixed and unceſſant care. O what maner of excuſe will they have, unto whom ſheepe are committed endued with reaſon, and yet dayly ſhew groſſe and grievous negligence, and daily as the Prophet ſaith, kill ſome, and others taken and torne of wild beaſts, contemne and care not for, others drawn away by others, never labour or care to reduce againe, although the labour be leſſe, and the care eaſie. For it is the ſoule that is taught in theſe reaſonable ſheepe, but in *Iacobs* ſheepe there was toile, both of his body and ſoule. For in the day (ſaith hee) I was conſumed with heat, in the night nipped with froſt and cold, and the ſleepe departed from mine eyes. Who now a daies can ſay theſe things, that for the ſheepe which he feedeth, he endureth theſe labours and perils?

Truely hee lives not that dare ſay thus. Onely S. *Paul* boldly might ſay thus much and more, whoſe words you know: Who is weake, and I am not weake? who is offended, and I burne not? O moſt tender love of a Paſtor. Other mens ruines and harmes increaſe his ſorrow, other mens wrongs, and given offences ſet on fire the fornace of his woe. Let them to whom ſheepe endued with reaſon are committed, follow this example, and bee not againe worſe than *Iacob*, that was of ſuch diligence in keeping of brute beaſts, and that for ſo many yeeres, when as there, if any negligence were, there was no great hurt done: but here, if but one reaſonable ſheepe periſh, or ſhall be taken with beaſts, there is grievous loſſe and great detriment, and an unſpeakable puniſhment.

For if our Lord did not avoid to ſhed his owne precious blood for the ſheepe, what pardon is he worthy of that will neglect what the Lord hath ſo honoured, and will not do all that ever lieth

lieth in him for the cure and ſafety of the ſheepe? Thus farre *Chryſoſt.* whoſe words I wiſh from my ſoule, may finde hearts of fleſh and feeling to light upon, to the Glory of God, the ſalvation of thouſands, and the eternall joy of thoſe Paſtors that have made ſuch uſe of them.

Having then noted this moſt faithfull Paſtors care, zeale, and conſcience to have them ſaved, come we to the way he uſeth, of *pronouncing curſings and bleſſings to them.* Where note firſt, that *Moſes* repeateth but ſome ſinnes, not meaning that all others ſhall eſcape free, for *the curſe of God is upon all ſinne:* but becauſe thoſe ſinnes were moſt heinous and ugly before God, and very uſuall among the Iſraelites, ſo wee repeat not all our afflictions and griefes in our praiers, but thoſe which moſt wring us, and thoſe ſinnes which were moſt to be avoided.

Secondly, note how hee layeth theſe curſes upon hidden ſinnes, as if a man have an Idoll cloſe in his houſe unknowne to any, &c. that men may know how nothing eſcapeth the all-ſeeing eye of God, be it never ſo ſecret, but his eye ſeeth it, and his curſe reacheth it, even his damning curſe for ever and ever. A good caveat, not to ſay with them in the Scripture, The darkeneſſe ſhall hide me, the wals ſhall ſhadow me, &c.

Thirdly, note the extent of Gods curſe, it reacheth to, and containeth in it all manner of puniſhment ſpirituall and corporall, temporall and eternall. For the violation of Gods Law inferreth all this, GOD hating them that deſpiſe him, and all evill following upon his wrath. Rom. 7.

Fourthly, obſerve that after the particulars which I leave to your owne reading, being plain, he addeth a generall, Curſed be hee that abideth not in all things that are written in this booke to doe them: whereby it is plaine, that though a man bee free from groſſe and great ſinnes, yet if hee tranſgreſſe in any, and abide not in all, hee is ſlipped from the Lord, and the Lord from him. And this tranſgreſſing muſt bee underſtood, not onely of the outward act of fleſh, but of inward purity of the heart, as hath beene ſaid, the Law being ſpirituall, as the Apoſtle told us.

Fiftly, he would have them ſay Amen, that of their owne mouth they may be judged if ever they fell away. And hee would have them all there to ſay thus, that all might know and feele their eſtate, without the promiſed Meſſiah, *our Lord and Saviour Ieſus Chriſt*, by whom wee eſcape theſe curſes, they, in *beleeving he ſhould come* (for hee was *the Lambe ſlaine from the beginning of the world:*) wee, in *beleeving hee is come, and hath taken away the hand-writing that was againſt us, and fixed it to his Croſſe, &c.* Coloſ. 2.

Sixtly, theſe curſes are not denounced nakedly, or in a corner, but with great ſolemnity, if you marke it, of time, of place, of perſons, of order, &c. which may well teach us, that ceremonies, comely ornaments, fit times, fit perſons, to execute, &c. greatly pleaſe the Lord, and worke impreſſions and contentments in mens hearts. The contrary, as foule Churches, and unſweet, like to barnes, ſtables, hay-houſes, &c. than to houſes for God to come and meet us in. A foule Pulpit or none at all, but a paltry deske, a foule Font, ill favoured broken ſeats of twenty faſhions, and which is worſt of all, a light headed fellow, that commeth skipping in his ragged hoſe, moth-eaten Jacket, and a payre of bowles under under his arme, which the Clarke his man keepeth till all be ended, and then ſweating as he came in from bowles, ſo he returnes again, having hudled and mumbled up Service, without edification to any, or zeale in himſelfe. But ever remember that hee followeth the Alehouſe in friendly ſort, before hee goe, and when hee commeth backe, till midnight: haply dropping under the board on ſleepe, and ſo ſome of his bad and mad companions going to Church, toule the bell for him. Alacke, alacke, will theſe things bring the ſtony hearts of unregenerate men from darkneſſe and error, from ſinne and deſtruction, unto the knowledge of God and their ſalvation? O pray for feeling, they will not, they will not, but as they daily doe worke contempt and Atheiſme, God is the God of order in all places, and eſpecially in his owne houſe. See 1 Cor. 14. ver. 33. and 40.

Hee that likes to enlarge this matter of the ornaments and ceremonies in Churches, hath proofe enough, to prove God is pleaſed with it,, and offended with the contrary. God ſent an Angell to burne Sodome: *David* ſinned, and God ſent but an Angell in like ſort: *Adam* ſinned, and an Angell drave him out of Paradiſe: the world ſinned, and hee commanded waters to deſtroy it. But the abuſe of Gods houſe, God puniſhed by his owne Sonne ſent from heaven, and that with a very baſe puniſhment of whipping, that all the world might ſee his deteſtation of this ſinne, and his love of order, comelineſſe, of cleanneſſe and beauty of his houſe. *Dilexi decorem domus tuæ, &c.* I have loved the beauty of thy houſe, &c. ſaith *David.* And if he be a beaſt, and an uncivill beaſt that fouleth the cleare fountaine, from whence all the Citie fetcheth water to drinke; O what a Monſter is hee that defileth and abuſeth the houſe of God, where wee fetch both bread and water of Life? *Non eſt Eccleſia taberna aut tonſtrina, ſed locus Angelorum, Archangelorum, Regia Dei, cœlum ipſum:* The Church, ſaith *Chryſoſtome*, is not a ware-ſhop, or a Barbers-ſhop, but a place of Angels, Archangels, the King of heavens Court or houſe, yea heaven it ſelfe. What an excellent ſpeech from ſo excellent a man is this, would wee give it place in our hearts? But enough of this Note: Onely I will adde, that if the high Prieſt 2 Sam. 24. Pſal. 26.

and his company had met *Alexander*, when hee came with purpoſe to deſtroy *Hieruſalem* in their dublets and hoſe, he would have beene farre from that reſpect and reverence he ſhewed to them adorned with their robes and princely garments, according to their places. And with good equity doth the old Canon make it a grievous fault to lay violent hands upon a Clergy man: but provided alway hee be in Clericall habit in appointed office: otherwiſe if hee bee in his coate, either in the Cow-faire, or Sow-faire, or hedging and ditching, or filling his dung-cart to carry to his Gleabe, if he get a knocke, as the Canon will not helpe him, ſo I ſhall hardly for my part pity him.

Come wee to another Note, why *Moſes* cauſeth only curſes to be denounced, ſince there are alſo bleſſings to well doers? It is anſwered, that when they came over *Iordan*, and went about the performance, bleſſings alſo were pronounced, and that firſt as you may ſee *Ioſua* 8. but *Moſes* here maketh mention of curſes only as mindfull of his place and office, being the Miniſter of the Law, and the Law onely curſeth, the Goſpel bleſſeth. Yet in theſe very curſes, the contrary bleſſings are comprehended, although *Moſes* would not name them, for it followeth truely, if he be curſed that maketh a molten Image, then he is bleſſed that maketh none, but abhorreth all idolatry from his heart, and ſo in the reſt. Yea but will many ſay, there appeare no ſuch curſes upon the wicked, nor bleſſings upon the godly, but rather contrary, the wicked flouriſh, and the godly are afflicted, and that often greatly, but theſe men forget what God ſaith: As many as I love, I rebuke and chaſten. Againe, were yee without chaſtiſement, yee were baſtards and not ſonnes. He that will follow me, let him take up his croſſe and follow me: for through many tribulations muſt we enter into the kingdome of God, with a number like places. They forget all examples of Scripture, what Patriarches, Prophets, Apoſtles, and all that were deare to God have ſuffered. And as for the greatneſſe or ſharpneſſe, they forget what the Apoſtle ſaith, that he eſteemed the afflictions of this life, not worthy the glory that ſhall be revealed, &c. And for the wicked, they forget what *Solomon* ſaith which ſhould touch the very heart; Though a ſinner doe evill an hundred times, and God prolong his dayes, yet I know that it ſhall be well with them that feare the Lord, and doe reverence me before him: (now marke) but it ſhall not be well to the wicked, neither ſhall he prolong his daies, he ſhall be like a ſhadow, becauſe he feareth not before God. But againe, how ſhall theſe bleſſings be derived unto us, ſince we cannot fulfill the law, to which perfect obedience they are annexed? are they not words and fruitleſſe ſpeeches? Alacke were there Catechiſing uſed in Churches, theſe queſtions would bee none, for did not wee ſay a little before, that in Chriſt we eſcape the curſe and hand-writing, which was againſt us, becauſe he pleaſed to bee accurſed? So gaine wee all theſe bleſſings in the Lords eyes fit for us, becauſe he fulfilled the Law for us, and wee by beleeving in him, as by a ſtrong hand, apply it to us, and make it ours. *Ideo ex fide gratis, ut ſit firma promiſſio.* Therefore of faith freely that the promiſe may bee firme, to wit, of the grace of God, of the remiſſion of ſinnes, &c. As for temporall promiſes, of wealth, health, liberty, &c. wee muſt ever leave them to the wiſdome and good pleaſure of our ſweet Father, who knoweth better what is good for us than our ſelves, and recompenceth ſomewhat of ſuch things with eternall and incomprehenſible joy. Remember in all defects and griefes, that little ſaying of worthy feeling exerciſed *David*, in that ſchoole of the croſſe which is the ſchoole of light. *Cum contabeſcit caro mea, & cor meum, tu petra cordis mei, & pars mea Deus in aternum.* My fleſh faileth and my heart alſo, but God is the ſtrength of my heart, and my portion for ever. O ſweet place, and if you looke upon the Pſalme, this was even then ſpoken when *David* was greatly tempted with the proſperity of the wicked, &c. Adde a like place, and boſome it up as a Jewell. In the multitude of the ſorrowes that I had in my heart, thy comforts have refreſhed my ſoule. O gaze upon it with hungry eye. In the ſorrowes, *ergo*, the godly and deareſt have ſorrowes. In the multitude of ſorrowes, *ergo*, they have multitudes of ſorrowes: In my heart, *ergo*, they are often, not ſmall or light, but heart ſorrowes. Thy comforts have refreſhed my ſoule, not the worlds comforts, but thy comforts, thine inſtilled comforts by thy gracious ſpirit, ſweeter then honey, and the honey combe at times, theſe, theſe have refreſhed mee, not lightly, but even my ſoule they have refreſhed, &c. To returne then to the bleſſings, take theſe rules ever with you. Tie God to no time, for you know how long the land of *Canaan* was expected, and deferred, yet truely given in Gods time. Tie him not to any maner, nor any other circumſtance, but wholly commit your ſelfe to his wiſedome and to his goodneſſe.

You will ſay, he is rich, glorious. And what then, yet accurſed. And for his gold and ſilver he locketh a theefe in the cheſt with it, that will conſume it all in a ſhort time: to wit, his Atheiſme, and incredulity, his miſery and uſury, his uncleanneſſe of life, and contempt of all the meanes of his ſalvation. Howſoever, make not you God a liar, but remember ever, that *Dei dicere, eſt facere*, Gods word is his need, and hee hath ſaid they are curſed, therefore they are ſo, are they never ſo ſhining, and flouriſhing in the eye of this world, and the godly bee bleſſed, bee they never ſo contemptible. It ſhall much increaſe our dread and feare of this thrice dreadfull curſe, if wee conſider how in other places it ſpeaketh that, and as it were explaineth it.

Heb.12. Matth.16. Acts 14.

Rom.8.

Eccleſ.8.

Rom.4.16.

Pſal.73.26.

Pſal.94.29. Heb.through.

Ipſe dixit, & facta ſunt.

First,

Firſt, it ſaith, that ſuch are to receive ever condigne puniſhment, that evill may bee taken out of the Land, noting that they are the ruine of countries, kingdomes, and townes, whereſoever they are, infecting others, and pulling downe ſtrong plagues and wrath from heaven, as S. *Paul* ſpeaketh of the inceſtuous *Corinthian*, let ſuch an one be taken away, leſt as leaven he ſowre the whole lump. *Oedipus*, that curſed and wicked man, brought upon himſelfe and his family, yea upon the whole kingdome of *Thebes*, feare, vengeance, and deſtruction, with his wickedneſſe, &c. Many examples might bee ſhewed, and your owne experience haply in this point can ſay ſomething. 1 Cor.6.5.

Secondly, Saint *Paul* to the *Galathians* tearmeth this curſed man execrable, and deſtinated to horrible puniſhments. Againe, filth, and off-ſcouring, &c. Againe, a thing fit to bee utterly rooted out, leſt it hurt by his contagion. One whom no man ought to touch. One, for whom no man ought to pray. The blot and ſtaine of mankinde, with many ſuch more, all mee thinke able to work both the underſtanding of the word *Maledictus*, accurſed, and to be carefull againe, and againe, how we live, that we incurre not the ſame. But we muſt not take it, that all theſe curſes mentioned, *Chap.*20. and *Levit.* 26. are laid upon every particular man. For the Lord diſpoſeth them as he pleaſeth, ſome with plague, ſome with famine, ſome with captivity, ſome with that madneſſe and blindneſſe, and aſtoniſhing of heart mentioned in the 28. *verſe* of the 28. *Chapter*, whereby they erre in all their counſels and actions they goe about, running to deſtruction every way; according to that ſaying, Gal.3.

Iratus ad pœnã Deus ſi quos trahit,
Eripere mentem talibus prius ſolet,
Caliginemque offundit, ut ruant ſuas
Furenter in clades, ſibi quas noxiis
Accerſerunt ultro conſiliis mali.

Whereunto agreeth that of the Apoſtle, becauſe they gave themſelves to filthy luſts, the Lord gave them unto a reprobate ſenſe. And that againe to the *Epheſians*, bee not like theſe Gentiles, which walke in the vanity of their minde, having their cogitation darkened, and being ſtrangers from the life of God, through the ignorance that is in them, becauſe of the hardneſſe of their hearts. Many examples alſo might be alledged out of Hiſtory if need were to this point. For many indued with wiſedome, learning, authority, power, excellent perſons otherwiſe, have given themſelves fouly, ſome to love and luſt, to pride and ambition, to hatred, envy and deſire of revenge, &c. till they have overthrowne themſelves, and fallen into weakneſſe of braine, or ſome other malady, God taking from them the uſe of right reaſon and true underſtanding. Rom.1. Epheſ.4.

Thus fell it out with *Aſtyages*: when God would puniſh his tyranny, he ſo blinded him in his counſels and thoughts, that hee made *Harpages* whoſe ſonne before hee had cauſed to bee ſlaine, and the father to eate of him; I ſay, hee made him Generall of his Army againſt the *Perſian* King, which turned to a great miſchiefe. *Pompey* erring in his counſell raiſeth up civill warre, which in the end was his deſtruction. *Anthony* inraged with ambition and fury, moveth warre againſt *Auguſtus*, which in time was his fall. Wiſe *Salomon* left of God a while to himſelfe, fell into filthy affectation of women, and ſo to Idolatry and the wrath of God. Conſider we therefore in Gods feare, this curſe threatned by God to them that forſake his Law and his ordinances: namely, that hee will ſmite them with madneſſe and blindneſſe, and aſtoniſhment of heart, and pray wee day and night, upon the knees of our ſoules, crawling and creeping with all humility of heart, that hee would ever vouchſafe to guide our mindes, our wills, our hearts and underſtanding, with his holy Spirit, that wee may ever walke in his feare, and die in his favour. Another dreadfull curſe God layeth upon ſome, mentioned *ver.*65. of the 28. *chap.* And ſo on in theſe words; I will give thee a trembling heart, and a ſorrowfull minde, and thy life ſhall hang before thee: For thou ſhalt bee in doubt of thy life, and thou ſhalt feare both day and night, and ſhalt have no aſſurance of thy life. In the morning thou ſhalt ſay, would God it were evening, and at evening thou ſhalt ſay, would God it were morning, for the feare of thy heart which thou ſhalt feare, &c. This is the torment and torture of a mans owne conſcience, purſuing him day and night for his ſinne, not to bee ſtayed with any bribe, could I give the world to one to ſtay it, no not with any wiſedome, counſell, or learning, if God ſtill do perſecute. Of which much might be ſaid, and many fearefull examples ſhewed, but I will not follow it any further, the very words of the Text are fearefull enough. Finally, is not that a dreadfull curſe *ver.* 53? Thou ſhalt eate the fruit of thy body, even the fleſh of thy ſonnes and of thy daughters, which the Lord thy God hath given thee, &c. A thrice horrible proofe whereof fell out in the ſiege of Jeruſalem in that diſtreſſed woman, both for birth and eſtate Noble, who (omitting the tragicall diſcourſe of her unſpeakeable woe) was forced to uſe theſe words, to her little childe, the fruit of her body, and the love of her heart. *Veni ô mi nate, eſto matri*

cibus, prædonibus furor, ſæculis fabula, quæ ſola deerat cladibus Iudæorum: & cum hæc dixiſſet, filium jugulat, medium ſuperpoſitum igni torret, modium ſervat obtectum: Come O my childe, and bee meat for thy mother, for the theeves a matter of fury (or madneſſe) and to all ſucceeding ages a tale to talke of, which onely was wanting to the miſeries of the Jewes. And that ſaid, ſlew her childe, roſted or boyled one halfe, and hid the other halfe. It was not long ere the ſmell was ſmelt by the rovers, and rangers up and downe, and then ruſhing in upon her, threatned her with death, except ſhee would ſhew them what meat ſhee had. Shee anſwered them, that the beſt part ſhee had kept for them, and ſo fetched out the reſidue of her childe: which when they ſaw, a moſt horrible amazement ſtrake them, and away they went, ſpreading this newes over all the City. And the Lord after, cauſed it to bee committed to Hiſtory by *Ioſephus*, that it is come to us, and no doubt ſhall ſtill goe on as a fearefull ſpectacle of his judgement and wrath, &c. Let this ſuffice of this point of bleſſings and curſings: for fainting fleſh bids me end. If there bee a beliefe that there is a God, a heaven, a hell, and immortality of the ſoule, a ſalvation, a damnation, let theſe things worke to good, and the God of mercy and power, in whoſe hand are all hearts, grant they may. *Amen, Amen.*

The ſixt Head.

THe ſixt point of *Moſes* care to have this his people continue in obedience to God, is a notable Song made by him, containing as much as hath beene ſaid in all this before of incouragement to doe it, and of terrors not to doe it. The ſong is contained in the thirty two Chapter of this Booke, in regard whereof, it is ſaid by a learned man, that *ut inter ſydera Heſperus ſive Lucifer eminet, ita hoc caput inter reliqua hujus libri capita maximè lucet, quia Canticum Moſis continet, quod ante obitum fecit, & decantandum Iſraelitis tradere juſſus eſt.* As amongſt the ſtarres, the evening or morning ſtarre is moſt excellent: ſo is this Chapter among all the Chapters of this Booke, becauſe it containeth the moſt excellent ſong of *Moſes*, which even upon his death hee made, and was commanded to deliver to the Iſraelites to ſing. Now why a ſong in Verſe ſhould be uſed, wee muſt needs anſwer, becauſe Verſe doth more affect, and with more contentment is learned of old and young, wee ſee it dayly in our experience, Pſalmes of ſome to their good, foule ballads of others to their great hurt. A great commendation of Verſe, of the benefit of it, of the antiquity of it, and of ſinging. It is a ſaying moſt ſweetly, whereupon the Proverbe groweth, *Cygnæa Cantio*, the Swans ſong, but this ſong indited by the Spirit of God, and penned by ſuch a man, at ſuch a time, upon ſuch an occaſion, &c. never can there bee a ſong more ſweet: but the ſweeteſt thing that ever was, is not judged or deſired by him that hath no taſte, for the matter of a ſong *Plutarch* a Heathen could ſay thus.

Primum & pulcherrimum Muſicæ munus, eſt Deum Conditorem in larga manu omnia nobis beneficia tribuentem, viciſſim grata voce celebrare: The firſt and moſt commendable office of Muſicke is, to retribute with a true thankfull voice to that Creator, that with a moſt liberall and open hand miniſtreth all benefits unto us. The powerfull force of it I have touched before, and you may ſee beſide your owne experience, which I truſt is ſome, in *Saul* when hee was out of temper, and quieted by *Davids* Harpe. In the Prophet, when being out of quiet, he prayed that a Minſtrell might bee brought unto him, who playing he propheſied, and many wayes more. It was the wonderfull and moſt gracious wiſedome and mercy of God, to direct, ſtrengthen, and raiſe up his worthy ſervant King *David* to this courſe of Verſe and ſinging, wherein ſuch feeling, ſuch ſpirituall experience, ſuch heavenly comfort, and direction in all temptations whatſoever (for *David* felt much that hee might teach much) in all proſperity, &c. as no tongue or pen of man can expreſſe. The Heathens of old had Poets tearmed men excellent, who to their Harps and Inſtruments ſung of whatſoever Philoſophy ſaid well of God, of Nature, of Manners of men, of the noble and heroicall acts of great men, that with more contentment theſe things might enter into the mindes and memory of men. Our imitating books for young Schollers are moſt in Verſe, as *Lillies* verſes, *Cato*, *Ovid*, *Terence*, and the reſt. Such was *Orpheus* Muſicke, who lived ſome 150. yeeres before *David*, ſinging his ſongs to the people of *Thracia* and others. So *Linus*, *Orpheus* Maſter, ſung to his Harp of the creation of the world, of the motion of the ſtarres, of the nature of beaſts, &. *Tindarius* and *Simonides* living in the time of *Xerxes* warres did the like, ſing in verſe to their Harps, of Monarchies, of Kingdomes, of Cities, of Townes, of fallings and riſings, &c. What would you have more of verſe or ſinging? Remember the ſong of the people, when they were come ſafe over the red ſea; of *Deborah* and *Barack*, when *Siſera* was vanquiſhed, &c. Remember the ſweet ſong of the Angels to the Shepheards when Chriſt was borne, and all thoſe celeſtiall ſongs mentioned in the *Revelation.*

1 Sam. 16. 23.
2 King. 3. 23.

Exod. 15.
Iudg. 5.
Luke 2.
Revel. 4. 8.

The ſeventh Head.

THe laſt point of *Moſes* meanes to keepe this people to God, is a moſt ſweet and propheticall bleſſing given by him at the inſtinct of Gods Spirit to all the Tribes, which I will not ſpeake of, but leave it to your owne private reading, and Gods inſtilled Spirit into your hearts. The eternall God of heaven and earth, and our moſt loving Father, bleſſe us all, that when wee read his holy Word, we may feele, and feeling remember, and practiſe to his glory and our endleſſe comfort, when that appointed and decreed houre ſhall come. *Amen.* For that moſt ſacred blood. *Amen. Amen.*

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Wealth, *health, and other temporall promiſes are to be left to the good pleaſure of God.* 155

Z

ZEale *is good, if limited,* 78. zeale *of* Phinees, 118. vid. Phinees, *how rewarded.* ibid.

The end of the Table of *Numbers* and *Deuteronomie.*

AN

EXPOSITION OF THE CATHOLIKE FAITH:

OR

THE XII. ARTICLES OF THE APOSTLES CREED.

LEARNEDLY EXPOVNDED

(according to the Scriptures) Wherein all Heretikes as well Ancient as Moderne againſt the Deitie *of Chriſt and the Holy Ghoſt, is plainly diſcovered, pithily diſproved, and the Truth faithfully confirmed.*

BY

THE RIGHT REVEREND FATHER in God, GERVASE BABINGTON, late Biſhop of Worceſter, penned and perfected a little before his *death, for a direction to them that deſire to know the truth, and to beleeve rightly* in the LORD IESUS.

LONDON,
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1637.

AN EXPLANATION OF THE CATECHISME CONTAINED IN THE BOOKE OF COMMON-Prayer, for the better ſetting forward of *the moſt profitable exerciſe of Catechiſing the Youth in every Pariſh.*

IF the Lord did not like that men ſhould ſo rake and gather their Fields as nothing might remaine for the poore to gleane after: aſſuredly, himſelfe ſuffereth not the great and glorious Fields of his Word to be ſo reaped by any, but that ſomething remaineth, which the poore that come after, may gather up. Happily alſo, they that have gone before, of purpoſe did let ſomething fall, as *Boaz* bad his Reapers doe for *Ruth*, to the end they might not hinder other mens induſtries. Wherefore in Gods name, let us looke into this *Abridgement* of the points of Chriſtian Religion, though many have gone before us in the labour. And firſt with the Name.

Nemo reprehenſus eſt qui è ſegete ad ſpitelegium rel quit ſtipulã. Varro.

Alius ſi volet, tollet.

What meane you by this word Catechiſme?

The name.

It is a word drawne from the *Greeke*, and generally may ſignifie Inſtructions given to learners, in any Knowledge, Art, or Science. But particularly as we uſe it, it ſignifieth a ſhort and briefe ſumme of the Principles of Chriſtian Religion. And to Catechiſe, ſignifieth to inſtruct in thoſe Principles, with an Examination after, in that which hath been ſaid.

How prove you this?

Luke the firſt, ver. 4. That thou mighteſt acknowledge the certainty of thoſe things whereof thou haſt been inſtructed, where the *Greeke* word is *Catechiſed*. κατηχήθης.

Againe, *Acts* 8. ver. 25. *Apollos* was inſtructed in the way of the Lord. The *Greeke* word againe is, Catechiſed in the way of the Lord. κατηχημένος.

Who was the firſt Author of this courſe?

The Author.

The ſureſt and ſafeſt Author to be followed in any thing, even God himſelfe. Firſt to *Adam:* after to *Noah*: then to *Abraham*: and when tradition by word did not ſerve to preſerve Truth, Laſtly to *Moſes*, he gave his will in writing. Namely, the Law in two Tables of ſtone, commanding his people that they ſhould teach their children and families in the ſame, which was *Catechiſing of them.*

Shew ſome places.

Exodus 12.26. When your children aske you what ſervice is this you keepe? Then you ſhall ſay, It is the ſacrifice of *the Lords Paſſeover*: which paſſed over the houſes of the children of Iſrael in Ægypt, when he ſmote the Ægyptians, and preſerved our houſes. Againe, *Deut.* 6. and 7. Theſe words which I command thee this day, ſhall be in thy heart, and thou ſhalt rehearſe them continually unto thy children, and ſhalt talke of them when thou taryeſt in thy houſe, and as thou walkeſt by the way, and when thou lyeſt downe, and when thou riſeſt up.

Did this exerciſe ſtill continue in the Church?

Continuance. Heb. 12.4. Rom. 10.

It did aſſuredly, among the godly. For as God taught *Adam*, ſo *Adam* taught his; whereupon it is ſaid, *Abel* by Faith offered a better ſacrifice then *Cain*. Now Faith is by hearing, and hearing by the Word. Other Teacher to heare of then his Father he had not, and therefore his Father inſtructed or catechiſed him, and the reſt of his Family. After *Adam*, you heare what God ſaith of *Abraham*, that hee knew he would command his ſonnes and his houſhold after him,

him, to keepe the way of the Lord, which was by inſtructing and catechiſing of them: As no doubt *Abraham* had ſeen others doe before him. Then thoſe Schooles of the Prophets were for this exerciſe, even to inſtruct and teach in Religion. In the New Teſtament, *Paul* biddeth *Timothy* continue in thoſe things which he had learned: and ſaith he learned the holy Scriptures of a childe. Moſt like of his Grandmother *Lois*, and his mother *Eunice*, whoſe unfained faith he ſo commended in the firſt Chapter verſe 5. Laſtly, in the ſixt to the *Hebrews*, ver. 1. you have the points of the Catechiſme then uſed laid downe, and therefore carefully you ſee continued and uſed in the Church, to ſay nothing of Catechiſmes ſpoken of by the Fathers, and extant in all Ages to this day.

What might be the profit of this holy Exerciſe?

Firſt, it enableth us to give that anſwer to any that asketh a reaſon of our faith, which God requireth of us, by *Peter* his Apoſtle, 1 *Pet.* 3. 15.

Secondly, it is a true rule to try all falſe Doctrine by. For whatſoever is contrary to our Catechiſme, is falſe, and to be rejected.

Thirdly, it maketh us a great deale better to underſtand and profit by any Sermon wee ſhall heare.

Fourthly, being ſhort, it is moſt fit for the capacity of youth and learners.

Laſtly, it is an excellent preſervation from all prophaneneſſe, which creepeth into mans corrupt heart: if it be not ſeaſoned with ſweet and good liquor at the firſt.

What be the parts of the Catechiſme?

They are foure in number, { *Faith, contained in the Creed.* / *The Law of God, contained in the ten Commandements.* / *Prayer, in the Lords Prayer.* / *And Sacraments.* }

Having then thus ſhewed the meaning of the *Name*, the *Author*, the *Continuance*, and the *Profit* of this exerciſe of *Catechiſing*: Come we now to the Catechiſing it ſelfe, and tell me,

What is your Name?

Iohn; or ſuch like.

Can you tell me who was the Author of the firſt giving of Names?

Even he that was the firſt Author of *Catechiſing*, God himſelfe, who as wee reade, called the Light *Day*, and the Darkneſſe *Night*, the Firmament *Heaven*, and the dry Land *Earth*; and when the firſt Man was created, he called him *Adam*. After cauſing all creatures to come to him, that he might give them Names, which he did. And looke how he called them, ſo were they called; *Gen.* 2. 19. Other men followed this example, and gave Names in all Ages.

But how I pray you?

Somtimes of Events, as *Moſes*, becauſe he was drawne out of the water: *Peregrine*, becauſe he was borne in a ſtrange Countrey. Sometimes of colours, of ſtature, or proportion of ſome parts, &c.

Sometimes of affection, wiſhing well to them whoſe Names we uſe: Or wiſhing that the childe may prove anſwerable to ſuch Name. For, *Bonum Nomen, bonum Omen*, ſaith the Proverb.

Sometimes according to the Lords that ruled, which hath made a great mixture of Names in this Land: wherein *Britaines*, *Romans*, *Saxons*, *Danes*, and *Normans* have ruled.

What way thinke you is beſt?

Surely, to keep the Names of our Kindred, according to that Example, *Luke* 1. 59. of *Zachary* and his ſon *Iohn*: flying as a very hatefull Novelty, ſuch Names as theſe fantaſticall dayes of ours have deviſed; *Duſt*, *Morefruit*, *The Lord is neare*, &c. Which Names, if a Biſhop ſhould change at confirmation, I know not what high fault he ſhould commit.

What is the uſe of a Name?

Diſtinction: whereupon they are called *Nomina, quaſi notamina*: notes of diſtinction, and difference.

Have Sirnames been ever?

No, In this Land, not much before the Conqueſt, as it is thought.

Why are they called Sirnames?

Either as Sirnames, that is, the name of my Father: or as ſuper-added to our Chriſten-names. Which is pretily expreſſed, when the firſt is called *prænomen*, the other *renomen*. Many things more might be noted concerning Names: divers having travelled herein, and vouchſafed their labours to the Church, with their during praiſe. But thus much may ſerve for our Catechiſme.

The next Queſtion is of the givers of our Names, and your Catechiſme ſaith, Who gave you this name?

What anſwer you?

MY Godfathers and my Godmothers, in my Baptiſme, wherein I was made the member of Chriſt, the Childe of God, and an inheritor of the Kingdome of Heaven.

There be ſome that diſlike of this forme of our Baptiſme, and they would have no Godfathers and Godmothers to promiſe for the Childe, neither any of the appointed queſtions to be asked: What can you ſay to this?

It may be anſwered with S. *Auguſtine*, that from the ſpring of Chriſtianity, Children have alwayes anſwered by their ſureties, being not able to anſwer themſelves.

How appeareth this?

First, in the Baptiſme of them that were of age, we reade that they were baptized of them in Jordan, confeſſing their ſinnes: That is, acknowledging that they were ſaved onely by the free remiſſion and forgiveneſſe of their ſinnes; which ſhould not be without ſome queſtions and anſwers. Againe, betwixt *Philip* and the *Eunuch*, we ſee what interloquutions were before baptiſme. Mat. 3. 6. Acts 8. 37.

What is this to children under age, not able to anſwer?

It is manifeſt that the Church continued the ſame forme in baptizing of Children, to the end it might appeare, that the baptiſme of men and children was all one, and that children belonged to the covenant of God as well as men.

How appeares this?

By the teſtimonies of Antiquity, and the practice of the Church.

Tell me ſome.

Dionyſius Areopagita, if not *Pauls* Scholler, mentioned *Act.* 17. the laſt verſe, yet an ancient writer: when ſome mocked and ſaid, The Godfathers and Godmothers were chriſtned for the children, becauſe they anſwered for them; ſaid thus, That thoſe promiſes were not made for the ſureties, but for the childe: ſignifying that they would undertake to doe as much as lay in them, that the childe ſhould performe when hee came to age, what they in his behalfe promiſed. Whereupon another Queſtion followeth in our Catechiſme; Doeſt thou not thinke thou art bound, &c. with the anſwer, Yes, &c.

This teſtimony is plaine, that this forme was obſerved in this authors time. What other teſtimonies have you?

Many. But S. *Auguſtine* may ſuffice for all, whoſe words are theſe; *Qui per ſua non poſſunt, per corda & ora geſtantium renunciant:* They that cannot by themſelves, renounce by the hearts and mouthes of them that bring them.

Againe, *Myſterium credulitatis in parvulis, per eorum reſponſionem à quibus geſtantur, impletur*; The myſtery of beleeving in little ones is fulfilled by the anſwer of them that bring them, to wit, of the ſureties.

Theſe Teſtimonies are plaine for the long uſe of this forme in the Church, which ought to move us much, without good matter againſt it. Can you ſay any thing elſe?

The forme is contrary to no Scripture, neither any evill in it; and therefore being ancient alſo, it ought not raſhly to be changed, for any private fancies.

Againe, it is a charitable worke, as our Booke well ſaith, in the ſureties, to bring children to our holy Baptiſme: And it is a great bond of love in the Church among men, the ſureties wiſhing well to the childe, and to the parents, by reaſon of this office, and likewiſe backe againe.

Popery ſaith, it maketh ſpirituall kindred, but aſſuredly, it maketh honeſt love among neighbours, and therefore not to be changed.

Laſtly, it is moſt profitable, both to the Church and to the Childe, the ſureties being with the parents, ſo many ſtrings to the good bringing up of the childe in the knowledge of Chriſt, that if one faile, ſtill another may hold.

In regard of which good, and much more that might be named: Saint *Auguſtine* ſaith worthily: *Accommodavit illis mater Eccleſia, aliorum pedes ut veniant, aliorum corda, ut credant, aliorum linguas, ut confiteantur, &c.* Their mother the Church lendeth them the feet of others, that they may come, the hearts of others, that they may beleeve, and the tongues of others, that they may confeſſe.

But ought there not to be care in the choice of Godfathers and Godmothers?

Yes ſurely, that they be ſuch, as both in conſcience to God, and in love to us, will not ſhake away the duty as ſoone as they come home, but continue it in heart, and performe it in deed, if ever there grow occaſion. In regard whereof, happily yong children are not ſo fit. I know what they undertake, but I leave it.

You ſay that your Godfathers and Godmothers gave your name to you in your Baptiſme: Why at that time more than any other?

Becauſe Circumciſion being to the Jewes as our Baptiſme is to us, the Sacrament of admiſſion into the Church, they uſed to give their names when the childe was circumciſed, *Luke* 1.2. and many other places.

Againe, that as often as we heare our names, we might be put in minde of our promiſe made when we received them, and of the fruit of Baptiſme, to die to ſin, and live to righteouſneſſe.

You ſay again, that in Baptiſme you were made a member of Chriſt, a childe of God, and an inheritor of the Kingdome of heaven. How I pray you?

Becauſe Chriſt is the head, the Church his body, Baptiſme *Ianua in Eccleſiam*, the doore into the Church: Therefore we entring into the Arke of the Church by the doore, are made members of the body, and ſo conſequently children of God, and inheritors of heaven, the head and the members being not ſeparate.

Are we not tyed to the eighth day, as the Iewes were for their Circumciſion?

No: For there God in mercy would have the childe eight dayes old, that it might be able to beare the cut in the fleſh, and bleeding upon it, which upon the new birth of it might have been dangerous, eſpecially to weake children.

In our Baptiſme there is no ſuch danger: And therefore we not tyed to that time. Onely we ought to obſerve fit time, and not defer it too long for vaine pompe, leſt that privation of Baptiſme, which may happen by the death of the childe, be imputed by God unto us for contempt: and ſo hurt us, though not the childe, who was not in fault.

What did your Godfathers and Godmothers for you at your Baptiſme?

They did promiſe and vow three things in my name. Firſt, that I ſhould forſake the devill and all his workes, and pompes, the vanities of the wicked world, and all the ſinfull luſts of the fleſh.

Secondly, that I ſhould beleeve all the Articles of the Chriſtian Faith.

And thirdly, that I ſhould keep Gods holy will and Commandements, and walk in the ſame all the dayes of my life.

Let us examine theſe three points. And firſt tell me how you may ſtrengthen your heart to forſake the devill, according to your promiſe.

By conſidering the ſundry Commandements of God to doe it; as, Give no place to the devill. Reſiſt the devill, and he will flie from you. Whom reſiſt ſtedfaſtly in the Faith. That hee is the enemy of mankinde, and goeth about like a roaring Lion, ſeeking whom he may devoure: with many ſuch.

Ephes. 4.27. Iam. 4.7. 2 Pet. 5.9.

Theſe are good places. And if we be bound upon one Commandement, how much more upon ſo many? Why doe you ſay, and all his workes?

Becauſe we cannot forſake him, except we forſake alſo his workes. Our Saviour reaſoning againſt the Jewes, that they were not *Abrahams* Children, becauſe they did not the workes of *Abraham*: but they were the children of the devill, becauſe they did his workes. And our owne conſcience will tell us, that his ſervants we are, whoſe will we doe.

Iohn 8.39.

How can you ſtrengthen your heart againſt the love of the world?

By holy Scriptures and examples.

What Scriptures?

Thoſe piercing words in the Goſpell; What will the whole world profit a man, if hee loſe his owne ſoule? What recompence ſhall a man give for his ſoule?

Againe, thoſe words of S. *Iohn*; Love not this world, neither the things that are in the world. For if a man love the world, the love of the Father is not in him. Many ſuch Scriptures are there, which in the bleſſing of God ſtrike to the heart of a man, to weane him from the immoderate regard of this wicked world, or any tempting thing in it.

By what examples?

By the example of *Achan*, who for a wedge of gold, and a rich garment, brought deſtruction upon him and his. Of *Gehezi*, who for gaining a reward from *Naaman*, had the leproſie of *Naaman* cleave to him and his poſterity for ever. Of *Iudas*, and many more.

How can you ſtrengthen your ſelfe againſt the fleſh?

By that fearefull ſaying; Whoremongers and Adulterers God ſhall judge.

Againe, Fornicators and Adulterers ſhall never enter into the kingdome of God: with the like throughout the Booke of God.

What is the ſecond point promiſed for you in Baptiſme?

That I ſhould beleeve all the Articles of our Chriſtian Faith.

What Articles, and what Faith meane you?

Thoſe Articles and that Faith which we call the Creed.

And why are thoſe Articles to be beleeved?

Since our fall in *Adam* we live by faith onely *in that ſeed of the woman*; which upon that fall

fall was promiſed *ſhould come to burſt the Serpents head*, and to be an all-ſufficient ranſome for the ſinnes of all that ſhould beleeve in him. Now theſe Articles containe that faith, and are the rule thereof. Therefore theſe Articles by every Chriſtian man that will bee ſaved, are to bee beleeved.

Againe, the doctrine of the Prophets and Apoſtles in holy Scripture is to bee beleeved: but theſe *Articles are an abridgement* thereof, or *a briefe ſumme, agreeable in all things, contrary in nothing*: therefore theſe Articles are to be beleeved.

Thirdly, theſe Articles are the badge, whereby we are knowne to be Chriſtians, diſtinct from Heathens *that beleeve them not*: therefore to be beleeved: *A badge I ſay, to be knowne by*, and not *a forme of prayer*, as Papiſts ignorantly uſe them.

Fourthly, whatſoever is contrary to theſe Articles, the Church rejecteth as falſe, and whatſoever agreeth, the Church receiveth as truth. Therefore theſe Articles are with all care to be knowne and beleeved: If a *Corinthian* deny the *reſurrection*; if *a deſpairing man* deny the *remiſſion of ſinnes*; the *foole*, if he ſay in his heart there is no God; the *Iew*, if he deny *Chriſt*; the *Epicure*, if he deny *everlaſting life*; &c. all theſe croſſing theſe Articles of our Chriſtian faith, the Church rejecteth them, God condemneth them, and they fearfully periſh, without his mercy to recall them.

Then for the name, I could reaſon from it, that it is called the Creed, *quia omnia credenda*, becauſe all things in it are to be beleeved: but I ſtay here, remembring the words of *Athanaſius Creed*; *Whoſoever will be ſaved, before all things it is neceſſary that he hold the Catholike Faith: which Faith, except a man keepe holy and undefiled, without doubt he ſhall periſh everlaſtingly.*

What is the third thing promiſed for you?

That I ſhould keepe Gods holy will and Commandements, and walke in the ſame all the dayes of my life.

Are you able to doe this?

No, not without imperfection and weakneſſe. And therefore both their promiſe and my performance, muſt admit expoſition. Their promiſe to bee but uſing of the meanes to bring me to it, and my performance according to humane frailtie endevouring with my beſt ſtrength to doe it, praying for Gods aſſiſtance, and heartily lamenting my ſlips and ſlides againſt it. Saint *Auguſtines* argument is moſt true: Our knowledge is but in part, and therefore our obedience muſt needs alſo be but in part.

We have now examined the three things your Sureties promiſed for you. Doe you not think you are bound to performe and doe as they have promiſed for you?

Yes verily, and by Gods helpe ſo I will. And I heartily thanke our heavenly Father, that hee hath called me to this ſtate of ſalvation, *through Ieſus Chriſt our Saviour*. And I pray God to give me his grace, that I may continue in the ſame unto my lives end.

Why doe you thinke your ſelfe bound?

Becauſe if a promiſe, made unto man, being lawfull and good, doth binde, much more doth a *promiſe made unto God*; for that is the nature of a vow: And *how religiouſly lawfull vowes to God were to be kept*, many Scriptures teach us. Secondly, if a *promiſe made privately binde*, much more doth *one made publikely, in the face of the Congregation, and preſence of God and his Angels*. Numb.30.3. Deut.23.21. Eccleſ.5.3.

Why doe you thanke God?

Becauſe *a thankefull heart is ever a pleaſing Sacrifice unto God*, and it is moſt due for all his favours, we being not worthy the leaſt of them: much more is it due for that incomprehenſible mercy, in calling us from ignorance and darkneſſe, unto knowledge and light; and from hell, death, and damnation, by our fall in *Adam* unto heaven, life, and ſalvation, for Jeſus Chriſt his Sonne, and our bleſſed Saviour. The fearfull judgements of God upon men for unthankfulneſſe, ought ever to be before our eyes, *Dan.*4.27. *Luke* 18, *&c.*

Why doe you pray for continuance?

Becauſe onely ſuch as endure to the end ſhall be ſaved. *He that putteth his hand to the plough and looketh backe, is not fit for the Kingdome of heaven*; better never to have knowne the way of truth, than after knowledge to forſake it. Mat.10.20. Luke 22.28. 1 Cor.15. laſt verſe. Mat.11. *Ad ſibilum Serpentis.*

Iohn was not *a Reed ſhaken with the winde*; and Chriſt rehearſeth it for his praiſe. *Adam* was (ſaith *Chryſoſtome*) ſuch a Reed, becauſe at the hiſſing of the Serpent he fell, and we all rue it to this day.

Rehearſe now the Articles of your Beliefe.

I beleeve in God the Father Almighty, maker of Heaven and Earth. And in Jeſus Chriſt his onely Sonne our Lord; which was conceived by the Holy Ghoſt, borne of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified, dead, and buried, hee deſcended in hell: the third day he roſe againe from the dead, he aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty: from thence hee ſhall come judge both the quicke and the dead. I beleeve in the Holy Ghoſt, the holy Catholike Church, the Communion of Saints, the forgiveneſs of ſinnes, the reſurrection of the body, and the life everlaſting. *Amen.*

What

What doe you chiefly learne in theſe Articles of your beliefe?

Firſt, I learne to beleeve in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the Holy Ghoſt, who ſanctifieth me and all the Elect people of God.

This is ſhort and good, but it ſhall not be amiſſe to joyne unto it ſome fuller and larger expoſition of theſe twelve Articles of our Faith; which in the aſſiſtance of God I will doe by queſtions and anſwers: Alſo for more plainneſſe (wherein as occaſion ſerveth) you ſhall aske, and I will anſwer.

An Expoſition or Explanation of the Apoſtles Creed.

I will obſerve this order, to ſpeake,

1. *Of the name Creed.*
2. *Of the ſorts of Creeds.*
3. *Of the end and uſe of ſuch abridgements.*
4. *Of the parts of this Creed.*

WHen S. *Auguſtine* that worthy Father, and moſt painfull Biſhop, began the like paines, I pray you heare his words; *Queſo vos fratres chariſſimi, ut nobis referentibus expoſitionem Symboli attentiùs audiatis*: I beſeech you, dear brethren, that while we expound the *Creed* unto you, you would give your diligent attendance to us. *Qua doctrina Symboli, eſt illuminatio animæ, plenitudo credentium in eo quod docetur & diſcitur*: Which doctrine of the Creed is the light of the ſoule, and the fulneſſe of beleevers, in that which is taught and learned. *Symbolum breviſſ. verbis, ſed magnum ſacramentis: parum oſtendens inſinuatione latitudinis, ſed totum continens compendio brevitatis, exiguum eſt ut memoriam non obruat, ſed diffuſum, ut intelligentiam ſupercedat. Confirmans omnes perfectione credendi, deſiderio confitendi, fiducia reſurgendi, &c.* The Creed is ſhort in words, but great in myſteries. Little doth it ſhew by inſinuation of bredth, but yet containeth all in a compendious brevity: ſmall, that it might not oppreſſe the memory, yet large and exceeding much our weake underſtanding, confirming all with perfection of beleeving, with deſire of confeſſing, and with aſſurance of reſurrection in the laſt day. Thus that worthy Father in his time; which ſhall ſerve for the quickning of our attention in this our time.

Touching now the name *Symbolum*, it is had from a Greeke word, that ſignifieth to contribute, to give, or to offer, and it hath divers acceptations in mens writings.

Firſt, it ſignifieth that contribution or gathering that is made of many to a common end. Wee when it is for victuals, call it uſually a ſhot.

Secondly, it ſignifieth that marke, or badge, or ſigne, whereby in the field one Souldier is knowne from another, to belong to his Captaine or Band.

Thirdly, it is taken for a ſigne of another thing, as when the Bread and Wine in the holy Sacrament, are called *Symboles* of the body and blood of our Saviour Chriſt, becauſe they are ſignes, repreſenting the ſame.

Fourthly, for that Poſie or word which men make choice of, for things in their Armes or otherwiſe, as that of *Alphonſus, Pro lege & grege*, for the law, and for the people: the moſt of which acceptations agree to our Creed, and therefore fitly called *Symbolum Apoſtolorum*, the Apoſtles ſhot or contribution, the badge to know beleevers by, &c.

Be there divers Creeds?

There be three Creeds receeived in this Church of England.

The *Apoſtles Creed*, the *Nicen Creed*, *Athanaſius Creed*.

The Apoſtles Creed is that which wee have now in hand: ſo called, not becauſe in Scripture we finde any thing to prove it, but becauſe uſually ſpeech derived to us from our Anceſtors hath ſo termed it. *Ruffinus* and *Cyprian* upon the Creed writeth thus: Our old Fathers affirme (ſaith he) that after the aſcenſion of our Saviour, when the Spirit deſcended and reſted upon every one of the Apoſtles in forme of fiery tongues, whereby they were endued with ability to ſpeake and underſtand divers languages, having thereby a paſſage open unto them, to profit all Nations, according to the commandement given them by Chriſt, before he departtd, *Matth.* 28. and when the time was come that they muſt ſever themſelves one from another, they determined among themſelves to ſet downe a forme of faith, or a body of doctrine out of the holy Scriptures, to keep themſelves ever unto: leſt by ſeparation and diſtance of one from the other, many diverſities might be found in the ſubſtance of their teaching. And this is that ſumme or briefe abridgement they all concluded upon, being from that day to this, called *Symbolum Apoſtolorum*, the Apoſtles Creed: as for that fancy, That every Apoſtle made one particular Article, and caſt it in, as men uſe to doe their ſhot at a meeting, it hath no ground: but this is ſufficient, that it was the common ſhot of them all, they altogether agreeing of the whole. To this effect writeth *Ruffinus*. Others alſo might be alledged of the like opinion.

Amb. Serm. 38. *Hierom. Epiſt.* 61 & 9. againſt *Iovinian, &c.*

Wherefore

Wherefore you ſee how it came to bee called by this name: When, or in what yeare it was made, wee reade not any certainty in good authority: but it was the firſt of all, and before the other *Creeds* named, they being but Paraphraſes to this: and it was ever in great account in the Church. *Auguſtine* and *Irenæus* call it *Apoſtolicam traditionem*, A tradition of the Apoſtles.

What ſay you of the Nicene Creed?

The *Nicene Creed* is that which we uſe at the Communion, in our Booke of Common-prayer, and was compoſed by the godly Aſſembly of an 118. grave and learned Biſhops, with others in the Councell of *Nice*, under *Conſtantine* the Great: about the yeare of our Lord 328. upon the occaſion ſpecially of *Arrius* hereſie.

And what of Athanaſius Creed?

Athanaſius Creed, uſed of us at Morning-prayer, and beginning thus: *Whoſoever will bee ſaved, &c.* was made by *Athanaſius* an ancient Father, of ſingular learning and godlineſſe, a man beautified with perſecutions and afflictions, and commended for his true profeſſion of religion, the Holy Ghoſt being his guide, and governing both heart and pen, about the yeare of our Lord, 350.

What might be the end or uſe of theſe Breviaries or Abridgements?

Theſe ſerve, and alwayes have ſerved, as already hath been ſaid:

To be a rule to teach by.
To be a rule to learne by.
To be a rule to make profeſſion by.
To be a cogniſance to know Chriſtians from Pagans by.

All good and holy uſes: wherefore this our *Creed* ſhould be throughly knowne of us.

What is the diviſion you beſt like of?

I beſt like, as moſt plaine, that uſuall diviſion that putteth it into foure parts.

The firſt, of God the Father, and our Creation, Article 1.
The ſecond, of God the Sonne, and our Redemption, in the next fixe Articles.
The third, of the holy Ghoſt, in the eight Article.
The fourth, of Gods people, called the Church, in the foure laſt Articles.

The firſt Article of God the Father and our Creation, is this; *I beleeve in God the Father Almighty, maker of heaven and earth.*

What will you pleaſe to ſay of it?

For moſt plainneſſe, which in matters of ſuch conſequence, as the underſtanding of theſe Articles, ſhall ever be beſt, I chooſe to follow the words as they lie in the Article. Wherein firſt you ſee who beleeveth; and ſecondly, what is beleeved. To the firſt, you ſee the Article ſaith, *I beleeve: I*, and not *we*; *I*, and not *another*; *I*, for my ſelfe, you for your ſelfe, &c. The firſt word then, *I*, offereth unto us this conſideration: That faith muſt not be generall, but particular: Not of others, but of my ſelfe. For what will it profit mee to beleeve that all the world ſhall be ſaved, if I can conceive no comfort of mine owne eſtate? Or what good can ariſe to this ſad and ſinfull ſoule of mine, by hearing, by reading, or any way knowing the generall promiſes of *Mercy* and pardon in the Scriptures, unleſſe the Lord vouchſafe mee that gift of gifts (which we call Faith,) in particularity, to apply, taſte, and feele to mine owne comfort the ſame.

Therefore it is ſaid, and we muſt ever remember it; *The juſt ſhall live by his owne faith.* But the Church of *Rome* getting commoditie by mens doubting, cannot abide this doctrine. Their *Rhemiſh* notes upon the eight Chapter to the *Romanes* ſhew their Romiſh malice abundantly, to name no moe Authors. But what is Truth, ſtill judge we by his bleſſed Word. My God, my God, cryeth our Saviour Chriſt in our nature, feeling for us the weight of his Fathers wrath due unto us. And I thanke my God through Jeſus Chriſt for you all, ſaith the Apoſtle after him, Saint *Paul*; yea, my God, againe in another place, I thanke alwayes on your behalfe; and my God the third time, making mention alwayes of thee in my prayer. And how many times in his Epiſtles, My God, my God? *David* before him in every *Pſalme* almoſt, and all the children of God without exception, in their times and occaſions.

Hab. 2. 4.
Mat. 27.
Rom. 1. 8.
1 Cor. 1 4.
Philem. 4.

Saint *Auguſtine* ſaith, *Contra iſtos mirabiliarios cautum me fecit Deus meus*, &c. My God hath willed me to beware of theſe miracle-mongers, telling me that in the laſt dayes there ſhall riſe up falſe prophets. Againe he ſaith, *Deus meus ubique præſens eſt, ubique totus, nuſquam incluſus*: My God is every where preſent, every where whole, no where incloſed or ſhut up. *Chryſoſtom* ſaith, *Chriſto meo teſtificabantur & venti, & mare*: Both the winds and the ſea bare witneſſe to my Chriſt. Saint *Hierome* ſaith, *Ego non Patrem, non Matrem, non Germanum adverſus Chriſtum*

Aug. in Ioan. tract. 13. de Civit. Dei, 1. c. 29. Chryſoſt. in Pſal. 96. Hieron. adverſus error. Ioan. Hieroſolymitan.

Sedulius in 2 Cor. 6.
Cypr. de bono pœnitentia.

Chryſoſt. in Gen. hom. 34.

Chriſtum meum audiam: I will not heare either father, or mother, or brother, againſt my Chriſt. *Sedulius* ſaith, *Deus natura omnium eſt, voluntate paucorum*; God by nature is the God of all, but by will the God of few. S. *Cyprian* ſaith, *Hic eſt Deus noſter, id eſt, non omnium, ſed credentium & fidelium Deus*; This is our God, (that is to ſay) not the God of all, but of the beleevers, and of the faithfull. S. *Paul* to the *Galathians*, ſaith, I live by the faith of the Sonne of God, who hath loved me, and given himſelfe for me. Which words S. *Chryſoſt.* writing upon *Geneſis*, expoundeth thus: *Qui dilexit me eſt, ut proprium uſurpas commune beneficium. Perfecto inquit. Nam licet pro omni hominum genere ſacrificium oblatum ſit, tamen propter amorem in eum, id, quod factum eſt omnibus, proprium mihi facio. Ita & Prophetis mos eſt, & facere, & dicere, Deus, Deus meus, quamvis totius orbis ſit dominus: ſed peculiari hoc eſt amori, ut ex cõmunibus propria faciat. Qui dilexit me. Quid dicis? An te dilexit ſolum? Omnem inquit hominum naturam dilexit, ſed ego illi gratias debeo, quaſi me ſolũ dilexiſſet, & tradidiſſet ſemetipſum pro me ſolo.* S. *Paul* ſaith, *Chriſt hath loved me.* O *Paul*, the benefit that is common to all, thou uſeſt as peculiar to thy ſelfe! *Yea verily* (ſaith S. *Paul*) *for albeit that ſacrifice were offered for all mankinde, yet for the love that I beare towards him, the thing that was done for all, I account as proper and ſeverall to my ſelfe alone.* Thus the manner of the Prophets is to doe and to ſay, *O God my God*, notwithſtanding he is the God of all the World. But this is the ſpeciall and all-only office of love, of things common to make things peculiar. Thou ſaiſt, *Chriſt hath loved me.* What ſayeſt thou? Hath Chriſt loved thee only, & no man elſe? *No* (ſaith *Paul*) *he hath loved all mankinde, but I owe him thanks, as if he had loved me alone, and had given himſelfe only for me.* By all theſe Teſtimonies then, both of Scriptures and Fathers, you ſee the nature of true Faith in Gods children, how it doth particularize and apply things generall to the moſt and neareſt comfort. You ſee alſo wee ſpeake no otherwiſe than the Prophets, Apoſtles, holy Fathers and Doctors have done before us: and therfore a hard Religion, that cannot abide this light and this ſweetneſſe. But ſee the venome and poyſon of Error, when once it is gotten to mans heart, and hath ſetled it ſelfe. *Wee acknowledge* (ſay they) *theſe Scriptures, &c. but theſe men were extraordinary men, and had ſpeciall revelations, &c.* Had they ſo? and ſhall not we ſpeak as they ſpake, becauſe they were extraordinary men? O devill: let the Lord Jeſus be Judge, who knoweth all truth and right ſpeaking, and to correct it hath ſpoken thus:

Ioh. 20, 17. *Goe to my brethren, and ſay unto them, I aſcend unto my Father, and to your Father, to my God, and your God*; evidently teaching, againſt all falſe Charmers whileſt the world endureth, That true faith apprehending him, muſt make as bold an application, and as particular an application of his Father, and of his Mercies, as he himſelfe may doe, but in him; and for him: A doctrine *ſweeter than honey, and the honey-combe* to a ſoule travelling and heavy laden, deſirous to be refreſhed but with the *crummes* that fall from Gods mercy Seat.

Let it therefore ſinke and ſettle it ſelfe in our hearts ever againſt all men and devils: for no man can teach us contrary to our deare Lord and Saviour: If hee tell me, that his Father is my Father, and his God is my God, I may be bold to ſay ſo, and ſpeake ſo, thinke ſo, and beleeve ſo ever. *Et non erit hæc ſuperbia elati, ſed confeſſio non ingrati*: And this ſhall not be either pride, or preſumption, or arroganey, as Popery teacheth, but a confeſſion of ſoule and heart not unthankfull, as Saint *Auguſtine* ſaith: much leſſe ſhall it be a token and marke to know an Heretike by, as that blinde and bloody Doctor *Story*, in his time, taught and ſaid: but it ſhall truely ſhew, that I am a man or woman that holdeth this Article, *I beleeve*, I, I, for my ſelfe, and in particular.

Sir, this ſufficeth of this firſt word: you may, if you pleaſe, goe to the ſecond, which is this, Beleeve.

It ſhall then ſuffice till hereafter, that occaſion will offer it ſelfe againe to touch it, and I come to the next, *Beleeve*. Where, firſt touching Faith, let us know that there are foure ſorts of Faith; an hiſtoricall Faith, a temporary Faith, the Faith of miracles, and a true Faith: An hiſtoricall Faith, is that which beleeveth all to be true that God hath ſaid and laid down in his word, but *abſq; fiducia*, without any truſt in it. Such faith as this have the Devils, *who*, as Saint *Iames* ſaith, *beleeve and tremble*.

Iam. 2. 10.

A temporary Faith have they *that heare the Word of God, and with joy receive it*; but not for any feeling of the grace of God in their hearts, but for other cauſes: of whom Chriſt ſpeaketh in the Goſpell. This Faith differeth from the hiſtoricall, becauſe this maketh glad, the Hiſtoricall doth not. The faith of miracles is a gift to doe miracles; whereof the Apoſtle ſpeaketh, when hee ſaith: *If I had all faith, ſo that I could move Mountaines, and have not love, I am nothing*. Such faith had *Iudas*, and many others falſe Prophets, of whom Chriſt ſpeaketh in the ſeventh Chapter of Saint *Matthew*, verſe 22. But of none of theſe faiths doth our Creed ſpeake, for as much as they are not able to unite and joyne us to Chriſt, and to make us partakers of his benefits. Come wee therefore unto the fourth ſort, which is true faith.

Mat. 13 20.

1 Cor. 13.

And what I pray you is that?

True faith is a knowledge, firme and certaine of the good will of God towards us: which being founded upon the truth of his free promiſe in Chriſt, is both revealed to our mindes, and

ſealed

ſealed in our hearts by the holy Ghoſt. Another in moe words to the ſame effect ſpeaketh thus: *Vera fides eſt non tantum notitia qua firmiter aſſentior omnibus quæ Deus nobis in verbo ſuo patefecit, ſed etiam certa fiducia à Spiritu Sancto per Evangelium in corde meo accenſa, qua in Deo acquieſco, certò ſtatuens non ſolum aliis, ſed mihi quoq; remiſſionem peccatorum, æternam juſtitiam & vitam donatam eſſe, idq; gratis ex Dei miſericordia propter unius Chriſti meritum*: True faith is not onely a knowledge whereby I firmely aſſent unto all things which God in his word hath opened unto us, but alſo a ſure truſt raiſed up in my heart by the holy Ghoſt, through the Goſpell, whereby I reſt in God certainly perſwaded, that remiſſion of Sinnes, eternall Righteouſneſſe and Life is given, not only to other, but alſo to me, and that freely of the mercy of God, for the merit of Chriſt onely. Calv. Inſtitut. 3. cap. 2. ſect. 7.

This were ſufficient, but that moſt plainneſſe in theſe points is moſt profitable: and therefore if you will take every part by it ſelfe, I thinke it will be very good.

Conſider then with your ſelfe what is firſt ſaid of Faith, namely, that it is *notitia*, a knowledge, which you muſt underſtand thus, not as wee know theſe outward and worldly matters, by ſenſe, but it is an aſſurance or certainty in us, more than an apprehenſion, proved by theſe places, and others: *This is eternall life, to know thee to be the onely very God, and whom thou haſt ſent, Ieſus Chriſt.* Againe, *Which Myſterie hath been hid* (ſaith S. *Paul*) *ſince the world began, and from all Ages, but now is made manifeſt unto his Saints.* Alſo in another place, *That their hearts might be comforted, and they knit together in love, and in all riches of the full aſſurance of underſtanding to know the myſterie of God, even the Father of Chriſt. And we know* (ſaith S. *Iohn*) *that we are tranſlated, &c. we know.* All which places you ſee evidently prove Faith to be a knowledge; ſo doth even Reaſon: for how can we beleeve things which we know not? Saint *Peter* knew it could not be, and therefore joyneth Faith and Knowledge, ſaying; *And we beleeve and know, that thou art that Chriſt, the Sonne of the living God*: For he yeeldeth a reaſon why he and other of the Apoſtles beleeved in Chriſt; namely, becauſe they knew that he was the Sonne of God. Which being ſo, it neceſſarily followeth, that they beleeve not, to whom thoſe things are unknowne, that he hath revealed in his Word. And therefore that tale of Popery concerning *implicita fides*, an ignorant faith, is moſt fooliſh: for Faith and Knowledge are ſo knit together, that they cannot be ſeparated. Iohn 17.3. Col. 1.26. Chap. 2.2. 2 Ioh. 3.14. Iohn 6.69.

Doth Popery croſſe this plaine truth, That Knowledge ought to goe with Faith?

There is nothing more hatefull in that Kingdome of Darkneſſe, than to heare of Knowledge, and in this particular moſt they abide it not: For a great Pillar of their Church is not aſhamed to write, That *Obedientia irrationalis eſt conſummata obedientia & perfectiſſima, quando obeditur ſine inquiſitione rationis, ſicut jumentum obedit Domino ſuo:* Obedience without reaſon, is a full and moſt perfect obedience, when thou obeyeſt without asking any reaſon, as the Horſe doth his Maſter. A moſt ſtrange ſpeech, and fitter for a Horſe, or for *Balaams* Aſſe, than for a Man: Surely moſt ill beſeeming a Cardinall, but that error will often be moſt groſſe. Yet hee ſtayeth not here, but againe in the ſame Epiſtle anſwering to this objection, *What if the Church command contrary to Chriſt, whom muſt we obey?* With as great groſſeneſſe he ſaith againe, *Ab hoc eſt omnium præſumptionum initium, &c.* This is the beginning of all preſumption, when particular men thinke their owne judgement to be more agreeable to Gods commandement, than the judgement of the Univerſall Church. Whereby you ſee, that he utterly diſliketh the people ſhould any way ſeeke to know what they beleeve, or what they obey unto, but ſimply and fillily to follow blinde Guides whither ſoever they pleaſe to leade them. The very ſelf-ſame darkneſſe doth Doctor *Smith*, and other of their Catholike Teachers, againe deliver in one of his Books, where he ſaith, *That albeit a man doe by the commandement of his Biſhop or Prieſt a wicked thing, yet this very cloake of his ſimple obedience ſhall excuſe him.* But the bleſſed Apoſtles knew no ſuch obedience, when they anſwered, *Whether it is better to obey God or man, judge you, &c.* Sir *Thomas Moore*, and other of that ſide not unlearned, boldly avoucheth, that *If ten ſhould preach in a day, and every one contrary to another, yet ſhall he never thrive that will ſearch who ſaith true.* Directly contrary to the commandement of our Saviour Chriſt, *Search the Scriptures*, and to that notable example of the men of Berea ſo commended and liked by the holy Ghoſt, that beleeved not even Saint *Paul* himſelfe without tryall, but ſearched the Scriptures whether thoſe things were ſo. Nic. Cuſanus, Epiſt. 2. ad Ba. Ioh. 5. Act. 17.

Now how doth this darkneſſe of Popery and Papiſts minds agree with Faith to bee a knowledge, how alſo with the Scriptures that have proved it ſo, or with many others that may bee quoted? As with that in the Goſpell, *If the blinde leade the blind, both ſhall fall into the ditch*, then no excuſe by ſimple obedience, but a flat falling into the pit, as well as he that led mee, and bade me, Biſhop, or Prieſt, or whoſoever: *Prove all things, and hold that which is good; beleeve not every ſpirit, but trie the ſpirits whether they be of God or no, be ye followers of me*, but how? *Even as I am of Chriſt*: Marke this example well, and conſider in your owne heart, whether any Prieſt, or Prelate under heaven may challenge more obedience of Gods people, than the bleſſed Apoſtle might: but the Apoſtle will be obeyed no further, than he obeyeth and followeth Chriſt, which hee Mat. 14. 1 Theſſ. 5. 1 Ioh. 4. 1 Cor. 11. 1.

he leaveth us ever to trie in him; what tyrannie then is this Popiſh doctrine over our ſoules and conſciences, to ſeeke to muffle us that we may not ſee, and muſle us that we may not ſpeake till it be too late to doe either, but we muſt ſimply obey without asking any queſtion, or once having any care whether it be good or evill. It is a law amongſt them, that if the Pope would carry ten thouſand ſoules to hell, yet may no man ſay, *Domine, cur ita facis?* Sir, why doe you ſo? Now this doctrine of ſimple obedience, without knowledge or reaſon, maketh as many Popes as Prieſts alſo, tyrannically ſitting in our conſciences, that wee may not ſay any thing to them, but ſimply doe whatſoever they bid us, or elſe it is preſumption, or arrogancy, or ſinne, and no obedience, where the Apoſtle maketh it a great obedience, after ſearching and finding how our teacher followeth Chriſt, then and ſo farre to follow him. Saint *Peter* telleth us, *Such followers as they would have us to bee, ſhall follow the deſtruction of their guides*, and therefore no excuſe either to teacher or follower, if the Maſter be not right. The Apoſtle ſaith to the Epheſians, *Be yee not unjuſt, but underſtand what the will of the Lord is:* marke the word *underſtand*, here plainly it overthroweth their ſimple obedience, and eſtabliſheth this truth that wee ſpeake of, *that faith is a knowledge*. Chriſt himſelfe ſaith, *If I ſpeake the truth, why doe ye not beleeve me?* moſt mercifully leaving us to an examination even of himſelfe, whether hee ſpeake truth or no. And ſhall ſinfull men tell us it is preſumption to looke into their doings, and to ground our obedience upon knowledge? O pride! O tyranny over the flocke of Chriſt! what marvell if they carried ſway in the world, when they had thus farre prevailed with the people, that they muſt be followed without any queſtion, and ſimple obedience ſhould excuſe them, though the thing were naught? Is this the Church? Is this the Spouſe? certainly a bold Spouſe, that ſeeketh more credit than her Husband, and let us note it: What meant the Apoſtle when he wrote thus, *I beare them record that they have zeale, but not according to knowledge?* doth he not lament it? doth he not condemne it? what can be plainer? you follow your Biſhop, or your Prieſt, and aske no reaſon why: becauſe you preſume they command you but good, and you are carefull to obey them that have the overſight of you: May it not now be ſaid of you, if the matter you follow be an error, as the Apoſtle ſaid, *I beare them record their meaning is good, but they have no knowledge*; and ſhall not the condemnation of you in this, be as juſt as that was? yes verily and much more: for though they had no knowledge, yet they were not taught that they might have none, as they are that beleeve this Popiſh Probleme: and therefore if the bleſſed Apoſtle bewailed that, needs muſt he to hell condemne this. Surely, ſo groſſe it is, that ſome of their owne ſort have been aſhamed of it. But I have tarried too long upon this point: wherefore I leave it with this remembrance, That ſince God and they teach directly contrary in this point; they, that Knowledge is Preſumption; God, that it is neceſſary unto Faith and all true obedience, *Whether you will obey God or Man*, judge you. Reade M. *Calvin, Inſtitut. 3. cap. 2. ſect. 28.* to the end.

Dist. 40. ſi Papa.

2 Pet. 2. 2.

Epheſ. 5. 17.

Hanno upon the words, *omnia probate.*

Faith then is a Knowledge, muſt needs be confeſſed: but you adde further, firme and certaine: now is that alſo true?

It is moſt true alſo; but gain-ſaid by the Doctrine of Rome, as the former point was. And to the end all things may be plaine, it ſhall bee good to heare what they teach in their words. Their Councell of Trent, even that ſinfull Councell, in one Canon ſaith thus: *If any man ſhall ſay, That to the obtaining of the remiſſion of ſins, it is neceſſary that every one ſhould beleeve certainly, and without doubting or wavering, in reſpect of his own infirmity, that his ſins are forgiven him, let that perſon be accurſed.* In another Canon thus: *If any man ſhall ſay, That a man borne againe and juſtified, is bound by his faith to beleeve that he certainly is of the number of the Elect, let him be accurſed.* And in a third Canon thus: *If a man ſhall ſay with a firme certainty, That he ſhall have that great gift of perſeverance to the end, unleſſe hee hath learned it by ſome ſpeciall revelations, let him be accurſed.* Unto which three wicked Canons, adde their Rhemiſh note upon the eighth to the *Rom.* 38. & you ſee their Doctrine, not out of any one mans Writings, againſt which they might take exceptions, as being but one, but even by their whole Church, repreſented in a Councell, and confirmed by the Pope. Of which great injury to God and his Chriſt, and his children, if you aske a reaſon, what may more truly be given than this? becauſe upon ſuch wavering and doubting, as upon a foundation, moſt of their gaine and ſinfull commings in bee grounded and built. For the heart of man and woman ever deſiring and wiſhing ſome certaine ſafety, ſome comfort and hope touching the life to come, and being beaten from the ſweet promiſes of God by theſe men, and taught that they muſt ever feare and doubt, aſſurance being preſumption, ſtraight it turneth it ſelfe to outward, and thinks of workes to be done, and gifts to be given, to winne eternall life by; wherein they want no ſetting forward: this being the prey that is gaped for. Hence come Buildings, endowments with Land and living, Vowes, Pilgrimages, Maſſes, Dirges, Trentals, Pardons, and what not? heaping up whatſoever they can, that as the Poet ſaith, *If no one, yet all together, may help.* And when, not even all, in the Agony of Death yeeld any comfort, but ſtill the ſoule feareth, and is perplexed, then have they Purgatory to put them in hope of: which being ſubject (as they ſay) to their Prayers and offices, ſhall ſurely be overcome by the ſame, and they there-hence delivered joyfully, if they will

Seſſ. Can. 13.

Can. 15.

Can. 16.

give

give and bequeath liberally: Now cannot the dead come back againe, and tell them how damnably they have abuſed them. And ſo every way, by this denting, you ſee they drive fiſh into their net, and get the fat of the Land. But O ſinfull gaine, gotten with ſuch depraving of the Lords ſweet promiſes, and by ſlaying the ſoules of his people, in driving them from Faith to workes, and from Jeſus Chriſt the true ſafety, to themſelves. Their great Rabby *Andradius* would faine wipe from them this ſhame and moſt due reproach, by telling us of that ſpeech of *David, No man knoweth, or who can tell, how oft he offendeth.* But what a ſilly ſhift is this to come from a man ſo great in his owne eyes, when wee all know that *David* who uttered that ſpeech, yet never doubted for all that of his own ſalvation, but with firme faith and aſſurance, ſweeter than any honey, reſted upon him that is both able and willing to free *David* and all true beleevers, both from knowne and unknowne ſinnes, be they never ſo many or ſo great, upon true repentance and ſorow for them. Thus wee ſee their wicked Doctrine; contrary to which, the truth that we muſt hold, and is here compriſed in this word *Credo*, I beleeve, is, that a Chriſtian man and woman ought not onely generally to beleeve the promiſes of God to be true, as theſe men affirme, but alſo to make thereof a particular application to themſelves: and ſo beleeving them alſo in particularity to be true, to ground upon them ſure hope, firme faith, *and* (as the Apoſtle ſaith) *a ſtrong conſolation touching their owne ſafety in the day of the Lord.* For as for the firſt, there are too many that carp at the truth of theſe things that are written in the word, whom *Peter* calleth *mockers*, and ſaith, in the laſt times they ſhall abound, whereas wee know by the Apoſtles teaching, that faith is not a ſimple knowledge, but ἔλεγχος &c. *the evidence of things which are not ſeen.* And S. *Iohn Baptiſt* ſaith, *He beleeveth that hath received his teſtimony, and hath ſealed that God is true*, that is, confeſſeth and aſſenteth to theſe things that he hath ſpoken. And for the ſecond, there are both men and devils, that although they have knowledge, and agree that things be true, yet they have no power to apply them to any good to themſelves, and ſo *their knowledge is vaine*, as S. *Iames* ſaith: whereas the faithfull doe ſo know as they beleeve, ſo beleeve as they apply, and ſo apply, as albeit they ſee many things contrary to what they beleeve, yet nevertheleſſe, paſt hope they beleeve under hope, and give glory to God, as *Abraham* did: and this is true Faith, the efficient cauſe whereof is the holy Ghoſt, for *no man can call Ieſus Lord, but by the holy Ghoſt*: the inſtrumentall cauſe is the Goſpell, for *Faith commeth by hearing, and hearing by the word of God.* The ſeat of faith is in the heart, for *of ſuch as beleeve the Lord openeth the heart*: and, *with the heart we beleeve unto righteouſneſſe, as with the mouth we confeſſe unto ſalvation.*

2 Pet. 3. 3. Heb. 11. 1. Iohn 3. 33.

Iames 2. 19.

Rom. 4. 18. &c. 1 Cor. 12. 3. Rom. 10. 17. Acts 16. 14. Rom. 10. 10.

I pray you apply to this Popiſh errors of Doubting, ſome proofes of our doctrine, that we ought to be aſſured.

Firſt, it is proved by the very end of the free promiſe, which is, That we ſhould not doubt: For becauſe he that doubteth beleeveth not, and he that repoſeth ſalvation in works, ever doubteth, as not knowing when he hath done enough; therefore we ſhould not waver, but be firme in faith, *Salvation commeth not by the Law, but by Grace*, ſaith the Apoſtle: in whoſe words this alſo further marke, that he doth not ſay, that faith only in generall might be firme, *ſed toti ſemini*, but to the whole ſeed, that is, to all beleevers in particularity, and the ſame alſo ſay other places: In the 6. to the Hebrews; God willing more abundantly to ſhew unto the heires of promiſe the ſtableneſſe of his counſell, bound himſelfe with an oath, That by two immutable things, wherein it is impoſſible that God ſhould lie, *we* might have ſtrong conſolation: which we? we in generality, or we that have ſome ſpeciall revelation of our election? No, it followeth, we which have our refuge to lay hold upon that hope that is ſet before us, and that is every particular beleever. S. *Iohn* ſaith, *He that beleeveth not God, hath made him a lyar.* But he that doubteth beleeveth not, and therefore he that doubteth hath made him a lyar. Yea will they ſay, he that beleeveth not God in generality. But then let them reade what followeth, ver. 13. *Theſe things have I written unto you that beleeve in the name of the Son of God, that ye may know that ye have eternall life, and that ye may beleeve, &c.* Therefore I ſay againe, if I particularly for my ſelfe, take not hold of the promiſe of God, I make God a lyar by the doctrine of S. *Iohn*, let them ſay what they will, and make vice vertue as they doe. Thus then by the end of free Juſtification is this doctrine once proved.

Rom. 4. 16.

Heb. 6. 17.

A doubting is no ſtrong conſolation.

Secondly, it is proved by the properties of a true ſaving faith, whereto is attributed in the Scripture aſſurance, Let us draw neare with a true heart *in aſſurance of Faith*, our hearts being pure from an evill conſcience, *Heb.* 10. 22. *Col.* 2. 2. Alſo a *ground* & an *evidence*, as where he ſaith, Faith is the ground of things which are hoped for, and the *evidence* of things which are not ſeen. *Heb.* 11. 1. A *boldneſſe* and *entrance with confidence*, *Eph.* 3. 12. All which, and every one whereof, you ſee evidently exclude *doubting* and *wavering*, as a thing moſt contrary to them: whereunto you may further adde theſe places, *Rom.* 5. 1. *Being juſtified by faith we have peace with God:* now peace and doubting cannot dwell together, 1 *Pet.* 1. 13. *Truſt perfectly in the grace that is brought unto you in the revelation of Ieſus Chriſt.* Perfectly to truſt excludeth doubting. 1 *Iohn* 5. 13, 14. *We know, we know, &c.* excluding doubting. *Rom.* 8. 38. *I am perſwaded that neither Death,*

nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor Depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Ieſus our Lord. Which ſingular place many wayes is bitten at by theſe enemies of Gods mercies and his childrens comforts. Their Rhemes Teſtament ſaith, he ſpake of himſelf by revelation: ſo ſaid *Pigghius* before them, whom happily they followed. But his ſpeaking in the plurall number of moe than himſelfe, when he ſaith *us*, not *me*, confuteth them both. *Andradius* therefore ſeeing this ſhift would not ſerve, cavilleth with the Greek word πέπεισμαι and ſaith it ſignifieth, *I am probably perſwaded*; which the Rhemes Teſtament alſo hath. But judge you, whether a man is ſaid to be perſwaded, when the matter is but probable. Themſelves tranſlate it, *I am ſure*; and how can a man be ſure upon only a probability? Then conſider againe, which is truly anſwered to them, *That the Knowledge which we have by hope grounded upon Gods promiſes, is ſo ſure, that it cannot be deceived*, as it is plaine, *Rom.* 5. 5. The perſwaſion that the Apoſtle hath in other places is alſo grounded upon good arguments; but here *Rom.* 8. upon the immutable Decree of God. And it is a good reaſon to prove, that every Chriſtian man which is endued with Faith and Hope, may and ought to be infallibly aſſured, that he is juſtified, and ſhall be ſaved, becauſe the word of God, and his promiſe to all that beleeve in him (and in Faith call upon him) cannot faile, but be moſt infallibly true. That we ſhall alſo perſevere in the favour of God, and ſo conſequently that we are predeſtinated to eternall life, the Apoſtle doth moſt plainly prove in this Chapter: wherefore, by the ſpirit of Adoption, and the effects of Gods grace agreeable, we may have certaine knowledge that we ſhall inherite Gods kingdome; which none ſhall doe, but they that *continue unto the end*, and were appointed unto it *before the beginning of the world*. And this is true humility, when we preſume nothing upon our owne ſtrength or worthineſſe, but depend wholly upon the truth of Gods promiſes. Wherefore it was a damnable preſumption of the Popiſh Prelates of Trent, to condemne that for a falſe illuſion which the word of Truth doth ſo manifeſtly lead us unto, and by all meanes perſwade us to acknowledge. Laſtly, conſider that of *Paul* to *Timothy*, 2 *Epiſt.* 1. 12. *I know whom I have beleeved, and am ſure that he is able to keep that which I have cõmitted to him againſt that day.* Where the ſame Greek word πέπεισμαι is: and yet I hope they will not tranſlate it *probably* ſure, unleſſe they will call Gods divine Power into queſtion, as ſubject to want. Evident therefore it is what force is in the Word, more than they will heare of: and doth not one Scripture explicate another?

Thirdly, the doctrine and uſe of the Sacraments doth apparently fight with this doubting of theirs, and confirme the aſſurance of Faith now ſpoken of; for they were not inſtituted, as themſelves (I hope) will confeſſe, to confirme Gods promiſes in themſelves, but to confirme us in the beliefe of them, who by corruption are weake, and ſubject to a thouſand wavering conſents and thoughts. And in what manner of beliefe muſt they confirme us? In a generall beleefe only? no, no; but in a particular: and therefore in them there is a particular application of the ſignes to every one by themſelves: yea, by theſe ſignes, Salvation, even ſealed with the blood of Chriſt, is as it were by the hand of Chriſt given into the hand of the Chriſtian, to draw them and bring them, the holy Ghoſt working by the meanes, to as ſtedfaſt and certaine a beliefe of the particular application of the thing ſignified, as there is of the ſigne, and to make every man by faith in his heart ſecretly to change theſe generall words of Chriſt, *which is given for you*, into theſe particulars, *which is given for me*.

Fourthly, marke againe that *ſpirit of Adoption* mentioned even now, and ſee how that *Seale* ſealeth up this Truth which is now in queſtion. *Ye have not received* (ſaith the Apoſtle) *the ſpirit of Bondage to feare again, but ye have received the ſpirit of Adoption, whereby we cry*, Abba, *Father. The ſame Spirit beareth witneſſe to our ſpirits, that we are the children of God: and if we be children, we be alſo heires of God, & heires annexed with Chriſt*, Rom. 8. 15. Gal. 4. 4. Again, in another place the ſame Apoſtle, *Wherein alſo after ye beleeved, ye were ſealed with the holy ſpirit of Promiſe, which is the earneſt of our inheritance*, Epheſ. 1. 13. Finding then this *Seale*, pledge and pawne and earneſt of our inheritance in our hearts, may we grow to no certainty and comfortable aſſurance by it? Mens Promiſes, with Pledges given, work aſſurance and reſt in us, and ſhall Gods Promiſes, with ſuch a Pledge, not do ſo much, but leave us nevertheleſſe fearefull and doubting, and often plunged in moſt dreadfull ſtruglings of deſpaire? O wickedneſſe to be abhorred of all that hate not God to be God! Surely, words cannot expreſſe this injury to the Lord, who is ever faithfull and true, and to his children, which live in the feeling of that his ſweet and aſſured mercy; but God ſhall repay them one day that thus blaſpheme.

Fifthly, if the Lord like Doubting, or would have us ever harbour it, as theſe men teach, why doth he ſo often and ſo earneſtly command and call upon us to ſtrive and wreſtle againſt it, by all meanes crying to him, *Lord increaſe our Faith, Lord help our unbeliefe, &c.* O well doe theſe places and the like ſhew how faſt the Lord would have his children cleave unto him in faith, living and dying ever, ſay they what they can.

2 Cor. 3. 5. Sixtly, marke the commandement of the Apoſtle well, to the Corinthians, *Prove your ſelves whether you are in the faith, examine your ſelves, know you not your own ſelves, how that Ieſus Chriſt dwelleth*

dwelleth in you, except ye be reprobates. Know ye not (ſaith the Apoſtle) *Know ye not*, that is, aſſuredly and certainly, without any wavering, &c.

Laſtly, their owne writers are aſhamed of this devilliſh doctrine of doubting; and therefore great is truth and prevaileth. *Gropperus* publikely and to their faces that averred it, withſtood it; *Ambroſius Catherenus*, and *Dominicus à Soto* writ againſt it, and do teſtifie, that in the Councell of Trent, when they were about this aſſertion, they could not agree among themſelves to eſtabliſh it, till at laſt this ſhift was deviſed, to entitle the 9. Chapter thus, *Contra inanem Hereticorum fidem*, Againſt the vain Faith of Heretikes; inſinuating thereby in ſhew, that they meant not any thing againſt the certainty of a true juſtifying Faith. But when by this tricke they had got it to paſſe, then their hidden venome ſhewed it ſelfe. *Gerſon* againſt it obſerveth thus, that in the Scripture it is not ſaid, *Would God thy ſins were forgiven thee*, or *if they be*, or *may be*, or ſo forth; but *thy ſins are forgiven thee*, in the *Indicative Moode* and *preſent Tenſe*, for aſſurance and comfort by certainty; and *thy ſins, thy ſins* in particular; as *Nathan* to *David*, *Thy ſin is done away*, 1 *Sam.* 12. *Son be of good cheere, thy ſins are forgiven thee*, *Mat.* 9. And *thy faith hath made thee whole*; *hath, hath*, not *ſhall, ſhall: it is done, doubt not*, &c. And if this yet ſuffice not, let us aske one of them, Whether he know himſelfe to be a member of the Catholike Church, or no? he will ſay, he doth, becauſe he beleeveth, thus he doth, he doth that, &c. as in their Catholike Church is commanded. Then let him anſwer, Whether the ſalvation of one that is a true member of the Church be caſuall? If it bee, ſuch a Church let theirs bee, for of the true Catholike Church it cannot be ſaid; and if it be not, why deny they certainty? Thus you ſee what they teach, againſt Scripture, againſt themſelves, againſt common reaſon. Therefore we juſtly reject ſuch wicked doctrine, and conclude out of the ſtable word of God, *That faith is a knowledge firme and certaine.*

Your next words in order are theſe, in God; *I beleeve in God.*

Firſt, for the former word (*in*) let us not continue that three-fold difference of beleeving, *de Deo, Deo, & in Deum*, of God, to God, and in God. To beleeve of God, is to beleeve ſuch truth concerning his nature, as ſhall out of his word be ever taught unto us; and this kinde you have, *Iohn* 14.10. *Beleeveſt thou not that I am in the Father, and the Father in me*, &c. To beleeve God, or to God, is to be perſwaded of that which he himſelfe ſaith, that it is true; this kinde you have in the next verſe, *Beleeve me that I am in the Father*, &c. To beleeve in God is more than both theſe, even to truſt, and ſtay, and relie wholly, firmly, faſtly, and conſtantly upon him, &c. Which kinde is in the next verſe againe, *Verily, verily, I ſay unto you, He that beleeveth in me, the workes that I doe he ſhall alſo doe*, &c. The Papiſts, ſome of them, have joyned this word (*In*) to the ninth Article, and would have us ſay, *I beleeve in the Catholike Church*; others have joyned it to the tenth Article alſo, and would have us to ſay, *I beleeve in the Communion of Saints.* But men better adviſed of their ſide, have diſliked it, and alledged for their reaſon out of S. *Auguſtine*, That to beleeve in God, is *credendo amare, credendo diligere, credendo in eum ire, & ejus membris incorporari*; with beleeving to love God, to goe into God, and to be incorporated into his members, that is, to be made a member of him: a greater matter than may be given to creatures. Therefore their vulgar Tranſlation in ſome places, where others have put the word (*In*) leave it out: as Exod. 14. *The people beleeved God and Moſes*, not *in Moſes*. Exod. 19. *I will come down, that the people may beleeve thee*, not *in* thee. Againe, *Paſchaſius* words touching this matter are plaine; *Credimus Eccleſiam*, &c. We beleeve the holy Church, as the mother of Regeneration, but we beleeve not *in* the Church, as the author of Regeneration. S. *Auguſtine* againe is plaine, *Credimus Paulo, non credimus in Paulum*; *Credimus Petro, non credimus in Petrum*: We beleeve *Paul*, but we beleeve not *in Paul*; we beleeve *Peter*, but we beleeve not *in Peter*, &c. See therefore how foule and groſſe errors Popery liketh, though ſtrength of truth breaketh out of ſome of them, God ſo ruling and over-ruling them for his glory. Touching the next word *God*, it implyeth theſe points unto us:

Hoſius confeſſ. Petri Gommeſt. cap. 58.

Paſchal. lib. 1. de Spir. Sanct. Aug. in Joan. tract. 29.

1. *That there is a God.*	3. *What he is.*
2. *But one God.*	4. *What manner of God.*

For the firſt, I never held it fit to argue it, but even to reſt in that badge which the Spirit of God giveth him of a foole, that either denyeth or doubteth of it: Surely whom God thinketh and judgeth a foole, he is a foole indeed; and ſo let him take himſelfe to bee, and amend that fault. For the ſecond, let us remember what we reade of the blindneſſe of man in this point. Some have ſpoken of celeſtiall gods, terreſtiall gods, infernall gods, ſea gods, gods of the fountaines and floods, houſe gods, &c. Hence came unnaturall and adulterous *Iupiter*, filthy *Apollo*, baſtardly *Æſculapius*, adulterous and murthering *Mars*, theeviſh and knaviſh *Mercury*, drunken *Bacchus*, infamous *Ganimedes*, impudent *Venus*, ſpightfull *Iuno*, filthy *Opis*, *Lupa*, *Faula*, *Flora*, &c. The Heretikes, called *Gnoſtici*, *Carpocratians*, *Manichees*, &c. made one god of good, and another of evill. Thoſe *Tritheitæ* made three gods, as three Perſons, to wit, the Father, the Son, and the holy Ghoſt: Againſt all which let us ever obſerve and marke the ſure truth of

Gods word. *Moſes* ſpeaketh never but of one God, neither any other of all the godly in the Scripture. God ſpeaking to the fathers, ſpeaketh ever of himſelfe as of one only: the Fathers praying, ever prayed but to one: the Commandement is, *Thou ſhalt have no other gods but me*, not *us*. The Tabernacle one, the Altar one, &c. ſhewed one God; Chriſt taught, and all his Diſciples after him, but one God; the Church ever hath held it, and refuſeth the contrary: and which is a ſure ground alſo, the Scripture expreſſely ſaith it; *Heare O Iſrael, the Lord thy God is one: We know that an Idoll is nothing, and that there is no God but one. One God, one faith, &c. And there is one God, and one Mediator betwixt God and Man, the man Chriſt Ieſus:* with many ſuch places. The wiſe Philoſophers and Poets of the Heathens have held this: as *Orpheus*, *Homer*, *Sophocles*, *Pythagoras*, *Plato*, *&c.* ſee *Lactantius*, *Iuſtine Martyr*, *Auguſtinus Steuchus*, and others. Reaſon firmly teacheth it: for there is but one infinite, and none but God is infinite, and therefore but one. Secondly, if there were moe Gods, then muſt they be circumſcribed, that where one is, another is not, which cannot be. Thirdly, there muſt bee ſome eſſentiall difference, and ſo not perfect. Fourthly, in one Kingdome there is rightly but one King; but Gods Kingdome is one, and therefore but one King or God. Theſe and other reaſons hath *Athanaſius*. This alſo is implyed in the word God, being of the ſingular number, and not of the plurall. And the Nicene Creed maketh it plaine, *Credo in unum Deum*: I beleeve in one God, &c.

Deut. 6. 4. 1 Cor. 9. 4. Epheſ. 4. 1 Tim. 2. 9.

Orat. contra Idol.

This unity of the Deity I thinke you will touch again when you come to ſpeak of the diſtinction of Perſons by the word Father, *and therefore if you pleaſe this may now ſuffice.*

Let it be ſo then, and come we to the third point; *What God is*: where juſtly we may thinke, that if the joyes he hath prepared for us be far above the reach of *eye to ſee*, *eare to heare*, *tongue to tell*, or *heart to thinke*, ſurely himſelfe is much more above our capacity to declare or ſpeake of him as he is. Wherefore *Simonides* the Philoſopher being asked of *Hiero* the Tyrant, what God was; and taking a day to conſider, when that was done, asked two, and then foure, and ſo doubled the time, being ever further and further off, the more he conſidered of it. It is alſo written of *Alanus*, that when he had undertaken to ſhew what God was, and walking by a River in that great meditation, he ſaw a little Child by the river ſide, who made a little hole in the earth, and went with a ſpoone to the River to fetch ſpoonfull after ſpoonfull of water to put in the ſame, the former being ever ſunke into the earth ere he came with another; Which when *Alanus* had marked a good while, at laſt he asked the childe, what he meant to do? who anſwered, That he intended to fetch all that River with his ſpoone, and to put into that hole, even that little hole which he had made. Then *Alanus* laughed, and told him he could never doe it; to whom the childe readily anſwered, No more canſt thou ever do that which thou art now about to doe; namely, declare what God is. Which ſo amazed *Alanus*, that he gave over his intendment. God hath no *genus*, no difference, as the Logitians ſpeake, and therefore cannot be defined by any true and perfect definition. Laſtly, the Seraphins covering their faces with their wings, by a mute and ſilent demonſtration teach us thus much.

It is enough, and now I pray you to the fourth point.

The next point is, that we conſider, *Qualis*, *What manner of God* he is, for that is the next help we weake wretches have, leaving to declare what hee is in his divine eſſence and nature. And this it hath pleaſed him to reveale in his word in many places, but that one in *Exodus* may ſuffice of himſelfe alone; where you may remember he is thus revealed: *The Lord, the Lord, ſtrong, mercifull, and gracious, ſlow to anger, and of great goodneſs & truth, reſerving mercy to thouſands, forgiving iniquity, tranſgreſſion, and ſin, and not making the wicked innocent, viſiting the iniquity of the father upon the children, and upon childrens children, &c.* The uſe of which deſcription is, that the nature of God being knowne, we ſhould embrace him by faith, and feare to offend him: for when we heare that God is ſuch and ſuch, and remember that hee hath made ſuch a gracious covenant with us, *To be our God, and the God of our ſeed*: we conclude rightly upon the forme of the Covenant, that he is not only ſuch a one by nature, but alſo that to us and ours hee will ever ſhew himſelfe ſuch a one. Thus doe we if a mortall man be in league of love with us; looke what wiſdome, what wealth, what friends, and what help any way is in him, wee aſſure our ſelves of good by it, if we need: How much more from God may bee drawne ſtrong comfort in all occaſions? Too much it were to run over all his attributes, and ſome will follow in this firſt Article hereafter: Wherefore let it ſuffice now to thinke a little of theſe two, his truth and wiſdome.

Exod. 34. 6.

I pray you then open theſe two, which I conceive to be comfortable.

So they be aſſure your ſelfe, if at large they might be ſpoken of: but for a taſte now, Is there any truth like unto his? No, no: ſo great and ſo conſtant is his truth, that one word of it paſſeth all the truth of Men and Angels. *He, he is the Truth, the Way, and the Life, and of his fulneſſe we all participate:* the good whereof may be this unto us; firſt to aſſure us, that his inſtruction is moſt ſafe to be followed, and therefore ever to be hearkned unto and ſought for with all our care and diligence, we having ſo ſweet a promiſe, that if we *ſeek we ſhall find*. Secondly, to make us know with feare & ſhaking, that he will not ever ſpare and ſuffer the wicked worker, though

though long he doe it in his incomprehenſible mercy to bring repentance : but having in his word laid downe his judgements, as he is true and Truth it ſelfe, he will in time accompliſh the ſame, and poure forth his wrath upon impenitent ſinners, unleſſe they returne : So worketh his truth both faith and feare in us to our good. Then for the ſecond, is there any Wiſdome like unto his ? we know there is not. And is not this his wiſdome tyed to our uſe and good by his gracious covenant, if we ſerve him ? O how ſhall every thing work for the beſt then, and bee diſpoſed by him to our comfort, in the end, may we with joy and heavenly ſweetneſſe thinke and feele ! How ſhall all troubles be ended, all practiſes broken, all ſlanders revealed, and puniſhed, *all teares*, in a word, *wiped away from our eyes*, and true contentment given us : for cannot his wiſdome over-reach any mans wiles, or will, or malice, or might ? it can, it can, and it is for us and with us by his promiſe, and therefore, *Si Deus nobiſcum*, if he be with us, what feare we, what man can ever doe againſt us. *Lord, Lord, increaſe our faith.*

This little may ſhew us what ſweetneſſe is in more, and what uſe may be made of all his Attributes : but ſince you intend not that courſe, for brevities ſake paſſe now, if it pleaſe you, to the next word, Father.

This addition of this word maketh a diſtinction, or a reſolution of that one God which wee beleeve, and have now ſpoken of, into three perſons, confeſſing the Father to be the firſt in that Trinity, not in time, for all the perſons are coeternall, but either in revelation, the word ſetting him firſt, or in order, or becauſe from everlaſting he begat his Son of like ſubſtance with himſelfe. This Trinity of Perſons is proved by plaine and evident Scriptures many : *Faciamus hominem ad imaginem noſtram* : Let us make man according to our owne likeneſſe. Where the verbe being of the plurall number cannot be underſtood of one perſon. Againe, in another place, *Behold Adam is become as one of us*. And *let us goe down and confound their language* : ſtill ſpeaking in the plurall number, to note moe perſons than one. In the New Teſtament, when Chriſt was baptized, there is the perſon of the Son baptized, the perſon of the Father ſpeaking from heaven & ſaying; *This is my beloved Son heare him*: and the perſon of the holy Ghoſt deſcending like a Dove, and lighting upon Chriſt. Againe, when that Commiſſion was given to the Diſciples to goe and teach all Nations, what is ſaid But baptizing them in the name of the Father, of the Son, and of the holy Ghoſt, three diſtinct perſons. Alſo in that place of Saint *Paul*, *God hath ſent forth the ſpirit of his Son into our hearts, whereby we cry Abba Father* : where we ſee three perſons expreſſed. In his words againe to the Corinthians, where he prayeth for *the grace of our Lord Ieſus Chriſt, the love of God, and the fellowſhip of the holy Ghoſt*, mentioning three. *Iohn* alſo when he ſaith, *There are three that beare witneſſe in heaven, the Father, the Word, and the Spirit*. All which places you ſee moſt plainly reveale and ſhew this point unto us. You may adde that in the Goſpell, *When that Comforter ſhall come whom I will ſend from the Father* : Where you ſee all three mentioned. The ſecond Pſalme diſtinguiſheth Father and Son, unleſſe you will ſay that one may beget himſelfe : for there it is ſaid of the Father, *this day have I begotten thee : And it is written in the Law*, ſaith our Saviour, *that the witneſſe of two men is true, I am one that beare witneſſe of my ſelfe, and the Father that ſent me beareth witneſſe of me, and I am not alone. Father*, againe ſaith Chriſt in another place, *let this cup paſſe from me, yet not my will, but thy will be done*. Ever in all places noting the diſtinction of perſons.

But we may not by this Trinity of Perſons take away the unity of the Godhead.

No, God forbid, the unity of the Godhead is as plaine in the Scriptures as this Trinity of perſons, whereof alſo take a little taſte. The firſt words of *Geneſis*, *In the beginning God created heaven and earth* : where the word God is of the plurall number to ſhew diſtinction of perſons, and the word created of the ſingular, to ſhew unity of Godhead and Eſſence. So againe in theſe words of *Abraham*, *When God called me to wander out of my fathers houſe, &c.* the verb called is of the plurall number, and the word God of the ſingular. Againe in *Ioſua*, *ye cannot ſerve the Lord, for he is a holy God. Quia Domini ſancti ipſi*, be the words indeed. And in that place of *Eſay* moſt plainly, *Quem mittam ?* whom ſhall I ſend ? ſee the unity of eſſence. *Quis ibit nobis ?* who will goe for us ? See the plurality of perſons. So we ſee by theſe Teſtimonies of holy Scripture, that God revealeth himſelfe in a Trinity, and in an Unity, a Trinity of Perſons, and an Unity of Godhead, neither doth the Unity take away the Trinity, nor the Trinity the Unity. There is *alius* in the Trinity, not *aliud*, *alius eſt enim Pater, alius Filius, alius Spiritus Sanctus reſpectu perſonarum, ſed non aliud quia una eſt, & individua natura* : The Father is one, the Sonne another, and the holy Ghoſt a third in reſpect of perſon, but the nature of all is one and indiviſible, and therefore in regard of that but one. Thus taught *Fulgentius*, when he ſaid, *Cum unum Deum audis Patrem, Filium, & S. S. unam naturam ſummæ iſtius Trinitatis intellige; cum Trinitatem, tres perſonas ſummæ illius Trinitatis agnoſce* : When thou heareſt the Father, Son, and holy Ghoſt to be but one God, underſtand the unity of nature in the high Trinity ; and when thou heareſt them to be three, acknowledge three perſons of the Trinity. *Nazianzen* alſo, when he wrote thus, *Non poſſum unum cogitare, quin trium fulgore mox circumfundar, nec tria diſcernere, quin ſubito ad unum referar* : I cannot thinke of one, but by and by the glorious light of three ſhineth

Gen. 1. 26.
Gen. 3. 22.
Gen. 11. 19.
Mat. 3. 16, 17.
Mat. 28. 19.
Gal. 4. 6.
2 Cor. 13. 13.
1 Iohn 5. 7.
Iohn 15. 26.
Pſal. 2.
Iohn 8. 17. 10. 29.
In principio creavit Dom. cœlum & terram.
Gen. 20. 13. *Cum facerent Deus.*
Ioſua 24. 19.
Eſay 6. 8.

ſhineth about me, neither can I againe thinke of three, but ſtraightway I am referred and caried to one. We neither divide the ſubſtance therefore of this bleſſed Trinity, becauſe they bee three, nor confound the Perſons becauſe they be one, but we acknowledge them three in one, and one in three, the glory equall, the majeſty coeternall; hating the hereſie of *Arrius*, that made the Sonne inferior in Godhead; and abhorring *Macedonius*, who detracted from the holy Ghoſt: with the hereſies of all other that have ſwarved from this doctrine ſo true.

Will you ſhew ſome uſe of this alſo before you leave it?

The firſt doctrine of unity of nature hath this uſe, to ſtrengthen us in the Commandements, *Thou ſhalt have no other gods but me*, or before me, and ever to teach us to diſcerne betwixt the true God and thoſe that by nature are no gods.

The ſecond doctrine of Trinity of perſons guideth us in the courſe of true honoring of God, who without the ſame is neither honoured nor called upon aright, as Chriſt himſelfe teacheth, *Iohn* 5.23. and *Iohn* 16.23. *And without the holy Ghoſt neither can we beleeve in Father or Son*, *Rom.*8.15. 1 *Cor.*12.3. So that moſt neceſſary and fruitfull is this knowledge of the Perſons: both the doctrines together of Trinity and Unity teach us to know God, and whom hee hath ſent, Jeſus Chriſt, and ſo *make us heires of everlaſting life*: this being eternall life, as wee heare and reade, *to know one God, and whom he hath ſent, Ieſus Chriſt*, *Iohn* 17. 3.

Yet hath this point ever been thought an high point, and hard to be conceived of our weakneſſe.

It is moſt true: Such as in holy humility have thought both of it and of themſelves as they ought, have ſo acknowledged. But theſe Heretikes called *Tritheitæ*, and others, boaſted of the eaſineſſe of it, and of their perfect underſtanding of all things belonging to it; when that godly Father *Iuſtine Martyr* wrote thus: *Vnitas in Trinitate intelligitur, & Trinitas in unitate noſcitur, id vero quomodo ſit, nec alios ſcrutari velim, nec ipſe mihi poſſum ſatisfacere*: An Unity in Trinity is underſtood, and a Trinity in Unity is knowne, but how that is, neither would I have other ſearch (he meaneth curiouſly) neither can I ſatisfie my ſelfe. Of the ſame minde were the other Fathers, when they laboured by things in nature ſomewhat to lighten the point unto us: as *Baſil* by the Rainbow, the ſubſtance whereof is but one, a dewiſh cloud, and yet many colours in it; which divers and diſtinct colours doe not make divers Rainbowes: no more (ſaith hee) doth a diſtinction of Perſons make a plurality of gods; but as all theſe colours are but one Rainbow, ſo all three Perſons are but one God. Saint *Auguſtine* by the minde, wherein are Memory, Underſtanding, and Will, three diſtinct faculties, yet but one Minde. And in another place, the minde begetteth knowledge, and from them both proceedeth love: yet *omnia hæc unum ſunt, quia in mente ſubſtantialiter exiſtunt, & cum perfecta ſunt æqualia ſunt*; All theſe are one, becauſe they are ſubſtantially in the minde, and when they are perfect, they are equall. Others by the Sun, in which, being but one, theſe three are diſtinct, Light, Brightneſſe, and Heat ariſing from both. The body and the ſoule of man are diſtinct, yet make but one man. Wherfore in humility alſo let us acknowledge our weakneſſe, and what fully we cannot apprehend, let us ſay *credo*, I beleeve; I beleeve I ſay, becauſe in the word I am ſo taught that it is, albeit the manner be above my reach: and let us abhorre ever thoſe heretikes, *Noëtus*, *Sabellius*, *Praxeas*, *Hermogenes*, and the reſt, who taught that the word Father, Sonne, and holy Ghoſt, were but attributes, as Strong, Juſt, Mercifull, and the like: Which wicked aſſertion, the *Priſcillianiſts* went about to revive in Spaine about the yeare 380.

Aug. de Trin. lib.10.cap.11.

De Trin.lib.9. cap.4.

There is alſo ſome differenec betwixt the perſons, which I pray you expreſſe.

They differ thus; *That the Father is of none, the Son is of the Father, by an incomprehenſible and unſpeakable generation*, *Iohn* 1,14. *Pſal.*2.7. *The holy Ghoſt is of the Father and of the Son, by an incomprehenſible and an unſpeakable proceeding*, *Iohn* 15.25. *Rom.*8 9.

Pro.8.24,25.

What further matter may we learne out of this word Father?

Beſide this excellent doctrine of diſtinction of perſons, this word proveth not onely the begetting of Chriſt, who is the naturall Son of God his Father, but that free adoption of us in Chriſt, and ſpirituall begetting of us by his holy Spirit, *to be heires of his kingdome and everlaſting life*, in regard whereof we call him Father: and which is ſo ſweet, as nothing may be ſweeter. For when once by faith I conceive and know him my Father, then reaſon I thus to my comfort; A Father loveth his childe, a Father defendeth his childe, a Father provideth for his childe, a Father correcteth his childe, but ever in love, and for his good; and therefore what need I feare, he is my Father, I am his childe, I cannot, I ſhall not, he will not forſake me, nor ſuffer me finally to fall from him ever. Then thinke I with a leaping heart for joy of the words of Chriſt, *That the world may know how thou haſt loved them, even as thou haſt loved me*; me, me, and marke it well, *even as thou haſt loved me*. Then ſay I to my ſelfe, O Saviour and deare Lord, art thou aſcended from this wicked world to thy Fathers Kingdome? art thou gone before? well, have after with comfort when thy bleſſed pleaſure ſhall bee, for thou art not aſcended to thy Father only, but to thy father and my father, to thy God and my God; for ſo (ſweet Love) haſt thou taught and told mee, bleſſed, bleſſed be thy Majeſty for it. This is the ſweetneſſe of this word Father, whereunto adjoyne the true remembrance of that place

This love brought God from heaven, and bringsman to heaven. *Vnde Anſelmus nec pedes meos volo niſi te quærant, nec manus niſi tibi ſerviant, nec genua niſi te adorent, nec cor niſi te amet. Prior, tantus, tantillos, tales, tantum.* Iohn 17.23. Mal.1.6.

in

in the Prophet: *A Sonne honoureth his Father, and a Servant his Master: if then I be a Father, where is my honor? and if I be a Master, where is my feare?* and all shall be well: for as the word Father yeeldeth us comfort, so teacheth it duty also you see: which being with care ever performed, as hee shall enable, our comfort is no presumption, but what hee commandeth, and alloweth.

Your next word in order is, Omnipotentem, *Almighty.*

It is so; and therefore of that now in order: where it must be remembred, that there be some attributes of God which have no relation at all to the creatures, but onely to God himselfe, shewing what manner of God he is in himselfe, and in his nature, as his Eternity, Immensity, &c. And there are some againe, which without relation to the creatures cannot be understood, as his Mercy, his Justice, and this his Omnipotency; especially, and I say especially, because if you marke it, ever it hath a speciall place. As when it was said, *The Lord, the Lord, &c.* presently commeth in, *strong and mighty.* In this Creed, next after *God* and *Father*, followeth *Almighty*, and in many other places. Exod.34.

But why is he called Almighty?

Some have thought that he is therefore called *Almighty*, because hee can doe all things, all things I say, and he that saith all, excepteth nothing. Why, can he sinne? yea, (say they) he can, but he will not: but this is both a foolish and a wicked opinion: for see the Apostles words; *If we beleeve not, yet abideth he faithfull; he cannot deny himselfe.* The Apostle doth not say, *he will not*, but, *he cannot*; why? because *he is faithfull*: how faithfull? surely by nature, & not by will, and what is of nature, abideth whilest the nature it selfe abideth. Againe, to sinne is not power, but weakenesse, as we see in our selves: or if you will have it a power, it is a passive power, such as falleth not into God: As *Augustine* noteth when he saith, *Deus dicitur omnipotens faciendo quod vult, non patiendo quod non vult*: God is said to be Almighty, by doing what he will, not by suffering what he will not. Others therefore have thought, that hee is called *Almighty*, because he can doe whatsoever he will doe, restraining his power, as not able to go further than he will, and alledging those places, *He hath done whatsoever he will both in heaven and earth.* And againe, *Our God is in heavē, he doth whatsoever he will.* But what an Argument is this, *He hath done whatsoever he would*; therefore he could have done no more, whereas there is no exclusive particle in the Scriptures named, you see. This therefore opinion is also false, and so proved by expresse Scripture. *For God is able*, saith Christ, *to raise up children to Abrahā of these stones*, yet he would not. And, *I can pray to my Father, and he will give me more than twelve Legions of Angels*, yet hee would not doe it. To which S. *Augustine* agreed in his time, when he said; *Consequens est, ut quod est, esse potuerit; non est autem consequens, ut quod esse potuerit, sit; quia enim Dominus Lazarum suscitavit, sine dubio potuit, quia vero Iudam non suscitavit, num dicendum est quod non potuit? Potuit ergo quod noluit, &c.* It followeth well, that that which is might be; but it followes not, that that which might be is; for because God did raise *Lazarus*, therefore without doubt hee could; but because he raised not *Iudas*, shall we say he could not? therefore hee could what hee would not. *Damascene* againe most plainly: *Quicquid vult potest, non tamen quicquid potest, vult; potest enim mundo exitiū afferre, at non vult*: Whatsoever he will, that he can; but not again, whatsoever he can, that he will; for he can bring destruction to the world, yet he will not. That therfore we may come to set downe some truth in the matter, wee must understand that there are two sorts of impossible things. The one of those which implying a contradiction, and having, as they speake in schooles, the *prædicatum* flat repugnant with the *subjectum*, are in their owne nature simply impossible, as to be created, and not created, to bee an elect, and not an elect, &c. For two contradictions can never bee both true. The other of those which imply a passive power not incident to God, and note, not power, but weakenesse, howsoever the phrase seemeth; as to sinne, to die, to be made to lie, &c. for these things though in nature they bee possible, and of creatures are done; yet to Gods nature they are impossible, and of the Creator cannot be done. And therefore Bishop *Bonner* spake very grossely of God, when hee said to Master *Philpot*; I tell thee, that God by his omnipotency may make himselfe to be this Carpet, if hee will. Which two sorts being excepted, wee may affirme, that there is nothing so impossible to men and nature, but with God it is possible. And therefore we now say and beleeve, that hee is called Almighty; not because he can doe all things, of what nature soever they bee (for you see many things he cannot doe;) neither yet, because he can doe as much as hee will, for his power reacheth further than his will; but because he is able to doe whatsoever, neither in its owne nature, nor to his nature is impossible, whether hee will it or no, and likewise to let and hinder. And this is that which is implyed in the Angels speech: *With God nothing is impossible.* And in our Saviours words; *All things are possible with God:* Which omnipotent power maketh a true distinction betwixt the true God, and all false and fained gods. This omnipotency also, though here ascribed to the Father, yet beleeve we as well to bee in the Sonne, and in the holy Ghost, because it is an attribute of the Deity; and the Godhead of the Father, of the Son, and of the holy Ghost, is all one; the glory equall, the Majesty coeternall. And the Creed of *Athanasius* expresseth

2 Tim.2.13. *Aug. de Civit. lib.5.10.* Psa.133.3. Psal.115.2. Mat.3. Mat.26.53. *Aug. de natura & gra. cap.7. Tom.3.* *Damas. orthodox fidei. lib.1. in fine.* In the sixt examination of M. *Philpot.* Esa.9.9,10. Psa.33.9,10. Luke 1.37. Mat.19.26.

preſſeth it plainly: *The Father is Almighty, the Sonne Almighty, and the Holy Ghoſt Almighty, and yet they are not three Almighties, but one Almighty.*

I pray you now ſhew ſome uſe of this holy doctrine.

It hath moſt excellent uſes to Gods beleeving Children, if you marke them. As firſt to confirme and increaſe our faith in all his ſweet and comfortable promiſes: for ſee how I reaſon; Doe I beleeve my God to be Almighty? yea, and doe I indeed? Why then he is able to doe what he will, and hee will what he hath promiſed, and hee hath promiſed, that *whenſoever a ſinner repenteth, he will forgive:* therefore all the Devils in Hell cannot hinder him. Hee hath promiſed to ſave my ſoule, therefore he can doe it, and all my ſinnes cannot deſtroy my ſoule, if I hate them and leave them. He hath promiſed, that if I ſeeke firſt his Kingdome, and the righteouſneſſe thereof, he will doe as much for me as hee doth for the Lillies of the field, and for the young Ravens that call upon him: nay, much more, becauſe I am a more excellent creature than they; therefore if all the world would conſpire againſt me to keepe me downe, and make me poore, I ſhall not yet want for all that; but heaven and earth, men and Angels, ſhall doe for mee what he will, for he is Almighty. By this meanes *Abraham* had confirmed his faith in the promiſe, againſt his age and decayed body to beget a childe: and ſo may wee oppoſe it to all infirmities of memory, of wit, of want of learning, and ſuch like, that often are urged by our ſubtill adverſary, to diſcourage us from reading, from hearing, from writing, and many good duties. For what infirmity is above his Almighty power to helpe and ſtrengthen us?

Secondly, it is of great uſe to make us avoid ſinne, ſtill to remember that the Lord is Almighty: For what plagues can he powre upon us being ſo? *Surely*, ſaith the Pſalme, *he can raine upon us fire and brimſtone, ſtorme and tempeſt, &c.* He is able to make the world ring of his judgements, by laying them upon every Book-ſellers ſtall to bee ſeene and reade. He is able to conſume us *with the breath of his mouth, and who can abide if he be angry?*

Thirdly, it availeth greatly to make us pray as we ſhould doe, without wavering and doubting: for if he can doe what he will, and will what he hath promiſed; then aske without ſtaggering, for he is able: If you aske health, he is able; if you aske wiſedome, hee is able; if you aske his feare for your ſelfe and yours, he is able; if you aske neceſſaries, he is able; and what is above his power that you ought to aske? He can give the husbands heart to be ever knit as it ought, to his wife, and hers againe to him, if it bee deſired, &c. Pray therefore with aſſurance, beleeving his omnipotency.

Dan. 3. 17. Fourthly, it comforteth effectually in trouble and adverſity, in perill and danger, aſſuring our trembling thoughts of helpe if it be good, even in the middeſt of death, for hee is able: ſo did it *David*, as in many of his Pſalmes you ſee, and by name in that: *Though I ſhould walke through the valley of death, yet will I not feare, becauſe thou art with me: thou I ſay, my Almighty God ever able, ever able to ſave whom thou wilt from all dangers of man and devill.*

2 Cor. 9. Fiftly, it helpeth to move us to charity and loving compaſſion, and therefore ſaith the Apoſtle, *Give not grudgingly or ſparingly, but chearfully, for God is able to make all grace abound.*

Sixtly, it kindleth in our hearts a feeling thought of God, his free love and mercy, in electing us to life before the world was made: for was hee not able to have rejected us and caſt us away if he had would? was not the clay before him to doe withall as hee pleaſed, *honour or diſhonor*, were they not in his hand? ſurely he might have made us beaſts if he had would, and not men, Toades, Toades, and not heyres of glory with his Sonne Chriſt. Therefore I ſay this omnipotent power of his, well conſidered, cryeth unto us, be thankfull, be thankfull, &c.

Rom. 11. Seventhly, it ſtayeth us againe from giving raſh and haſty ſentence upon any whom wee ſee ill, and as yet badly diſpoſed, for God is able to touch him, and to call him when he will; *yea, able to graft in, and able to breake off at his will.*

8. Finally, in all things it comforteth and daſheth out thoſe fainting, fearing fantaſies that we are ſubject unto: for he can turne the hearts of Kings and Princes to me if hee will, hee can aſſwage the malice of my foes, he can bleſſe my labours and honeſt painfull travels any way, and no harme can happen to me by man, by devill, more than he will ſuffer and permit, for hee is Almighty: no ſtronger than he is able to enter upon him and ſpoile his houſe, no, *my ſheepe*, ſaith our God and Saviour, *no man taketh out of my hands.* This ſweet and comfortable doctrine of Gods omnipotency, would not be abuſed to preſumption and boldneſſe, to error and ignorance, and to the wronging of God himſelfe, as Popiſh doctrine doth in the matter of the Sacrament, but to the ends named with all feare and reverence, and with all love and thankfulneſſe.

So the Lord grant we may: And now if it pleaſe you, proceed in the next word; Creator of heaven and earth.

Of the Creation.

THis doctrine of the Creation of the world, and all things in it, is a matter wherin many men have grievouſly erred, yet is it a point of our faith, from which we may not be drawne for any

any errors of men, but muſt conſtantly hold it, and learning daily more and more to underſtand, ſtill more and more bee thankfull to God for it. It is alſo a comfortable point to a Chriſtian conſcience as ſhall appeare: but having ſpoken of it upon the firſt Chapter of *Geneſis*, I will paſſe over what there is noted, to wit, of the perſons creating, Father, Sonne, and Holy Ghoſt, and not the Father onely: of the time when, the manner how, the end wherefore, and ſuch like points, referring you to thoſe notes.

I pray you then ſhew why this worke of Creation is here attributed to the Father onely ſince all the Trinity Created.

It is, *aut ratione ordinis, aut miniſterii, aut qualiſcunq; differentiæ cauſa*, either by reaſon of order, or miniſtery, or for ſome kinde of difference. As the Father being in order the firſt perſon, and this is the firſt worke, therefore it is attributed to him, as redemption being the ſecond, to Chriſt, and ſanctification being the third, to the holy Ghoſt.

And were ſome ſo grievouſly deceived, as you ſay, in this matter of the Creation?

It would be too long, and to little profit, to ſhew all the errors of mans braine in this point, yet touch them we may, to the end to ſtirre up our hearts to be thankfull to God for his further light moſt graciouſly vouchſafed unto our ſelves. The chiefe enemy therefore of this Article was *Valentinus*, out of whoſe Schoole came *Baſilides*, *Saturninus*, *Cerdon*, *Marcion*, the *Manichees*, and others; all which not only with corrupt and vile ſophiſtications, but with monſtrous and moſt manifeſt blaſphemous dotages corrupted the doctrine of Creation, revealed in Gods holy Word. The records whereof were they not read in *Irenæus*, *Tertullian*, and *Epiphanius*, it would hardly bee beleeved, that imediately after the Apoſtles times, ſuch not onely differing, but altogether monſtrous opinions, ſhould be ſpred in the Church. Surely ſo monſtrous, that when wee read them, wee cannot imagine almoſt what they would ſay. This *Valentinus* was an excellent *Platoniſt*, and with the mudd of Philoſophy ſo troubled the pure fountaine of Iſrael, that very common ſenſe abhorreth it: happely his intent at the firſt was by this meanes to make the Scriptures, or the Doctrine of the Church, which for plainneſſe and ſimplicity was deſpiſed, more acceptable to Philoſophicall wits: but it was not the way that God liked, and therefore turned to give Satan ſtrength againſt mens ſoules, not to credit that, which being from God, hath credit in it ſelfe, more than any man can give it. It is profitable to remember alſo what *Nicephorus* writeth of the three wayes which Satan in the beginning had to hinder the courſe of the Goſpell by; Firſt, ſaith hee, by theſe monſtrous and ſenſeleſſe opinions he did it, making the better ſort to ſuſpect that doctrine, that was thus groſſely polluted with abſurd aſſertions. Secondly, he drew theſe heretiques, *Valentinus* and his ſchoole to moſt foule and filthy luſts, and ſo made all men of honeſt diſpoſition, afraid of Chriſtian Religion, the profeſſors whereof and defenders, as they would ſeeme, were ſo vile and beaſtly. Thirdly, he raiſed up *Simon*, *Marke*, and others, and inſtructed them ſo in Magicke, that by their devilliſh actions, the credit of holy miracles, adjoyned to the Goſpell to give teſtimony to the truth of it, were ſuſpected and greatly impaired: and ſo daily more and more hurt both this matter of the Creation, and many other points of holy truth. If any man deſire to ſee the opinions and aſſertions themſelves, I thinke it better that they make recourſe to the Fathers before named, and others, than here to ſet them downe for Novices yet not inſtructed to reade and ſee. That one particular held by *Marcion*, *Cerdon*, the *Manichees*, &c. of all things not to bee created of one God, but good things of God, and ill things of ſome other: compare it with *Eſay* 45. 5. *Iohn* 1. 3. *&c.* remember that ancient diſtinction, even as ancient as *Tertul.* of *malum culpæ*, and *malum pœnæ*: his words be theſe: *Separatis malis culpæ & malis pœnæ, malorum culpæ Diabolũ, malorum pœnæ Deum creatorem & autorem, definimus*: There is an evill of ſinne, and an evill of puniſhment, which being diſtinguiſhed one from another, wee affirme God to bee the Creator and author of the evill of puniſhment, and the Devill to be the author of the evill of ſinne. Now the evill of puniſhment is of two ſorts: ſometimes there is a hurtfull matter, as venome, a Scorpion or the like, where the matter is created of God, and is a good thing to ſome uſes: but now after the fall of man, becauſe this weake nature of curs may bee many wayes hurt, theſe hurting things are counted evill, reade *Wiſedome* 1. 14. and Saint *Auguſtine de moribus Manicheorum, lib.* 2. *cap.* 8. Other evils of puniſhments there are, as death, diſeaſes, calamities, which deſtroy nature, and are not things made of God in the beginning. *Wiſedome* 1. 10, 13. God hath not made death, neither hath he pleaſure in the deſtruction of the living. *By one man came ſinne, and by ſinne death, Rom.* 5. 12. yet God for juſtice is ſaid to will and allow this deſtruction, becauſe he is called, and is a conſuming fire.

Vindicibus Flammis ſibi qui contraria delet: ipſeq; juſtitiæ regula ſola manet.

This deſtruction the Scripture plainly teacheth, 1 *Corinth.* 15. 21. *Wiſd.* 1. 13. *Eſa.* 45. 7. *Amos* 3. 6. *Eccleſiaſt.* 11. 14. *Amos* 4. *Eſa.* 28. 21. How much better than theſe madde men, was *Ariſtotle*, that could both thinke and write, that if men were borne under the earth, and there kept till they had diſcretion, not ſuffered to ſee any thing, and ſhould thence ſuddenly come into this world, and ſee all this glorious worke of Gods creation, *profecto & eſſe Deos & hæc*

Tertul lib. 2. contra Marcion. cap. 14.

Malum pœnæ. Malum etſi à Deo permiſſum & ordinatum à ſuit, ab eo tamen non eſt creatum, nec factum, neq; etiam fieri poteſt, cum privatio duntaxat ſit.

bee tanta opera Deorum eſſe crederent. Surely they would both beleeve that there was a God, and theſe ſo great workes to be his, and none but his.

Will you adde ſomething of the uſe of this knowledge of the Creation?

Verus Deus Chriſtianorum à falſis diis gentium diſtinguitur: hi enim aut Dæmones immundi, aut homines mortui, aut muta elementa & animalia, aut conficta ſtatuæ, &c, erant: at Deus Chriſtianorum res tam vivas, tam efficacia omnia prorſus creavit. Io. Heſſels.

With a very good will: and therefore know you that it is a moſt excellent and profitable knowledge, leading us firſt to the true worſhip of God, as error in the knowledge of the Creatures breedeth error in the knowledge of the Creator, and draweth the minde from God, and his true worſhip: for how I pray you came it to paſſe, that men adored and worſhipped divers creatures both celeſtiall and terreſtriall? certainly it proceeded not onely from the ignorance of God, the firſt cauſe of all things, but even from the ignorance alſo of naturall things: for could they have worſhipped either Sunne or Moon, or fire, or any creature, if they had knowne the creation of them by a ſuperiour cauſe; and that that which is made of another cannot bee God: but what ſaith the Book of *Wiſdome? Surely all men are vain by nature, and are ignorant of God, and could not know him by the good things that are ſeen, neither conſider by the works the workmaſter: But they thought the fire or the winde, or the ſwift ayre, or the courſe of the ſtars, or the raging waters, or the lights of heaven to be governours of the world, and God, &c.* Reade the whole Chapter, and the next to it. And how could they attribute to Creatures what belongeth to the Creator, if they truly did know the difference betwixt the Creator and his Creatures? Moſt profitable therefore is this knowledge, ſhewing us the divinity and power of God in creating, his wiſdome in governing, his juſtice in puniſhing, his mercy in reſtoring, his goodneſſe in glorifying, &c. where remember what S. *Bernard* ſaith; *Opus recreationis & refectionis majus eſſe quam opus creationis & factionis.* The worke of reſtoring fallen man, and as it were a new creating him, is greater than the firſt making of him. What S. *Auguſt.* alſo ſaith: *Intelligat qui poteſt, judicet qui poteſt, an majus ſit juſtos creare, quam impios juſtificare? certe etſi æqualis eſt utrâq; potentia, hæc tamen majoris eſt miſericordiæ:* Let him underſtand that can, and let him judge that can, whether it be a greater thing to create juſt men, or to juſtifie wicked men? ſurely, if we grant both powers to be equall, yet is the later greater mercy.

In Iohn.

O that monſtrous births could amend adulterous Parents.

Secondly, this doctrine of creation may make us, whatſoever we ſee, either of Creatures, or qualities in Creatures, to remember that God hath made them, and for ſome good and profitable end, and not unthankfully or careleſly to paſſe them over, as not worthy our conſideration, when it is the worke of our God. Not to reproach men with their naturall imperfections, but with aſcending thoughts to glorifie the granter of more mercy to our ſelves.

Thirdly, it armeth us ſtrongly againſt the feare of evill ſpirits, wicked men, or any other creature whatſoever, the Creator being ever above his work, and as able to deſtroy, as he was to make. He could rule *Saul*, he could rule *Eſau*, he could drowne *Pharaoh* and all his hoaſt, yea, he chaineth up Satan himſelfe, and all hell, within the limits of his good pleaſure. And as to deſtruction he is able to overturne them, ſo to be inſtruments of good alſo to his Children hee can guide them, which is a ſingular comfort. The Ægyptians favour the Iſraelites, the keeper of the priſon *Ioſeph*, &c. you know the Scriptures. Adde your owne experience to them, and all bee thankfull and chearfull.

Eſa. 49. 15. Zach 2. 9. 1 Pet. 5. 7.

Fourthly, how doth this doctrine fill my heart with aſſurance moſt ſweet, that God will never forſake me, nor leave me deſtitute of any good thing, when it ſheweth what things he created for me, before ever he formed my ſelfe? Is it poſſible that God, who before I was borne had care of me, that I ſhould not onely to uſe, but alſo to pleaſure, have ſo many things provided for me, goodly creatures in earth, glorious Angels in heaven to pitch their Tents about me, &c. is it poſſible I ſay, that this God ſhould now forſake me when I am borne, if I truſt in him, and ſerve him? No, no, it cannot be; and therefore be not faithleſſe, but faithfull, O my ſoule. *Can a woman forget her childe,* ſaith thy God, *even the child of her body can ſhe forget?* How hardly, if at all, yet if ſhe can, *I cannot, nor will ever forget thee: he that toucheth thee, toucheth the apple of mine eye:* therefore caſt thy care, I ſay againe, my troubled ſoule upon him, for he careth for thee, &c.

This may content concerning the uſe of this moſt comfortable point, and therefore now if it pleaſe you to proceed and take things in ſeverall that were created, you may.

Aug. ſupra Gen. ad Literam Ambroſ. de Sacra. cœna: cap. 9. Pſa. 104. 4. Pſa. 148. 2, 5. Col. 1. 16. Heb. 1. 7. *In Orat. de Nata. Domini.* Gen. 1.

I will follow that diviſion in the *Nicene* Creed, and in S. *Ambroſe*, of things viſible and inviſible, and will firſt touch the inviſible; namely, the creation of Angels, whereof the Scripture hath given us knowledge in the *Pſalmes, Praiſe him all ye Angels of his, for he ſpake the word, and they were created.* Then to the *Coloſſians; By him were all things created which are in heaven, and which are in earth, things viſible and inviſible, whether they bee Thrones or Dominions, or Principalities or Powers, all things were created by him & for him:* But when they were created, that is, in which of the dayes worke, the Scripture expreſly telleth not. *Nazianzene* thinketh that they were firſt made, then the world, and laſtly man: the ſame doth *Hierome* and *Damaſcene* hold, but they gueſſe onely ſo, without any certaine ground, and their gueſſe of others is diſliked, becauſe it may ſtrengthen that error, that the Angels being made, made the world. S. *Auguſtine* thinketh the creation of them is compriſed under the name of light, the firſt day: others under the name of heaven; others thinke they were made the ſecond day, and by and by fell ſome of them, becauſe

cauſe it is not added there as in other dayes, *Vidit Deus quod eſſet bonum*, God ſaw that it was good, but as I ſaid, the Scripture expreſſeth not the day and time: and therefore S. *Ambroſe* his counſell is good, *Libenter neſciamus, quod ſcire nec debemus nec poſſumus*: Let us willingly bee ignorant of that which neither we ought to know, nor can know. And let it ſuffice us to underſtand thus much.

Firſt, that Angels were not of themſelves, neither begotten of the ſubſtance of God, but created.

Secondly, that from eternity they were not, for that is proper onely to him, by whom all things were made. *Iohn* 1.1. and 33. but that they were before man, it may be gathered out of theſe words in *Iob*; *When the ſtars of the morning praiſed me together, and all the Children of God rejoyced, where waſt thou?* v.4. &c. and it is manifeſt by this, that the Devill by the Serpent, deceived man as ſoone as he was created. How God created them, the Scriptures alſo teach, even by his Word, as he did all things elſe, *Pſ.* 149. In what eſtate? Surely in goodneſſe and integrity moſt great. *Iohn* 8.44. and *Iude verſ.* 6. from which excellent eſtate ſome of them fell, as hath bin ſaid, by ſinne, 2 *Pet.* 2. But what this ſinne was in particular is not expreſſed, in generall the Scripture accuſeth their pride, not expreſſing the manner, 1 *Tim.* 3.6. All which overthrow that ſenſeleſſe folly of the Saduces, that there are no Angels, *Act.* 23. From this time then of their fall, hath the diviſion ſtood of good and evill Angels.

Iob. 3,8.

See Aug de civ. lib 11. *cap.* 9. & 32.

This diviſion if you pleaſe to follow, you may begin with the good Angels.

Saint *Auguſtine* interpreting the 104. *Pſalme*, hath theſe words of Angels. *Quæris nomen naturæ, ſpiritus eſt; quæris officium, Angelus eſt.* Doeſt thou aske a name containing the nature of an Angell? then I anſwer thee, hee is a Spirit; but doeſt thou aske his office? then I anſwer, hee is an Angell. So by nature they are Spirits, and by office Angels; that is, Meſſengers, as a man is a name of nature, a Souldier a name of office. By theſe ſpirituall Meſſengers and Miniſters, the Lord executeth his pleaſure; as mercy to his Servants, *Dan.* 3.6. wrath and judgement to his enemies, 2 *King.* 19. an hundred fourſcore and five thouſand ſlaine by the Angell, *Geneſ.* 19. *Act.* 12. 23. hee chaſtiſeth alſo the godly by themſelves, 2 *Sam.* 24.15, 16.

Heb. 1.7 *&* *ult.* Eph. 6.11. Heb. 1 *ult.* 1 King. 22.20, &c. Gen. 19.13. Iudg. 13 3,4, 5. Dan. 16, & 9.21 Luk 1.13, &c.

What may we thinke concerning their knowledge?

Of their knowledge the Scripture maketh three degrees; The firſt is, that wherewith they were created, which was moſt excellent. *Ioh.* 8. They did not abide in the truth, & greater knowledge than the truth is not. The ſecond is by Revelation, as it pleaſeth God to impart unto them by uſing their Miniſtery. Such was that of *Gabriel*, revealing the Myſterie of the weekes, *Dan.* 6. and that to *Elizabeth*, and the Virgin *Mary*, *Luke* 1. The third is by experience, of which that may be underſtood, *Eph.* 3.10. To the intent that now unto Principalities and Powers, in heavenly places, might be knowne by the Church, the manifold wiſdome of God, and divers other places.

And what ſoberly may we thinke alſo of their orders?

I like well his judgement, that ſaid, there muſt needs be granted a ſeemly order ever to bee amongſt Angels. *Sed perpetuos ordines diſtinguere, quorum ratione alii ſemper præemineant, alii ſemper ſubjaceant, temerariorum potius eſt, quam ſcripturas ſequentium:* but to diſtinguiſh perpetuall orders, by which ſome muſt ever be above, and ſome ever below: it is rather the part of raſh heads, than of men that follow the Scriptures.

What thinke you then of thoſe words to the Coloſ. 1. 16. *whether they be Thrones, or Dominions, or Principalities, or Powers?*

Both by that place and others; as, 1 *Cor.* 15.24. *Epheſ.* 1.21. *Epheſ* 3.10. and *Epheſ.* 6.12. you may ſee and note the divers and ſeverall names and appellations, which the Scripture giveth to Angels: by miſtaking whereof men have made divers *Orders* and *Hierarchies*; *Seraphin, Cherubin* and *Thrones* in the firſt *Hierarchy*: *Rule, Authority*, and *Power* in the ſecond: *Principalities, Arch angels*, and *Angels* in the third: and deviſing many things of the difference and prerogative of thoſe three. But let S. *Auguſtines* judgement be your concluſion, who of theſe matters ſaid thus: *Quid inter ſe diſtent quatuor illa vocabula, quib⁹ univerſam illã ſocietatẽ videtur Apoſt: eſſe complexus, dicant qui poſſunt, ſi tamen probare poſſunt quod dicunt, ego iſta me ignorare confiteor.* What difference is betwixt thoſe foure words, wherein the Apoſtle ſeemeth to have comprehended all that ſociety, let them tell that can, ſo they will prove what they ſay, for ſurely I for my part muſt confeſſe, I am ignorant and know not. Againe, in another place: *Eſſe Sedes, Dominationes, &c. firmiſſime credo, & differre inter ſe aliquid, indubitata fide teneo, ſed quo me contemnas, quẽ magnũ putas eſſe doctorem, quænam iſta ſint, & quid inter ſe differant neſcio, nec ea ſane ignorantia periclitari me puto.* That there be as the Apoſtle ſaith, *Thrones* and *Dominations*, &c. moſt firmely I beleeve, & that there is ſome kinde of difference I alſo make no queſtion, but that thou maiſt ſet leſſe by me, whom thou takeſt to be a great Doctor, what they be, and what manner of difference this is, indeed I know not, neither doe I thinke that this ignorance is any whit dangerous to me. Againe, *Eſſe inter Angelos aliquam differentiam non eſt dubium, ideo enim ſcriptura differentes*

Dominationes. Poteſtates. Virtutes.

Aug. in Enchyrid. ad Laurentium, cap. 58.

Contra Priſcill. cap. 11.

differentes posſit appellationes, ſed quæ & qualis ſit illa differentia, ille ſolus novit, qui ita creavit, & nos tunc videbimus quando erimus ἰσάγγελοι: That ther is ſome difference amongſt the Angels there is no doubt to be made, for therefore doth the Scripture give them differing names and titles, but what, and of what ſort that difference is, he onely knoweth who hath ſo created them, and wee then ſhall ſee, when we ſhall be like the Angels. The later writers doe not ground any ſet orders amongſt them upon theſe words, but ſay, that they are called Dominations and Powers, becauſe they are *miniſtri divinæ potentiæ & Dominationis*; Miniſters of Divine Power and Rule. And for the words *Cherubin* & *Seraphin*, they force no ſuch matter: But the firſt ſignifieth *volantes*, flying; and the ſecond, *ardentes*, burning: they ſhew the nature, agility, and quickneſſe in their office and ſervice appointed them of God, not any ſet orders. The name alſo of Arch-angel ſignifieth a deputation to ſome high and difficult worke, as he that is an Embaſſadour, by reaſon of his office for the time is above other men, but his ſervice ended, returneth to his place againe.

Maſſorat. in loc.

Will you ſay any thing touching the number of theſe good Angels?

The number of them is moſt great, as you may ſee in many places of the Scripture, but certainly what the number of them is, no where is told. *Daniel* ſaith, *thouſand thouſands miniſtred unto him, and ten thouſand thouſands ſtood before him. Iohn* ſaith, *then I beheld, & I heard the voyce of many Angels round about the Throne.* Our Saviour himſelfe tels us *of moe than twelve Legions that he could have called for, if he had pleaſed.* And the Author to the *Hebrewes* ſaith, *Ye are come to Mount Sion, to the Citie of the living God, the celeſtiall Hieruſalem, and to the company of innumerable Angels*: By all which you ſee the number great, but not defined.

Dan. 7. 10. Apoc. 5. 11. Mat. 25. 53. Heb. 12. 22.

Of that opinion that every man hath his good Angell and his bad, what I pray you may we hold?

That of the good Angel was *Origens* conception, and *Hieroms* upon *Matth.* 18. 10. with others: It was alſo *Plato* his opinion, and *Empedocles in Plutarch*, with divers moe, but it hath no more ground nor warrant in the Word of God, but is rather contrary to the ſame. For if you marke the Scripture, you ſhall ſee ſometimes many allotted to one man, and ſometimes but one allotted to many men. An example of the firſt: *Elizeus*, 2 *Kings* 2. *ver.* 17. where the mountaine was full of horſes, and Charriots of fire, that is, of innumerable Angels to defend him againſt his enemies. Of the ſecond, *Dan.* 10. 13, &c. In the Pſalme it is ſaid, *He ſhall give his Angels charge over thee*, not any one particular Angel. And in the Goſpell, *their Angels, not thy Angel.* As for that in the *Acts, it is his Angel*, the meaning is taken by the learned to bee, it is the Lords Angel given or ſent to defend him, but not a peculiar Angel ever. And you may conferre with it that ſaying of the Pſalme: *The Angel of the Lord pitched round about.* The Angel, I ſay, of the Lord appointed for the time, or many Angels, but not any certaine one for all times during his life. Touching the evill Angel, that every man and woman hath a particular one, it was *Gregorie* his opinion, Biſhop of Rome. But the Scripture teacheth, that ſometimes a man is vexed of one, as *Saul* was, *Iob*, and *Iudas*, and ſometimes of moe, as he that had a Legion in the Goſpell, and *Mary Magdalen* with ſeven Devils.

Pſa. 91. 11. Mat. 18. 10. Act. 12. 15. This ſheweth rather what the opinion of the people was, than what the truth is. The Lord hath ſent his Angel, *Ergo*, it was not an Angel before attending on him. Pſal. 34. 7. Read *Marlor.* in Iohn 20. 12. Iudg. 13. 6. Mat. 16. 5. Apoc. 15. 6. Luke 24. 4. Act. 1. 10. Eſay 6. Ezek. 1. Luke 1. 22. Acts 10. 17.

Touching the bodies they aſſume upon occaſions, what teach you?

That they can aſſume bodies to be ſeene, felt, heard, and to eate, we know by many experiences, but buſily to diſpute of them ſhall bee very unprofitable curioſity. The Scriptures tell us that when good Angels have beene ſent to declare matters to men, they have appeared in the ſhape of men, and young men: as *Gen.* 18. 2. and 4. 19. 2. &c. *Heb.* 13 2. men I ſay of moſt ſingular beauty, and ſometimes with a heavenly kinde of gliſtering and ſhining brightneſſe. Sometimes they have appeared in bodies of fire, as in the viſion of *Eſay*, *Ezekiel*, *&c.* Sometimes they have appeared to men waking, and ſeeing: ſometimes ſleeping, ſometimes walking, but yet raviſhed with an *exſtaſis*, as *Apoc.* 1. 10, and many other places.

Iudg. 13. 16. Apoc. 19 10. Chap. 22. 9. 2 Kin. 6. 17, 18.

Becauſe you ſo often admoniſh to be ſober in this matter, I will aske no more of theſe good Angels, but pray you to ſhew now ſome uſe of this which you have ſaid.

Firſt, the creation of Angels teacheth us to think of them as of the creatures, and not to make gods of them, by praying unto them, as ſome doe; they are but ſervants, and ought not to have their Maſters honour given unto them: but if any man will ſo ſinne, let him remember how carefully even themſelves have ever refuſed ſuch ſervice done unto them with ſo great injury to the Lord their God that created them. In the Booke of *Iudges*, *If thou wilt offer, offer to the Lord*, ſaith the Angel. And in the *Revelation*, *See thou doe it not*, ſaith the Angel, *for I am thy fellow ſervant*, but worſhip thou God. Let him remember alſo the practice of the Prophet even in the preſence of Angels, and in his great perill and diſtreſſe; *The whole mountaine was full of Angels*, ſaith the Text, *and yet the Prophet prayed unto the Lord.* Wherupon ſoundly we may reaſon, that if in ſo great danger, and when the Angels were preſent, the godly Prophet would not pray to them, but to God, becauſe he knew God onely muſt be prayed unto, ſure when they were abſent, and he in no ſuch perill, he would not rob God of his honour, as many now a dayes doe, and will not be reformed.

Secondly, the fall of ſome of theſe Angels created, and created in innocency, as alſo of our ſelves, may moſt profitably remember us how weake wretches we are now become, when that integrity

integrity is loſt, yet when we had it we could not ſtand, and what need we have of Gods ever mercifull and mighty hand to ſupport us, to ſtay and ſtrengthen us, and to hold us upright, conſtant, and abiding in the thing that is good. For if Angels fell, are we ſtrong? or if wee in that happy ſtate declined aſide, can we now corrupted and ſinfull truſt in our ſelves? O that we may feele, know, and with profit ever conſider that we cannot: and therefore pray early and late, earneſtly and heartily, carefully and continually, that the Lord would ſtrengthen us that wee may ſtand, and as the Prophet *David* ſaith, *that he would knit our hearts unto him, that we may feare his Name*: Knit, knit I ſay, for wee have need, Lord doe it, Lord doe it, for Jeſus Chriſt his ſake. Pſ.1.86.

Thirdly, the conſideration of the cauſe of their fall which was pride, may ſtrike and teach us with a true deteſtation of that ſinne if we be the Lords. For it threw them to hell, and ſhall it cary us to heaven? will not God ſpare his Angels, when they wax proud, and will he ſpare us? No, no, we may be ſure of his fearefull wrath if we take not heed. A good meanes to help us to take heed, is often to conſider how odious to men this foule ſin is, and what a lothing of it Gods bleſſed Spirit kindleth in their hearts, where he ruleth. For the firſt, we heare *David* proteſting in his Pſalm, *that who ſo had a proud look and a high ſtomacke, he would not ſuffer him in his houſe*. So hated he that in his houſe, which many love in themſelves. *Solomon* that wiſe Prince going about to reckon up ſix things which the Lord doth hate, beginneth with *the haughty eyes* as moſt deteſtable of all the reſt, and therefore deſerving to be ſet firſt. And in the 16. Chapter he in plaine words ſaith, *all that are proud in heart are an abhomination to the Lord*, and though hand joyne in hand he ſhall not be unpuniſhed. For the ſecond, we ſee and heare the moſt godly King and Prophet *David*, ſpeaking to his God; *O my Lord, I am not high-minded, I have no proud lookes, I doe not exerciſe my ſelf in matters that are too high for me*. Saint *Iames* ſaith, *the Lord reſiſteth the proud, and giveth his grace to the lowly and meek*. If it be good that I am proud of, I am unthankfull to the giver, and if it be evill, I am a foole to delight in that which ought to be hated. So be it good or be it naught, pride is naught I may be ſure, and to be avoided. The Fountaine of all floods is the Sea, and the fountaine of all good is the Lord, ſaith Saint *Bernard*, and therefore why art thou proud? It is a weakneſſe in my head, if drinke overturne me, it is more weakneſſe if a little doe it, and that but ſmall too. So is it weakneſſe in my heart if graces given to another end, puffe me up, and make me to ſwell with pride and vaine conceits in my ſelfe, as alſo with contempt of others better than my ſelfe: but if a few graces, and much meaner gifts than others have, doe this in me, O how great is my weakneſſe then! Thinke, thinke of it whileſt we have time, and weane our wanton hearts from flying theſe high pitches, before God and man begin to hate us as paſt recovery. We our ſelves give not our children clothes to have them proud of them, but to uſe them for the end they ought to ſerve to, and giveth God his graces to make us drunke with pride in them and for them? The beſt meate diſorderly uſed deſtroyeth the body, and ſweet graces abuſed to pride deſtroy the ſoule. Proud *Senacherib* is beaten downe. Proud *Tyrus* is ſharply ſcourged. Proud *Nabuchodonoſar* loſeth his Kingly Throne, and feedeth with beaſts. Proud *Iezabel* is eaten with Dogs. Proud *Herod* is eaten with Lice. Proud *Pharaoh* is drowned in the Sea: and ſhall it not move us? The lighter the ſtuffe is that you weigh, the higher it mounts: and the vainer the head is, of either man or woman, the prouder their lookes, words, and workes are towards all men. If bleſſed *David* begin to be proud, and *to ſay tuſh, &c.* Straight God turneth his hand, and bringeth him out of his dreame. If *Miriam* ſwell againſt her better, a preſent Leproſie is ſent to ſtoope her. *Agar* muſt be cooled if ſhe know not her Miſtreſſe, by Gods owne decree. And S. *Paul* in his pride is tumbled from his horſe, and made to know what humility is. The Tree firſt groweth downeward, and taketh roote before it riſe upward, and wax ſo high: and ſo, ſo muſt all children of truth if they ever riſe to their good, and not to their harme, lay a foundation in humili y, and grow downeward. Firſt, by low conceits of their own ability any way, which if they doe, the Lord, as he pleaſeth, is able to raiſe and keep up alſo when he hath raiſed, notwithſtanding any malice or envy whatſoever, that ſhall either burſt out, or lie hidden againſt his mercy beſtowed where himſelfe liked. A comfort more than ſweet, where there is cauſe to thinke of it. The Lord therefore make us humble and true deteſters of filthy pride. *Prov.*16.5. *Pſal.*131. Iam.4. *Serm.*13. *in Cantic.* Pſal.30.

Fourthly, the puniſhment of theſe Angels created, and falling from their firſt creation, aſſureth us, we ſhall never eſcape the deſert of ſin, if wee leave not the ſin. For thus reaſon *Peter* and *Iude*, we plainly ſee. They fell, and the Lord ſaith, *They are reſerved in everlaſting chaines under darkneſſe to the Iudgement of the great day; therefore feare*. 2 *Pet.*2. Iud.6.

Laſtly, their miniſtring may both feare us and comfort us; feare us, thus, that if the Lord have miniſters of his wrath in number ſo many, in agility and power ſuch as Angels be, whereof one ſlue three-ſcore and ten thouſand when God was angry for *Davids* numbring the people, and would have gone further had God not ſtayed him; and another ſlew foure-ſcore and five thouſand in the Hoſt of *Senacherib* in one night, &c. O how can wee hope or once thinke to eſcape his hand when he is angry? well may we ſee that no power or policy of any mortall

creature can deliver us. Now he hath moe than twelve legions of them at his commandement, yea a thouſand thouſand: and ten thouſand thouſands, that is, infinite, infinite, to arme againſt us, one being able to deſtroy us all. What ſhould I ſay of Frogs, Flyes, Lice, and ſuch like; of Haile, Snow, Thunder, Lightning, Storme and Tempeſt, Fire and Water, and all the Creatures of God beſides, which alſo we know are ſtrong, if he appoint them to execute wrath and vengeance againſt us? Can then the ſinner that goeth on in his wickedneſſe, without repentance ever eſcape? O it is impoſſible we plainly ſee, and therefore let us feare betimes before it bee too late. For comfort againe it ſerveth thus; that if the Lord have ſuch watchmen to attend upon us, and to pitch their tents round about us, can we periſh? can tyrants have their will of us further than God pleaſeth? Is there any guard of wealth, wit, friend and allies like to this? if not, then remember upon what manner of perſons they only attend, and be inſtructed. *They attend*, ſaith the Pſalme, *upon them that feare him*, and it muſt move us if we love our ſelves: So doe you ſee in ſome part what uſe we may make of this doctrine of Angels, created and falling from their firſt eſtate, miniſtring and ſerving as God appointeth, to execute his wrath, or to ſhew his love to mankinde. More you may adde by your owne meditation daily, as God increaſeth knowledge and grace.

Heb.1.14. Pſal.34.6,7.

It ſhall ſuffice: and I will now deſire you a little to ſay of evill Angels more, whoſe fall you have touched in theſe uſes, and ſhewed the uſe alſo of that.

We know concerning their creation that they were good, created in innocency as others were, and to hold the contrary was the hereſie of the *Manichees*, and of the *Priſcillianiſts*, againſt whom *Auguſtine* writeth for it. *Si quis dicat diabolum non fuiſſe prius Angelũ bonum, &c.* If any man ſay that the devill was not firſt a good Angell, and that he had no maker of him, as *Manicheus* and *Priſcillianus* affirme, let him be accurſed. His nature is to hurt by all wayes and meanes he can, going about like a roaring Lion, and ſeeking whom he may devoure: but of himſelfe he can doe nothing, except God give him leave; as it is evident unto us in the example of *Iob*, whom hee could not touch till God gave licence, and then no further than hee was limited: and by the Heard of ſwine which he had no power neither to enter into till God ſaid, *goe*.

Aug de Gen. ad literam l.11.cap. 20,21,22,23. Idem de Civit. l.22.c.1,2,3.

Now if you aske why God permitted, anſwer may be made that hee doth it to the end his power over thoſe ſpirits might hereby be knowne, hee permitting and not permitting at his pleaſure. Secondly, that we might ever be prepared and inſtructed to reſiſt. Thirdly, that hereby we might be made better ſpiritually in ſoule, as all Gods children be after temptations, and outwardly alſo in things worldly, if God pleaſe, as *Iob* was, whoſe wealth after tryall was much increaſed more than it was before. Fourthly, that thus God might puniſh the wicked as juſtice requireth. And laſtly, that Satans malice and hatred towards us might bee better knowne than ever it would be, if this proviſion were not ſometimes to aſſoile us. See therefore and conſider with your ſelfe how great good Almighty God is able to draw unto his children out of Satans very malice againſt them, and feare not, but commit your ſelfe wholly to this mighty keeper your ſweet and gracious Father, leaving him to ſuffer and permit what he pleaſeth to be done unto you at all times, ſince he is able to give the iſſue with the temptation, and ſhall never lay more upon you than he will make you alſo able to beare, which is a comfort unſpeakable, and bleſſed be his name for it.

We know alſo touching theſe evill Angels or ſpirits that they can enter in and poſſeſſe men and women, but the manner how may rather be felt than expreſſed and laid downe. They can ſpeake alſo in creatures as appeareth in the Serpent that ſpake to *Eve* what himſelf underſtood not, as Saint *Auguſtine* ſaith, *and by the foule ſpirit that ſpake to our Saviour Chriſt and told him his name was* Legion. Orders amongſt them, it is thought by the learned, they have none, but thoſe words in this Chapter to the *Epheſians, of Principalities, Powers, worldly Governors, Princes of the darkneſſe of this world, &c.* are uſed rather to amplifie the power, ſtrength, and might of them to hurt and doe miſchiefe, than to declare any degrees amongſt them. Againe, every one of them tempteth unto any miſchiefe, and not one to this, and another to that, dividing (as it were) the matter amongſt themſelves, as it is to be ſeen in the temptation of Chriſt, and *Iob*, with others, where one and the ſame Spirit tempteth unto ſeverall evils. And as for the names we reade of, of the uncleane Spirit, the ſpirit of fornication, the ſpirit of errour, and ſuch like, they ſhew not divers offices in divers ſpirits, but divers effects in and by the one Spirit as God ſhall ſuffer. For the one Spirit may tempt me to *error*, and then be called the Spirit of *error*; to fornication, and then be called by that effect the ſpirit of fornication, &c. They can alſo aſſume unto themſelves *bodies* as we reade in the Scriptures and ſtories. *Even into an Angell of light Satan is able to transforme himſelfe*, and the Tripartite ſtory ſpeaketh of a devil that about foure hundred yeares after Chriſt went up and downe *Crete*, and perſwaded the Jewes that hee was *Moſes* come againe to carry them there hence to the land of Promiſe, which they beleeving were fearefully deſtroyed, many of them in the Rockes and waters.

Tentator.

2 Cor.11. *Hiſt.trip.l.22. cap.9.*

But whether I pray you can the ſpirits of the dead walke here in the earth or no?

Aſſuredly

Assuredly no: And for proofe, first consider the holy Scripture and word of God which saith of the dead, *that they rest from their labours, and are blessed.* Our Saviour said to the Theefe, *This day shalt thou be with me in Paradise*: meaning there to abide and tarry for ever, or else the comfort had been a little. *Lazarus* dying was caried into *Abrahams* bosome, that is, into happinesse and rest: *Lord into thy hands I commend my spirit*, saith Saint *Steven*, meaning with thee to rest and not to gad and walke abroad. And, *all thy Saints are in thy hands*, saith *Moses* plainly, agreeable to which is that in *Wisdome*: *The soules of the righteous are in the hands of God, and no evill shall happen unto them*; with many other places to like purpose, all plainly overthrowing this errour, that the soules of the dead can wander and walke in the earth. For if they be in hell, out of hell there is no escaping, the rich Glutton being not able to get out to walke and coole himselfe, as we learne and heare in the Gospell. And if they be in heaven, who should send them there-hence to wander on earth? not the devill, who beareth no such rule in heaven over Gods Saints. And not *God, for he hath thousands of Angels to doe his will.* Therefore assuredly none doth it. Next after Scripture, consider the judgement of ancient Fathers, & first of Saint *Chrysostome*, who at large speaketh of this matter. And searching the cause why in the Gospell it is said *the spirits abode about the graves*, saith, that in his time there were foolish conceits touching this thing, and that the devils kept about graves. First, to obscure the glory of the dead Martyrs, as though their soules after death had become devils. Secondly, to work errors other wayes, in mens hearts concerning the dead. But, saith he, *if spirits separated from their bodies could walk about in earth, either would the rich Glutton himself have come to his brethren, or have intreated some other spirit to have come.* Againe, if spirits did walk they must either do this of their owne authority, or by Gods: but of themselves they cannot, since we know the devils can doe nothing more than he will suffer them. And since we must needs grant, that if of themselves they could, sure they would be often with us, they being not now deprived of love, and become cruell. Which Saint *Augustine* thought a very true reason against this error. For surely, saith he, *my deare mother* Monica, *who in her life time followed me over the Sea and land, would never thus long have been from me, if there had been any such walking of dead spirits as is talked of.* By God his appointment neither can they doe it, seeing he forbids to take counsell of the dead, neither would, that *any should be sent from the dead to the rich mans brethren*, but *Moses* and the Prophets to serve them; it never being read in the Scripture that God used the dead to reveale and shew his truth unto men. Againe, these spirits that are said to walke have usually required things contrary to the word and condemned by the word; as Masses, Sacrifices, Pilgrimages and such like: therefore neither the soules of the godly are sent of God. This was Saint *Augustines* opinion, resolutely wishing all others so to be assured likewise. But you will say, saith Saint *Chrysostome*, that you have heard those spirits say, when they have been conjured and asked what they were, that they were the soules of such men and such women. Fye on it the lye, saith he, for it is a foule one. *Et hæc quoq; oratio à fraude & deceptione Diabolica proficiscitur, non enim anima defuncti est quæ illa dicit, sed dæmon qui hæc ut audientes decipiat, confingit.* And the very speech proceedeth from the fraud and deceit of the devill, which to deceive them that heare him, and to bring them into error, faineth these things, he being the Father of lies, and one that stood not in the truth. Yet againe thou wilt say they are in the very same apparell, and in all points as the party was alive. But so may they be, saith *Augustine*, and yet so far from being the parties, that the dead doe not know such things to be done in their likenesse. Even as you see in dreames the living are thought to appeare to him that sleepeth, and to be present with him, to speak and talk, and to expound hard matters, when it is nothing so, neither did those parties that are so dreamed of ever know it. So did my scholer *Eulogius*, saith he, *thinke that I was present with him, and expounded an hard place in Tullies orations to him.* These two godly Fathers then, Saint *Augustine* and Saint *Chrysostome*, you see, following the Scriptures before noted, utterly abhorre this folly. What then be those appearances that are seen? surely even as *Chrysostome* said, devils that deceive, when there is any such matter indeed. But many times the corrupt humours that are in our heads will make us think we see formes, and faces, and shapes, and shadowes that indeed are not at all there. And many a thousand times have false juggling hypocrites abused Gods people to establish their Idolatry, superstition and error, and such spirits now and then have met with their matches that conjured them well and thriftily not by any Holy water or crossing, but with sound blowes upon the bones of them. Such Monkish spirits did walke apace about other mens houses, when hypocriticall holinesse said they might have no wives of their owne: but thus much of this matter now may suffice.

1 Sam. 12. 23. Iob 7. 9, 10. Apoc. 14.

Deut. 33. 3. Wisd. 3. 1.

Hom. 2. de Lazaro in Mat. 8. hom 29.

Can wicked spirits also inchant at any time?

They can, as appeareth unto you in the seventh Chapter of *Exodus*. And how they can transforme the appearance of shape, the Daughter of *Macarius*, seeming to bee changed into a Cowe, sheweth. Also in Saint *Augustine* many examples. How againe they can deceive our senses may be considered. First, by making us not see, and not heare, or to see and heare what shape and sound they list. Saint *Hierome* in the life of *Hilarion* telleth strange things,

In vita Macarii Aug. de Civ. Dei lib. 18. c. 17. &c.

as that Satan made *Hilarion* heare the cryes of yong children, the lowing of Oxen, the wayling of women, the roaring of Lions, the ſound of an armie, and ſuch like. Then fearefull ſights and ſhowes, all which *Hilarion* knew to be *Ludibria dæmonum*, the deceiving tricks of devils. It were too much to rehearſe what there, and elſewhere is read of this matter. Sometimes there is naturall cauſe in the Organ, or inſtrument, as eye, eare, &c. As the eye bee ſo charged with humors that we ſhall thinke we ſee through a five, that we ſee many round circles flying up and downe or about the Candle, faces and ſhowes of ſundry ſorts, the ball of the eye ſometime ſpreading it ſelfe, and making all things ſeeme greater, ſometimes contracting it ſelfe, and making all things ſeeme leſſe, ſometimes of one colour, ſometimes of another, all by a divers diſpoſition in the eye. Which divers effects in the ſenſes Satan is able to worke, as alſo to deale with the *medium* by which we doe ſee, and ſo deceive us. The powers of the minde againe may be diſturbed, as memory, reaſon, imagination, &c. By phrenſie, by Melancholy, &c. Yea even melancholy hath made men thinke they were brute beaſts, glaſſes, ſtooles, &c.

And can theſe wicked ſpirits foretell things to come alſo?

They can. But withall marke how. Surely firſt what they intend to effect and bring to paſſe themſelves if they can, that before hand they will tel ſhall come to paſſe. As if God permit them to hurt the fruits of the earth whereby a dearth and ſcarcity muſt needs enſue, then they beforehand can tell of the dearth. Secondly, they are more expert in naturall cauſes, than any man can be, and therefore by that meanes alſo they may foretell things to come; namely, when they are acquainted with the cauſe. Thirdly, what already is begun to be done, but yet unknowne to us, either by ſecreſie of the doing, or by a diſtance of place, they by their ſwiftneſſe, and further underſtanding than we have, are able to tell of before we either heare or know of it. Fourthly, if there be any propheſie in all the word of God that ſuch a thing ſhall be, they are able to foretell it, and we not underſtanding the Scriptures think they ſpeake by skill in themſelves, when indeed it is from the Scriptures that they have it. Finally, by inclinations and likelihoods, by occaſions and circumſtances fit to effect matters, they will gueſſe at things beforehand, and ſay thus and thus it ſhall be, yet often miſſing as well as hitting, if the one were as well obſerved as the other: but to reckon up all wayes of their skill would be long and not poſſible for man, therefore let theſe ſuffice for a taſte to judge others by, and onely adde this, that whatſoever by Aſtronomy, or judiciary Aſtrology, and calculation of nativities may bee done, that theſe ſpirits can know and underſtand better than any mortall man. And how much this way may be attained unto in the opinion of very learned men and good Chriſtians they that be learned alſo can tell or have heard. I beleeve not all that is written, I diſcredit not what hath been proved, but as for the thoughts of men, they cannot attaine to them, God having reſerved that as proper to his deity to know the heart, ſo doe many Scriptures teach us. Becauſe thou only ſaith *Solomon*, underſtandeſt *the hearts of the ſons of men, that they may feare thee all the dayes of their life, &c.* Againe, *all hearts doth the Lord ſearch, and all the thoughts of the mind doth he underſtand.* Behold (ſaith *Iob*) *my witneſſe is in heaven, and my record is on high*: As if he ſhould have ſaid, my heart and inwards are only knowne to him, and to none elſe. Againe, *I know that thou canſt doe all things, and that there is nothing hid from thee. I am the Lord ſearching the heart, and trying the reines*, ſaith God by *Ieremie. Chap.* 17. 10. In the New Teſtament the Apoſtles pray and ſay: *Thou Lord which knoweſt the hearts of all men, ſhew which of theſe two thou haſt choſen.* The like in the 15 Chap. and many moe places. Upon all which & ſo evident grounds of truth, S. *Auguſtine*, being once of opinion that devils knew mens thoughts, retracted it and changed his minde, as appeareth in his ſecond booke of retractations, and 30. Chapter: but of what we ſpeake or doe, of our geſtures, lookes and behaviour every way, they are moſt diligent obſervers, giving many times thereby ſhrewd gueſſes what inwardly we thinke, purpoſe, wiſh and deſire, and ſo preparing and fitting their wicked tentations, ſuggeſtions and allurements accordingly, with great advantage againſt both man and woman, which might yeeld us a profitable watch word to abſtaine from undecent ſpeeches, wanton lookes and geſtures, ſince thereby we diſcover to Satan what before he knew not againſt us. But alas ſo far are many from thinking of this, that they never pleaſe themſelves better, than when they on this ſort miniſter to Satan the greateſt ſtrength againſt themſelves, ſpeaking, looking, dalying, and dealing as if they deſired that Satan, not knowing, ſhould know their uncleane and ſinfull cogitations. But of this matter no further now.

Reade *Beza* his Epiſt.
1 Kings 8.39.
2 Chron. 6.30.
1 Chron. 28.
Iob 16.19.
Iob 41.2.
Acts 2.24.

Will you adde ſomething of the lying Miracles and wonders that the devill can doe, and theſe wicked ſpirits?

2 Theſ. 2. 9. Of this matter remember what the Apoſtle S. *Paul* hath written and witneſſed, when he ſaith, *Antichriſts comming ſhall be full of ſuch ſtuffe. But all by the effectuall working of Satan.* He then is the Maſter of the Mint where ſuch lying miracles are forged, all to deceive unſtaid mindes too much delighting in ſuch ſhowes, and too much crediting ſuch deceits.

What thinke you laſtly of the ſalvation of theſe wicked ſpirits?

That ever they ſhould be ſaved, let us know it was a foule error in ſo learned a Father as

Origen

Origen was, who lived about the yeere of our Lord two hundred and thirty, attributed to him, and reproved in him by Saint *Augustine*, in his booke of heresies the three and forty Chapter. The light of Gods word is evident against it. *As goe thou cursed into everlasting fire*, true of the reprobate, and therefore much more of the Devils. It cannot bee everlasting fire if it have an end to either. Many such places are there. The use whereof you may take out of the Apostle to the *Ephesians*, Even to perswade us to put on *the whole armour of God* there described; since we wrestle not against flesh and blood, but against spirits and powers, as these Princes of darkenesse and death to all whom they overcome. Let us consider their fall, who once stood, and know that howsoever we runne, yet if wee give over and faile in our course as they did, with them for ever and ever wee also shall taste of confusion and death. Pray wee then humbly to the GOD of heaven to increase our faith and obedience daily, and to establish them to the end. Mat.25.

Thus much then may suffice of things invisible, and now if you thinke good to adde somewhat of things visible, also created by this our mighty God, Creator of heaven and earth, you may draw to an end of this Article.

The creation of things visible you reade in the booke of *Genesis*, whereof to speake also at large would be very tedious, and therefore I will refer you either to that which I have noted upon the first Chapter of *Genesis*, or to some better Treatises.

Yet I pray you let me aske two or three Questions, and I will give over; and first of the creation of monsters what you thinke.

None were created at the beginning. For all was good and exceeding good, which includeth perfection. Therefore since our fall these things have hapned to witnesse our sinnes daily unto our faces, yet so that withall they serve to declare the power of God: Of which in my opinion those words of our Saviour Christ in *Iohn*, of the blinde man, may thus far bee verified, that they fall out to the end the glory of God may be seen: for they shew (as I said) his power, they shew his justice, and they call upon us in their manner, not unfitly, to feare the Lord, to abhorre sinne, and to flie from all that offendeth. Againe, the blessing of a right shape, and the excellency of order in things created, where God vouchsafeth it, a great deale better by this meanes is discerned, seene and considered, our natures being ever *Carendo magis quam fruendo*, by wanting rather than having, to judge of a mercy and favour shewed unto us: a dulnesse which with all care we ought to reforme, praising the Lord with tongue and heart for the perfection of our members, for the full use of our senses, and for a comely, decent, and right disposition of our whole frame: which easily the Lord might have made otherwise if he had would.

My second question is of the Baptisme of these monstrous births, when and what manner of such creatures borne of women may be baptised.

Surely those births, in which after diligent search and view those things are not found, for which they may be reputed in the number of men, no Baptisme is to bee given. To others it may and ought.

The third question is this; how those imperfect births and bodies, which yet rightly may be reputed in the number of men, shall rise in the generall resurrection.

And I answer (if it bee not curious and needlesse to move such a question) that you may thinke if you will, as S. *Austine* did of this matter, namely, that in the resurrection, their imperfection shall be wanting, and their bodies glorious as others. Sure I am that this may boldly be affirmed, that no blemish now in this corruptible house, shall hinder any part of those incomprehensible joyes that are provided by God for his chosen, but my cup shall be full, my estate as sweet, and my table in heaven as richly decked, as in the undeceiving word of God is promised to true Faith, not to perfect bodies. Let this be our comfort therefore, and follow this. *Aug. Enchirid. cap. 7.*

Will you then goe any further in this Article?

This further is to be added, that as God thus created all things, and thereby hath shewed both power and mercy, so we doe beleeve also in calling him Creator of heaven and earth, that he ever hath, doth, and will by the same power, and goodnesse, keepe and preserve in their former estate all things by him created, and by his providence, government and will, all matters come to passe, both in heaven and earth. For thus first by the plaine testimonies of the word we are taught. *Whatsoever* (saith the Psalmist) *pleased the Lord, that did he in heaven and earth, in the Sea, and in all depths.* Marke the limits of Gods government, and see if there be any thing without this reach to be disposed of by others. Againe, *but one God is in heaven, and hath done whatsoever he would. The eyes of all things waite upon him, and he giveth them meate in due season.* Marke the Prophet *Daniel*, how often he repeateth that still at the time appointed, *this and that should come to passe*, I say at the time appointed: namely, by God. Giving to the Lord the whole government of whatsoever men attempt to doe, and whatsoever commeth to passe. And what is that in S. *Iames* so often read, and so often heard of us, *that every good giving and perfect gift is from above, and commeth down from the Father of lights in whom is no variablenesse*, neither shadowing by turning, but that as he created, so he still preserveth, governeth, and guideth, whatsoever

Psal.135.6. Ier.27.5. Psal.115. Ephes.1.11. Dan.11.27,29. Iam.1.16,&c.

ſoever he hath created, and to think otherwiſe is to erre, and to be deceived as there is ſaid. The Scriptures are full of ſuch teſtimonies. Secondly, by reaſon it ſelfe, the ſame is confirmed unto us. For whatſoever is done, is done either God willing, God nilling, or God not regarding. But to ſay any thing is done God nilling, were to make him not omnipotent, and to ſay any thing is done he not regarding, were to make him like the Epicures god, that ſporteth and playeth, not heeding the things of this life. Therefore it neceſſarily followeth, that by the will of God, that is, by his providence, all things are done. Another reaſon may be drawne from this diſtribution that all things are done either according to nature, or beſide nature, or by chance. But every of theſe are done by Gods providence. Therefore all things are done by his providence. The firſt member is confeſſed often in Scriptures. For what more agreeable to nature, than that the earth ſhould bring forth graſſe, the heavens give raine, &c? Yet this being ſo naturall the Prophet aſcribeth to God, and ſaith, *Thou makeſt graſſe to grow, and herbs for the uſe of man, thou giveſt rain in due ſeaſon, &c.* The ſecond member is proved by the reſurrection of the dead, by the death of Chriſt, by the Ravens that beſide nature fed *Elias*, by the Lions that did not devoure nor hurt *Daniel*, by the Fire which conſumed not the three Children in the furnace, by the Sunne which ſtayed his courſe for a whole day, and by divers ſuch like, which all were governed by the finger and will of almighty God. The third member is proved alſo in the Scripture by many examples; for how caſuall ſeemeth it that a Ram ſhould be caught by the hornes in the buſh to ſerve *Abraham* for his ſacrifice? yet this was Gods hand; that *Eſau* or any man ſhould goe to the foreſt to hunt, and quickly light upon his game, kill and returne? yet this is no chance in *Eſaus* eyes, but God, ſaith he, *hath done this, and brought it to my hand.* That the Daughter of *Pharaoh* ſhould walk abroad that way more than any other to finde and ſave little *Moſes* in the flagges? yet this was no chance, but Gods ruling, guiding, and gracious hand. That as a man loppeth a tree, his axe head ſhould flye off and kill a man, yet this is aſcribed to God, and not to chance: how many wayes may the plague of leproſie happen to a man, and ſeeme by meere caſualty, yet is the Lord ſaid to ſend it, &c. Where you ſit, where you ſtand, where you goe, where you lie, ſeemeth it not caſuall? yet ſaith the Prophet, *Thou knoweſt my upſitting and down lying, thou art about my bed, and about my pathes, and ſpyeſt out all my goings.* The caſting of the lots, a thing as caſuall in mans eye as any thing, is ruled by the Lord, as you know we reade. And we ſee it in practiſe, both in the diviſion of the land of Canaan, and the choyce of *Mathias*, and the finding out of *Ionas*. The lighting of a bird, how caſuall in ſhew, yet ſaith the Text, *not a Sparrow lighteth upon the ground without the will of your heavenly Father.* The Whale is not ſo ready to receive *Ionas*, but by Gods finger, neither doth the little worme bite the Gourd but by Gods finger. A third reaſon might be taken from the conſent of the Church ever given to this Doctrine, but it needeth not: Only I remember the ſpeech of Saint *Hierome*, worthy indeed to be remembred. *Providentia Dei gubernantur omnia, & quæ putatur pœna medicina eſt.* All things are governed by Gods providence, and that which ſeemeth to bee puniſhment is indeed a medicine, meaning the croſſes of Gods children. *Et ſi quando invocatione ſummi Dei aliquid impetrent pro cupiditate ſua mala impii, vindicta eſt iſta, non gratia. Non enim de talibus dicit Apoſtolus fruſtra, &c. Quorum peccatorum fœlicitas perpetrandorum pœna eſt aliorum præcedentium, &c.* And touching the wicked, ſaith another, if they obtain any thing at Gods hand by their prayer, which in their wicked deſire they wiſh to have, it is a puniſhment not a grace For of ſuch the Apoſtle hath not ſpoken in vaine: that God giveth them up to their owne hearts luſts: the proſperity of whoſe ſinnes to be committed is the juſt puniſhment of God upon ſinnes already committed. The Speech alſo of *Baſil* agreeth with *Hierome*. *Apud Deum nihil improvidum eſſe agnoſcitur: cuncta enim oculus ille inſopitus ſpeculatur.* Without the government of Gods providence there is nothing. For that unſleeping eye beholdeth all things. For the objections which by ignorant mindes are caſt out againſt this holy and comfortable Doctrine, I rather refer you to that which elſewhere I have written, than here againe to goe over them. Only remembring now that good ſaying; *Permitti mala debuerunt, quoniam ut eſſent id bonum erat, ex quibus bonum futurum erat.* Evils were to be ſuffered, becauſe it was good ſo to be in regard of good that ſhould come thereby. As for example, the affliction of a man worketh patience, experience, hope, &c. which are all good things. And that againe touching the wills of bad men, *in quibus utique Dei non eſt quod mala ſunt, ſed quod ordinatæ ſunt.* In which it is not of God that they are evill, but that being evill, yet they are by him ordered to his glory, and his childrens good, ſome way or other, as beſt pleaſeth his Majeſty.

A word if you pleaſe to adde of the uſe, I ſhall be no further troubleſome.

The uſe of this doctrine is moſt ſweet to all that truly taſt it. And firſt it is effectuall and powerfull to ſtirre us up to glorifie GOD for all his mercies. For when I ſhall thinke that whatſoever happeneth unto me, the Lord ſendeth it: what commeth out of the heart and mouth, but that of *Iob*; *Bleſſed, bleſſed be the Name of the Lord for it*: eſpecially, in proſperity, when the face of the Lord moſt cheerefully ſhineth upon us, what pierceth the inward parts of a childe of God, but theſe and the like motions; O Lord! Lord! theſe hearts of men are turned unto

Secundum naturam, præter naturã, fortuitò.

Deut. 11. 13. Pſal. 147. 8.

Gen. 22. Gen. 27. 20. Exod. 2. Deut. 19. 5. Levit. 14 34. Pſal. 139. Prov. 16. 33. Ioſua 14. Acts 2. Mat. 10.

In Ezek.

Vincent. in ſpeculo, l. 29. tom. 1. cap. 50.

Baſil. Hexa. l. 7.

unto me by thee,and not otherwiſe. From thee commeth their love,their favour,their benefits, and all that gladdeth my heart,thou art the fountain,& they are thy inſtrumẽts,ſuch as next after thee are to be regarded by me, but never before thee,or without thee. Alſo what any other creature yeeldeth me of comfort,profit,uſe or good any way,the power,the ſtrength, the way,& the meanes thereof is from thee my God,my ſtrength,my hope, and my ſtay for ever. And this is that duty which the Lord grieveth at to be wanting in his people,when by his Prophet *Ieremy* he ſaith thus: *That they had an unfaithfull and rebellious heart*,and did not ſay,*let us now feare the Lord our God,who giveth us raine both early and late,and in due ſeaſon,and reſerveth unto us the appointed weekes of the harveſt*.Secondly,it is a moſt notable worker of patience in us,even through our whole life,and in our greateſt afflictions. For doe I not beleeve that Chriſt my deare Saviour hath fully appeaſed the wrath of his Father againſt me,by his ever-pleaſing ſacrifice of himſelfe for me,and fully reconciled him unto me; doe not I beleeve this I ſay? God forbid but I ſhould. Then doe not I beleeve that this good God, thus reconciled, and made of an angry Judge,a ſweet,mercifull,and kinde Father to me,is all-ſufficient, and able to ſave me from any evill in this world that may hurt me,and as willing as able ever? How then may I thinke, being thus perſwaded of his power and will, but whatſoever befalleth mee in this world, be it to the fleſh never ſo ſowre,by that ever-mighty finger of his guiding & governing the intents of men, not to paſſe the bounds of his pleaſure, in the end ſhall worke to my good, the Apoſtle ſo expreſly alſo delivering out,that, *All things worke for the beſt to them that love God,&c.* Therefore never looke we at the thing happened ſo much,as at the bleſſed hand that guideth it. And ever have *Abraham* before your eyes for a patterne of practice in this behalf, who in the moſt bitter event that a father can taſte of, anſwered his queſtioning Childe where the Sacrifice was; My ſonne, my ſonne, God will provide; ſhewing thereby,that to reſt upon this Doctrine is ever a ſure way to overcome all temptations. Thirdly, it worketh in us that ſweet and comfortable ſecurity for the time to come,which the Apoſtle taſted of, when he ſaid, that not onely he was delivered out of the mouth of the Lyon for the time paſt, but alſo that the Lord would deliver him for the time to come from every evill work, and would preſerve him to his heavenly kingdome. And can we behold what is daily done by him? for the fowles of heaven, how he feedeth them,and for other creatures how he cloatheth them, none of theſe ſowing or reaping any thing,and can we doubt of his care and mercy to be much more for us? O how ſhould this bee a want moſt grievous to the Lord in us, and moſt unſeeming for men and women that have found what we have found at his hands? Fourthly, it breedeth in us alſo a providence over our matters, ſeeing the Lord to have wretchleſneſſe and careleſneſſe. Laſt of all,it driveth us to our knees early and late,to begge and deſire at this our good God his hand the continuance of this his ſweet providence over us, and for us, that by him wee may quietly ſaile over this ſea of a wicked world,and when his bleſſed will ſhall bee, arive in the haven of eternall comfort, that he in mercy hath provided for all his true children when this life is ended, his bleſſed and glorious, and everlaſting kingdome, to which we ſigh to come, as our fathers have done before us. The Lord grant us a happy comming to it, for his deare Sonnes ſake *Chriſt Ieſus*, our bleſſed Saviour, *Amen, Amen*. And thus much of this firſt Article ſhall ſuffice at this time.

2 Tim.4.

His Wiſdome knoweth what is fitteſt for us, his Power can beſtow it, his goodneſs will.

THE SECOND ARTICLE.

And in Ieſus Chriſt his onely Sonne our Lord.

THe former Article hath intreated of the *Creator*,which was the firſt part of the *Creed*. And now this ſecond part followeth with the perſon and office of the *Redeemer*, contained in ſixe Articles next enſuing: this ſecond and the third ſpeaking of his perſon,and the other foure of his office.

If you like ſtill to follow the order of the words, it will moſt helpe every weake memory.

It is my meaning, my labour looking wholly to the weakeſt. And therefore as the words expreſſe foure ſeverall things to be beleeved of this ſecond perſon in the Trinitie; namely,that he is *Ieſus*,that he is *Chriſt*,that he is *the onely begotten Sonne of God*,and that he is *our Lord*, ſo will I in like order follow them one after another, by the mercifull aſſiſtance of him that inableth all men both to write and ſpeake. Firſt,then,of his name *Ieſus*. It was given to him not onely the eight day when he was circumciſed, but by the Angell before he was conceived and borne. For ſo you know we read; *Feare not Mary,for thou haſt found favour with God,and loe thou ſhalt conceive in thy wombe,and beare a Sonne,and ſhalt call his name Ieſus*. And to *Ioſeph*. *Ioſeph thou ſonne of David,feare not to take Mary to thy wife,for that which is conceived in her is of the holy Ghoſt; & ſhe ſhall bring forth a ſonne,and thou ſhalt call his name Ieſus*. The reaſon alſo is expreſſed by the Angell in the ſame place; *for he ſhall ſave his people from their ſinnes*. The word *Ieſus* ſignifieth a *Saviour*,

Luke 2.21.

Luke 1.13,31. Mat.1.20,21.

Saviour, of an Hebrew roote *Iaſchah* to ſave. Therefore the Angels reaſon is, as if he ſhould have ſaid; He that in deed and truth is a Saviour, hee is rightly named a Saviour, that is, *Ieſus*; but the Sonne of God is in deed and truth a Saviour, therefore thou ſhalt call his name *Ieſus*. And if *Ioſhua* the ſonne of *Nun*, who led the people into the land of Canaan, and *Ioſhua* the ſonne of *Iehozadah*, who led the people out of the Captivity of Babylon into their countrey, and ſo were typicall Saviours or deliverers of a few, had this name of Jeſus vouchſafed them, how much more the Sonne of God, who was not in type and ſhadow, but in deed and truth is a Saviour of all that beleeve? If Jeſus had given them reſt, ſaith the Apoſtle to the Hebrewes, meaning *Ioſhua* the ſonne of *Nun*; then would he not have ſpoken of another day: but this Jeſus hath done it, *becauſe he hath ſaved us from our ſinnes*. Yea ſaith the ſame Apoſtle, *He is able alſo perfectly to ſave them that come unto God by him, ſeeing hee ever liveth to make interceſſion for them*. Our ſinnes he hath taken upon himſelfe, and his righteouſneſſe hee hath communicated to us, as witneſſeth the Apoſtle, when he ſaith; *He hath made him to be ſinne for us which knew no ſinne, that we ſhould be made the righteouſneſſe of God in him*. And Saint *Peter* in theſe words, *Chriſt ſuffered once for our ſinnes, the juſt for the unjuſt, that he might bring us to God*. Saint *Iohn* againe as plainly as either of them: *The blood of Ieſus Chriſt cleanſeth from all ſinnes*; not from ſinnes, but from all ſinnes, which is a thing to bee marked of thoſe that will make him but a halfe Saviour. Againe, *If any man ſinne we have an Advocate with the Father, Ieſus Chriſt the righteous, and he is the propitiation for our ſinnes, and not onely for ours, but for the ſins of the whole world*. He hath alſo delivered us from the puniſhment of our ſinnes: *For he hath ſo vanquiſhed and overcome Satan, that now there is no condemnation to them that are in Chriſt Ieſus*. Death alſo ſo ſwallowed up in victory, that by him wee likewiſe have victory, and in joy may ſay, *O death where is thy ſting? O grave where is thy victory?* Finally, he hath given us his Spirit, whereby it is effected, that though ſinne remaine, yet it ſhall not raigne in our mortall bodies. For if that Spirit which raiſed up Jeſus from the dead, dwell in us, hee quickneth alſo our mortall bodies by his Spirit that dwelleth in us. Truly therefore he hath ſaved us from our ſinnes by his merit and paſſion, and daily doth ſave us by his might and power: and therefore rightly and fitly is called Jeſus. Yea, comfortably in Gods unſpeakable mercy was this name impoſed, to aſſure us of his power in all frights and feares, terrors and temptations whatſoever. In conſideration of which aſſurance and ſtrength of faith ariſing hereby, is that, ſaid the Apoſtle, concerning perfection in Chriſt Jeſus.

Heb.4.8.

Heb.7.25.

2 Cor.5.21.
1 Pet.3.18.

1 Iohn 1.7.

2 Ioh.2.1.

Rom.8.1.
1 Cor.15.54.

Rom.6.12.

Coloſ.1,28.

A Saviour they will grant him that will not grant him the onely Saviour. What therefore ſay you to that?

Marke wee ſtill the Scriptures, and they ſhall ever ſhew us what is truth. How therefore ſpeake they of this matter, when they ſay thus: *He that beleeveth in the Sonne, hath etenall life, and he that beleeveth not, hath not life, but the wrath of God abideth upon him*. Doe wee not plainly ſee here, that all ſalvation is ſo in Chriſt, and by Chriſt, as that without him there is nothing but the wrath of God, and eternall death? What ſaith Chriſt againe himſelfe, *but I am the way, the truth, and the life, no man commeth to the Father, but by me: by me*; how then is not hee the onely Saviour? Adde thoſe plaine words of S. *Peter*, *There is no ſalvation in any but in Chriſt, neither any other name under heaven whereby we can be ſaved*. And that of Saint *Paul*, *there is one God, and one Mediator betwixt God and man, the Man Chriſt Ieſus*. All which Scriptures expreſly teach us, that Chriſt is not onely the Saviour of mankinde, but the *onely Saviour*. Which truely you may further confirme by theſe reaſons. The Decree of God can no man make void. The propoſition will be granted, and the aſſumption hath evident proofe. *We are not redeemed with corruptible things, as ſilver and gold, but with the precious blood of Chriſt, as a Lambe undefiled, and without ſpot*, (now marke) *which was ordained before the foundation of the world, &c.* Againe, Saint *Paul, Whom God hath ſet forth to be a reconciliation through faith in his blood, &c.* with many other places, *Coloſ.* 1.19. *Eſa.* 14.27. Another reaſon, hee in whom onely the conditions of a true Mediator are accompliſhed and fulfilled, He onely is the Mediatour and Saviour, neither is there ſalvation in any other: but in Chriſt onely all theſe conditions bee fulfilled, therefore hee onely and none elſe is our full, perfect, and ſufficient Saviour. The conditions of a true Saviour, are theſe; That he ſhould be true man, becauſe the juſtice of God requireth, that in the ſame nature that ſinned, ſatisfaction ſhould be made, that he ſhould be juſt, for hee that himſelfe is a ſinner, cannot pay the debt, and make ſatisfaction for other ſinners. And thirdly, that hee alſo ſhould be true God, to the end that by the power of his Godhead, he might ſuſtaine the waight of Gods wrath in his fleſh, and reſtore unto us both our loſt innocency, and eternall life, that theſe are all fulfilled in Chriſt, and in Chriſt only the Apoſtle affirmeth, when he ſaith, *He, he is made unto us wiſedome, righteouſneſſe, ſanctification and redemption*; which foure words containe all, if we more particularly liſt to explicate them. Where you plainly ſee that he doth not ſay Chriſt was given unto us of God *ſupplementum, vel adminiculum*; that is, in ſupply and helpe of wiſedome, and righteouſneſſe, &c. or in part of wiſdome, and righteouſneſſe, and ſanctification, and redemption, but he aſcribeth the whole effect unto him, and onely in him. Therefore the

Ioh.3.16.

Ioh.14.6.

Act.4.12.
1 Tim.2.5.

1 Pet.1.18, 19.20.
Rom.3.25.

Exod.32.33.
Ezck.28.20.

Heb.7.26.

1 Cor.1.30.

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the concluſion followeth, hee is onely our Saviour, and our full, perfect, and ſufficient Saviour, not a halfe Saviour, not a part of righteouſneſſe and ſanctification, and our workes another part, but wholly, wholly he is all. And therefore moſt fitly, moſt truely, and moſt comfortably, in reſpect of us, and all feares of fleſh and blood, hee is called Jeſus, and is Jeſus, that is, a Saviour.

Doe they then rightly hold this Articles of our Chriſtian Faith, who either from Saints, or from themſelves, or any where, out of Chriſt looke for ſalvation?

No aſſuredly, for to beleeve in Jeſus Chriſt, as this Article requireth, is not onely to acknowledge and confeſſe that the Sonne of God is the Saviour, and the onely Saviour, but alſo by a true faith to embrace him ſo, and not one jot to decline and ſwerve from him. And as they are idolaters, which any way turne from God, as covetous men, & ſuch like, ſo they beleeve not, but deny the faith, which any way turn from Chriſt, as do the perſons whom you note. Thus are we taught by the Apoſtle, when he telleth the Galathians, that *they are turned away from Chriſt to another Goſpell*, becauſe partly by Chriſt, and partly by the worke of the Law, they looked to be juſtified, and ſo ſwerved ſometime from Chriſt, and did not wholly relie upon him. Againe, when he telleth the Corinthians that Chriſt is divided, whileſt ſome held of *Paul*, and ſome of *Apollos*, and ſome of *Cephas*, and ſome of *Chriſt*, *Chriſt* muſt be all, and *Chriſt* muſt be onely, or Chriſt will be none. Theſe Scriptures and many moe are plaine, wherefore you ſee their moſt fearfull eſtate that will not be perſwaded, but robbing Chriſt of his true honour, aſcribe it to other things. And for their profeſſing in words as we doe, and denying it in deeds, it increaſeth but their damnation, and no way excuſeth them. *For in him aſſuredly all the treaſures of wiſdome and knowledge lie: And it pleaſed the Father, that in him ſhould all fulneſſe dwell.* And, *in eo completi eſtis*, in him you are perfect, ſaith he, *and he is the author and finiſher of our faith, &c.* I cannot therefore beleeve in Jeſus, unleſſe I beleeve him to be my onely Saviour, and caſting away all other meanes deviſed and invented by man, reſt and relie onely upon him. Such was the faith of the Apoſtles, & ſo beleeved *Peter* when he ſaid in the name of the other Diſciples to Chriſt, *Lord whither ſhall we goe? thou haſt the words of eternall life.* So beleeved *Paul*, when he ſaid, *I deſire to know nothing but Ieſus Chriſt, and him crucified.* And, *God forbid that I ſhould rejoyce in any thing but in the Croſſe of our Lord Ieſus Chriſt.* Againe, *both in life and in death, Chriſt is to mee advantage.* So I ſay againe muſt we beleeve and remaine in Chriſt, as the branch in the ſtocke, if we live by Chriſt. The Lord grant we may. *Amen.*

Eph. 5.5.

Gal. 1.6.

Gal. 5.4. 1 Cor. 1.12, 13.

Col. 2.3. Col. 1.19. Heb. 12.2.

Ioh. 6.68. 1 Cor. 2.2.

The Papiſts ſtrangely deſcant of this holy name Jeſus, *but whether ſuch ſtuffe be worth the touch, I referre it to you.*

Surely to rake up this Channell, were to ſtirre a great deale of foule matter, for in truth the follies of their Writers herein are moſt monſtrous, but ſaid I follies, I may ſay more and ſay but right, yet a little to manifeſt their blindneſſe. You muſt underſtand (ſay they) that there bee three manner of Pſalters. The firſt is called *Davids* Pſalter, containing thrice fifty Pſalmes. The ſecond is called the Pſalter of our *Lady*, containing thrice fifty *Aves*. And the third is called the Pſalter of *Ieſu*, containing fifteen principall Petitions, which ten times repeated make alſo thrice fifty; in the which Pſalter the glorious name of *Ieſu* is called upon 450. times. Theſe ten petitions may be ſaid upon our ten fingers, or ten beads, or reade in a Booke. For example: *Ieſu*, *Ieſu*, *Ieſu*, mercy, *Ieſu*, *Ieſu*, *Ieſu*, mercy, *Ieſu*, *Ieſu*, *Ieſu*, mercy; and ſo tenne times over, which maketh one petition. This they ſay ſhall bee very meritorious, becauſe it is written, *Whatſoever you ſhall aske in my name, that you ſhall have, and there is no other name whereby we can be ſaved, &c.*

This is moſt wonderfull blindneſſe, and boldneſſe, thus to abuſe unto ſuperſtition this holy name, and thus to pervert theſe holy Scriptures.

The Scriptures you ſee are farre from any ſuch ſenſe, the one promiſing that whatſoever wee aske in his name, that is, for his ſake, for his merits and paſſion, not for the word *Ieſus*, the literall word: and the other teaching that there is no other name, that is, no other meanes or way whereby we can be ſaved, not aſcribing our ſalvation to the word and ſyllables *Ieſus*: but heare more. Another of their learned Rabbies, going about to tell the greatneſſe of this name (not of him that hath the name, but of the literall word) ſaith, that all things are comprehended within theſe foure numbers, one, ten, a hundred, a thouſand, and then theſe numbers in the word *Ieſus*, wherefore he concludeth that it is a wonderfull name, which you ſee in him was a wonderfull trifling in a ſerious matter. A third findeth that name of *God* delivered to *Moſes*, *Sum*, I am, in this word *Ieſus*, and how? Forſooth, ſaith he, *Ieſus* hath three terminations, when it is declined, *Ieſus*, *Ieſu*, and *Ieſum*; now take the laſt letter of every termination, and you have *S*, *V*, *M*, which put together ſpell *Sum*. Then hee cryeth out: *O nomen ineffabile! O nomen vere tetragrammaton, O gaudium Angelorum, latitia juſtorum, &c.* O name that cannot bee expreſſed! O name truly tetragrammaton, O joy of Angels, and comfort of the juſt! Furthermore (ſaith he) this name, if you make it, hath three vowels, and two conſonants, which is a myſtery, for the three vowels, *I*, *E*, *V*, ſignifie the Trinity; and the two conſonants, or rather one

one conſonant twice put, to wit, *S*, ſignifie the two parts of Chriſts humanity, his body and his ſoule. Therefore we muſt worſhip this name above all names. Which what profound Divinity it is, you ſee; others of them wickedly rob Chriſt of his divine power, vertue, and might, and aſcribe it to this literall word of his name, ſaying; This is the name that gave the blinde ſight, the deafe hearing, the lame going, the dumbe ſpeech, the dead life; and finally, that caſt out devils out of the bodies of men, &c. Then is told a tale of a Souldier that was helped out of Saint *Patricks Purgatory*, by this name. And how? Becauſe Saint *Paul* ſaid; *He was not onely ready to be bound in Hieruſalem, but to die for the name of the Lord Ieſus:* (a place, if you mark it, well applyed) therefore when his head was cut off at Rome, it gave three leapes, and at every leape ſaid three times, *Ieſus, Ieſus, Ieſus.*

Act 21.13.

Why S. Paul *meant, as I take it, that hee was ready to die for the name of the Lord Ieſus, that is, for his Goſpell, truth, profeſſion of him, &c. not for the literall word Ieſus.*

It is true, it is true, but thus blinde were, and are ſtill theſe men, refuſing all reformation of ſuch ignorance, and running headlong to their owne deſtruction, whileſt they place the vertue in the name that they ſhould have taught to be in the perſon of Chriſt, God, and Man, not once mentioning in all this, his mercy, merit, death, bloodſhed, love, or ſuch like.

I cannot omit that profound Doctor, whom *Eraſmus* mentioneth, that noted how many letters were in the word *Ieſus*, namely five, and then how *ſ* ſtandeth in the middeſt, betwixt two ſyllables, to ſignifie that even ſo Chriſt is in the middle, or Mediator betwixt God and us: with ſuch other good Stories more there, as though wee had no better meanes to prove Chriſt our Mediator, but by ſuch curious, idle, and fooliſh deſcant, as this. But thus left they the Fountaines of God, and digged Ciſternes to drinke on after their owne fancies; let us leave them therefore, and their dreames, and ſtill hold that which hath beene ſaid before, that this name was given him, not to be thus abuſed to ſuperſtition and folly, but to tell us, that as his name was, ſo indeed was he, a true, full, and perfect Saviour of his people from their ſinnes: not, I ſay againe, a halfe Saviour, as their *Gabriel Biel* writeth: principally by Chriſt, but not onely by Chriſt: our very reaſon abhorring to admit, that God would ſend from his boſome his owne deare Sonne into this vale of miſery, to take upon him the forme of a Servant, and to doe and ſuffer for us, as he did, to bee but a halfe Saviour. *Auguſtine* made better uſe of this holy Name, when he cryed, *O Ieſu, eſto mihi Ieſus*; O Saviour, be to me a Saviour. *Et ſi ego admiſi unde me damare poſſis, tu non amiſiſti unde me ſalvare poſſis:* And if I have committed for what thou maiſt juſtly damne me, yet thou haſt not loſt meanes and wayes whereby thou canſt ſave mee. O Jeſu, be to me a Jeſus, that is, a Saviour according to thy Name; where you ſee the godly Father looketh at his merit and worke of Redemption, not at letters and ſyllables of his name. So did that Archbiſhop *Anſelmus*, ſaying; *O Ieſu, fac mihi ſecundum nomen tuum, miſerere mei ſecundum nomen tuum; verum eſt, conſcientia mea meruit damnationem, & pœnitentia mea non ſufficit ad ſatisfactionem, ſed miſericordia tua ſuperat omnem offenſionem:* O Jeſu, doe to me according to thy name, have mercy upon me according to thy name: true it is, my conſcience hath deſerved damnation, and my repentance is not ſufficient to make ſatisfaction, but thy mercy taketh away all offence. O Jeſu, therefore doe to me according to thy name. From his name he ariſeth to his office, which indeed is a right uſe of his name, juſtly agreeing with that, *Thou ſhalt call his Name Ieſus, a Saviour, becauſe he ſhall indeed ſave his people from their ſinnes, according to his Name:* and which to ſignifie he ſhall be ſo called. S. *Ambroſe* againe; *Si curari vis, medicus eſt; ſi auxilium petis, virtus eſt; ſi mortem timeas, vita eſt; ſi ire vis, via eſt; ſi tenebras fugis, lux eſt; &c.* If thou deſired to be healed, he is a Phyſitian; if thou deſire help, he is power; if thou feare death, he is life; if thou wilt goe, he is the way; and if thou wilt flie darkneſſe, he is light. Still, ſtill, looking to his office, mercy, merit, and redeeming ſaving power: not to his literall name, as theſe ſuperſtitious Teachers doe. Finally, Saint *Stephen* cryed, *Lord Ieſus receive my ſpirit*: caſting his eyes to his perſon, and not to the word *Ieſus*.

I thinke the place to the Philippians not well underſtood, hath, and doth deceive them.

Phil.2.9,10.

Indeed they are eaſily deceived that will not ſearch for truth, and they are juſtly given over to ſtrong deluſions that delight in error, and have not a love of the truth: otherwiſe the place to the *Philippians* would not be miſtaken; but looke wee a little at the ſame, and marke from whence the Apoſtle tooke it, and compare ſpirituall things with ſpirituall things. The place is borrowed from the Prophet *Eſay*, and therefore by conference evident, that the word *Name* ſignifieth power, glory, honour, and authority, above all powers, glories, honours, and authorities, and bowing the knee, ſignifieth ſubjection, ſubmiſſion, and obedience of all Creatures to his beck, rule, and government: For what materiall knees have things in heaven, in hell, &c? This knew the ancient Father S. *Origen*, and therefore writing upon the 14. to the Romanes, where theſe words be againe, ſaith; *Non eſt carnaliter hoc accipiendum, quaſi cœleſtia, ut Sol, Luna, Angeli, genua, aut linguas habeant, ſed genu flectere ſignificat cuncta ſubjecta eſſe, & cultui Dei obedire:* Theſe words are not to be taken carnally, as though things in heaven, as the Sunne, Moone, Angels, &c. had knees, or tongues; but to bow the knee, ſignifieth that all things ſhall bee

Eſa.45.23.

ſubject,

ſubject, and obedient to the ſervice of God. This knew Saint *Hierome* alſo, and therefore ſaith, *Non ad genua corporis, ſed ad ſubjectionem mentis, & inclinationem ſpectat, ſi David dicit, Adhæſit pavimento anima mea:* It doth not belong to the knees of the body, but to the ſubjection and bowing of the minde, as *David* ſaith; *My ſoule cleaveth to the earth, or to the duſt,* (noting his inward humiliation, not a reall and outward matter:) *For ſhall we thinke* (ſaith he) *that either heavenly things, or all earthly things have knees, &c?* No, I ſay againe, but by this phraſe of ſpeech is meant ſubjection, whereof bowing of the knee is a ſigne; as when he ſaith, *I have left mee ſeven thouſand which have not bowed the knee to Baal*; that is, which have not beene ſubject to that Idoll. *Fornicator libidini flectit genu, &c.* The fornicator is ſaid to bow his knee to luſt, the covetous man to his riches or deſire, the proud man to his pride, &c. becauſe they are ſubject to theſe things. *Et toties Diabolo flectimus, quoties peccamus.* And ſo oft we bow to the Devill, as we commit ſinne, ſaith this good Father. The like in effect have *Theophilact, Beda, Ambroſe*, the *Gloſſe*, and ſome of their owne Papiſts: *Imperio ejus ſubjicientur Angeli, homines, Dæmones*; To this rule and government ſhall be ſubject Angels in heaven, men in earth, and Devils under the earth. This is to bow the knee to him, and this is for him to have a Name above all names. Let it ſuffice, both for anſwer to the place in the Philippians, and for declaration of this Popiſh ignorance and error.

1 King. 19.18. Rom.14.11.

Great is the judgment certainly, when men have eyes, and yet ſee not, ears, and yet heare not, hearts, and yet underſtand not, and God in mercy avert it from his people more and more. Great alſo was that favor mentioned in Luke, *when he opened their underſtanding, that they might underſtand the Scriptures, and to the woman* Lydia, *whoſe heart God opened, that ſhe attended to the things which* Paul *ſpake*, Act. 16 14. *and the Lord grant it to us alſo in theſe dayes. for his Sonnes ſake, whoſe ſecond title of Chriſt now followeth, if you pleaſe.*

Ioſephus. Hag. 1.1. Eſra. 3.2.

Firſt, this title of Chriſt is given to our Savior, to diſtinguiſh him from others that were called *Ieſus* as well as hee, who were many, the name in thoſe places and times being uſuall; as *Ieſus* the ſonne of *Nun*, *Ieſus* the ſonne of *Iehozadeck*, *Ieſus* the ſonne of *Syrach*, *Ieſus Iuſtus*, *Coloſſ.* 4.11. and many moe: but none of all theſe was *Ieſus Chriſt:* therefore this addition of Chriſt, you ſee, maketh a difference betwixt this our *Ieſus*, and all thoſe. And by the way, if I ſhould touch it againe, doth not even the common uſe of the name ſhew, that the place to the *Philippians* is not literally to be underſtood? For how could that name bee a name above all names, which ſo many had as well as he, if you reſpect the literall name? Therefore needs by name muſt be meant ſome other thing, as you heard before: even power, authority, rule, and government, which is in Chriſt above all others. Secondly, this title ſheweth his office, for it ſignifieth anointed. And this againe ſheweth the groſſe ignorance, or wilfull malice of Papiſts, in ſo extolling the bare word *Ieſus*. For whether is greater *Henry* a proper name, common to many of his ſubjects, or King, a name of office, peculiar to him. *Mary* or Queene, *Iohn* or Earle and Lord. As then *Henry* and *King* be, ſo is *Ieſus* and *Chriſt:* therefore judge whether is greater, if wee were to ſtand upon names and literall titles. This have ſome of their owne well ſeene and confeſſed; but I had rather alledge Scriptures.

Luke 2.11.

Firſt then conſider the firſt tydings, brought of this happy birth unto the ſhepheards, and marke how the Angels content themſelves not to ſay; *Vnto you is borne a Ieſus, or a Saviour:* but they adde much more comfort, *which is Chriſt the Lord.* Thereby preferring this *Ieſus* before all that ever were ſo called, by the title of his office. The like we read in *Matthew*, *Of whom is borne Ieſus, which is called Chriſt.* In *Iohn* we reade of a diſſention, &c. not whether hee was Jeſus or no, but whether he were Chriſt, knowing the greater moment to be in that.

Mar. 1.16. Iob. 7.43.

Againe, a Law was made to excommunicate whoſoever confeſſed him to bee Chriſt, not againſt calling him by the name Jeſus. In the ſame place you ſee the poore man, which had received ſight, to fall downe and worſhip, when he heard the title of the Sonne of God, and not doing it before in that ſort, though he knew his name to bee Jeſus. In the tenth of *Iohn* they would have ſtoned him, for ſaying he was the Sonne of God, and called it blaſphemy, but they did not, for the name of Jeſus. In *Luke* they demand of him, *Art thou the very Chriſt*, not, Art thou Jeſus? for they ſo called him, without offence: and when they heard this anſwer, they rent their cloathes; thereby declaring how farre greater it was to be Chriſt, than to have the literall name of Jeſus. All which places, with many moe, ought truly to teach, and perſwade our ſoules to looke for his office, that hath this name which is ſo comfortable, and not to bee Children playing with letters and ſyllables, and adoring titles with that honour that is due to the perſon, as theſe fond men doe, ſalving all the matter with a fooliſh diſtinction of *Concomitancie*, by which all Idolatry may be as well excuſed.

Ioh. 9.22. Ioh. 10.33. Luke 22.33.

Naturam caninam indicat, oſſibus literam hærere, inſcrutata veritatis medulla.

What office then doth this word Chriſt note unto us?

This ſhall you know, if you conſider in the Scriptures, who were commanded and appointed to receive the honor of anointing; namely, Kings, Prieſts, Prophets, for ſo you reade of *Sauls* anointing, and *Davids*, with the reſt; of *Aarons*, and *Eliſha*, with others. It was done to ſeparate them, for reverence and honour from others, and ſo the principall ſpices of the moſt pure

1 Sam. 9.16. Exod. 29.7. 1 King. 19.16. Exod. 30.23, 24, 25.

pure Myrrhe,of ſweet Cinamon,of odoriferous *Calamus* and *Caſſia*, whereof the precious Oyle of holy oyntment way made,doe repreſent,&c. A ſweet oyntment doth delight not onely him that hath it,but many that are about him: ſo hee that hath the graces of God, is not onely profited by them,but doth benefit others with them: and repreſent the graces of the holy Ghoſt, wherewith they ſhould be indued fit for their offices, 2 *John* 2.20. For oyle maketh things gliſter and ſhine; ſo doth the Spirit of God the minds of them whom he poſſeſſeth: Oyle maketh things burne ſpeedily, and more vehemently; ſo doth the holy Ghoſt mens hearts and ſoules where he dwelleth. Oyle maketh chearfull, and ſo doth Gods Spirit, working peace of conſcience, the ground of all true comfort, and therefore moſt fitly indeed may be called, *the Oyle of Gladneſſe*. Finally, Oyle maketh bodies anoynted with it nimble, and full of agilitie: and ſo doth the holy Ghoſt make men fit and ready, and apt to doe their offices. Now Chriſt bare all theſe three offices for our good,and therefore as our King, as our Prieſt, and as our Prophet, hee was anointed, *Acts* 4.27. yet not with materiall oyle, as men bearing theſe Offices were, but with the thing ſignified by it,*even with the Spirit*, *Act.* 10.38.and yet not in meaſure as they, but without all meaſure, as witneſſeth the word of him in the Pſalme; *Thou haſt loved righteouſneſſe,and hated iniquity,wherefore God, even thy God, hath anointed thee with the oyle of gladneſſe above thy fellowes.* Of him ſpake the Prophet long before, ſaying: *The Spirit of the Lord is upon me,becauſe he hath annointed me,&c.* Which our Saviour himſelfe teſtifieth, when he expoundeth the place of himſelfe,*Luke* 4.18.

Iohn 3.34. - Pſa.45.7,8. Heb 1.9.

Eſay 62.1.

And was Chriſt anointed a King over us?

Of his Kingdome ſpake many Scriptures plainly, as you may eaſily call to mind in the *Pſalme*; *I have ſet my King upon my holy Mountain; aske of me and I will give thee the Heathen for thine inheritance, and the uttermoſt ends of the world for thy poſſeſſion.* Againe, *thine Arrowes are ſharp to pierce the hearts of the Kings enemies, therefore the people ſhall fall under thee.* The Prophet *Ieremy* ſpeaketh as much, ſaying, *Behold,the dayes come* (ſaith the Lord) *that I will raiſe unto* David *a righteous branch, and a King ſhall raigne and proſper, and ſhall execute Iudgement and Iuſtice in the earth. Zachary* moſt plainly, *Rejoyce greatly,O Daughter of Sion, ſhout for joy,O Daughter of Hieruſalē; Behold thy King commeth meeke, ſitting upon an Aſſe,the Fole of an Aſſe uſed to the yoke.* All which, and many moe, declare this Office in him to our comfort. And ſo doth the trembling of the earth, the cleaving aſunder of the Rockes,the darkneſſe of the Sunne, the opening of the graves, and ſuch like fearfull things at his paſſion,being,as it were, beginnings of his powerfull kingdome, when he had finiſhed his courſe in this life.

Pſal.2.6.

Pſa.45.5. Ierem.23.5.

Zach.9 9. Mat.21.5. Iohn 1.49. Apoc.1. Mat.26.

That he is anointed our King,then,I ſee it plain,but yet it appeareth not what maner of King he is.

Of that matter himſelfe inſtructeth us in the Goſpell,when he ſaith; *My Kingdome is not of this world*;ſhewing firſt,that he is a King, and then clearing himſelfe from that jealouſie which he knew the Kings of the earth would have in for it: making his kingdome not bee oppoſite to *Magiſtracy* here,but to be altogether *Spirituall*,and not *earthly*,of another World, and not of this. Then the Apoſtle *Paul* ſpeaketh of it when he ſaith; *The Kingdome of God is not meat nor drinke, but rghteouſneſſe and peace, and joy in the Holy Ghoſt*; That is,the Kingdome of Chriſt conſiſteth not in baſe,vile,and earthly things,but in ſpirituall Grace; as,*Righteouſneſſe and peace, &c.* And this is the Kingdome of God whereof Chriſt ſpake, when he ſaid: *The Kingdome of God is within you.* To ſpeake yet more plaine. The Kingdome is that rule that Chriſt hath, in his,over all affections,powers,wils, deſires,&c. as where I rather feare,follow,obey,and yeeld to him, than to theſe, being contrary to him,except it be of infirmitie. To this Kingdome the Word and Spirit is the preparation in us; and,*the Scepter therof in regard of him, for with righteouſneſſe ſhall he judge the poore*,ſaith the Prophet, *and with equitie ſhall he reprove,for the meeke of the earth,and he ſhall ſmite the earth with the rod of his mouth,and with the breath of his lips ſhall he ſlay the wicked.The Goſpell of God is the power of ſalvation to all that beleeve*,ſaith the Apoſtle,and ſuch like places many. See then the difference of Chriſt Kingdome, from the kingdomes and Kings of this world. They have but temporary Kingdomes, and thoſe limited within a little ſpace. Hee an eternall kingdome, and reaching from the one end of the Sea to the other; yea, compriſing authoritie both in heaven and earth. *Thy Throne O God is for ever and ever*,ſaith the Pſalmiſt, as you heard before: and in the Goſpell as plain,*He ſhall raigne over the Houſe of* Jacob *for ever, and of his kingdome there ſhall be no end: All power is given me in heaven and earth.* Theſe Kings rule by a worldly Scepter,he by a ſpirituall, his Word and Spirit, as you ſee; teaching us by the one both the will of God,and the way to bee ſaved: and by the other working faith in our hearts, applying his benefits, and writing his Law in our mindes. Laſtly, theſe Kings care but for a temporary ſafety of their Subjects,and defend them but from outward and earthly enemies, but Chriſt our King ſaveth us with an eternall ſafety, and from all enemies ſpirituall as well as worldly; *So that no man is able to take us out of his hand.*

Though this kingdome be in earth,yet hee ruleth it after a ſpirituall manner. Rom.14. Luke 17.21.

Eſay 11.4. God made all things with his Word, and rules all things with his Word. Rom.1.16. Rom.10.17. 2 Cor.10 4. Epheſ.4.12. Heb.1 8,9. Pſa.45.7. Luke 1.32. Mat 28.18.

Ioh.10.28.

How now I pray you,may we make ſome good uſe of this doctrine of Chriſts Kingdome?

If this now ſaid be not enough,we may raiſe ſome further fruit of it by way of obſervation: as firſt it may be noted,that if Chriſt be our King,then he is our Law-giver,and if he be our King

for

for ever, then alſo our Law-giver for ever. And was it ever leſſe than a fault for Subjects to make lawes without their King, or to repeale ſuch as be made by their King? ſurely in this matter it is in the Church as in the Commonwealth; yea, to make any law without him, is to give law to him, and not as ſubjects to receive lawes from him; whoſe law is it then that the people may not have either the Scriptures or prayers in a knowne tongue that they underſtand? that they may not reade them, talke of them, and labour to be inſtructed in them? that they may not as well drinke of the Cup at the Lords Supper, as eate of the Bread, it being as well ſaid, Drinke yee all of this, as Take, eate? whoſe law is it to breake the Cake into three pieces, and to eate all himſelfe alone, to bleſſe the people with the empty Chalice, to forbid meats, to obſerve daies, with many ſuch things? Are theſe Chriſt our Kings lawes? no, no, bleſſed be God, every childe almoſt ſeeth they be not. And therefore proud ſubjects are they; nay, no ſubjects at all to him, that either made them, or yet maintaine them; for theſe liberties overthrow his Kingly office we all ſee, if they be ſuffered.

Secondly, if the ſcepter of his Kingdome be the word, as in all the places before you ſaw it is, thinke with your ſelfe which kingdome the Popes is, wherein the word is not the ſcepter, wherein the Paſtors, by this rod, ſubdue not men unto God, but rather by fire, ſword, blood, tyranny, buls, pardons, mens traditions, &c.

Thirdly, if the word be the ſcepter of Chriſts Kingdome, and therefore called a ſcepter of righteouſneſſe, becauſe it maketh us love righteouſneſſe and hate iniquity, then may we hereby know whether we be of the kingdome of Chriſt, or no, every man making a carefull Chriſtian examination of himſelfe, how the knowledge of the word of God ruleth and over-ruleth him and all his actions; and often thinking of thoſe places in the Pſalmes; I have hated vaine inventions, but thy law doe I love. And againe, I love thy law, and all falſe waies I utterly abhor. This would cut the throat of vice and ſinne, of envy, hatred, malice, anger, reproches, and ſcorne amongſt us; of covetouſneſſe, extortion, uſury, bribery, and whatſoever is againſt God, and our owne ſalvation. For if the ſcepter of the word beare ſway, theſe cannot ſtill over-ſway as they doe in ſome: And if theſe ſtill doe captivate us, then ruleth not the word, then not Chriſt, for the word is his ſcepter; and if not Chriſt, then Satan, ſinne, death, and damnation: onely we tarry for the time that God ſhall cut us off, and then to woe is our way, as ſure as wee now live, for ever and ever. Further uſe we may make by further meditation if wee will, but I ſtay here, onely I adde this, that we learne this, with our eternall King, and his ſpirituall kingdome to bee content, not fearing thoſe that ariſe up againſt him, whatſoever they bee; for ſince his kingdome ſhall have no end, in vaine attempt they whatſoever they invent, and moſt vaine ſhall prove all their conſpiracies.

Pſal. 40.8.

Pſal. 119.113.

But beſide this Kingly office of Chriſt, thus ruling by his Word and Spirit, by his power and providence, is it not neceſſary to have ſome one Conſiſtory on earth, unto which all other places and perſons are ſubject, during the militancy of the Church in this world?

Indeed ſuch a dreame the favourers of Antichriſt have, ſaying; Rome is the place, and the Pope is the perſon; No man being able to awake or ſhake ſome of them out of it: though (God be thanked) many ſee and ſigh for ſo wayward a maintenance of ſo groſſe an error, yea, of ſuch deepe and damnable treaſon to Chriſtian Kings and Princes.

Why Sir, the Iewes had their high Prieſt, unto whom all great matters were brought, and who ruled all, &c.

Marke what the office of the high Prieſt was, and you ſhall well ſee, that within that circuit, through grace given him, hee was able to diſcharge the ſame as God accepted, but will it thereupon ſoundly follow, that what within ſuch a little compaſſe hee could doe, that another man may avoid through the whole wide world? Or may that government and policy fit the whole world, that aptly agreeth to a little piece and part of the world? let us not be headſtrong, but with conſcience and care to ſee truth weigh matters rightly. One fielde may well have one maſter, and be very well tilled, dreſſed and manured; therefore the great field of a whole world: Againe, doe wee not know, that that office amongſt the Jewes was a type of Chriſt our Lord, and is now aboliſhed and tranſlated to him, and onely to him, who remaineth a Prieſt for ever, after the order of *Melchiſedeck*. Arguments drawne from types and figures, unto any perſon or perſons, ſaving to him of whom they were types and figures, will have a looſe conſequence, and often a wicked concluſion; as by particulars might bee ſhewed, if need were.

Yet, Thou art Peter, *ſaid Chriſt*, and upon this Rocke will I build my Church, and to thee will I give the Keyes, &c. *which may ſeeme to give to Rome and* Peter *ſome prerogative.*

Mat. 16.18,19. Luke 11.52. Matt.23.13.

Chriſt was farre enough from any thought of Rome when he ſaid ſo: and for *Peter*, I pray you heare and well note the expoſitions of the Fathers and Doctors of the Church upon theſe words. Hee meaneth by the Rocke, ſaith *Gregory Nyſſen*, *Peters* confeſſion, for a little before *Peter* had ſaid; Thou art Chriſt, the Sonne of the living God. Saint *Hilary* ſaith, *Hæc eſt una fidei ſalix petra, quam Petrus ore ſuo confeſſus eſt:* This is the onely happy Rocke of

Hil. de Trin. l. 2. Cyril. de Tria.

Faith, which *Peter* with his mouth confeſſed. S. *Cyril* ſaith, *Petra nihil aliud eſt, quam inconcuſſa & firma diſcipuli fides :* The rocke is nothing elſe but the unmoveable and firme faith of the Diſciple. S. *Chryſoſtome* ſaith, *Super hanc Petram, id eſt, in hac fide & confeſſione ædificabo Eccleſiam meam :* Upon this rock, that is, upon this faith and confeſſion will I build my Church. Saint *Auguſtine*, *Petra erat Chriſtus, ſuper quod fundamentum ædificatus eſt Petrus. Non me ædificabo ſuper te, ſed te ædificabo ſuper me.* The rocke was Chriſt upon which *Peter* himſelfe was built. I will not build my ſelfe upon thee, but I will build thee on me. *Origen* againe, *Petra eſt quicunque eſt Diſcipulus Chriſti, &c.* He is the Rocke, whoſoever is the Diſciple of Chriſt. And upon ſuch a rocke all Eccleſiaſticall learning is built. If thou thinke that the whole Church is builded onely upon *Peter*, what then wilt thou ſay of *Iohn*, and every one of the diſciples? Shall wee dare to ſay, that the gates of Hell ſhall not prevaile onely againſt *Peter?* Or are the keys of the kingdome of heaven given onely to *Peter? &c.* All which expoſitions wee ſee are ancient and farre from ſetling this proud Primacy, oppoſite to the Kingly office of Chriſt, either in *Peter*, or in any other.

Cyril. de Trin.

Chryſ. hom. 55. in Mat.

Aug ſerm. 13. de verbis dom. ſecundum Mat.

Orig. Tract 1. in Math.

But heare alſo what Biſhop *Tunſtal*, a favourer of Romiſh darkneſſe, could ſay to Cardinall *Poole*, in an Epiſtle written to him. *Si ſuper Petrum, tum alia fundatio, &c.* If upon *Peter*, then upon another foundation, alluding to the words of *Paul*. Other foundation can no man lay than they which is laid, which is Jeſus Chriſt, 1 *Cor.* 3. 11. Indeed Saint *Hierom* ſaith, *Iſtum locum Epiſcopi & Presbyteri non intelligentes, aliquid ſibi de Phariſæorum ſupercilio aſſumunt.* The Biſhops and prieſts not underſtanding this place, have taken upon them ſome Phariſaicall pride, &c.

Cyp. de ſimpli. prælatorum.

Now for the Keys, as plaine againe are theſe Fathers on our ſide againſt them. *Cyprian : In perſona unius, omnibus dedit claves, ut omnium unitatem notaret : hoc itaque fuerunt reliqui quod fuit Petrus pari conſortio præditi & honoris & poteſtatis : ſed exortum ab unitate factum eſt, ut Eccleſia Chriſti una demonſtraretur.* In the perſon of one man Chriſt gave the keyes to all, that hee might note the unity amongſt them all : Even the ſame were the reſt that *Peter* was, endued with like fellowſhip, both of honour and power : but the beginning was made of one, that the Church of Chriſt might be ſhewed to be one. S. *Auguſtine : Si in Petro non eſſet Eccleſiæ myſterium, non ei diceret Dominus, Tibi dabo claves : Si enim, &c.* If *Peter* had not beene a myſtery of the Church, the Lord would not have ſaid unto him, To thee will I give the keyes : For if it was ſpoken onely to *Peter*, then hath not the Church that power ; and if the Church have it, then when *Peter* received the keyes, aſſuredly hee noted or repreſented the whole Church. Againe, the ſame Father in another place, *Cum interrogati ſint omnes, ſolus Petrus reſpondet, & ei dicitur, Tibi dabo claves, quaſi ligandi & ſolvendi ſolus acciperet poteſtatem, cum & illud unus pro omnibus diceret, & hoc cum omnibus, tanquam perſonam gerens unitatis acciperet.* When they were all asked, onely *Peter* anſwered, and to him it was ſaid, To thee will I give the keyes, as though he onely had received the power of binding and looſing, when indeed, as he ſpake for all, ſo he received this with all, bearing as it were in himſelfe the perſon of that unity that was amongſt them all.

Tract. in Iohn 50.

Orig. Tract. 1. in Mat.

Origen upon *Matthew*, *Tibi dabo claves, cæteris quoque, &c.* This ſaying, To thee will I give the keyes of heaven, is common to all : and thoſe things that follow, ſpoken as it were to *Peter*, are alſo common to all. Our learned Country-man *Beda* moſt plainly : *Poteſtas ligandi & ſolvendi, quamvis ſoli Petro à Domino data videatur, tamen abſq; ulla dubitatione, &c.* The power of binding and looſing, although only to *Peter* it ſeemeth to be given of the Lord, yet without all doubt it muſt be knowne that alſo to the other Diſciples it was given. Which expoſitions, as they are the reverend teſtimonies of grave antiquitie, ſo ought they in all modeſt mindes, not given over to wilfull obſtinacy and waywardneſſe, ſtrike this queſtion out of queſtion, of any proud primacy contrary to Chriſts Kingly office, eyther in *Peter* or any other whatſoever, as I ſaid before unto them. For more ſtrength you may adde the words of the Apoſtle to the *Corinthians*, God hath given *us* (marke, not to *Peter* alone) the miniſtery of reconciliation. Well therefore was it gathered and concluded againſt them, that if Chriſt had diſpoſed of the ſupremacy in theſe words to *Peter*, and made him chiefe over them all, then would not they, neyther durſt they have contended any more about that matter : but evident it is, that they did contend after, and therefore full well they knew the Lord meant no ſuch matter in that ſpeech. Reade of their contending in *Mat.* 20. 24. *Luke* 22. 24. Laſtly, conſider with your ſelfe *Peters* whole life after, and ſee if ever he tooke any ſuch ſuperiority upon him. No, he lived, ſpake, did every way, as a fellow, not as a Maſter, yeelding an account of his actions, and undergoing any ſervice impoſed upon him by the Church. Wherefore take this as a taſte of that truth we hold, and of their error that ſay the contrary, and I ſtay here.

2 Cor. 5. 18. Apoc. 9 1.

Iohn 21. 15, 16, 17.

What ſay you to Feed, feed, *and* Confirme thy Brethren, *and* I have prayed for thee, &c. *Do not theſe words make* Peter *primate? &c.*

Alas, what is in any of theſe, that is not common to others, feeding as his place requireth, confirming of others that are weake, Chriſt prayed for him, it being expreſſed by Chriſt himſelfe,

Iohn 17.

I pray not for theſe, but for all that ſhall beleeve through their words? &c. And if in reſpect of *Peters* great

great fall, Christ had care to grace him the more, both for his comfort in time of neede, and others instruction not to despise him for his weakness, must therefore the Bishop of Rome challenge a Primacy over the world? What a consequence is this? but as the belly hath no eares, so men given over of God to beleeve lies, because they had not a love to the truth, shall have neither eyes to see, nor hearts to understand, that they might turne and bee healed. In our consciences can we thinke, that if Christ in these words: *Feed, feed,* had made *Peter* the Pastor of his universall Church, that it would have beene so strange to him to goe to the Gentiles, as wee reade it was? No, he would have known his charge, and regarded his charge without such vision of a sheete, such commandement further, &c. But still in our eyes let antiquity bee reverent and move us. Heare you therefore how Saint *Augustine* understood this place: *Cum Petro dicitur, &c.* When it is said to *Peter*, it is said to all: *Loveſt thou me, feed, feed, &c.* Farre then was S. *Augustine* from dreaming of a Primacy to *Peter* in these words. Heare how S. *Ambrose* understood it; *Dominus dixit Petro, pasce, &c.* The Lord said to *Peter*, feed my sheep, which sheep, and which flock, not onely blessed *Peter* then received, but with us hee received them, and with him we also all received them. S. *Basil* againe, *Petre amas me? &c. Et consequenter omnibusque pastoribus ſq; & doctoribus eandem potestatē tribuit, &c.* *Peter* loveſt thou me? &c. And consequently to all the Pastors and Doctors of the Church he gave the same power. A signe whereof is this, that all equally bind and loose as well as *Peter*. Many like testimonies could I shew, if these sufficed not fully to satisfie any reasonable heart how farre this place is abused when they goe about to prove *Peters* Supremacy and his supposed Successors.

Act. 10. & 11.

Aug. Dracone christiano. c. 30. Amb. de dignit. sacerd. cap. 2.

Basil *de vita solitaria cap.* 23

Certainly the darkneſſe is great which by this light cannot be overcome: but Gods judgements are a great depth, not for us to seek a bottome of, yet even for more satisfaction (if it need) and for more manifestation of the truth, what say you to reason? Is it not expedient in the Church of God for interpretation of Scriptures & hard doubts, to have such a head in earth, in whose voice al controversie may stay?

Saint *Augustine* and other old fathers give divers rules how to expound the hard and doubtfull places of Scripture, and yet never mention this way, which it had beene impossible for them to forget, if there had beene any such matter: nay, how needlesse were all those other rules and wayes, if God ordained such a chaire in this world. Judge therefore how foolish a dreame this is. Secondly, call to remembrance what worthy learning hath beene in some Bishops of Rome to performe such a service by, when *Alphonsus de Castro* witnesseth, that they knew not so much as Grammer, much lesse Divinity, and lest of all the deepe and difficult mysteries in the same, that they might expresse them to the contentment aud satisfaction of all doubters in the world. Alas for pity that men should reckon to be led by such as are more blind than themselves, and yet think to escape the ditch to, But what if they were hereticks also grosse and grievous, were they not like then to expound doubts well, and the Church like to receive some sucke from them? Remember *Liberius* an *Arrian*, *Honorius* an *Eunomian*, *&c.* Remember *Sylvester* the second, and *Hildebrand* which was called *Gregory* the seventh, with others, foule and damnable dealers with devils and Necromancy. Thirdly, consider how *Leo* himselfe being master of this chaire, sent to *Ravenna* to be resolved and satisfied in a doubt, so far was he from challenging this power to him and his chaire. And how the Bishops of *Numidia* sent to *Cyprian* & not to *Rome* to be satisfied, with such other examples divers, all shewing the falshood of this error.

Marcellinus offered unto Idols. *Iohn* the 23. denied the immortality of the soule; the resurrection of the body, and life everlasting. *Leo* 10. with indignation called a testimony of Scripture cited by *Bembus* a tale. Remember *Iohn* 13. taken and killed in the act of adultery. *Alexander* 6. convinced of incest.

Yet is there not use of them to appease Controversies, and to call Councels, &c?

Many good men be appeasers of Controversies, and yet challenge no soveraignty over their brethren for it, much lesse over all the world. As Saint *Ambrose* when he went into *Franc* to stay contentions, with many others. And for calling of Councels, good testimonies of story will tell us Christian Princes ever did it, the Bishops of *Rome* comming themselves upon such summons, and not taking the authority to send for others. Therefore neither will these pretences serve to ground that proud Primacy upon you plainely see. And so being indeed without ground, I might here stay, and say no more, yet for our fuller satisfaction wee may thinke of these points further. First, how *Peter* hath his limits set over the *Circumcision*, *Gal.* 2. 7. and not over the Gentiles, much lesse over all, where God could have set *Paul* over the *Circumcision*, and have made *Peter*, *Doctor Gentium*, the teacher of the Gentiles if hee had would: but hee foresaw this foule error then, which by that meanes would have beene much strengthened. Secondly, how ever when the Apostles contended about superiority, *Christ* hit them with this, *vos autem non sic*, with you it shall not bee so, unto which that agreeth after of S. *Paul:* Wee together are Gods labourers, and whether it be *Paul*, or *Apollos*, or *Cephas*, all are yours: and that of *Peter* himselfe, Not as Lords over Gods heritage. but as examples to the flocke, &c. Thirdly, those words againe of our Saviour: As my Father sent me so I send you, but hee was not sent to carry any earthly government in worldly pompe over Kings and Princes, and making them kisse his feet, hold his stirrop, &c. Therefore not his Apostles. Fourthly, the Apostle S. *Paul* so often making mention of the Head of the Church, could hee, or would hee quite forget this great Bishop of Rome and his Successors, and never tell us of their great office and authority over us, and of our necessary duties and subjection to them? Surely hee would never have forgotten

Luke 22. 1. Cor. 3. 9, 22. 1 Pet. 5. 3. Iohn 20. 21.

Peter, you may think, being both his fellow Apoſtle and deare unto him. No, if he had beene appointed but a miniſteriall Head of the Church, hee would not have concealed ſo much, neither indeed had it beene faithfulneſſe in him, if he had, proteſting that hee delivered all the Counſell of God, and kept nothing back. Fiftly, conſider what I once mentioned before, how *Peter* never tooke any ſuch ſtate upon him, nor the Church acknowledged any ſuch office in him: but when he (being over the *Circumciſion*) went to the Gentiles, hee was called to an account, and brotherly cleareth himſelfe: hee is ſent into Samaria, and obeyed in the Counſell; as hee ſpeaketh, ſo he heareth others, and yeeldeth: he writeth as his fellow-miniſters, and equall in function with him, he is rebuked of *Paul*, and told his fault to his face, &c. All Arguments of a heart free, in that bleſſed Apoſtle, from this dreame, with many ſuch like places moe. Sixtly, how S. *Paul* writing to the *Epheſians*, *exhorteth them to unity* by this Argument; *That there is one Lord, one Faith, one Baptiſme, one Body, one Spirit, one hope of vocation, one God, and Father of all, &c.* Never mentioning amongſt all theſe once one Viſible and miniſteriall Head here in earth, which yet had beene moſt fit to have beene named, had there beene any ſuch ordained of God. Againe, in the ſame place how hee extolleth them, of Apoſtles, Prophets, Evangeliſts, Doctors, and Paſtors, given for the government and inſtruction of the Church; never againe mentioning a greater univerſall Paſtor over all, that could not erre, that might not bee gaineſaid, that had both ſwords, that ſhould ride on mens ſhoulders, that ſhould crowne and uncrowne Kings with his heeles, that might diſpenſe with the Scriptures, that excelled the Emperor, as farre as the Sunne doth the Moone, &c. Could not the Apoſtle ſee ſuch a mote as this? O think of it, &c. Laſtly, how themſelves Biſhops of Rome, before Satan had full poſſeſſion of that ſeate, moſt truely acknowledged, and moſt religiouſly avoided this pride. *Elutherius*, about the yeere of our Lord, 177. writing to King *Lucius*, the firſt Chriſtian King of this Realme, ſaid to him thus: *Tu es O Rex in regno tuo ſummi Dei vicarius*: Thou art O King in thy Kingdome, the Vicar of the great God. *William Rufus* in his time, ſaw this Antichriſtian pride in Romiſh Biſhops; and therefore made a Law againſt ſo much reſorting to them, ſaying; *Quia Petri veſtigiis non inhærent, præmiis inhiantes, nec ejus poteſtatem retinent, cujus ſanctitatem probantur non imitari:* Becauſe they walk not in the pathes of *Peter*, but gape for gifts, neither doe they retaine his power, whoſe Holineſſe they are eaſily proved not to imitate. *Gregory* alſo, a Biſhop of Rome, ſaid: *Ego fidenter dico, quiſquis ſe univerſalem vocat, vel vocari deſiderat in elatione ſua, Antichriſtum præcurrit.* I ſpeak it boldly, whoſoever doth call himſelfe univerſall Prieſt, or deſireth to be ſo called, in his pride, he is the forerunner of Antichriſt. Againe, in another place he called this name a puffe of pride, a new name, a raſh word, fooliſh, proud, pompous, perverſe, ſuperſtitious, prophane, wicked; a name of error, a name of ſingularity, a name of vanity, a name of hypocriſie, a name of blaſphemy. *Et nullus Deceſſorum meorum hoc tam profano vocabulo uti conſenſit, nos hunc honorem nolumus oblatum ſuſcipere:* And none of my Predeceſſors ever conſented to uſe this profane word: my ſelfe would not receive this honor if it were offered. *Quid tu Chriſto dices univerſalis Eccleſiæ capiti, in extremi judicii examine: qui cuncta ejus membra tibimet conaris hoc nomine univerſalis Epiſcopi ſupprimere?* What wilt thou anſwer Chriſt the Head of the univerſall Church at the laſt Judgement day, for going about to bring all his Members in ſubjection to thy ſelfe, by this Name and Title of Univerſall Biſhop? The great Counſell of *Nice* and others alſo, divided the government of the univerſall Church to foure Patriarches, and gave it not to one Biſhop: notwithſtanding, they knew how needfull unity was.

Acts 11.3. Acts 8.14. Acts 15. 1 Pet. 5.1. Gal. 2.11.

Epheſ. 4.4.

Epiſt. 34.

Epiſt. 36.

This was Biſhop *Tunſtals* Argument when time was, but whither doe I runne in this vaine Dreame? This is enough if it bee not too much; pride began it, and the puniſher of pride will confound it in one day whole, as mercifully already he hath done in part. *Peter* never had it, never ſought it, ever abhorred it, and yet what *Peter* had, may not by and by be the Popes.

Having then thus ſpoken of Chriſt his Kingly Office, and of the proud croſſing Primacy challenged in Rome: the next point if you pleaſe to ſhew how alſo he was anointed a Prophet for us, and in regard thereof called Chriſt.

Firſt, generally of the name of *Prophet*, and then particularly of *Chriſt*. A Prophet with the Hebrews hath his Name either of a Word that ſignifieth to ſpeake, becauſe they ſpake the will of God to his people; or, of a word that ſignifieth to come, which in two reſpects agreeth to a Prophet, either becauſe people come to him, to bee reſolved of doubts and ſecrets; as 1 *Sam.* 9. when the Aſſes were loſt, and 1 *Sam.* 28. *Saul* in extremity would goe to conſult with the dead Prophet, in reſpect of which hee was called a *Seer*, or becauſe the Lord did, as it were, come to the Prophet by illuminating his minde with knowledge and underſtanding of his will, that he might reveale it to men. Of the Grecians he hath this name, either of ſaying; to wit, what before was opened unto him, or of interpreting obſcure Oracles, or ſimply becauſe hee foretelleth things to come, &c: *Abraham* is ſaid to be a Prophet, *Becauſe hee was familiar with God*, indeed with a ſingular ſpirit, having conference with God by viſions. *Aaron* is ſaid to bee a Prophet to *Moſes*, that is, an interpreter of his ſpeech to *Pharaoh*, becauſe *Moſes* ſpake not plaine. All which being conſidered & put together, we ſee, to propheſie, is to tell things paſt and done,

Gen. 20. Exod. 7.1.

done, as *Moſes* who writeth what was done long before he was borne: or things to come, as *Eſay*, *Ieremy*, *Daniel*, and the reſt, to expound and open propheſies word for word, to ſing Pſalmes and ſongs to God, as *Aſaph* and others, 1 *Chron.*25. 1 *Kings* 18. 29. to preach and open the ſenſe of the Scriptures, to teach, to exhort, to admoniſh, comfort, &c. 1. *Cor.*24. *Eph.*4. Of Prophets ſome be true and ſome be falſe, 1 *Kings* 22. *I will be a lying ſpirit in the mouths of all his prophets. Matt.*24. 2 *Pet.*2. *Beware of them.* The markes of falſe prophets be theſe and ſuch like: To tell a falſhood, to tell truth in the name of another god, or with a purpoſe to deceive, to tell things to come in a rage and fury, diſtracted and disfigured, and not underſtanding themſelves what they ſay, &c. Markes of true Prophets, verity, piety, underſtanding, &c. Verity, when things told are done; Piety, exhorting others to it, and themſelves following it carefully in all things; Underſtanding, when not diſtracted, but ſober and quiet, they well know what they ſay and doe, *ſpeaking the words of truth and ſoberneſſe*, *Acts* 26.25. The uſuall meanes laid downe were viſions and dreames, by which God was wont to reveale his will to his Prophets, yet had they Schooles and Univerſities, and were trained up in learning & knowledge, 2. *King.*1. and ſometimes God by extraordinary inſtinct and motion, ſtirred up men according to his wil, ſo were thoſe ſeventy, *num.*12. *One of this calling did the Lord ever raiſe up to his people, according to his promiſe, that ſhould inſtruct his people in truth:* yet ſo, that ever the minds of the godly were filled with this doctrine, that the *Meſſiah* ſhould come in the appointed time, a Prophet above all prophets, by whom all fulneſſe of knowledge, and the finall revelation of the truth ſhould come to the Church of God. Yea, the very Samaritans knew thus much, as appeareth by the womans ſpeech in the fourth of *Iohn*, *I know well that the Meſſiah ſhall come, which is called Chriſt, when he is come he will tell us all things:* According to which, in the fulneſſe of time, he came anointed our Teacher, Maſter, Inſtructer, and Prophet, to open the way of ſalvation fully unto us. *The Lord thy God*, ſaith *Moſes*, *will raiſe up unto thee a Prophet like unto me from among you, even of your brethren, unto him you ſhall hearken. Vnto us a child is borne*, ſaith *Eſay*, *& you ſhall call his name Counſeller*, becauſe to the Church aſſuredly he ſhall deliver the great counſell of his Father.

Numb.12.

Iohn 4.25.

Deut.19.15.

Eſay 9.6.

Againe, *Behold I gave him for a witneſſe to the people, for a Prince, and for a Maſter unto the people. The Spirit of the Lord is upon mee, and hath anointed me that I ſhould preach the Goſpel to the poore, hee hath ſent me that I ſhould heale the broken-hearted, that I ſhould preach deliverance to the captives, and recovering of ſight to the blinde, that I ſhould ſet at liberty thoſe that are bruiſed, &c.* Which place our Saviour applieth to himſelfe, and acknowledgeth, that in him it was fulfilled. Reade the ninth of *Daniel*, 29. and *Iohn* 15.15. In *Matthew*, *This is my beloved Sonne, heare him.* The Apoſtle *Paul* ſaith, *He was made unto us not onely redemption and righteouſneſſe, but wiſedome alſo:* That is, a Prophet fully endued with all ability to teach his Church: Yea, *In him* (ſaith the Apoſtle) *are hid all treaſures of wiſedome and knowledge.* And to the *Hebrewes*, *In theſe laſt dayes hee hath ſpoken unto us by his Sonne:* attributing unto him all perfection and fulneſſe above any Fathers or Prophets whatſoever that ſpake before him. In reſpect whereof, even our Saviour himſelfe forbiddeth his Diſciples to be called Maſters, yeelding his reaſon, for ye have but one Maſter. Theſe are ſufficient proofes of this office in our Saviour, in regard whereof alſo hee is called, *Chriſt*, *anointed.*

Chap.55.4.

Eſay 61.1. Luke 4. Matt.3. 16,17. Matt.17.5.

Coloſ.2.3.

But was there not a difference betwixt the anointing of our Saviour Chriſt, and the reſt of the Prophets in the Old Teſtament?

Yes indeed, for theſe, as you have heard, were anointed but with outward and typicall Oile; partly for a ceremony of their ordination and office, partly for a ſymbol, of neceſſary gifts to bee beſtowed upon them, fit for that office: but Chriſt was not anointed ceremonially and typically, but really with the holy Ghoſt, and that above his fellowes: ſo they in meaſure, hee above and without meaſure, *Iohn* 3. 34. And as thus betwixt their anointings there was difference, ſo in their office: for they were Prophets and Teachers, but not chiefe or higheſt, which Chriſt was, of whom all other prophets were ſent, and whatſoever they ſpake, by his Spirit they ſpake it, drawing all from his fulneſſe, *Iohn* 1.18. *Iohn* 15.15. The uſe of all which is, that wee content our ſelves with this only Prophet, and with his doctrine, which in all things is abſolute and perfect. For as it is ſaid by God; *It ſhall come to paſſe, that whoſoever will not hearken unto my words which he ſhall ſpeak in my name, I will require it of him.* And, *If an Angel ſhall preach unto you otherwiſe, let him be accurſed, &c.* Which uſe of the Papiſts hath been little obſerved, who moſt grieuouſly have abuſed Chriſts doctrine, and added to the ſame many patches of their owne inventings, as five Sacraments, *Limbum patrum & puerorum*, Purgatory, pilgrimages, &c. making thereby Chriſt our Lord not to have dealt faithfully with his Church, in delivering to it a full and perfect doctrine of ſalvation, as by his office of being a prophet was required, which once to thinke is moſt damnable injury.

Deut.19. Gal.1.

The third office remaineth in regard whereof he is called Chriſt, namely his Prieſthood.

Concerning his prieſthood, thinke with your ſelfe as ſome introduction to the conſideration of it, how man created in innocency fell from it; how in that miſery, comfort and helpe was promiſed in the ſeed of the woman: how that promiſe was confirmed by externall ſacrifices,

as ſignes and viſible aſſurances of the ſame. How theſe ſacrifices were offered ſtill by the Maſter of the Family, his firſt borne ſucceeding him in that honor, till God choſe the tribe of *Levi* for that purpoſe, and exempted all the other Tribes from any further dealing that way; how this courſe continued till Chriſt our Saviour came, who was the truth of all thoſe figuring ſacrifices, and was anointed a Prieſt for ever after the order of *Melchiſedeck*, not with typicall oile, as they in the law, *Exod.* 29. but with the holy Ghoſt, and with an oath alſo, which they wanted, *Pſal.* 110.4. *Heb.* 7.21.22.

What now then appertaineth to his Prieſthood?

Conſider the difference betwixt Chriſt his Prieſthood, and theirs of the law, and it will give ſome light to your queſtion. The Prieſts of the law were but figurative and typicall, executing that office for a time; but Chriſt is the true Biſhop of our ſoules, and a Prieſt for ever, as hath been ſaid. Secondly, the Prieſts of the law were ſinners, and therefore needed dayly to offer up ſacrifice, firſt for their owne ſinnes, and then for the peoples: *But Chriſt is an high Prieſt, holy, harmeleſſe, undefiled, ſeparate from ſinners, and made higher than the heavens.* Thirdly, they offered other ſacrifices, and that dayly; Chriſt offered himſelfe, and but once. Laſtly, the high Prieſt entred into the holy Place every yeare with other blood, and prayed for the people; Chriſt having redeemed us by his owne blood, entred once, not into the holy places that are made with hands, which are ſimilitudes of the true Sanctuary, but into very heaven, to appeare now in the ſight of God for us. By all which you may ſee thus much, that Chriſt partly performed his Prieſtly office in earth, and partly yet performeth it in heaven. In earth hee offered for us to his Father, firſt, his prayers, *Ioh.* 17. *Heb.* 5.7. then his owne body upon the Croſſe, *Heb.* 7.27. and thereby took away our ſins. In heaven he yet appeareth for us before the face of his Father, with this his ſacrifice once made for us, and available for ever for our reconciliation, *Heb.* 9.24 and 10.12. Wherefore there appertaineth to his office of Prieſthood *mediation*; for a Prieſt is inſtituted of God that he might bee (as it were) middle perſon betwixt him and the people. And to his mediation it belongeth that by prayer he make interceſſion, and by a ſacrifice or offering, an atonement and ſatisfaction.

Hebr. 7.27.

Chap. 9.25.

Rom. 8.34.

And doe not the Papiſts hold thus much?

In words they will make ſome ſhew, but your ſelfe be judge how their deeds anſwer. For how reſerve they to him this his honour of mediation onely, which you ſee aſcribed to him by this office of his Prieſthood, when they joyne creatures with him, yea preferre them before him, as more merciſull and pittifull, and therefore more uſually prayed unto and called upon by them? Beſide that damnable conſequence, that by this meanes they muſt bee omniſcient to know all that is done here on earth, and omnipotent, able to helpe when they know and are prayed unto. Otherwiſe, if either they knew not when we ſpeak, or cannot help when we want, why ſhould prayers be made to them? Then how deale they with his ſacrifice, when the Scripture plainly affirming, firſt, that being once made and offered by him, it never needeth to be done any more; and ſecondly, that it is ever available before God to the comfort and good of the true beleever, although but once offered; and they flatly tranſgreſſe from both by their damnable Maſſe, wherein and whereby they will have him dayly offered, yea, ſo many times a day as there bee maſſes in the world, aud that for the ſinnes of the quicke and the dead, Chriſts owne ſacrifice of himſelfe being not ſufficient? O ſinfull derogation from the Lords death, from his love, mercie, and favour ſhewed towards us in ſuch an high meaſure, if they had eyes to ſee it! And as groſſe a gain-ſaying of moſt plaine Scriptures, together with a proud ſetting up of an humane invention in ſtead and place of all this.

Heb. 9.26. once for all, & 10.12. & 18. once for ever.

You mention now that foule Idol of the Popiſh Maſſe, and may you not for ſome light to thoſe that will any way abandon wilfulneſſe, and ſeeke to underſtand the truth, ſhew ſome few reaſons againſt this wickedneſſe, without entring into any long diſcourſe, as the matter affordeth?

I may follow your mind: and yet when I have done, what is done but that which before by others hath beene done, and with wilfull, wayward, head-ſtrong perſons, deceivers of themſelves, doth no good: but the Spirit bloweth as where he liſteth, ſo when hee liſteth, and wee muſt abide both the Lords leyſure and pleaſure, and doe what we can.

Reaſons againſt the Popiſh maſſe.
Matth. 15.
Ier. 7.23. reade the place.
Rom. 12.1.
Rom. 15.
Heb 13.15.
Phil 4.
Phil. 2.
1 Pet. 2.5.
Apoc 10.

Firſt then conſider that every lawfull ſacrifice muſt have the warrant of the Word: for in vaine is God worſhipped with doctrines and devices of men: But the Popiſh Maſſe hath no warrant by ſo much as a title of Gods word, as we boldly affirme, till they ſhew the contrary, and then ſhall ſufficiently be able to anſwer what they ſhew: Therefore the maſſe is no lawfull ſacrifice. Secondly, whereſoever the Scripture ſpeaketh of ſacrifices to be offered by the Church now in the time of the Goſpell, it maketh them ſpirituall, as by the places quoted may moſt plainly appeare. Therefore away with all reall offerings never mentioned by the Lord, ſince the onely ſufficient ſacrifice of his Sonne. Thirdly, the maſſe caſts upon our *Saviour* this reproach, that he is not the onely Prieſt of the new Teſtament, which ſo expreſly is taught of him, *Heb.* 5.6. and 7.24 Fourthly, it overthrowes the merit of his death and paſſion, whilſt it makes our ſinnes not to be taken away by his owne ſacrifice as wee are taught they are, *Heb.* 10.12.14. but by the merit

merit of the Maſſe. Fiftly, it overthroweth the holy Sacrament of the Lords Supper, it being impoſſible that they ſhould both ſtand together. For in the Sacrament the Lords purpoſe is to give us; *Iohn* 6.32. but in the Maſſe they give to God a price wherewith he muſt hold himſelfe ſatisfied. In the Sacrament the Lord teſtifieth unto us that with the one ſacrifice of Chriſt we are daily quickned, but in the Maſſe they teach that Chriſts ſacrifice profiteth nothing, unleſs it bee daily iterated by them. The Sacrament is celebrated by the whole Church, and the Maſſe by the Prieſt alone. Every doctrine that includeth contradiction in it ſelfe is falſe, but this doctrine of offering up Chriſt in the Maſſe doth ſo, therefore it is falſe. The contradictions are theſe and ſuch like. They ſay it is a ſacrifice reall, and yet inviſible, and the thing ſacrificed inviſible, which cannot be. Againe, they ſay it is Chriſt that they offer, and yet they pray God to accept it, which is abſurd. No Prieſt can doe more in ſacrificing for our ſinnes than Chriſt could. But Chriſt could not offer himſelfe without death, Therefore no Prieſt can do it. The words of the Apoſtle are plaine; *For then muſt he often have ſuffered, Heb.9.26. But Chriſt dieth no more. Rom.6.* Laſtly, the errors and blaſphemies that are to be found in the Canon of the Maſſe, ſhew how truely deteſtable it is and ought to be to all faithfull men and women ever. And if you deſire examples of what I ſay, take theſe inſtead of many moe ; The Prieſt ſpeaking of the bread and wine, ſaith, *which we offer unto thee for thy holy Catholike Church; and for the redemption of our ſoules.* A wicked blaſphemie to ſay bread and wine can do what in ſuch tender love God gave his Sonne, and the Sonne his owne life to doe. The Prieſt ſaith againe, *worſhipping the memoriall of the Virgine,* when the inſtitution is plaine ; *Doe this in remembrance of me;* Not of the *Virgin,* or any Saint whatſoever, Againe (they ſay) *by whoſe merits and prayers* (meaning Saints and creatures) *we pray to be defended.* Ah ſweet Saviour, what thankfulneſſe to thee is this to exclude thy merits, and accept of Saints merits? Doth thy humble birth, thy painefull life and moſt bitter death deſerve this at theſe mens hands, to have thy creatures and ſervants preferred before thee? But this is Popery, Lord, this is Popery, the only Religion as they ſay to be imbraced and followed. For thy mercy ſake open mens eyes to ſee it in his true colours, and to touch their hearts to love thee as thou deſerveſt. They pray God to make their oblation bleſſed in all things, and yet ſay it is very Chriſt that they offer, as though hee were not bleſſed already, and every way bleſſed without their unholy prayers. They pray *God to behold their offering with a pleaſant countenance,* in another place, *and to accept it as he did vouchſafe to accept the righteous gift of bleſſed* Abel, *and the ſacrifice of* Abraham. Not remembring or regarding the Scriptures that tell us Chriſt is ever acceptable to his Father, and his beloved Sonne in whom he is well pleaſed, not conſidering how wicked it is in them to compare the Sacrifice of Chriſt himſelfe, his owne body, his owne blood, really and ſubſtantially (for ſo they ſay it is) to the ſacrifice of bruite beaſts, which *Abel* and *Abraham* offered, and to ſeeme to attribute as much efficacy to the one, as to the other ; not conſidering how proudly, how fooliſhly, and abſurdly they make themſelves *Mediators* to God for his Sonne, when they ſhould joy and reſt onely in the mediation of him for them. *Command thou againe ſay they, theſe to be brought by the hands of thy holy Angels unto thy high altar in heaven.* Moſt abſurdly deſiring that to bee carried up into heaven which they eate and devoure. What needeth the helpe againe from an Angell, to carry it up into heaven, if it be the body of Chriſt ? Is not Chriſt able to lift up his owne body, that could aſcend when hee had finiſhed his time here upon earth ? or what need Chriſt to be conveighed to heaven, whom the heavens (as wee are taught) muſt containe till hee come unto judgement, and who ſitteth at the right hand of God his Father ſtill, as this abridgement of Faith doth aſſure and tell us ? Is not this good ſtuffe and ſound divinity? but heare more. *Remember O Lord (ſay they) the ſoules of thy ſervants, which reſt in the ſleepe of peace, and grant them a place of refreſhing and reſt.* Here is an other groſſe error to pray for the dead, contrary to all Scriptures, and a contradiction. Secondly in the prayer, they firſt affirming that the dead do reſt in peace, and yet after praying for reſt and refreſhing for them, &c. Many ſuch filthy flowers is their Maſſe ſtrewed withall if any man read the Canon and booke it ſelfe of an old print , but it is tedious to repeat them. Onely this one more I cannot paſſe over, and that is thus; *Let the Prieſt bow himſelfe, ſaith the booke, to the hoſt, and ſay, I worſhip thee, I glorifie thee, I praiſe thee;* and againe, *Let us worſhip the ſigne of the croſſe.* Is not this Idolatry fearefull and damnable ? The Scriptures ſay, *worſhip God, and him onely ſhalt thou ſerve,* a peece of bread is not God, neither any figure of a croſſe. Wherefore let it be called the *Maſſe,* becauſe it doth *Miſſe* the truth of God ſo greatly and grievouſly, and let the ſaying be true of it; *Si ſpectes quantitatem vocis duæ ſunt tantum ſyllabæ, ſi pondus iniquitatis, eſt univerſa pernicies.* If you reſpect the quantity of the word, it ſtandeth but upon two ſyllables, but if you conſider the weight of iniquity, it containeth all impiety, and is wholly ungodlineſſe. Wherefore let the uſe be to hold our ſelves contented with *Chriſts* onely Prieſthood, and ſacrifice once made upon the croſſe for us, knowing that if we ſin, *we have him an advocate with the Father, and he is the propitiation for our ſins, and for the ſins of the whole world.*

1 Cor.11.18. Cap.10.17. Mat.26.27.

Maſſe of Miſſing.

Gregor.

1 Iohn 2. 2.

This may ſuffice, if God *in wrath have not cloſed our eyes, becauſe he purpoſeth to deſtroy us. Therefore now, if you like, to the words following;* His onely Sonne our Lord.

He

He is called, *God his onely Sonne*, to distinguish him from *adopted sonnes*, meaning his onely naturall sonne. To be the adopted sonne of God is a great priviledge; if you respect the *Father*, it is *God*, a *King*; if your inheritance, it is *heaven* a *kingdome*, if your clothing, it is *the righteousnes of Christ*, if your meat, *it is the heavenly Manna*, if your servants, *they are Angels*. The Scriptures thus teach us, who of beleevers say thus, *that they have received the spirit of adoption, whereby they cry Abba Father, that is, the Spirit that witnesseth unto them, they are accepted, and taken for sonnes of God; Rom.* 8.15. *Being thereto predestinated through Iesus Christ. Ephes.* 1.5. And of *Christ* they teach that he is not an adopted sonne as we, but a naturall sonne, as I said, and coeternall with his Father. *For we say*, saith the Apostle, *the glory of the word, that was made flesh, and dwelt amongst us, as the glory of the onely begotten Son of the Father full of grace and truth.* The use of this Title may be first to assure us that our faith, grounded upon *Christ*, is a true and right faith, because he is the true onely naturall Sonne of *God*. Secondly, to expresse unto us that unsearchable love of the *Father*, who spared not so deare a Jewell, *but gave him for us that we might be saved*. Lastly, to amplifie the Articles following of *his birth* and *passion*, which all have a greater edge by this Title and true nature of *Christ*. The Title of *Lord* is given him to shew us how all things in heaven and earth are given him to governe, and how indeed he governeth them. *Our Lord* he is called, because indeed he is *ours* many waies. *Ours* by *Creation, for he made us, and we are his, and he ours. Ours* by *redemption, for he redeemed us. Ours* by *Mediation, for he is our Intercessor. Ours* by *government, for he saveth us*, and many moe waies, and many moe waies which I passe over, *he is ours*. Let that Popish Title of (*our Lady*) given to the blessed *Virgin* by them be thought of in this place, by which they calling her *our Lady*, as they doe *God* and *Christ* our *Lord*, what do they but make her equall with *God* and *Christ* in power, and redemption? In which respect *God* is called *our Lord*. For it is no terme of civill and temporall dignity and authority, as when we say, *our Soveraigne Lady the Queene*, but a religious and divine honour that they ascribe unto her, calling her absolutely *our Lady*, as blasphemously, as the French men doe ridiculously call other Saints *Monsieur* and *Madame*. Yea they call stocks and stones, *Our Lady*. As *our Lady of Walsingham, &c. D. Fulk Annot. in Math.* See *Epiphan. Hæres.* 78.79.

Surely the feeling hereof is very comfortable if we consider it.

Indeed it is, and very profitable to amendment of life. For hereby we are taught that Satan, Sinne, nor death, bee any Lords over us, neither yet the fiercest tyrants that ever breathed out wrath, or yet may whilst we live in this world. But *Christ* is *our Lord* if he have his due, and we doe our selves no wrong. How then suffer we sinne to make us afraid, as though it were a greater *Lord* than *our Lord*? Why shrink wee to heare of death, which is vanquished, and cannot hold us in any danger? Why stand wee heartlesse at the thundring of mortall men, for our true faith to God stirred up against us? Is not *Christ our Lord*, I say againe, yea and *Lord of Lords*, and God over all that will doe us wrong? The strength of the Master comforteth the Servant, the might of the Land-lord cheereth the Tenant, and the subject feareth not in the power of his Prince? How much more may wee bee lifted up with all spirituall joy in this our Lord, *Iesus Christ his onely Sonne our Lord*, wherefore feele it, feele it, and pray for feeling. God for his mercy sake give us faith and feeling. And this may suffice of this Article.

Ioh 1.14.

Heb.1.5. Rom.8.32. Esay 9.6. Mich. 5.2. Iohn 17.5. Heb.7.17. Iohn 3.

THE THIRD ARTICLE.

Which was conceived by the Holy Ghost, borne of the Virgin Mary.

SInce it was necessary that our *Mediator* and *Saviour* should be *God* and *Man*, the former *Article* having spoken of his *Godhead*, most fitly this Article followeth with his humanity, and sheweth how of the flesh and blood of the *Virgin Mary*, he tooke a true humane Nature by the operation of the Holy Ghost, and united it to his Godhead, which as it is a great mystery by the testimony of Saint *Paul*, saying; without controversie, *Great is the mystery of godlinesse*, which is, *God is made manifest in the flesh, justified in the Spirit, &c.* So must we behave our selves, modestly and soberly in the consideration of the same. For as Saint *Basil* saith, this is not unto us, nor for us much to inquire how *Christ* is come downe here below, and wherefore God is pleased rather with such a meane than any other: For thou man, saith he, wast lost, and so recoiled backe from the face of thy God, that thou couldest not come thereunto. Now hee is humbled and brought low to come unto thee. Wouldest thou dispute much thereupon? rather acknowledge with all humility this blessing of the Sonne of God; yea and with as great affection as thou canst or maist. For conclusion, remember his admonition that religiously gave it; *Hoc loco mundior auditus requiritur & purior sensus.* In this place a cleane eare is required, and a pure and holy sense.

Damus.

I note how ſtill you ſay that, he remained God, *and retained his divine nature notwithſtanding his conception.*

Very true, he was ſtill God, of the ſubſtance of the Father, begotten of the ſubſtance of his *Father* before all worlds, yet became man alſo of the ſubſtance of his *Mother*, borne in the world, perfect God and perfect Man of a reaſonable ſoule and humane fleſh ſubſiſting. The Scriptures alſo teach us *as* much, as the Evangeliſt Saint *Iohn*, when he ſaith, *that Word which was in the beginning was made fleſh*, that is, being ſtill God tooke a true humane nature unto him alſo. Saint *Paul*, when he ſaith, *his Sonne Ieſus Chriſt our Lord was made of the ſeede of* David, *according to the fleſh.* Againe, *God ſent forth his Sonne made of a woman.* Vnto which if we adde ſomething touching the unchangeableneſſe of God, the matter is more plaine, as that of Saint *Iames: with whom is no variableneſſe nor ſhadow of change.* And that of the Prophet, *I am God and am not changed.* That moſt notable place againe of the Apoſtle, *Of whom are the Fathers, and of whom concerning the fleſh Chriſt came, who is God over all bleſſed for ever and ever, Amen.* Marke the words, *who is God over all*, that is, ſtill, ſtill, and ever God, notwithſtanding the taking of humane fleſh. And for the purity and immaculate holineſſe of this conception, which is often to bee inculcated into the hearts of men, often reade and conſider how the Prophets, *Eſay* and *Haggee* foreſhewed it, when they ſaid, *it ſhould come to paſſe that the glory of the ſecond Temple, ſhould bee much more greater than the glory of the firſt. For it ſhould be everlaſting.* Was not this truely fulfilled in this pure conception of the Sonne of God, in which the power of the Holy Ghoſt, the ſame everlaſting word hath perſonally united the humane Nature, and begunne to dwell in it as in his owne Temple? As alſo Chriſt himſelfe, nameth his body *a Temple*, *Iohn.* 2. The Prophet *Haggee* in his ſecond Chaptet and thirteene *verſe* is very plaine againe and notable. *Speake*, ſaith he, *now to* Zerubbabel, *the ſonne of* Shealtiel *Prince of* Iuda, *and to* Jehoſua *the ſonne of* Jehozadeck, *the High Prieſt, and to the reſidue of the people*, ſaying, *Who is left among you that ſaw this houſe in her firſt glory, and how do they ſee it now? Is it not in your eyes in compariſon of it, as nothing? Yet now be of good courage* O Zerubbabel, *ſaith the Lord, and be of good comfort*, O Jehoſua, *ſon of* Jehozadek *the High Prieſt, and be ſtrong all ye people of the land, ſaith the Lord, and do it, for I am with you ſaith the Lord of Hoſts. Yet a little while and I will ſhake the heavens and the earth, and the Sea, and the dry land, and I will move all Nations, and the deſire of all Nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of Hoſts. The ſilver is mine, the gold is mine ſaith the Lord of Hoſts. The glory of this laſt houſe ſhall be greater than the firſt, ſaith the Lord of Hoſts, &c.* Spoken likewiſe of Chriſt his becomming of Man as the former was. Let no unfit thought therefore ever enter into you, touching the holy conception, that it ſhould any way blemiſh the Divine Nature of Chriſt, but that he remained ſtill and ever God from everlaſting. Heare what Saint *Baſil* ſaith: *Sicut ignis ferri proprietates non tranſumit: ſic ſane etiam humana Domini caro ipſa particeps facta eſt Deitatis, non propriam ſuam tradidit imbecillitatem*, As the fire taketh not to it the properties of the yron; ſo the humane fleſh of our Lord was made partaker of the Deity, but ſhe did not tranſmit her imbecillity to the Deity. *Gregory Nyſſen* again; *Chriſtus non eſt particeps eorum imperfectionis, ſed tradidit eis (corpori & animæ) divinitatis ſuæ virtutem.* Chriſt is not partaker of their infirmity, and giveth unto them (to wit of the body and the ſoule) the vertue of his Godhead. Saint *Auguſtine*, *Injuria ſui corporis affectam non fateor deitatem, ſicut Majeſtate Deitatis glorificatam novimus carnem.* I doe not confeſſe that the Deitie was blemiſhed by the body, as the body or fleſh was glorified by the Majeſty of the Deitie. Many ſuch teſtimonies have the Fathers, but theſe may ſuffice. If a great King ſeeing a little childe in the mire ready to be choaked, and ſlaine, would put off his cloathes and go in to ſave the Babe, *ut pollutusne à te accuſabitur, an laudabitur ut miſericors?* Shall hee bee accuſed as polluted, or rather praiſed as mercifull? Behold the Sunne beames, are they polluted by any thing they ſhine upon? How much leſſe the Divine Nature of Chriſt, *Nihil ibi turpe putandum eſt, ubi ſanctificatio ſpiritus fuit, nihil ibi dicas impoſſibile ubi aderat virtus altiſſimi, nihil de humana fragilitate cogites ubi plenitudo inerat Deitatis.* Wee may not thinke there may be any blemiſh where the ſanctification of the Holy Ghoſt is; we may not ſay that any thing is impoſſible, where is preſent the power of the Almighty, we may not thinke of humane frailety, where there is the fulneſſe of the Deity.

Iohn 1.24.

Rom. 1.3. Gal. 4.4. Phil. 2.7,8. Heb. 2.14.16. Iam. 1.17. Malach. 3.6.

Contra. Fœlicianum.

I pray you Sir, was Chriſt indued with a reaſonable ſoule as we are?

Apollinarius the Hereticke with his Diſciples taught that *Chriſt* his Deitie ſerved in ſteede of his ſoule, and that he had no other ſoule. But *Chriſt* his owne words confute this wickedneſs, when ſpeaking of his reaſonable ſoule, which hee had aſſumed, and not of his Deitie ſubject to no ſuch paſſion, he ſaid, *my ſoule is heavy to the death.* The Apoſtle alſo confuteth it, when he ſaith; *in all things it behooveth him to made like unto his brethren*, if in all things, then in the principall part of our humane Nature a reaſonable Soule. True Man therefore was he both for body and ſoule, and that of his Mother he was Man, that promiſe proveth, *The ſeed of the woman ſhall bruſe the Serpents head:* And thoſe words alſo, *Behold a Virgin ſhall conceive and bring forth a Sonne, and yee ſhall call his name Emanuel*; which place Saint *Mathew* applies to the *Virgin Mary*,

Heb. 2.17.

Eſay 7.14. Mat. 1.22. Luke 1.43.

Mary. Hence it came that ſhee was called, *the Mother of our Lord*, and hee, *the fruit of her wombe*; Chriſt therefore paſſed not through his *Mother* as water through a pipe, as that wicked Heretike *Valentinus* taught, neither brought his fleſh from heaven, as the *Manichees* dreamed, neither had a fantaſticall body, as the *Marcionites* held, neither framed to himſelfe a body of the Elements, as *Apelles* affirmeth: But was true Man, as the former Scriptures have ſhewed. Yet for his ſoule it was not derived from the *Virgin* as a part of her, but it was made as the ſoules of other men bee, of nothing, by the power of God, and placed in the body: and when I ſay God, I meane the whole Trinity, both for his body and his ſoule, which S. *Luke* doth witneſſe, when he ſaith, *The holy Ghoſt ſhall come upon thee, and the power of the Almighty ſhall overſhadow thee; and therefore the holy thing that ſhall bee borne of thee, ſhall bee called the Sonne of God*: Here you ſee is preſent the Higheſt, underſtand by him the Father, the fountaine and the Author of the Deity. There is preſent the power of the Almighty, to wit, the Sonne, who properly took our Nature upon him, and there is the holy Ghoſt who did overſhadow her.

Euſeb. lib. 9. cap. 13.

And why was it requiſite that our Saviour *ſhould be* God *and* Man.

Surely becauſe the worke of our Redemption required it ſo to be. For firſt, man having ſinned, man muſt be puniſhed in the juſtice of God, and make ſatisfaction. Therefore it was requiſite that he ſhould be *Man*. Secondly, the evill that was againſt us muſt be taken away, and the good things wee had left, reſtored. But that none could doe except hee were God. Therefore *our Saviour* was alſo God. The evill that was againſt us was our ſinne, Gods wrath, the tyranny of Satan, and ſuch like, too great you ſee to bee vanquiſhed and ouercome, except the conquerour ſhould be more than man. The good things we had loſt, were Wiſedome, Righteouſneſſe, Sanctification, and Eternall life. Too great things againe for any that ſhould be but man, to bring unto us. Yet Chriſt (ſaith the Apoſtle) *hath brought them unto us, being made of* God *unto us all theſe*; that as it is written, *he that rejoyceth, may rejoyce in the Lord*. You ſee then why Chriſt was God and Man; God as was ſhewed in the ſecond Article, and Man as now followeth to be beleeved in this Article.

What gather you out of the word, borne of the Virgin *Mary*?

It teacheth us the Manner, with great humility; it teacheth againe, that it was in great poverty, to the end we may be content with what eſtate ſoever the Lord layeth upon us, bee it never ſo meane, and to give God thanks for it, as *Mary* did. *My ſoule doth magnifie the Lord, &c.* It teacheth the comfort of his birth, to ſay with the Angels, *Glory be to God on high, &c.* Againe, it teacheth us, to our unſpeakeable comfort, *that his innocency and perfect holineſs covereth and hideth our ſinnes, wherein we are conceived, that they may never come in remembrance and ſight of God to do us hurt*. This himſelfe teſtifieth, when he ſaith by *Iohn*; *I ſanctifie my ſelfe for them, that they alſo may be ſanctified by the truth*. He that vouchſafeth this favour, vouchſafe us alſo that thankfull feeling that is our due from us for the ſame. *Amen, Amen.*

Iohn 17.19.

THE FOVRTH ARTICLE.

Suffered under Pontius Pilate, &c.

TO the true knowledge of Chriſt, two points are neceſſary; namely, the knowledge of his Perſon, and the knowledge of his Office. Concerning his Perſon, in the former Articles wee have beene informed: And now followeth the Doctrine of his Office in the foure next following Articles. It conſiſteth of two points againe; to wit, of an Humiliation, and of an Exaltation. The Humiliation is expreſſed firſt generally in the word *Suffered*, and then particularly in his ſeverall degrees, *Dead, buried, deſcended into Hell*.

What then, I pray you, is firſt meant by this word Suffered?

In ſenſe thus much: I beleeve, that during the whole time of his abode here upon Earth, and eſpecially at his laſt end, he ſuſtained both in his Body, and Soule, the Wrath of God kindled againſt all makinde for ſinne, to the end, that by that Paſſion of his, as by a full, ſufficient, and perfect ſacrifice propitiatory, he might winne unto us, and for us, the favour of God, righteouſneſs, and everlaſting Peace. This ſuffering is plainely expreſſed by the Prophet *Eſay* in thoſe words: *Surely he hath borne our infirmities, and carried our ſorrowes, yet we did judge him as plagued and ſmitten of God, and humbled: but he was wounded for our tranſgreſſions, he was broken for our iniquities, the chaſtiſement of our Peace was upon him, and with his ſtripes we are healed*. Alſo by the Apoſtle Saint *Peter*: *Chriſt hath ſuffered for our ſinnes, the Iuſt for the Vnjuſt, that he might bring us to God, and was put to death concerning the fleſh, but was quickned by the Spirit*. And in the former Chapter againe: *Who his owne ſelfe bare our ſinnes in his Body on the Tree, that wee being dead to ſinne, ſhould live to righteouſneſſe, by whoſe ſtripes wee were healed*. Behold (ſaith *Iohn*) *the Lambe of God, that taketh away the ſins of the World*; namely, by his ſuffering: *Who when hee was reviled,*

Eſay 53.4,5.

1 Pet 3.18.
1 Pet.2.24.
Iohn 1.29.

reviled, reviled not againe, &c. Where we ſee ſome manner of his ſuffering.

But Chriſt being both God and Man, Whether did he ſuffer in both natures, or onely in one, and if but in one, in which?

My words before ſhewed this, when I ſaid in Body and Soule he ſuffered, that is, in his humane Nature, onely his Deity being not ſubject to any change, as alſo hath beene ſhewed before, and ſhall more againe hereafter in fit place: and my words both there and here are grounded upon the Scriptures, the Apoſtle ſpeaking thus to the Corinthians, *That he was crucified concerning his infirmity, but liveth through the power of God.* And *Peter* againe, as I noted before, *That he was put to death concerning the fleſh, but was quickned by the Spirit.* Now in his humanity I ſay he ſuffered, both in Body and Soule; the firſt being proved in theſe words, *He bare our ſinnes in his Body upon the Croſſe:* and the ſecond by his owne words, when he ſaid, *My Soule is heavy to the death:* beſides many other Scriptures. 2 Cor.13.4. 1 Pet.3.18.

You ſeeme alſo to note the time, how long he ſuffered.

I do ſo, when I ſay, During the whole time of his abode here on Earth, and eſpecially at his laſt end: And how true both are, conſider with your ſelfe. The firſt, is to be gathered from the Apoſtle, when he ſaith: *He made himſelfe of no reputation, and tooke on him the forme of a ſervant, and was made like unto Men, and was found in ſhape as a Man, &c.* For when did Chriſt thus humble himſelfe, but even as ſoone as *he was conceived by the Holy Ghoſt*, and *borne of the Virgin Mary*. Therefore even with his Conception his Suffering beganne. And if you obſerve S. *Mathewes* words, his very Conception was ſubject to ſome ignominy and hard conceit in *Ioſeph* himſelfe, till he was better taught. His Birth was ioyned to poverty great and extraordinary; by and by followed danger, by *Herod* to be deſtroyed; then flight into Ægypt, with one thing after another, as we plainly ſee: till his reſt was wrought by cruell death. See then how he ſuffered in Body from his firſt beginning whileſt he lived. And for the ſecond point, that this was chiefely and moſt of all at his end, who can deny it; he then being betrayed of his owne ſervant, taken by the Souldiers, led before the High Prieſts, then to the Iudge, then to *Herod*, and backe againe to *Pilate*, buffited, ſpit upon, and every way abuſed, crowned with Thornes, matched with Theeves, a Murtherer preferred before him, condemned without fault, and cruelly crucified, which was an accurſed death, feeling and bearing in his very ſoule, alſo, the burthen of his Fathers wringing wrath, due unto Man for his offences; yea, due to you, and due to me, to our eternall woe, had not hee ſtepped in for us, and thus ſuffered? Thankes, thankes be to his bleſſed Maieſty for it. Phil.2.7. Mat.1.19.

Laſtly, you ſpake alſo of the fruit of this his ſuffering, or of the end ſomething.

True it is, when I ſay to the end, that by that his Paſſion, as by a full, ſufficient, and perfect ſacrifice Propitiatory, he might free and deliver from death eternall both our Bodies and Soules, &c. And all this I learne from the Apoſtle, when he ſaith; *God hath delivered us from the power of darkneſs, and hath tranſlated us into the Kingdome of his deare Sonne, in whom we have Redemption through his Blood, that is, the forgiveneſſe of ſinnes.* For theſe words are as much as if he ſaid, That we are thus delivered and ſaved, it is the fruit of his Paſſion, even of Chriſt our Saviours Paſſion, and no way elſe do we attaine to it. To the like purpoſe are thoſe other words of the ſame Apoſtle againe in another place: That, *that was impoſſible to the Law, in as much as it was weake becauſe of the fleſh, God ſending his owne Sonne in the ſimilitude of ſinfull fleſh, and for ſin condemned ſinne in the fleſh.* For theſe words againe ſhew, That therefore Chriſt endured and bare the wrath of his Father againſt the ſinnes of mankinde in our fleſh, which he tooke upon him, that theſe our ſins in that nature thus puniſhed, he mercifully might free us from eternall damnation and puniſhment. So the point being proved, obſerve, That this Freedome and Mercy reacheth both to Body and Soule, becauſe Chriſt ſuffered both in Body and Soule. Secondly, that this his ſuffering was a Propriatory ſacrifice for us all that beleeve, according to the words of S. *Iohn, He is the Propitiation for our ſins.* Coloſ.1.13,14. Rom.8.3. 1 Iohn 2.2.

Then you mention a ſecond end of Chriſt his ſuffering; namely, that he might winne unto us the favour of God, righteouſneſs, and everlaſting life.

It is very true; and that for this end alſo he ſuffered, and by this meanes procured Gods love unto us, the Author to the Hebrews teacheth plainely, when he ſaith, *The Throne of Grace lyeth open to us, that we may boldly come unto it to receive Mercy, and to find Grace in time & need, becauſe we have an High Prieſt which is touched with the feeling of our infirmities, & was in all things tempted in like ſort, but without ſin.* Here you ſee Gods grace laid open to us by this meanes. Then for righteouſneſs, as plain is the Apoſtle to the Corinthians, ſaying, *He hath made him to be ſin for us, which knew no ſin, that we ſhould be made the righteouſneſſe of God in him.* Thirdly, for life everlaſting, that by his meanes wee have obtained it, what more manifeſt than thoſe words to the Hebrews; *Though he were the Son of God, yet learned he obedience by the things which he ſuffered, and being conſecrate, was made the Author of eternall ſalvation unto all them that obey him:* for what is eternall ſalvation, but eternall life. Thus then ſeeing out of the plaine Scriptures what is meant by theſe words of this Article *Paſſus eſt*, hee ſuffered, and the true ends of his ſufferings, Heb.4.15,16. 2 Cor.5.21. Heb.5.8,9.

ferings, learne we (as we can reach unto) the incomprehenſible love of a ſweet Saviour, that thus would ſuffer for us the puniſhment due to us, to ſave us from death and never-ending ſufferings. Secondly, what an ugly thing ſinne is, that without ſuch a ſuffering, even of ſuch a one, could not be taken away. Thirdly, that if he thus hath ſuffered for us in his unſpeakeable love, ſurely it becommeth us alſo *to go forth to him out of the Campe, bearing his reproach*, ſince he hath left us an example, that *we ſhould follow his ſteps*. But of theſe more hereafter.

Heb.13.13. 1 Pet.2.21.

And why is the Judge mentioned under whom he ſuffered, namely, Pontius Pilate?

Becauſe we for our ſinnes and tranſgreſſions were to be ſet and ſummoned before the Judge of Heaven, there to receive a fearefull ſentence of juſt condemnation to eternall death, to the end wee might firmely beleeve that from this wee are freed by his appearance for us before an earthly Judge in this ſort, and receiving ſentence of death in this ſort, being himſelfe altogether innocent: therefore mention is made of his very name, and all ſcruple, feare and doubt removed from our conſciences; bleſſed, bleſſed be his name ever for theſe comforts. Now then ſee and conſider with your ſelfe the ſtrength of our faith, by comparing the propheſies and predictions before of his ſufferings, with the accompliſhment of all in his perſon. *Eſay* deſcribeth it, as if he had lived and ſeene it when it was performed: often read it, and often thinke of it with feeling. Himſelfe ſaid to his Diſciples, Behold we go up to Hieruſalem, and all things ſhall be fulfilled to the Son of man that are written by the Prophets. For he ſhall be delivered to the Gentiles, and ſhall be ſpitefully entreated, and ſhall be ſpitten on; and when they have ſcourged him, they will put him to death. *Againe in another place:* O fooles and ſlowe of heart, to beleeve all that the Prophets have ſpoken; ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And he began at *Moſes* and all the Prophets, and interpreted unto them the things that were written of him. Now ſaith this Article, *Credo*, I beleeve that he thus ſuffered, and therefore my faith a true faith according to the Scriptures. Againe, by the mention of *Pilate*, wee receive confirmation alſo; for then ſhould our Saviour ſuffer by the Propheſie of *Ezekiel*, *When the golden Crownes were taken from the heads of the Kings of Iudah*. But that was now when *Pilate* a ſtranger ruled under *Caſar*: therefore even by this circumſtance we ſee our faith agreeth againe with the Scriptures, and is moſt true.

Eſay 53. Luke 18.31. Luke 24.25. Ezek.21.26.

The Article alſo mentioneth the manner of his ſuffering, and ſaith he was crucified.

This time of death was both before told and before appointed of God, and therefore ſtill according to the Scriptures we beleeve he ſuffered. The ſacrifices were lifted up to prefigure this, the brazen ſerpent was a ſhadow of it, *Iohn* 3.14. *David* foretold it when he ſaid, *they pierced my hands and my feet*. Our Saviour himſelfe ſaith, *if I were lift up from the earth, I will draw all men unto me, ſignifying* (ſaith the text) what death he ſhould die. And Saint *Peter* ſaith plainely, that *even before the foundation of the world, Chriſt was ordained to redeem us with his precious blood:* meaning to be ſhed upon the croſſe: with many other Scriptures teſtifying and foretelling this kind of death, The reaſon if it be asked why in this ſort, rather than otherwiſe he ſuffered, ſurely it was to yeeld us firme aſſurance that he hath taken upon him the curſe due to us, for as much as this death was by law accurſed, *Deut.*21.23. The truth of which reaſon the Apoſtle proveth to the *Galathians* ſaying: *Chriſt hath redeemed us from the curſe of the Law, made a curſe for us, for it is written, curſed is every one that hangeth on tree.* When I ſay then *Credo crucifixum*, I beleeve that he was crucified, it is full as much as if I ſhould ſay, I beleeve aſſuredly, and I beleeve comfortably, that what curſe was due to me for my many grievous tranſgreſſions againſt the Law, that ſame hath my deare Saviour taken upon himſelfe by ſuffering for me a kind of death which was accurſed by the Law, and ſo hath freed me from it, and all them that truely beleeve on him. For this death, though thus in it ſelfe horrible, yet did not overcome him, but he overcame it, and made that his ignominious Croſſe a *triumphant Chariot of glory and victory*, according to the Apoſtle, And hath ſpoiled principalities and powers, and hath made a ſhew of them openly, and hath triumphed over them in the ſame Croſſe. This is that wiſdome, even this preaching of the Croſſe, which to them that periſh is fooliſhneſs, *but unto us which are ſaved it is the power of God*. In this the bleſſed Apoſtle rejoyced, ſaying: God forbid that I ſhould rejoyce in any thing but in the croſſe of our Lord Ieſus Chriſt, whereby the world is crucified unto me, and I unto the world. And this is it that indeed we all muſt joy in, that intend ever to bee ſaved. God for his ſweet mercy ſtrengthen us, and eſtabliſh us ever in our duties, and make us daily more and more ſuch creatures, as they ſhould be that have ſuch a God, ſuch a Chriſt and Saviour, and ſuch comforts vouchſafed unto them, to yeeld them juſt incouragement in well doing. *Amen, Amen.*

Pſal.22.17. Iohn12.32,33. 1 Pet. 1.19,20. Galat.3.13. 2 Coloſ.15. 1 Cor.1.19. Gal.6.14.

Vide Lavaterum de ſpectris parte prima cap. 9. de Paulo Marſo in Ovidium, de faſtis, &c.

Now followeth by degrees further this great humiliation of our deare Saviour the Son of God, and firſt, that he died, the meaning and uſe of which, I pray you in order declare unto me.

Concerning then his death, we muſt conſider firſt the truth of it, ſecondly that it was voluntary, and laſtly the fruit or end of it. The firſt is often affirmed in the Scriptures, and therefore firmely of all that will ever be ſaved to be beleeved. Saint *Iohn* expreſſeth it plainly when hee ſaith, all things being fulfilled, he bowed his head, and gave up the Ghoſt. Now we well know that

that the ſeparation of body and ſoule, is a true, aſſured and certaine death. The Apoſtle againe affirmeth it, ſaying: He humbled himſelfe and became obedient unto the death, even the death of the croſſe. The ſlaine ſacrifices of the Law prefigured this death, ſo did the brazen Serpent lifted up, and *Ionas* in the Whales belly. The Prophets before told of this death, and the Scriptures in him, and by him, and of him were to be fulfilled. *Daniel* ſaith: *and after threeſcore and two weeks ſhall* Meſſiah *be ſlain, and ſhall have nothing, &c.* *Eſay* and others did the like, yea even by the mouth of all his Prophets, ſaith Saint *Peter*, did God beforehand ſhew what now thus he hath fulfilled. The ſecond point, that it was voluntary, is alſo as plain in theſe Scriptures. *No man taketh my life from me,* (ſaith our Saviour himſelfe the true witneſſe) but I lay it down of my ſelfe, I have power to lay it down, and have power to take it againe, &c. Likewiſe when it is ſaid, *after all things were ended, he bowed his head and gave up the Ghoſt*, doth it not plainely ſhew that voluntarily he did it? he did it no ſooner, he taried no longer, but when it was fit, and that every thing of him ſpecified to be done, had his true and full accompliſhment in him, then even then, and not before he bowed his head, to wit, willingly and of himſelfe, and gave up his ſpirit. Alſo when he went out to meet the Souldiers that came to apprehend him, and aſked them *whom they ſought*, told them that he was the man, ſtood before *Pilate* without any defence, not opening his mouth, with many other ſuch things to be obſerved of him: what did they ſhew, but his great willingneſſe to endure this death for us, and that it was in him wholy voluntary. Moſt fitly therefore doth the Epiſtle to the *Hebrewes*, in conſideration of this, cite that ſaying in the Pſalme, *In the volume of thy booke it is written of me, that I ſhould fulfill thy will O my God, I am content to doe it, &c.* Content therefore was he we plainly ſee, and voluntary altogether was his death.

Iohn 19 30.
Philip. 2. 8.
Dan. 9. 26.
Acts 3. 18.
Iohn 10 18.
Heb. 10. 7.
Pſal. 40. 89.

The third point concerning the ends is as plaine againe, which were theſe, to make good the truth of God, and to give ſatisfaction to God for our ſins, neither of which but by this meanes could be done: for touching the firſt, God having in the Law (as I have ſhewed) ſo many waies prefigured the death of this eternall ſacrifice his deare Son, and namely by the Paſchall Lambe, as alſo foreſhewed it by his Prophets, it muſt needs bee performed accordingly, or elſe God ſhould not have been true in his word: wherefore this neceſſity our Saviour himſelfe mentioneth as he went to *Emaus*, ſaying; Ought not theſe things thus to be done, &c. Touching the ſecond table, it was likewiſe ſaid by God to our firſt Parents, *that at what time ſoever they ſhould tranſgreſſe his commandement and eate of the forbidden fruit, they ſhould for their puniſhment die the death.* They tranſgreſſed and ſo threw under this penalty both themſelves and all mankinde that ſhould come of them; from which, that our bleſſed Saviour might free us againe, it pleaſed him to put himſelfe in our ſtead, and to ſatisfie the juſtice of God for this our offence with his owne death. See it then plainly, and conſider it often, that otherwiſe then by death of ſuch a one, ſatisfaction to God for our ſinnes could not be made, for hee muſt dye that ſo could vanquiſh and overcome death, which none could doe but the Son of God, as hath beene ſhewed before. Againe, with ſuch an offering was our ſin to be wiped out as was in price and value equivalent both to our ſinne and Gods wrath: ſo was this offering of himſelfe made upon the Croſſe by our Saviour. And therefore the Apoſtle ſaith, *We are redeemed with a price, (even a moſt excellent and incomprehenſible price) not with corruptible things, as ſilver and gold, but with the precious blood of Chriſt, as of a Lamb undefiled and without ſpot:* Therefore he muſt die even to this end alſo. Yet notwithſtanding theſe neceſſities, ſtill & ſtill we muſt know it to be voluntary, and conſider the reaſon of that alſo, namely, that ſo he might teſtifie his obedience to God his father and ſo free us, which by a conſtrained and forced death he could not have done. The Apoſtle therefore ſaith: As by one mans diſobedience many were made ſinners, ſo by that obedience of that one ſhall many alſo be made righteous. So let it ſuffice to have ſpoken of his death, and thus let us ever be inſtructed in it. *It followeth to note his buriall and the reaſon likewiſe of that.*

Luke 24. 26, 27.
1 Cor. 6. 20.
1 Pet. 1. 18, 29.
Rom. 5. 19.

His buriall was prefigured by *Ionas* in the Whales belly, for as he was three dayes, and three nights there, ſo ſhall the Son of Man be three dayes, and three nights in the heart of the earth, ſaith the Goſpell. It was foretold by *Eſay* when he ſaid, *He made his grave with the wicked, and with the rich, in his death, though he had done no wickedneſſe, neither was any deception in his mouth.* And with one conſent the Evangeliſts ſpeake both of his buriall and his grave, where it was, how it was, &c. The reaſon why he was buried, and we conſtantly ought to beleeve it as an Article of our faith is, that the truth of his death thereby might be aſſured, and of no beleever ever doubted of, foraſmuch as the whole foundation of our ſafety ſtandeth in this, that Chriſt our Saviour truly and not fainedly dyed for us. Which was done by his buriall, wee not uſing to bury thoſe that be quick: for even as the rage and fury of the Sea ceaſed when once *Ionas* was thrown into it, ſo was Gods wrath againſt Mankinde ſtayed and aboliſhed, when once our deare Saviour was caſt into his grave, and ſo his death aſſured to all men. Again, by his buriall, our graves to the worlds end are ſanctified to us, not to be holes and pits of ignominie, and reproach, but Chambers, or beds, or holy reſting places, till the trump ſhall ſound, and we awake againe out of that ſleep to eternall joy and comfort. So ſaith *Eſay*, *they ſhall reſt in their beds every one*

Mat. 12. 40.
Eſay 53. 9.
Mat. 27. 60.
Eſay 57. 2.

that walketh before him, that is, their ſouls in heaven, and their bodies in the grave, as I have ſaid.

Yet one thing troubleth my minde, how you affirm that Chriſt hath ſatisfied the wrath of God by his death, ſeeing ſtill the puniſhment lyeth upon all men to die.

You move it well, but the anſwer is plaine, to wit, that now we die not to make ſatisfaction for our ſin, but to the end we may paſſe from ſin, and all ſinfull temptations to eternall comfort, joy and purity. So the caſe is quite altered, and death of a puniſhment become a bleſſing, a mercy, and great favour, as that which leadeth us not to paine, due to our offences, but to reſt and joy purchaſed by him that dyed for us. Here the very holy Apoſtle cryeth, *O wretched man that I am who ſhall deliver me!* and therefore wiſheth to be looſed and to be with Chriſt, but death endeth this griefe and yeeldeth the thing deſired with unſpeakable comfort. Therefore I ſay the caſe is altered, though yet we die, and bleſſed be God for it. Other commodities alſo come by our dying which we muſt not forget, as to make us wary and carefull not to offend, according to that ſaying of a wiſe man; In all things remember thy end, and thou ſhalt not offend. To make us glad and chearfull as *Simeon* was when he ſaid, Lord now letteſt thou thy ſervant depart in peace, &c. And to beate us from that groſſe and foule affection of Popery, that by death men can merit both for themſelves and others eternall life. Concerning which error, moſt well S. *Auguſtine* in his time: *Etſi fratres pro fratribus morimur, &c.* Albeit one brother dye for another, yet is the blood of no Martyr ſhed for remiſſion of ſins; that *Chriſt* did for us. *Imitari quis potuit morientem, nemo redimentem.* In dying ſome man might follow *Chriſt*, but in redeeming no man could follow him. *Leo* alſo a Biſhop of Rome to the like effect; *Quamvis multorum ſanctorum, &c.* Though the death of many Saints hath been precious in the ſight of the Lord, yet the death of no guiltleſſe man was the propitiation for the world. Juſt men received crownes, they gave no crownes, and from their ſtrength ſprang patternes of patience, not merit of righteouſneſſe: for that alone was the office of Chriſt, as *Baſil* ſaith, who only was void of ſin, and only the undefiled Lamb of God, which taketh away the ſins of the world. Thus I truſt you are ſatisfied in your doubt.

Rom. 7.

Epiſt. 18. 83. & hom. 12. de paſſ. Chr.

I pray you firſt tell me; whereupon thinke you did ariſe theſe varieties of interpretations, and differences of Iudgement, about the meaning of this Article.

Some men, who (I doubt not) had a good meaning, being carefull that their Faith ſhould not out-run their underſtanding, when as they found an obſcurity in the matter, which they could not diſtinctly conceive, and a diverſity in the acception of the phraſe, which they could not handſomely compoſe: tooke that which was manifeſtly true, whereof they might be bold, and thought good to venture no further, where perhaps they might fall foule on ſome miſconceived opinions: thinking it a fairer courſe to content themſelves with that, whereto they were come, than to venture on a dangerous voyage to make a further diſcovery, and rather to loſe ſome part of an unknowne truth, than to ſeeke for that which was out of their kenning. Whiles therefore they feared the fabulous gulfe of *Limbus Patrum*, as though the ſoules of the *Patriarkes* had been in hell, till the ſoule of *Chriſt* came and delivered them: or the ſuppoſed miſchiefe of ſuffering the torments of the damned, if Chriſt in ſoule had viſited that priſon: they thought beſt to cut the knot which they could not untye, and to extend the deſcent of Chriſt no further, than either to the ſufferings of Chriſt in his life, wherein were the ſorrows of hell, or to his buriall in a grave, which is ſometimes taken for a degree of hell; or elſe, as they which would ſeeme ſomewhat more judiciall, to the eſtate of his ſoule, as it is oppoſed to the fruition of an earthly life, and not diſtinguiſhed by the difference of good and evill in the life to come. The ſingular interpretations whereof are ſeverally true, and proceed by degrees one further than another, yet the beſt comes ſhort of the right meaning of the Article.

I beſeech you then paſſe over theſe differences, and come to the right interpretation of the words.

This we ſhall attaine unto by conſideration of the ſeverall acceptions of the word Hell. *Hell* in the Scriptures is taken ſometimes figuratively, ſometime properly. Properly and originally it ſignifieth the priſon of the damned, where there is an everlaſting fire prepared for the devil and his Angels. Figuratively it ſignifieth ſomething precedent, arguing the horror, or elſe concomitant bringing either corruption or deſolation. In this figurative ſenſe it ſignifieth three things. Firſt, as it concernes both the ſoule and body of man, yet living in this Mortall conjunction. Thus it ſignifieth extreame and great ſorow: So in the Pſal. *The ſorowes of hell have compaſſed me*, that is, moſt great and bitter ſorows: So in the book of *Samuel*: *The Lord killeth and maketh alive, the Lord bringeth down to hell, and raiſeth up again:* that is, the Lord layeth where it pleaſeth him extreame ſorowes, even ſorowes in the higheſt degree, and yet healeth againe with his refreſhing comforts in time convenient. Now in this ſenſe I beleeve Chriſt deſcended into hell, that is, that he endured moſt horrible and unſpeakable ſorowes, due to me and mankinde, for our fall from God. And this, as hath been noted, in the entrance when he ſaid; *My Soule is heavy to the death*: In the progreſſe, when his ſweat were like drops of blood *Trickling down to the ground.* And in the end when he dolefully cryed, *My God, my God, why haſt thou forſaken me*: yet deſpaired not Chriſt, as appeareth by that double Title, *of my God, my God.* Who offering up his

Pſal. 18. 5.
1 Sam. 2. 6.

Mat. 27.
Luke 22. 24.
Mat. 27.
Heb. 5. 7.

his Prayers and Supplications, with ſtrong cryes and teares unto him, that was able to ſave him from death, was heard in that which he feared. And this ſenſe is very true, and might happily ſuffice, if the order of the Article did not draw us on further, and it were not properly included in the Article of his ſufferings. For when it is ſaid; *Suffered, dead and buried*, Then come in theſe words. *He deſcended into Hell*, noting, as it appeareth by the very order, ſome further thing incident to Chriſt after his buriall.

Secondly, in a figurative ſenſe *Hell* is ſometimes taken for the grave; ſo in the Pſalme, *Our bones are ſcattered at the mouth of Hell*, as when one cutteth and cleaveth Wood upon the earth, that is, at the graves mouth. So many other places which are ſo taken by the learned, and may well be afforded them in a figurative ſenſe. Hell in this ſenſe appertaineth to the dead body of man, and is a priſon appointed for the cuſtody thereof, untill the day of the Reſurrection. And in this ſenſe there is a manifeſt truth of Chriſts deſcent into hell: But all that is properly contained in the Article of his buriall, and therefore this further branch of this Article muſt in all congruity yeeld us a further doctrine. Thirdly, in a figurative ſenſe, Hell is ſometimes taken for a generall eſtate of the dead, arguing a deſolation of ſuch comforts as are in this life, and not determing the diſtinction that is between happineſſe and miſery in the life to come. So *Iacob: I will go down into hell unto my ſon* Ioſeph, *mourning*; that is, I ſhall with ſorow enough depart hence into that other world, where my ſon *Ioſeph* is. In this generall ſenſe doth S. *Hierome* take hell: *Infernus eſt locus in quo animæ recluduntur, ſive in refrigerio ſive in pœnis pro qualitate meritorum*; Hell is a place wherein Souls are impriſoned, either in eaſe or paine, according to the quality of their good or bad cauſes. Neither is that of S. *Auſtine* contrary to this: *Nondum inveni & adhuc quæro, nec mihi occurrit, Inferos alicubi in bono poſuiſſe Scripturam duntaxat Canonicam*; I have made enquiry, as yet I doe, and hitherto could never finde, that the Scripture onely Canonicall, did ever take hell in a good ſenſe. True; for although he, who brought light out of darkneſſe, turnes thoſe judgements, which lye as curſes upon mankinde, into bleſſings unto his children, and brings them by the gates of hell into the Haven of their deſire: yet alwayes this tranſlation from one world to another hath a penalty in it ſelfe, and the generall eſtate lyes under the curſe, although in the particular, by every degree of the humiliation of Chriſt, the elect are freed from it, and ſo brought to an heavenly inheritance. Hell therefore is ſometime taken in a generall and indifferent ſenſe, noting unto us the ſtate and condition of Soules departed, not in their finall end, in which ſenſe Hell is properly oppoſed to Heaven, but onely in an accidentall conſideration; and this two wayes; the one, how they are cut off from all comforts in the land of the living; the other, what opinion and reckoning is held of them in the hearts of the living. Of either of theſe we have divers teſtimonies in the holy Scriptures. Thus *David* complaineth: *I am counted with them that go down into the Pit, I am as a man that hath no ſtrength: Free among the dead, like the ſlain that lie among the dead, whom thou remembreſt no more, and who are cut off thy hand. Thou haſt put away mine acquaintance far from me: Thou haſt made me an abhomination unto them, I am ſhut up and I cannot come forth. Wilt thou ſhew wonders to the dead? Shall the dead ariſe and praiſe thee? &c.* Thus *Iob* bewaileth. *There is hope of a tree, if it be not down, that it will ſprout again, &c. but man dyeth and waſteth away: yea man giveth up the Ghoſt, and where is he? As the waters fail from the Sea, and the flood decayeth and dryeth up: So man lyeth down and riſeth not, till the heavens be no more, they ſhall not awake, nor be raiſed out of their ſleep.* Thus Solomon *forewarneth to do whatſoever our hand findeth to do, while we are in this life. For there is no work, nor device, nor knowledge, nor wiſdome in hell whither thou goeſt.* Thus Eſay *triumpheth over Babylon, How hath the oppreſſor ceaſed? the golden City ceaſed? Hell from beneath is moved for thee to meete thee at thy comming, &c. Art thou alſo become weak as we? art thou become like unto us? Thy pomp is brought down to hell, the worm is ſpred under thee, &c. How art thou fallen from heavē O* Lucifer *ſon of the morning? how art thou cut down to the ground, which didſt weaken the nations? &c.* And yet more plainly in *ve.* 16. *Is this the man that made the earth to tremble? and did ſhake the kingdome, &c.* Thus you ſee a further degree than death or buriall: namely, when men are judged as utterly vanquiſhed and overcome of death, that death hath ſwallowed them up, and raked them ſo into his power, as a conquerour doth one whom he hath utterly ſubdued, and this with a kinde of ignominy and reproach, as being brought to the duſt of death, without any help or hope. Thus *Ionas* confeſſeth. *The Lord heard me out of the belly of hel*; That is, when I was given over, as a man devoured utterly of the conqueror death. Wherefore this alſo is a true interpretation of theſe words, that Chriſt, as *Eſay* ſpeaketh, was taken from the land of the living, and that his ſaving help was now deſpaired of, as the Diſciples that went to *Emaus* complained, ſaying; *But we truſted it had been he who ſhould have redeemed Iſrael.* Theſe figurative acceptions of hell are all true, and may well ſerve as circumſtances, either as precedent, or concomitant unto the true, reall and proper deſcent of Chriſt into hell, and ſo in part alſo may excuſe the diverſity of learned mens judgements in ſundry interpretations of this Article. But for all this we muſt know and beleeve that the humane ſoule of our Saviour Chriſt, although ſeparated from the body, yet ſubſiſting in the Deity, had a further degree of humiliation to accompliſh, in hell, even as the body ſepara-

Pſal. 141. 7.

Gen. 37. 35. Oſee 13.

Aug. in Gen. ad lit. l. 3. ca. 33.

Pſal. 88. 4. &c.

Eccl. 9. 10.

Eſay 14. 4. &c.

Ion. 2. 2.

Luke 24. 21.

ted from the ſoule, yet ſubſiſting in the Deity, had a conflict with corruption in the grave, according to that of S. *Athanaſius*: *Sepulchro quidem id quod corporeum erat, quia ibi corpus aderat, recipiente inferno vero id quod incorporeum fuit. The grave taking what was corporall, for there was his body, and hell that which was not corporall.*

I pray you tell me what ground you have of this Doctrine.

Beſides the Articles of the Creed, wherein the pythineſſe of every word, and the clearneſs of their order, give great weight and evidence to this interpretation, we have firſt the holy Scripture. Not to trouble you with many places, wherein may be ſome ambiguities: This is moſt cleare, *Thou ſhalt not leave my ſoule in hell: neither ſuffer thy holy one to ſee corruption.* Wherein the ſtate of Chriſts Soule, and the ſtate of Chriſts body, in their ſeparation by death, by an equall compariſon, are lively and properly deſcribed unto us. This S. *Peter* in the Acts challengeth as proper unto Chriſt, and not common to him with *David*; becauſe *Davids* body ſaw corruption in his Sepulchre, but ſo did not Chriſts. Now, if the firſt part of the verſe be taken figuratively, then muſt the latter, and ſo loſing the proper immunity of Chriſts Soule, we ſhall loſe alſo the incorruption of Chriſts Body: and ſo being careleſſe of one Article, we ſhall be deprived of two. And if the verſe in both members be taken properly, then neceſſary it is, that Chriſts Soul, after the departure from the Body, was in ſuch ſort, and unto ſuch end in Hell, as his Body was in the grave. But the matter is ſure, and the purpoſe is plaine, that his Body was in the grave, where it prevailed againſt corruption, and therefore it is as evident, that his Soule was in Hell, properly ſo taken, where it prevailed againſt bondage and damnation. This one place therefore being properly taken, as needs it muſt, doth plainly convice, that there his Soule was, where it was not left. Secondly, we have the conſent of all antiquity, whoſe cleare Judgement, they that goe about to obſcure, ſeeme to me to caſt a miſt before the Sun; or as *Elihu* ſpeaketh, *With clouds he covereth the light, and commandeth it not to ſhine, by interpoſition.* Thirdly, we have the cleare judgement of the Church of England, in few, but pithy words, in the third Article, *as Chriſt dyed for us, and was buried*; ſo alſo it is to be beleeved, that he went downe into Hell. So as he was buried, that is properly and literally underſtood, ſo muſt we underſtand this deſcent into hell.

Pſal. 16. 10. Acts 2. 27.

Iob 36. 32.

Art. Cleri, 1562.

I pray you beare with mine importunities, and let me learne of you what was the purpoſe of this deſcent in Soule.

Even the ſame that was of his buriall. What was the purpoſe of his buriall? You will ſay, to ſhew he was truly dead. True: But yet more to ſhew, that though he was in the houſe of corruption, yet no corruption could poſſibly ſeize upon his moſt pure body: Even ſo in Soule hee had a degree of humiliation to accompliſh: wherein *quaſi peccator*, as S. *Hierome* ſaith, *& ſpecie condemnati*, as S. *Athanaſius* ſaith, he went into the houſe of deſolation, the priſon of ſinners, the place of the damned, to ſhew that no vaſtity could have place in his ſoule, *the gates of hell could not prevaile againſt him*, and that it was not poſſible he ſhould be holden by it. As in the life of Chriſt no terror could quaile him, in his grave no corruptible could touch him, ſo in hell no bonds, no bondage could detain him. Thus ſpeaketh *Athanaſius*, *In Sepulchro incorruptibilitatem, & in deſcenſu Inferorum, ſolvendæ mortis poteſtatem oſtendit*, He ſhewed in the grave incorruption of the Body, and in hell a powerfull diſſolution of death. And in another place, a little before, more plainly: *Peccati quidem condemnationem in terra Psaculi ſive execrationis abolitionem in ligno, corruptionis redemptionem in Sepulchro, mortis condemnationem in Inferno peregit*; Hee hath brought to paſſe, while he lived on the Earth, that ſin ſhould be condemned; when he hung on the Croſſe, that the curſe ſhould be aboliſhed; when he lay in the grave, that corruption ſhould be abandoned: when he was in hell, that death ſhould be condemned. Hereby you may ſee a diſtinct purpoſe of Chriſts deſcent in Soule, and ſo theſe three branches of this Article ſhew three degrees of his humiliation, which fitly anſwer to the three branches of the next, wherein are alſo three degrees of his exaltation; his death, to his Reſurrection; his buriall, to his aſcenſion; his deſcent into hell, unto his ſitting glorioufly at the right hand of God his Father. Thus you have the whole meaning of this Article, compriſing as much as is neceſſary to be beleeved, and avoiding of that, whereby any might poſſibly be offended. God grant us in this and in the reſt we may be of one minde and one ſpirit.

Acts 2. 24.

De Incarn. Chriſt. p. 278.

THE FIFTH ARTICLE.

Now followeth, if you pleaſe, the fifth Article; namely, How the third day he roſe againe from the Dead, &c.

Phil. 2. 7, 8, 9.

AND now ſhall you ſee the truth of that to the Philippians by S. *Paul* written, namely, That after he had made himſelfe of no reputation, and tooke on him the forme of a ſervant, and humbled himſelfe, and became obedient to the death, even to the death of the Croſſe, God highly exalted him, and gave him a Name above all Names, &c. For firſt, hee is raiſed from the Dead; ſecondly, he is taken into Heaven; and thirdly, there ſitteth at the right

right hand of God: all three notable degrees of his Exaltation. The first is many wayes testified and confirmed to us by the Scriptures, by Prophets, Evangelists, Apostles, and all: In stead of many, let that one Chapter to the Corinthians suffice: Christ rose againe the third day, according to the Scriptures, and was seene of *Cephas*, then of the twelve, after that hee was seene of moe than five hundred brethren at once, &c. He did eate, speake, converse, and that often with them. He sheweth his hands and his side, and bade *Thomas* not be *faithlesse*, but *faithfull*. The Angell said, He is risen, he is not here: The Pharisies, and that rabble, hyred the Watch to say the contrary: All, with many moe sound proofes of his resurrection. And if Christ be not risen (saith the Apostle) then is our preaching in vaine, and your Faith is also vain, yea, we are false witnesses, and you yet in your sinnes, &c. His resurrection upon the third day was expressely foretold by *Hosee* the Prophet, when he said, After two dayes will he receive us, and in the third day will he raise us up, and we shall live in his. Likewise by our Saviour himselfe, when he mentioned the Type of *Ionas* in the Whales belly. Justly therefore doe we hold this as an Article of our Christian Faith, That he rose againe from the Dead. For well saith S. *Augustine*, *Non magnum hoc est credere, quod mortuus sit Christus, hoc enim & Iudæi & Pagani, & omnes iniqui credunt, fides Christianorum Resurrectio Christi est*; It is no great matter to beleeve that Christ dyed; for both Jewes and Pagans beleeve as much, yea all wicked ones; but that Christ rose againe, this is the Faith of Christians.

Psal 16.10. Esay 53.19. Dan 9.26. Mat.20.19. Iohn 2 19. Iohn 12.24. 1 Cor.15.1.

Hos.6.2. Mat.12.

What is the fruit and use of Christs resurrection?

First to shew, that albeit he seemed to be overcome and vanquished of Death, yet indeed it was not so; but he most victoriously overcame death, to his glory and to our eternall comfort. Of which fruit, the Prophet *Hosee*, and out of him the Apostle, *Death is swallowed up in victory: O Death, where is thy sting, O Grave where is thy victory?* To our everlasting comfort I say, because that by thus overcomming of Death, he hath made us partakers of that Righteousnesse, which he by death did purchase for us; for by his Death he satisfied for our sins, and by his Resurrection he freed us from them. This distinction betwixt the fruit of the death of Christ, and of his Resurrection, the Apostle plainly teacheth in these words, *He dyed for our sins, and rose againe for our justification*; noting by his death, sin to be taken away, and by his Resurrection, Righteousnesse to be restored. And surely, when Christ dyed, our sinnes were condemned in him, and received their punishment; and when he rose againe, we were justified by him: for if but one sin had remained unsatisfied for, and untaken away, Christ had never risen againe, the reward of sin being death. But he now being risen againe, it is most manifest, that by death sin was fully taken away, and by his Resurrection Righteousnesse restored to us, and we justified. Which is the argument of the Apostle againe, when he saith, *If Christ be not raised againe, your Faith is vaine, and you are yet in your sins*: inferring by consequence thus much, That because Christ is raised againe, therefore neither is our Faith vaine, nor we in our sinnes: but he is risen for our full justification, as he dyed a true and perfect ransome for sins. And this is one and the first fruit of this Article.

Hos.13.14. 1 Cor.15.54.

1 Cor.15.17.

A second is this, That by vertue and power of this his Resurrection, we daily rise more and more to newnesse of life. This we learne by the Apostle, when he saith; Wee are buried then with him by Baptisme into his death, that like as Christ was raised up from the dead to the glory of his Father, so we also should walke in newnesse of life: for if we be planted with him to the similitude of his death, even so shall we be to the similitude of his Resurrection, &c. Even then as a Plant conjoyned unto the stock, draweth juyce and sap from the same: so we engrafted into Christ, draw from the vertue of his death to die unto sin, and from his Resurrection, to rise unto righteousnesse and all amendment of life: According to that saying againe; *If yee be risen with Christ*, that is, if the fruit and benefit of his Resurrection be in you, *seeke those things that are above*, that is, rise up continually unto newnesse of life and conversation. *Set your affections on things that are above, and not on things which are on the earth: Let your conversation be in Heaven, and live from hence-forward, not any more you, but Christ in you.* This is the second fruit of this Article.

Rom.6.4.

Coloss.3. Philip.3.20. Gal.2.20.

A third fruit, That by this Resurrection of our Head we also are assured of a glorious Resurrection in that great day appointed. Which Doctrine of comfort we learne from the Apostles mouth, when he saith, *If the Spirit of him that raised up Iesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies by his Spirit that dwelleth in you.* Also, by that notable Chapter to the Corinthians, where this matter is handled at large: Where note carefully, that Christ is not proposed as a private man, rising from the dead, but as the first fruits of the dead: And in the first fruits, all the rest of the lump is sanctified, wee well know: For if we beleeve (saith the Apostle) *that Iesus is dead, and is risen, even so, them which sleep in Iesus, will God bring with him.*

Rom.8.11. 1 Cor.15. 1 Thes.4.14.

Thus see wee the truth of this point of our Faith, and the Use. Much more might bee said of this large Matter, but I hope this may suffice. The Papists deny not this Article, for that were too broad: but shamefully they abuse our Saviour; when on Easter day in the morning they

they raiſe up a Poppet, and make him walke by wyers and ſtrings, ſaying, That is Chriſt. So carnall is their Religion in all things, that with carnall and groſſe repreſentations they teach that which by the evidence of the Word were to be ſoundly ſetled in the peoples hearts: for this pleaſeth the ignorant multitude much, and bringeth to theſe Jugglers great advantage; but let them goe.

THE SIXTH ARTICLE.

Your next Article in order is the ſixth.

Of his Aſcenſion into Heaven.

THis is the ſecond degree of his Exaltation, oppoſed to the ſecond degree of his Humiliation, as you heard before: The meaning whereof is, that *he was taken up into heaven, his Diſciples beholding and looking upon him*, and there ſhall remaine for our good, till he *come againe to judge both the quick and the dead* at the later day. Both which members have their plaine proofe in Gods Word: For touching the firſt, Saint *Marke* ſaith in his Goſpell: So after the Lord had ſpoken unto them, he was received into heaven, and ſate at the right hand of God. Saint *Luke* in his Goſpell ſaith: *Afterward he led them out into Bethania, and lift up his hands and bleſſed them: And it came to paſſe, that as he bleſſed them, he departed from them, and was caried up into heaven.* But happily you may think theſe places doe not expreſſely mention, that his Diſciples ſaw his Aſcenſion: but if you marke them, they muſt needs be ſo taken, for there was no departure of either from other, but even *ſpeaking* and *bleſſing them, he* viſibly *departed* before their eyes, and they ſaw him goe: Yet even in this point of expreſſe mention of *ſight*, the Holy Ghoſt doth ſatisfie you in the Acts of the Apoſtles, when it is thus ſaid: While they beheld, he was taken up; for a Cloud tooke him out of their ſight: And the Angels ſaid to them, Ye men of Galilee, Why ſtand ye gazing into heaven? This Jeſus, which is taken up from you into heaven, ſhall ſo come as ye have *Seen* him goe into heaven. Therefore he vaniſhed not away like a Spirit or Ghoſt, but (as I ſaid) viſibly departed, taking Body and Soule out of this World till the latter day: till the latter day, I ſay againe, becauſe ſo alſo teacheth the Scripture, ſaying, The heavens muſt containe him, untill the time that all things be reſtored which God had ſpoken by the mouth of all his Prophets ſince the World began, &c. Whereto S. *Paul* agreeing, biddeth the Coloſſians *ſeeke theſe things which are above, where Chriſt ſitteth at the right hand of God.* Now, that this ſhall be for our good, as plainly againe we have his own word, *It is good for you that I goe herehence, I goe to prepare a place, &c.* which more particularly ſhall be ſhewed when we come to the uſe of this Article.

Mar. 16. 19.

Acts 1. 9. Beheld.

Scene.

Acts 3. 21.

Coloſſ. 3. 1.

But it ſeemeth, that the promiſe of Chriſt to be with his till the end of the World is againſt this remaining of his in heaven.

Not at all, if we conſider, that in Chriſt be two Natures, his Humanity and his Deity, as before hath been ſhewed: For both theſe Natures, by their ſeverall properties, will make true both theſe aſſertions, being ſeverall: According to his Humanity, he remaining in heaven; and according to his Deity being ever with us. Saint *Auſtine* very plainly and very fully expreſſeth thus much, whoſe words are theſe: *Secundum ineffabilem & inviſibilem gratiam impletur quod ab eo dictum eſt, Ecce vobiſcum ſuero omnibus diebus uſq; ad conſummationẽ ſæculi; Secundum carnem vero quam verbum aſſumpſit, ſecundum id quod de Virgine natus eſt, ſecundum id quod à Iudæis comprehenſus eſt, quod ligno confixus, quod de Cruce depoſitus, quod Linteis involutus, quod in Sepulchro conditus, quod in Reſurrectione manifeſtatus, non ſemper habebitis me vobiſcum: Quare? Quia converſatus eſt ſecũdum corporis præſentiam quadraginta diebus cum Diſcipulis ſuis, & eis deducentibus videndo, non ſequendo, aſcendit in Cœlum, & non eſt hic: Ibi enim ſedet ad dextrã Patris, & hic eſt, non enim ſeceſſit præſentia Majeſtatis*; that is, according to his inviſible and unſpeakable grace, that is true that is ſaid of him, Behold, I will be with you to the end of the World; but according to the fleſh, which the Word received, according to that he was born of the Virgin *Mary*, according to that, he was apprehended of the Jewes; according to that, hee was nailed to the Tree, taken downe from the Croſſe, wrapped in Linnen clothes, laid in the grave, and was declared in his Reſurrection; theſe words are true, You ſhall not ever have me with you: Why? becauſe he was converſant with his Diſciples, according to his bodily preſence, forty dayes, and they going with him, looking upon him, but not following of him, he aſcended into heaven, and is not here; for there he ſitteth on the right hand of God the Father: And againe, he is here, for he is not departed according to the preſence of his Majeſty. Thus doth the Father, by diſtinguiſhing Chriſts Natures, anſwer and reconcile that contrariety you name. And this

Aug. in John, tract. 50. 109.

this diſtinction alſo you may note in Saint *Paul* often; as when he ſaith, *Chriſt* concerning the fleſh to bee the Seed of *David*, but touching the Spirt of Sanctification, the Sonne of God. *Chriſt* concerning his infirmity, to have beene crucified, but yet to live through the power of God; with many ſuch places. *Peter* alſo doth the like in theſe words; Hee was put to death concerning the fleſh, but was quickned by the Spirit. So that this diſtinction, I ſay againe, of his two natures, is moſt neceſſary, both for the queſtion that you move, and for many others. Great therfore is their error, that confound theſe two natures, by confounding their properties, and ſo fall into that foule and damnable hereſie of *Eutiches*.

Rom.1.3,4.
2 Cor.13.4.
1 Pet.3.18.

You ſeeme then to ſay, That Chriſt, concerning his Humanity and Body, is not every where, but yet concerning his Divinity, his Majeſty, Grace, and Spirit, to be ever with his: which, under correction, me thinks, is to divide and pull aſunder his two Natures, granting the one to be where the other is not, and ſo to make two perſons in Chriſt, as there be two natures: which was the hereſie of Neſtorius.

There is no ſuch matter, if you rightly underſtand and take the truth of this point: Which that you may the better doe, enter we into a little further diſcourſe of this *ubiquity* of Chriſt: and the rather, becauſe it is moſt perverſly urged by Papiſts, to the hurt of Chriſtian truth, concerning the Sacrament. Firſt then conſider the Scriptures; ſecondly, reaſon; and thirdly, the old and ancient Fathers. The Scriptures are ſo plaine, as nothing can bee plainer, That Chriſt, as concerning his body, is not, neither can be in moe places at once than one, and that is (till his ſecond comming againe) in heaven. *Ne dubites Chriſtum eſſe in aliquo loco cœli propter veri corporis modum. Aug. Epiſt.* 57. *ad Dardanum. He is riſen* (ſaith Saint *Mathewes* Goſpell) *and is not here*; not here, I ſay againe, albeit he had a glorified bodie, ſaith Saint *Gregory* upon the place. *The poore ye ſhall ever have with you*, ſaith our Saviour in *Iohn*, *but me ye ſhall not have ever with you*; meaning as concerning his body. For otherwiſe, concerning Deity, Majeſty, Grace, and Spirit, *I will* (ſaith he) *be with you to the end of the world. Theſe things have I told you, that when the houre ſhall come, ye might remember that I told you them: And theſe things ſaid I not unto you at the beginning, becauſe I was with you, but now I goe my way to him that ſent me, &c. It is expedient for you that I go away, for if I goe not away, the Comforter will not come, &c.* Note how he had his time with them, and then he ſpared not to tell them ſome things, and how his time came to goe away from them, and no more to be with them; againſt which time he prepared their hearts to ſtrength, by telling them thoſe things which before hee did not. How can this going away, and being away, be underſtood, but of his bodily preſence onely, ſeeing otherwiſe we have his promiſe, That he will ever be with us to the end of the world? *The heavens muſt containe him, till all things be reſtored, &c.* meaning ſtill touching his body and bodily preſence. Which place maketh me remember Saint *Auguſtines* words, as they are quoted by *Gratian*; *Corpus in quo reſurrexit, in uno loco eſſe oportet*: The body of Chriſt, wherin he roſe againe, muſt needs be in one place. And the great out-cry that a Popiſh Doctor made, when time was, of the falſification of theſe words, by putting in *oportet*, muſt; for *poteſt*, can: but, as it was truely ſaid then, if there have beene any corruption, it hath beene wrought by *Gratian* well neare foure hundred yeares agoe, and not by us, yet is *Gratian* a great Popiſh piller, as all men know. And for the matter it ſelfe, if Saint *Auguſtine* had not the verbe *oportet*, yet this place of Saint *Peter*, which now I alledge out of the *Acts* hath it as you ſee, *Quem oportet quidem cœli capiant*; whom the heavens muſt containe. Thus true and deſerved are Popiſh ſlanders and out-cries. In the eleventh of *Iohn* againe, our Saviour ſaith, *Lazarus is dead, and I am glad that I was not there*; not there, I ſay againe. And if you object that his body now was not glorified, and therefore was locall, remember Saint *Gregories* note before of his glorified body, that even that was riſen, and not there. And that glorified bodies be alſo locall, remember our Saviours words, *I goe to prepare a place for you, &c. A place for your glorified bodies*. Many moe places may bee alledged to this end, but theſe are ſufficient and moſt plaine. Come we therefore to reaſon, and ſee how even that alſo inforceth us to this truth, that Chriſt, as concerning his Deity, is every where; and concerning his humanity, not every where, but in heaven: whatſoever is every where, that is infinit and incomprehenſible, but Chriſts body is not ſo, becauſe there is but one infinite; therefore the body of Chriſt is not every where. Secondly, the Chriſtian faith holdeth a diſtinction of natures in Chriſt, and conſequently a continuance and remaining of properties, and therefore this being one property of a true humane body to be locall, and not every where; Chriſts body holdeth it, and is not every where. This is confirmed by Saint *Auguſtines* words, *Tolle ſpatia corporibus, & nuſquam erunt, & quia nuſquam erunt, non erunt*; deny to bodies their limitation of place, and they ſhall be no where, and becauſe no where, therefore not at all; *Tolle ipſa corpora qualitatibus corporum, non erit ubi ſint, & ideo neceſſe eſt, ut non ſint*; take away from bodies the qualities of bodies, and there will be no place for them to be in, and therefore the ſame bodies muſt needs be no bodies at all. The Papiſts ſay, that Chriſts body in the Sacrament hath neither quality, nor quantity, nor forme, nor place, nor proportion of body, *Ergo*, by Saint *Auguſtines* doctrine, no body. Againe, *Omne corpus eſt quantum, omne quantum circumſcriptum*; every body is a quantity, and every quantity circumſcribed: Chriſts body is ſo, and therefore not every where.

Mat.28.6.
Ioh.12.8.
Mat.28.
Iohn 16.4, &c.
Act.3.21.
Iohn 14.
*Epiſt.*57. *ad Dardanum.*

where. Thirdly, there is no uſe now of the bodily preſence of Chriſt, for what is there belonging to the office of a Mediator, that Chriſt cannot this day and ever effect for his choſen, without his bodily preſence? Let a Papiſt name it. Fourthly, S. *Auguſtine* granteth not to the ſoule of Chriſt, that it can be every where, therefore much leſſe can his body. The nature of Angels, ſaith S. *Baſil*, giveth them not any ubiquity: therefore Chriſts body admitteth it not. Fiftly, whatſoever is in many places at once, is, and needs muſt be God; but Chriſts body is not ſo; therefore not every where. Sixtly, no naturall body can receive in it ſelfe at once to bee locall and not locall, a quantity and no quantity, circumſcribed and not circumſcribed; as ſaith *Vigilius*: Therefore Chriſts body being alſo a naturall and true body cannot doe it. Wherefore ſaith Saint *Auguſtine*, we may not ſo goe about to maintaine the Godhead of Chriſts humanity, as that we overthrow or hurt the truth of his body. Which ever we ſhall aſſuredly doe, if wee take from a true body the neceſſary and unchangeable properties of a true body. And thus doth reaſon by a powerfull evidence confirme alſo unto our conſciences, that Chriſt our Saviour, concerning his body, is not in many places ſtill in the world, as Papiſts doe affirme, but only in heaven, as the Scriptures doe teach. Adde now in the third place the teſtimony of grave and learned antiquity, which as a mighty ſtreame floweth from theſe worthy Fathers in their times to reſolve any man, though hee were as hard as *Thomas* to beleeve a truth. Saint *Cyril* ſaith: *Chriſtus non poterat cum Apoſtolis verſari in carne poſtquam aſcendiſſet ad Patrem*: Chriſt could not be converſant with the Apoſtles in the fleſh, after hee had aſcended unto the Father. And if not with the Apoſtles, then I hope not with Popiſh ſhavelings in their Maſſe. Saint *Origen* ſaith: *Non eſt homo qui eſt ubicunq; duo, aut tres in ejus nomine fuerunt congregati, neque homo nobiſcum eſt omnibus diebus uſq; ad conſummationem ſeculi, neque congregatis ubique fidelibus homo eſt præſens; ſed virtus divina quæ erat in Chriſto*: It is not Chriſt, as being Man, that is whereſoever two or three be gathered in his name; neither Chriſt, as being man, is with us all dayes unto the end of the world; not Chriſt, as being man, is preſent with the faithfull every where gathered together; but the divine power (or Nature) that was in Chriſt. Which onely place of ſo ancient of a Father, if we had eares, for truth might yeeld a man more than halfe a ſatisfaction in this matter. Saint *Auguſtine* concurreth with it in ſenſe effectually, when he ſaith; *Videte aſcendentem, credite in abſentem, ſperate venientem, ſed tamen per miſericordiã occultam etiam ſentite preſentem*: See you Chriſt aſcending into heaven, beleeve in him being abſent, truſt in Chriſt that he is come, and yet by his ſecret mercy feele him preſent. Saint *Gregory* ſaith: *Verbum incarnatum manet & recedet. Manet Divinitate, recedet corpore*: The word incarnate both abideth with us, and departeth from us. It abideth with us by the Godhead, it departh from us by the body, or Manhood. Saint *Auguſtine* ſaith: *Ibat per id quod homo erat, manebat per id quod Deus erat. Ibat per id quod uno loco erat, manebat per id quod ubique erat*: Chriſt departed by that he was man, and abode by that hee was God. Hee departed by that hee was in one place, and abode by that that is in all places. And in another place, *Dominus noſter abſentavit ſe corpore ab omni Eccleſia, & aſcendit in Cœlum*: Our Lord, as touching his body, abſented himſelfe from his whole Church. Infinite almoſt are the teſtimonies of Fathers touching this matter, even to the end; but I may not bee infinite in this little abridgement, and therefore I will adde one moe, and ſo leave them, which is out of *Fulgentius*, a very worthy place to be duely regarded, and ever remembred. Theſe be his words: *Secundum humanitatem ſuam localiter erat in terra; ſecundum divinitatem, & Cœlum implevit, & terram. Vera humanitas Chriſti localis eſt: vera divinitas ſemper immenſa eſt. Caro Chriſti abſque dubitatione localis eſt: Divinitas tamen ejus ubiq; ſemper eſt. Permanſit in Chriſto immenſa divinitas, ſuſceptâ eſt ab eo localis humanitas. Quomodo aſcendit in cœlum, niſi quia localis, & verus eſt homo? Quomodo adeſt fidelibus, niſi quia idem immenſus eſt & verus Deus?* That is, Chriſt, according to his Manhood, was placed in the earth, but according to his Godhead he filled both heaven and earth. The Manhood of Chriſt is contained in place: The Godhead of Chriſt is infinite, and in all places. The fleſh of Chriſt is doubtleſſe in one place: The Godhead of Chriſt is for ever in every place. There remained ſtill in Chriſt the infinite Godhead, there was received of him a locall Manhood. How aſcended he into heaven, ſaving that he is very man contained in place? How is he preſent with the faithfull, ſaving that he is infinite and true God. *Vnus idemque Chriſtus ſecundum humanam ſubſtantiam aberat cœlo, cum eſſet in terra; & dereliquit terram cum aſcendiſſet in cœlum*: Chriſt being one according to the ſubſtance of his Manhood, was abſent from heaven when he was on earth, and forſooke the earth when he aſcended into heaven. Now then ſee the evidence of truth out of all theſe Fathers. See how carefully they defend the properties of each nature, giving to the Godhead a power to be every where, but keeping the Manhood to a place, becauſe a true body hath that property. Wherefore I ſtay with theſe teſtimonies, and now having ſhewed thus much, I ſay, concerning your objection, that it followeth not at all, what ſeemeth to you to be a neceſſary conſequence, namely, that either if his manhood be not in all places where his Godhead is, there ſhould be a ſeparation of his Natures; or if his Godhead and Manhood be ever unſeparably united, then whereſoever

Aug. ad Dardanum. *Baſ. de S. S. c. 22*

Aug. ad Dardanum, Epiſt. 57. *Cavendum ne ita divinitatem aſtruamus hominis, ut veritatem corporis auferamus.* *Secundum hanc formam non eſt putandus ubiq; diffuſus.* *Cyril. in Ioan. lib. 11. cap. 3.* *Orig. in Mat. tract. 32.*

Aug. in Pſal. 46.

Greg. de Paſch. hom. 30.

Aug. in Ioan. tract 78.

Aug. in Ser. in ſer. 2. Paſch.

ſo ever the one is, the other muſt alſo bee. For by many plaine examples you may ſee the contrary. As by the Sunne and his beames, which are never ſeparated, and yet the body of the Sunne is not everywhere where the beames bee. Your eye and your ſeeing are never ſeparated, and yet your ſight goeth and reacheth further than the ſubſtance of your eye doth. The man and woman that dwell in charity, dwell in God, and God in them; yet whereſoever God is, they are not, by reaſon of that conjunction. My head, and mine arme are united in one body, yet not in one place. The body of the tree, and the bough; the line, and the center; the Starre, and his Spheare; with many ſuch things, plainly ſhew, that albeit things be conjoyned together, yet may the one extend further than the other without any diviſion or ſeparation. And therefore neither doth this union of natures in the perſon of Chriſt, give an *ubiquity* to his body, neither the difference of place take away, or impeach his true union. Wherefore when Pope *Nicholas* would have brought that new Popiſh Article of Tranſubſtantiation into the Creed, hee would firſt have utterly removed this whole Article of Chriſts aſcenſion into heaven: for theſe two Articles may not well ſtand together by any conſtruction in one Creed.

The fruit and uſe of this Aſcention, what is it?

Firſt, that in heaven we have him an Advocate to make interceſſion for us, *Rom.*8. 34. Secondly, by him our fleſh and nature is poſſeſſed of heaven, to aſſure us, that wee ſhall as verily follow in our appointed times, and there live and abide for ever, as he plainly is gone before us to provide for us. Thirdly, that he hath, and doth, and to the end ſhall ſend his bleſſed and holy Spirit to us, the pledge and pawne of our election, by which we ſet our mindes on things above, and not on things below; we aſcend in thought, will, and deſire, *to the place that abideth, ſighing to be cloathed with our houſe*, which is from heaven, wiſhing *to be looſed, & be with Chriſt*; becauſe whileſt we are at home in the body, we are abſent from the Lord. All three ſingular profits of this happy Aſcention, if the Lord bleſſe the knowledge of them to us.

Tertul. l. de reſur. carnis, ſecure inquit eſtote cara & ſanguis, uſurpatis, & cœlum, & regnum Dei in Chriſto. Negent et in cœlo Chriſtum, qui vobis cœlum negaverint.

What ſenſe have the words following? Hee ſitteth at the right hand of GOD the Father Almighty.

God neither hath right hand nor left hand, as man hath, but by this phraſe, the Scripture ſpeaking according to our capacities, and after a cuſtome uſed amongſt us, noteth the glory and honour of our Saviour, now aſcended, and reſting in heaven concerning his bodie: For with us here in earth we know it a faſhion, when a man will give honour and preheminence to another, to place him and ſet him upon his right hand. So did *Salomon* to his mother, when ſhee came to ſpeake with him, called for a ſtoole, and ſet her on his right hand: To which cuſtome *David* alludeth in his Pſalme, when he ſaith: *Vpon thy right hand did ſtand the Queene in a veſture of gold, &c.* So the ſenſe, as if we ſhould ſay, I beleeve that Chriſt is now no longer compaſſed about with infirmitie, as before he was here upon earth; but being aſcended, hee ſitteth now at Gods right hand; that is, hath obtained honor, and Majeſty, and glory, and in ſuch ſort remaineth my kinde and carefull Interceſſor, to whom with comfort and confidence I may ever reſort, and know that he is both willing, and able to helpe me. Saint *Pauls* words, in my opinion, may well bee alledged as a Commentary of this ſitting of our Saviour in heaven, who to the *Epheſians* writeth thus; *He hath ſet him at his right hand in the heavenly places, Farre above all Principality, and Power, and Might, and Dominion; and every name that is named, not in this world onely, but in that alſo which is to come. And hath made all things ſubject under his feet, and hath given him over all things to be the head of the Church, &c.* See what honour and Majeſty the Apoſtle deſcribeth, and know that thus Chriſt ſitteth in heaven at the right hand of God his Father, and note this as the third degree of his exaltation. Adde unto it the ſecond to the *Philppians*, which will ſay as much, and ſee the note of the Margent there. To which of the Angels (again ſaith the Apoſtle to the Hebrews) *ſaid God at any time, ſit at my right hand till I make thy enemies thy footſtool?* Noting by the compariſon of Angels and Chriſt together, the excellency of the honour that Chriſt hath attained after his great humiliation, above all Angels. And by the words, *donec, &c.* plainly teaching us, that, *hæc eſt dextra Dei*, this is the *right hand of God*, the power of God given to Chriſt, in which he ſhall overcome all his enemies. Which when he hath done, *Ceſſabit Chriſtus ſedere ad dextram patris*; *Chriſt ſhall ceaſe to ſit at the right hand of God*, not that he ſhall not there be equall to his Father. But ſee Maſter *Deering*.

The third degree of Chriſts exaltation.

1 King. 2. Pſal 45.

Epheſ. 1. 20.

Heb. 1. 13.

And what further uſe may we make of theſe words?

Two ſweet and comfortable uſes. The one, that thus ſitting as Lord, and King, and Head of his Church, he giveth by his holy Spirit, gifts and graces to us here remaining, yet as pilgrims from him. According to the ſaying of the Apoſtle; *Vnto every one of us is given grace, according to the meaſure of the gift of Chriſt.* Wherfore he ſaith, *When he aſcended up on high, he led captivity captive, and gave gifts unto men*; According to the words of Saint *Peter*, *Since he by the right hand of God hath been exalted, and hath received of his Father the promiſe of the holy Ghoſt, hee hath ſhed forth this which now ye ſee and heare; what he therefore received without all meaſure, we by this his ſitting at his Fathers right hand, obtaine from him, to our great and endleſſe good.* The other profit we have by this, to bee defended and ſaved from all our enemies by his power. *Pſalm.* 110. 1.

Pſal.

*Pſa.*2.9. *Zach.*2.12. For if when he lived on earth in infirmitie,and obſcurity, the winde and waters obeyed his will, and the Devils trembled at his power, and could doe no otherwiſe than he would ſuffer them; What ſtorme or tempeſt of a roaring Tyrant can further now prevaile againſt any of his, than hee for his glory and their good ſhall ſuffer? Therefore in a ſure beliefe of this holy Article, we may boldly ſay with Saint *Paul*, in all dangers and feares; *Who ſhall ſeparate us from the love of Chriſt? Shall tribulation,anguiſh, or perſecution,or famine,or nakedneſſe,or perill,or ſword?* As it is written,*For thy ſake are we killed all the day long,and are counted as ſheepe for the ſlaughter; Neverthelеſſe,in all things wee are more than Conquerours,through him that loved usc,&.* He is able we ſee, by his glory, and he is willing, becauſe he is our Head. The head never abideth the hurt of any member. Onely therefore beleeve,be ſtrong,expect comfort in his appointed time,and amidſt the waves of any woe ever meditate of theſe uſes,lifting up a thankfull heart to God the Father,Sonne,and Holy Ghoſt for them. God for his deare Sons ſake make us thankfull. And let this ſuffice for this Article.

THE SEVENTH ARTICLE.

From thence he ſhall come to judge both the quicke and the dead.

BEcauſe our Lord and Saviour, who is aſcended to his Father, and there ſitteth on his right hand; that is, governeth, ruleth, and judgeth all, yet ſo doth it, that both wee his faithfull ſtill remaine ſubject to the Croſſe,and many injuries, and the wicked, to our ſight,eſcape oft unpuniſhed: Therefore leſt either with the adverſity which often befalleth us, or by any cruell and proud inſolency of man, we ſhould be too much daunted and caſt downe, hee mercifully in his Word promiſeth a judging day, which here in this Article is now mentioned, to the ſtrengthning of the faith, and comforting of the hearts of all thoſe that truly,and conſtantly beleeve it. For the more and the greater our affliction is, the more and the more may wee bee aſſured of this day. The ſenſe therefore of this Article is thus much: I beleeve, and conſtantly hold my ſelfe aſſured, that my deare Saviour will one day come againe in his owne appointed time,bodily,with great glory and Majeſty, to give every man according to his works; pronouncing to his faithfull,that in this world have endured many wrongs, a moſt comfortable *Come:* and to the wicked,that have done what they liſt,with great pride and boldneſſe,a moſt dreadfull *Goe:* And therefore in hope thereof I endure with patience the ſtate allotted mee in this life, by his good pleaſure,knowing that the afflictions of this life can never be worthy the joyes then,and in that day to be revealed and received.

Then ſo comfortable, I ſee,will be the doctrine of this Article,that without offence,by way of Queſtion, for my inſtruction, I may demand many things,as the hiſtory of the Article, that there ſhall be a judgement,when,where,how, under what Iudge, and who ſhall be judged; with ſuch like queſtions: then the ſweet and profitable uſe of all.

And very well ſhall I like that you follow your owne minde, which if it bee a meanes to profit you, I hope alſo it will profit others: and ſo being the thing I onely ayme at, wc all ſhall bee pleaſed, obtaining what we wiſh, and this labour performed to his right end.

Iude 14,15. Firſt then I will ſhew you,that there ſhall bee a day; which by many evident Scriptures is aſſured. *Enoch*, the ſeventh from *Adam*, propheſied of this day, ſaying; *Behold, the Lord commeth with thouſands of his Saints,to give judgement againſt all men,and to rebuke all the ungodly among them of their wicked deeds,which they have ungodly cõmitted,and of all their cruel ſpeakings, which wicked ſinners have ſpoken againſt him: Vnto which ſort of men,* ſaith S. *Iude,is reſerved the blackneſſe of darkneſſe for ever.* Our Saviour Chriſt ſaith in the Goſpell of Saint *Matthew*:

Mat.24 30. *Then ſhall appear the ſigne of the Sonne of Man in heaven,and then ſhall all the kindreds of the earth mourne,and they ſhall ſee the Sonne of Man come in the clouds of heaven,with power,and great glory. And he ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather together his Elect from the foure windes, and from the one end of the heavens unto the other.* Afterward againe in the fifteenth Chapter moſt fully and plainly. Where purpoſely are joyned the deſtruction of Hieruſalem, and this great day,that we might be aſſured by the one, which quickly followed, of the certainty of the other,which as aſſuredly ſhall follow. S. *Paul* hath a notable teſtimony againe of this day to the *Theſſalonians*,where he ſaith; *It is a righteous thing with God, to recompence tribulation to them that trouble you, and to you which are troubled, reſt with us, when the Lord Ieſus ſhall ſhew himſelfe from heaven,with his mighty Angels in flaming fire,rendering vengeance to thē that doe not know God,& which obey not the Goſpell of our Lord Ieſus Chriſt,wch ſhall be puniſhed with everlaſting perdition,frō the preſence of the Lord,and frō the glory of his power,when he ſhal come to be glorified with his Saints,& to be made marvellous in al thē that beleeve.* In which words

you ſee not onely the affirmation of this appointed day: but a reaſonable alſo, and an inevitable Argument drawne from the juſtice of God, that it muſt be ſo. For it is a righteous thing (ſaith he) with God to puniſh the wicked, and to reward the good. But that in this life is not alwayes done. Therefore in Gods juſtice there muſt bee another day wherein this ſhall be done according to right. Caſt your eye to that great flood, and to that fearfull deſtruction of *Sodome* by fire, and thinke of them as types and ſhadowes of this day. Remember thoſe words of the Wiſe-man: Rejoyce O young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the ſight of thine eyes; but know, that for all theſe things God will bring thee to judgement. And againe in the next Chapter; Let us heare the end of all, Feare God and keepe his Commandements, For this is the whole duty of man. For God will bring every work into judgement, with every ſecret thing, whether it be good or bad. Remember S. *Pauls* words to the Corinthians, VVe muſt appeare before the Judgement Seate of Chriſt, that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evill. And oppoſe all theſe witneſſes, to the ſcoffes and mocks of Atheiſts, and wicked ſpirits in the world, denying, as they dare, the comming of this day. Of which ſort were thoſe in the Prophet *Zephaniahs* time: who frozen in their dregs, ſaid in their heart, The Lord will neither do good nor evill. And thoſe in Saint *Peter*, ſpoken of, who being mockers, and walking after their luſts, ſaid, Where is the promiſe of his comming? for ſince the Fathers dyed, all things continue alike from the beginning of the creation. And thoſe blinde Saduces in our Saviours time, who denyed the reſurrection, and conſequently the comming of Chriſt unto Judgement. Furthermore, by the cauſes of this judgement you may aſſure your heart of the certainty of it. Which cauſes are theſe and ſuch like. That God may ſhew himſelfe juſt, and a right rewarder of every man according to his works, which in this life doth not alwayes appeare, as hath beene ſaid, becauſe the wicked flouriſh, and the godly ſuffer many bitter afflictions. Secondly, that the body, which, together with the ſoule, hath either glorified or diſhonoured God, may together with it receive puniſhment or mercy, and that openly, which at this firſt death is not done, the body reſting in the earth till that day. Thirdly, that the Majeſty of Chriſt may appeare to their terrour, who by his humilitie in this life tooke occaſion to refuſe him, and fall from him; of which cauſe Saint *Auguſtine* ſpake, when he ſaid; *Illa ipſa forma erit; quæ ſub Iudice ſtetit, ipſa judicabit, qua judicatus eſt: ut videant impii Gloriam ejus, in cujus manſuetudinem fremuerunt.* It ſhall be in that ſame ſhape of his wherein he ſtood before the Judge (here on earth) in that ſame wherein hee was judged ſhall he judge, that all may ſee his glory, againſt whoſe meekneſſe they ſhewed contempt. Againe, in another place, *Sedebit Iudex, qui ſtetit ſub Iudice, & damnabit reos, qui falſo factus eſt reus.* He ſhall ſit as Judge, which (here) ſtood before a Judge, and he ſhall condemne the guilty, which (here) falſly was made guilty. Fourthly, for this cauſe ſhall there be a judgement, that Gods poore lameneſſe ſo ſcorned and deſpiſed in this world, may alſo in glory with their Lord and Maſter appeare, to the great aſtoniſhment of their proud enemies. Of which that notable place in the Booke of *Wiſedome* ſpeaketh: Then ſhall the righteous ſtand in great boldneſſe before the face of ſuch as have tormented him, and taken away his labours. When they ſee him they ſhall be vexed with horrible feare, and ſhall be amazed for his wonderfull deliverance; and ſhall change their mindes, and ſigh for griefe of minde, and ſay with themſelves; This is he whom we ſometimes had in deriſion, and in a parable of reproach. We fooles thought his life madneſſe, and his end without honour. How is hee accounted among the children of God, and his portion is among his Saints? Therefore we have erred from the truth, the light of righteouſneſſe hath not ſhined unto us, and the Sunne of underſtanding roſe not upon us. With many moe words there, worthy reading often, and often remembrance. Laſtly, becauſe neither good nor bad ceaſe to profit or hurt by examples, yet remembred, by children and friends taught by them, by bookes written by them; and many ſuch other wayes. But now all ſhall be full, and ſo a due judgment according to all. Thus doe I hope you ſee ſufficiently the firſt point you inquired of: namely, the certainty of this day, this laſt and great appointed Judgement.

Eccleſ.11.9.

Chap.12.laſt.

2 Cor.5.

Zephan.1.12.

Cauſes of the ſecond judgement.

My heart is eſtabliſhed, I thanke God, and I well know Heaven and Earth ſhall paſſe, but one jote of his Word ſhall not paſſe till all things be fulfilled. Wherefore, if you pleaſe, I will attend to the ſecond point, when this day ſhall be.

And I will follow you in that order, wiſhing you to remember our Saviours words; Of this day and houre knoweth no man, not the Angels of heaven, nor the Sonne of Man, &c. And his Apoſtles after him, That to this Judgement hee ſhould come as a Theefe in the night, whoſe comming is unknowne, that every day may be obſerved (to be ready) in it. *Incertum tempus ſemper paratam vult animam*; An uncertaine time requireth a minde ever ready and prepared. But touching the words, that, *not to the Sonne of Man himſelfe it is knowne:* Underſtand them as touching his Manhood onely, and then that objection of the *Arrians*, for an inequality in the Sonne to the Father, is anſwered. Equall with his Father touching his Godhead, and inferiour to the Father touching his Manhood. And if yet yee will object, that all ignorance is the puniſhment

Aug.tract.19. Iohn ca.5.

Marke 13.32. 1 Theſ.5.1.

ment of ſinne, and our Saviour as man having no ſinne. Therefore neither as man any ignorance; I may anſwer you truly, that all ignorance is not the puniſhment of ſinne: For the Angels have ignorance, and know not of this day by name, yet no ſinne in them: But you will ſay you ſpeake of men, and not of Angels; ſo then doe I, and ſay that in Chriſt, as man, ignorance was no more the puniſhment of ſinne, than death was, which although in us it bee the reward of ſinne, yet was it not ſo in him, otherwiſe than he ſupplyed our place, and bare our ſinnes in his body: but notwithſtanding that this day is thus unknowne, yet the buſie braine of man ſtayeth not, but ſtill it is ſearching to know, what here wee learne cannot be knowne. And unadviſed Treatiſes have beene written, to ſatisfie mens curioſity herein. And they ſay, *That albeit the day and houre be not knowne*, as the Goſpell ſaith; yet ſome gueſſe may be given at further time. But S. *Auguſtine* ſaid, and with great conſideration; *Si latet ultimus dies, latet penultimus; & ſi latet penultimus, latet antepenultimus, &c.* If the laſt day be hidden, then can no man tell which is the laſt day but one; and if not that, then not which is the laſt but two, &c. To a further time, *Eligo cautam ignorantiam, magis quam falſam ſcientiam*; I chuſe therefore, ſaith he, rather an adviſed ignorance, than a fooliſh and unadviſed knowledge. Some, ſaith hee, have reckoned from the beginning of the world ſeven thouſand yeares, and then ſhould be this day. Others from the Aſcention of Chriſt have ſaid, ſhould be foure hundred: others, five hundred; others, a thouſand yeares, and then ſhould be his judgement; the falſhood of all which now appeareth. The old Jewes reckoned (as it ſeemed, following an old Oracle of *Helias*) two thouſand after Chriſt, but with as much certainty as the reſt: wherefore it is a very good ſaying of S. *Auſten*, and fit for any good mans contentment in this point: *Tunc cuique veniet dies ille, cum venerit ei dies, ut talis hinc exeat, qualis judicatus eſt illo die*: Then ſhall this great day of Judgment be rightly ſaid to come to any man, when that day commeth, wherein he ſhall depart hence, even ſuch an one as in that day he ſhall be judged. To which judgement of Saint *Auſten*, that as the day of death leaveth us, ſo the day of judgement ſhall finde us, that fully anſwereth of the Wiſeman; *Looke how the Tree falleth, ſo it lyeth:* which by the way, I might aske a Papiſt how it ſuteth with their doctrine of Purgatory? The Apoſtle ſaith alſo; Every man in this day ſhall receive according to that which he hath done in the body, (He doth not ſay, according to that which he hath ſuffered in his ſoule in Purgatory) whether it bee good or evill: but I leave them to thinke of an anſwer. And of this point I truſt this is enough.

Ignorantia rerum ſciendarum eſt peccatum, ſed ea non fuit in homine Chriſto.

Aug. in Pſal. 6.

De Civit. Dei. lib. 18. cap. 53.

Your next point is, to ſhew where the judgment ſhall be.

Mat. 24 30. And that alſo the Scripture plainly teacheth us, ſaying: *It ſhall be in the ayre, and in the clouds:* So are the words (if you remember) of our Saviour himſelf; *Then ſhall appeare the ſign of the Son of Man in heaven, and then ſhall all the kindreds of the world mourne, and they ſhall ſee the Son of Man come in the clouds of heaven with power and great glory.* And the like words hath the Apoſtle after him, Saint *Paul:* Then ſhall we which live and remaine, be caught up with them alſo in the Clouds, to meet the Lord in the ayre, and ſo ſhall we ever be with the Lord. By which places wee plainly ſee where this great judgement of all fleſh ſhall bee. The Jewes therefore erred in dreaming of the vale of *Ioſophat, &c.*

And what I pray you ſhall be the forme and manner of this judgement?

Luke 24. Surely it ſhall bee a day of great terrour and feare in many reſpects. And firſt, in regard of ſignes and ſights very ſtrange and fearfull; For there ſhall bee ſignes in the Sunne, and in the Moone, and in the Starres; and upon the Earth, trouble among the Nations, with perplexity; the Sea and the waters ſhall roare, and mens hearts ſhall faile them for feare, and for looking after thoſe things which ſhall come upon the world, for the powers of heaven ſhall be ſhaken. S. *Matthew* ſheweth how there ſhall be ſignes in the Sunne and Moone, to wit; the Sunne ſhall be darkned, and the Moone ſhall not give her light, and the Starres ſhall fall from heaven: by fearfull and ſtrange Eclipſes (ſaith Saint *Chriſoſtome*) ſhall this darkneſſe grow. *Beda*, by the bright glory of Chriſt, that day ſhall bee, as you ſee a Candle dimme in the brightneſſe of the Sunne ſhine. *Origen* and *Ambroſe* allegorically applyeth it to the Fathers of the Church, who they ſay in thoſe dayes, ſhall fall into error and apoſtaſie. *Aretius* a later writer ſaith; haply all theſe ſhall bee. And *Calvin* liking not to gueſſe at an unknowne matter, ſaith; *Modum jam haud facile conjicere poſſumus, ſed dies ille judicabit*: The manner of this darkneſſe in the Sunne and Moone now is hard to ſay how it ſhall be, but that day ſhall ſhew it.

Mat. 12. Secondly, it ſhall bee a fearfull day in reſpect of the great and ſtraight account which then is to be made; For every idle word we ſhall render a reckoning, ſaith the Goſpell, and God will bring into judgment every worke, with every ſecret thing, whether it be good or bad, ſaith the wiſe Preacher in his Booke, of our bodies and all the powers thereof; of our mindes, and all the graces thereof; of our goods, of our time, of our meanes and wayes whatſoever granted unto us to ſerve God, our neighbours and Countrey withall; and in a word, of things committed and omitted we ſhall give an account that day.

Thirdly, it ſhall be a fearfull day, in reſpect of the accuſers then againſt us: for firſt, Satan that great accuſer, and that common accuſer of all, ſhall ſtep up againſt us. All that ever wee have

have hurt or wronged ſhall accuſe us: as the blood of wronged *Abel* cried to God againſt his brother. The good creatures of God provided in mercy for our comfort and uſe, and by us ſinfully abuſed, ſhall cry againſt us: our conſciences ſhall bee as thouſands of witneſſes againſt us, and the Judge himſelfe ſhall accuſe in that day, telling ſome that *When he was hungry they did not feed him, when he was naked they did not cloath him, when hee was in priſon they did not viſit him, &c.*

Fourthly, in regard of the dreadfull puniſhment that ſhall enſue then unto thoſe that ſhall taſte of Gods judging hand, it ſhall be a great and terrible day; which puniſhments are expreſſed with fearefull words, in that place of the *Apocalyps*, where it is ſaid; *They ſhall drinke the wine of the wrath of God, they ſhall bee tormented in fire and brimſtone before the holy Angels, and before the Lambe, they ſhall have no reſt day nor night, and the ſmoake of their torment ſhall aſcend for evermore.* Than the which words what can bee more dreadfull to a feeling heart? Adde unto them yet for more and further profit ſuch other Scriptures, wayes, and meanes, as tell us truely of this puniſhment: God is called the God of juſtice, *Et Deus ultionum*, the God of revenge, with divers ſuch names, to aſcribe a terror of his judgements. Therefore by his names conceive of this puniſhment. Then wee know his mercy is wonderfully amplified in the Scripture, and ſaid to be unmeaſurable and unſearchable. Now his mercy and juſtice are as two armes embracing and kiſſing one another. Therefore as the one is great, ſo is the other; and therefore as by the meaſure of one arme we know the meaſure of the other; ſo by Gods mercy know his iuſtice, and by his benefits, ſo many and great, his grievous puniſhments in this judging day, which ſhall bee as great. *The eye hath not ſeene, nor the eare heard, neither mans heart ever able to conceive the joy and comfort prepared for the godly:* and ſurely even ſo, *neitheir eye, nor eare, nor heart of man hath ever comprehended the greatneſſe of the wrath of God, which in this day ſhall fully bee powred upon the wicked.* The patience againe and long-ſuffering of the Lord, is it not wonderfull? Is it not paſt the reach of any man, who cannot endure in his whole life with patience (though unable to revenge) what God endureth in one houre, being Almighty, and able to doe what he will? And what is the Argument of the Apoſtle, but that as his ſuffering is, ſo will his wrath bee when the time commeth? for how elſe doth the impenitent ſinner heape up wrath againſt the day of wrath; but that an heape of patience and long-ſuffering in God will bring upon him one day a like heape of fearefull and dreadfull puniſhments, that contemneth chat mercy?

Apoc. 14. 10.

The names and phraſes of darkneſſe and blackneſſe, of fire and fornace, and brimſtone, of worme and woe, of weeping and gnaſhing, of binding hand and foot, with many ſuch like, doe vehemently expreſſe the terror of this day, in regard of puniſhment. How glad would the rich Glutton have been but of one drop of water to coole his tongue? How glad will the wicked bee at that day to have the Rockes and Mountaines to fall upon them and cover them, and all for feare of this great puniſhment now to enſue? The fire of this world was created for our comfort, and yet it is ſo terrible as to hold but one hand in it one day I am not able. O how much more dreadfull is that fire that was purpoſely made for puniſhment and torment, and not for good, when my whole body ſhall lie in it for evermore? We are not able to endure the pains of this life but in one part, if it bee extreme and raging, as head-ach, tooth-ach, gout, ſtone, and ſuch like: what thinke we then of every part of our bodies at one time to be in the moſt raging paine that poſſibly in this world can be in them? How could we ſuffer and endure all that? yet all that ſhould be nothing comparable to the paines inflicted at this day. The proportion againe of mans ſinne is it not great? and verily anſwerable ſhall the puniſhment be in this time. For as with Babylon, ſo with all men ſhall it be, God being not partiall, or a reſpecter of perſons, and of Babylon it is ſaid: Reward her even as ſhe hath rewarded you, and give her double according to her works, and in the cup that ſhee hath filled to you, fill her the double. In as much as ſhee glorified her ſelfe, and lived in pleaſure, ſo much give yee to her torment and ſorrow. Unto all which if we adde eternity, Lord, Lord, how truely ſaid the Apoſtle; *It is a fearefull thing to fall into the hands of God.* Yet all this while we have expreſſed but *pœna ſenſus*, ſuch paine & puniſhment as is ſubiect to ſenſe, above and beyond all which a thouſand thouſand degrees is that puniſhment which is called *pœna damni*, comforts that the wicked in this day ſhall be deprived of, as the preſence of God and all heavenly Angels, Saints, and joyes: which againe to go over in particular would make a whole booke, and ſtill wee ſhall be ſhort for want of underſtanding of that which indeed is loſt by the wicked and found by the godly. Wherefore I ſay againe, and as you ſee truely, that, in regard of puniſhment, this day ſhall be a fearefull and a great day, even ſuch a day as the Prophet deſcribeth, when he ſaith; *a day of wrath, a day of trouble, and heavines, a day of deſtruction and deſolation, a day of obſcurity & darkneſſe, a day of clouds and blackneſſe, &c.* O that we may thinke of it to our good whilſt the Lord giveth time and ſpace. *Amen.*

Malach. 4.
Eſay 66.
Marke 9.
Matt. 8.
Iob 20.

Greg. quomodo tolerandæ pœnæ quæ reſervabat, ſi ferri non poſſit pœna quæ purgat. Chryſoſt. ſaith, not an Ague of 3. daies.

Heb. 10.

Sophony 1. 13.

Fiftly, in reſpect of the Judge and his unſpeakable Majeſty and glory wherein hee ſhall appeare that day: it will be a great and fearefull day. For who ſhall bee Judge but even hee whom the wicked ſo much and ſo long have contemned and deſpiſed? ſo ſaith this Article. *From thence*

He ſhall come to judge the quicke and the dead. Which *He ?* even *Ieſus Chriſt* before ſpoken of in divers Articles: ſo teacheth us our Saviour himſelfe in the 24. and 25. of S. *Matt.* and in the fift of *Iohn*, where he ſaith; *The Father judgeth no man, but hath committed all judgement unto the Son.*

Acts 10.42. Acts 17.31.

So teacheth *S. Peter, Cornelius*, and his company, that Chriſt commanded them to preach unto the people, and to teſtifie that it is he that is ordained of God a Judge of quicke and dead. So teacheth *Paul*, that God hath appointed a day in the which he will judge the world in righteouſneſſe, by that man whom hee hath appointed, whereof hee hath given an aſſurance to all men in that he hath raiſed him from the dead. *Daniel* propheſied of this many a day and yeere ſince,

Dan. 7 9.

as you may ſee and reade in his ſeventh Chapter. And with what glory and Majeſty ſhall hee appeare? Reade and remember the words of the Goſpel: with power and great glory. The words of *Daniel:* The Thrones were ſet, and the Ancient of dayes did ſit, whoſe garment was white as ſnow, and the haire of his head like pure wooll, his throne was like the fiery flame, and his wheeles as burning fire. A fiery ſtreame iſſued and came forth from before him, thouſand thouſands miniſtred unto him, and tenne thouſand thouſands ſtood before him, the Judgement was ſet, and the bookes were opened. Saint *Iohn* in his Revelation. Behold he commeth with Cloudes, and every eye ſhall ſee him, yea even they which pierced him through, and all kindreds of the earth ſhall waile before him, even ſo, *Amen.*

A good meditation when we looke upon the clouds, to thinke that one day they ſhall be our chariot, to meet this heavenly Iudge in.

1 Theſſ 4. 2 Pet. 3. 10.

Saint *Paul* ſpecifying this glory, ſaith: He ſhall deſcend from heaven with a ſhout, and with the voice of the Arch-angel, and with the Trumpet of God; All words of great and fearefull majeſty. Saint *Peter* ſaith, The heavens then ſhall paſſe away with a noiſe, and the Element ſhall melt with heat, and the earth with the works that are therein ſhall be burnt up: which is a great and fearefull glory, and to the wicked, whoſe conſciences ſhall cry within them againſt their horrible contempt of this mighty God, muſt needs make that day a dreadfull day.

But ſhall it be thus terrible to the godly alſo, and beleevers?

O no, God forbid: to them quite contrary it ſhall be, a day of the greateſt comfort that ever befell unto them; therefore are they willed to lift up their heads, to looke up, and to bee aſſured that their redemption and full deliverance is now come. To them it ſhall bee ſaid with ſweetneſſe not to be expreſſed, Come, come yee bleſſed of my Father, poſſeſſe the comforts now prepared for you before all worlds. *O vox quam læta, quam dulcis!* O voice, how joyfull, how ſweet! *Acquiri poteſt, æſtimari non poteſt felicitas illius diei:* The happy joyes of that day may be attained unto, but never expreſſed according to their greatneſſe. *Gaudebant ſupra ſe de viſione Dei, infra ſe de evaſione inferni, intra ſe de conſcientiæ pace, circa ſe de hominum & Angelorum aſſociatione:* They ſhall have joy above them by the ſight of God, joy beneath them by the eſcape of hell, joy within them, by the peace of conſcience, and joy round about them, by the bleſſed company and fellowſhip of men and Angels, ſaith that good Father S. *Auſtine*, in his meditation of this matter. Wherefore farre and farre different you ſee, ſhall this day bee to the godly, and to the wicked. The Lord for Chriſts ſake continue us in the number of the godly.

Yet remaineth the laſt point of this Hiſtory, who ſhall be judged?

This Article telleth us, *Both the quicke and the dead:* which agreeth with the Teſtimony of Saint *Paul*, 2 *Tim.* 4. 1. where hee ſaith; *Ieſus Chriſt ſhall judge the quicke and the dead at his appearing, &c.* Alſo with the teſtimony of S. *Peter*, He commandeth us to preach unto the people, and to teſtifie that it is he that is ordained of God, a Judge of quicke and dead. And in his Epiſtle, Which ſhall give accounts to him, that is ready to judge quicke and dead. Underſtanding by the dead in all theſe places, ſuch as before that time, bee departed out of this life: and by the quicke, ſuch as ſhall remaine then alive here on earth, and ſhall not die, but bee changed: For wee ſhall not all die, ſaith the Apoſtle, but wee ſhall be changed in a moment, in the twinkling of an eye, at the laſt Trumpet: For the Trumpet ſhall blow, and the dead ſhall be raiſed up incorruptible, and wee ſhall be changed, which change ſhall bee in ſtead of the firſt death. This now is the Hiſtory of this Article fully and wholly, according to the points mentioned in the beginning.

Acts 10.42.

1 Cor. 15. 51. 1 Theſſ. 4. 15.

And an Hiſtory it is of great moment to a Chriſtian man: the Lord ſettle the remembrance of it both in man and woman, to a joyfull appearing at that day, for this life will end, this world will periſh, the falſe and flattering pleaſures thereof, whatſoever they be, will faile us, and at this day come either to an eternall comfort, or to an eternall woe. Which good to further, and harme to avoid the better, I pray you make ſome uſe of this Article.

The comfort of this day to the godly, I have partly touched before: and if yet more you will meditate of that, think what S. *Iames* ſaith, Be patient brethren unto the comming of our Lord: Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive the former and the latter raine: Bee ye alſo patient therefore, and ſettle your hearts, for the comming of the Lord draweth neere. Grudge not one againſt another, brethren, leſt ye be condemned: behold the Judge ſtandeth before the doore. Where you ſee three ſeverall times mention made of the Judge, and of this his comming for the comfort and deliverance of his choſen, with an inference thereon, that therefore they ſhould indure whatſoever pleaſeth him

Iam. 5. 7, 8, 9.

him till then to ſend, with patience and contentment. The day of Harveſt is the Husbandmans ſatisfaction, and this day of juſtice likewiſe alſo ſhould bee ours; for wee ſhall receive then what wee deſire, and our enemies aſſuredly what is due to them. Thinke alſo of that crie in the *Revelation*, of the ſoules under the Altar of them that were killed for the word of God, and for the Teſtimony which they maintained, which cried with a loud voice, ſaying, *How long Lord which art holy and true, doſt not thou judge and avenge our blood on them that dwell on the earth?* Making this day, a day of juſt requitall, and ſo a day of full contentment and comfort to them, that for good have beene fouly abuſed and wronged. In regard whereof, againe the ſame bleſſed Apoſtle Saint *Iohn*, with burning zeale of a fervent Prayer, deſireth the Lord to haſten that day, ſaying: *Come Lord Ieſus come, Come and that quickly*: Yea, ſuch a delivering day ſhall this be, that Saint *Paul* ſaith; *It ſhall bee welcome in his manner, even to unreaſonable creatures.* For the fervent deſire of the creature, ſaith hee, *waiteth when the ſonnes of God ſhall bee revealed.* Becauſe the creature is ſubject to vanity, not of it owne will, but by reaſon of him which hath ſubdued it under hope, becauſe the creature alſo ſhall bee delivered from the bondage of corruption, to the glorious liberty of the ſonnes of God. For wee know that every creature groneth with us alſo, and travelleth in paine together unto this preſent. And not onely the creature, but wee alſo which have the firſt fruits of the Spirit, even wee doe ſigh in our ſelves, waiting for the *Adoption, even the redemption of our bodies.* O day therefore of great contentment and comfort aſſuredly! Adde to this the conſideration of the Judge, that hee ſhall bee no other, but even that ſweet and gracious Saviour, which before for us was judged himſelfe, and hath taken away all curſe from us. Whereupon it followeth, that God being ſatisfied, and the curſe removed, hee ſhall not come to condemne us, but to ſave us. For *now there is no condemnation to them that are in Chriſt Ieſu: Hee is a merciſull God, and wee bee his people*; *He is our Patron, and wee his Clients*; *Hee is our Head, and we his Members: How then may we feare any condemnation?* No, the two ends of his Comming are to take us with all his number of his Elect into eternall joy, and to caſt his and our enemies into eternall woe; as evidently appeareth by that which hath already been ſaid, and by much more that might be ſaid.

Apoc.6.9.

Chap.22.20. Rom.8.19.

Rom.8.1. 1 Cor.1.30.

O that wee may bee found in that day worthy in his mercy to receive favour, and if you have any advice for a Chriſtian man to prepare himſelfe the better for this time, ſpeake on, I begge it and crave it.

Surely to make ready for this day, a firſt ſtep muſt bee to looke to our faith: For this is that wedding garment, without which it ſhall ever bee impoſſible to pleaſe God. The ground of this is Chriſt, not Merit; the rule, not our fancies or good intents; not the Doctrines and Precepts of men, but the onely true and undeceiving written word of God.

Secondly, let us looke at the fruits of this our Faith, the holy and commanded workes of Charity, concerning which wee have many inſtructions in the Word. *Take heed* (ſaith the Goſpel) *leſt at any time your hearts be oppreſſed with ſurfetting and drunkenneſſe, and cares of this life, leſt that day come on you at unawares: Watch and pray continually, that ye may be accounted worthy to eſcape all thoſe things that ſhall come to paſſe, and that ye may ſtand before the Sonne of Man.* How alſo he will acknowledge our mercy to the poore, in feeding and cloathing them; to the ſicke and impriſoned, in viſiting and comforting them, with ſuch like you know as the Goſpel mentioneth: wherefore moſt fit to bee carefull of ſuch works. Againe, to beware of Antichriſt and Idolatry, is moſt fitly to prepare our ſelves againſt this day, ſo ſaith the Goſpel, and ſo admoniſheth *Iohn* in that heavenly Revelation, To keepe a good conſcience compriſeth much in little: *Which good conſcience whilſt ſome have put away* (ſaith the Apoſtle) *they have made ſhipwracke concerning faith.* Such was *Hymeneus* and *Alexander*, with many moe. To be often reading and meditating of good things, is to make ready for this day.

Luke 21. 1 Theſſ.4.15. Chap.5.12. 1 Pet.3.

Matt.24. & 25.

Matt.24. Apoc.14.& 18 Act.24.16. 1 Tim.1.19.

Thus did hee, of whom we reade, that ſaid he had a booke conſiſting but of three leaves, and yet thoſe three leaves hee could never reade over. The firſt leafe, hee ſaid, was a Red leafe; the ſecond, a White leafe; and the third, a Blacke leafe. The Red leafe contained the bloody Paſſion of our ſweet Saviour. The White leafe contained all other the mercies and benefits of God, vouchſafed to man in generall, and to him that had this good Booke in particular. The Blacke leafe had written in it all the plagues and puniſhments of the wicked, which are many, and terrible but to be once thought upon, Thus had his three leaves a great deale of matter, and fitly teacheth us, what readings and meditations are fit for us. S. *Hieroms* ſpeech is often heard of, and yet little I feare me followed, who ſaid; Whether I eate or drinke, ſit or ſtand, walke or ſleepe, ever, ever me thinks I heare that voice in mine eare, *Surgite mortui, & venite ad judicium*: Ariſe yee dead and come unto judgement. This was a wiſe courſe to keepe ſtill in his minde the remembrance of this time. *Et maxima eſt pœna peccati, metum & memoriam amiſiſſe extremi Indicii.* And it is the greateſt puniſhment of ſinne, to have loſt the feare and remembrance of the laſt judgement, ſaid a wiſe man in his time.

Againe, another, *Maxima eſt virtutum cuſtodia timor*: The greateſt preſerver of vertue

is feare: for *Qui pavet, cavet*, hee that feareth, bewareth. If a Title intended at an Aſſize againſt any land of ours, maketh us ſo vigilant, carefull, and fearefull: O how much more againſt this day ſhould our thoughts gather together to have all well, ſeeing not a weake adverſary, but a ſtrong devill ſhall bring downe his *Niſi prius*, to try with me, not a Title of land, but a Title of life, and that eternall, not with an *Ejectione firmæ*, but an *Ejectione Cœli*, for ever. A mighty enemy to this preparation, is delay, and poſting off from day to day, which how dangerous it is, often with your ſelfe thinke, and beware it. They ever cry to morrow, to morrow, who are wedded and glued to the pleaſures of this life. And there bee two little words, ſaith another, but of one ſyllable a piece, not much differing in letters, but Lord, Lord, what a difference in profit; *Nunc, Tunc*, Now, Then, hee that loſeth his Now, ſhall rue his Then, as the fooliſh Virgins that came too late; as the rich Glutton that burned in hell, and as weeping *Eſau* that tarried too long. *To day therefore, no day, even before to morrow*, ſaith the holy Teacher, *If you heare his voice harden not your hearts, &c. Bleſſed are your eyes for they ſee, and your eares, for they heare*, ſaith the Goſpel, *and bleſſed was the Woman that bare our Lord Ieſus Chriſt, as were the pappes that gave him ſucke; but rather, rather* ſaith Chriſt himſelfe, *Bleſſed are they that heare the word of God and keepe it.* Thus may wee learne how to be ready for this day: Which the Lord grant for his Sonnes ſake. *Amen.*

THE EIGHT ARTICLE.

The next Article is the Eight.

I beleeve in the Holy Ghoſt.

AND this you muſt remember to be the third part of the Creed, according to that diviſion made in the beginning, wherein two things fall out to be handled; the one of the perſon of the Holy Ghoſt; and the other of his Office.

But firſt I pray you, ſhew the meaning and ſenſe of this Article, and what we beleeve of the Holy Ghoſt?

The ſenſe and meaning is this, that wee beleeve the holy Ghoſt to bee true and Coeternall God with the Father and the Sonne. And that hee is given to every one of us, to mee, to you, and all the Elect of God, that hee may make every one of us by a true faith, partaker of Chriſt and all his benefits, that hee may comfort us in all our diſtreſſes, and abide with us for ever.

Firſt, then as I conceive you, wee beleeve him to be God; and ſecondly, to bee Coeternall with the Father and the Sonne, that is, to be another perſon diſtinct from Father and Sonne; and thirdly, that his Office is as you ſay.

You conceive me rightly: for thus doth our true Catholike Faith leade us to hold ever concerning the holy Ghoſt, as I have partly ſhewed before in the firſt Article, when by reaſon of the word, *Father*, I ſpake of the Trinity and Unity.

Yet I pray you in this place alſo, adde ſome thing, that more ſpeech may in Gods bleſſing give more light and ſtrength in the truth.

Be it ſo then: And firſt, that the Holy Ghoſt is true God, thinke of theſe reaſons, and ſuch like uſed by learned men in this matter, Firſt, wee are commanded to beleeve in the holy Ghoſt, as you ſee by this Article, but wee may not beleeve in any thing except it bee God: For

Ierem.17.5. thus ſaith the Lord, *Curſed be the man that truſteth in man, and maketh fleſh his arme, and withdraweth his heart from the Lord.* Therefore the holy Ghoſt is true God. Thus proved our Saviour his Godhead, when he ſaid; *Yee beleeve in God, beleeve alſo in mee.* As if he ſhould have ſaid, you muſt beleeve onely in God, and in nothing elſe: but I require you to beleeve in mee,

Iohn 14.1. and I teach you, that you may ſafely doe it, and in duty ought to doe it; therefore aſſured be it, *That I am God.*

Secondly, the Sacrament of holy Baptiſme, may not bee adminiſtred in the name of any creature: for when S. *Paul* ſaith, *Were yee baptized into the name of Paul:* Hee ſheweth the abſurdity of ſuch a courſe; but in the name of the holy Ghoſt our Saviour expreſly teacheth and requireth Baptiſme to be adminiſtred: as well as either in his Name, or in his Fathers. Therefore the holy Ghoſt is true God.

1 Cor.1.13.

Matt.28.19.

Thirdly, *He that knoweth the minde of God, and ſearcheth out his depths, he is God: For who hath knowne the minde of the Lord*, ſaith the Apoſtle, *Or who was his Counſeller? &c.* meaning beſide God: But the holy Ghoſt doth this, as the ſame Apoſtle witneſſeth, when hee ſaith; *The Spirit*

Rom.11.34. 1 Cor.2.16.

ſearcheth

ſearcheth all things; yea, the deepe things of God. And the things of God knoweth no man but the Spirit of God. Therefore the holy Ghoſt is true God. 1 Cor.2.10,11.

Fourthly, he that doth the works which onely God doth, hee is God, but ſo doth the holy Ghoſt; therefore the holy Ghoſt is God. The firſt is proved by our Saviour Chriſt, who thereby proveth himſelfe to bee God; *Becauſe he did whatſoever things the Father did.* The ſecond is proved by the worke of Creation, whith is aſcribed to the holy Ghoſt, as well as to Father or Sonne; by the worke of preſervation, which is alſo aſcribed to him, *Pſal.*104.30. *By the worke of raiſing up of the dead, John* 5.21. *Rom.*8.11. *By the worke of regeneration, Ierem.* 31.33. *Iohn* 3. 5. 6. and ſuch others: All which being workes peculiar to God, are yet aſcribed to the holy Ghoſt; as appeareth by the places named: Therefore the holy Ghoſt is true GOD. Iohn 5.19,&c Gen.1.2. Pſal.33.6. Iob 33.4.

Fiftly, by expreſſe Scripture this is proved, in which Scriptures hee is named and termed God; as I have ſhewed before, and ſpare now to goe over them againe.

Sixtly and laſtly, by his proceeding from the Father and the Sonne, for nothing can ſo doe that is not God: therefore the holy Ghoſt is true God. And by the ſame very arguments and teſtimonies he is alſo proved to be Coeternall with the Father and the Sonne; for if hee be God, then is the Eſſence of the Godhead all one; and conſequently, the Coeternity all one: To the ſhame of theſe ſhameleſſe Hereticks, *Arrius*, *Macedonius*, and others, who denied in their times the Divinity of the holy Ghoſt, and taught him to be a perſon created, of whom Councels have beene aſhamed, and I ſpare to ſay any more. That he is another diſtinct perſon from the Father and the Sonne, and the Unity of the Godhead hurteth not the Trinity of Perſons it may ſuffice that hath beene ſaid in the firſt Article. Act.5.34. 1 Cor.6.19. 1 Cor.3.16. 2 Cor.6.16. 1 Cor. 12.4,5. Iohn 15.26. Gal.4.6. Phil.1.19. 1 Pet.1.11.

You may then, if you pleaſe, come unto the office of this bleſſed Spirit, mentioned even now by you.

And this is all in all: for knowing his office, I know and beleeve that hee is given of God to me to that end. And ſhould I beleeve but theſe things of his perſon, proved out of his word: I ſhould doe but as the devils doe, for they alſo beleeve as much: but when I take hold of the promiſes of God, that his Spirit ſhall be given mee ever to ſuch ends: this is Faith, and this is to beleeve in the holy Ghoſt, according to this Article, which promiſes that hee ſhall bee given to the Elect, and dayly is given, in many places of the Scriptures wee reade of; as when the Apoſtle ſaith to the Romanes: Yee have not received the ſpirit of bondage to feare againe, but ye have received the Spirit of adoption, whereby wee cry Abba Father. And leſt you ſhould tie that teſtimony to the Romanes, it followeth in the next verſe: The ſame Spirit beareth witneſſe with our ſpirit, that we are the children of God. And if we be children, we are alſo heires, even the heirs of God, and heires annexed with Chriſt, &c. To the Galathians likewiſe: Becauſe yee are ſonnes, God hath ſent forth the Spirit of his Sonne into your hearts which crieth Abba Father. Wherefore thou art no more a ſervant, but a ſonne, and if a ſonne, then alſo the heire of God through Chriſt. Rom.8.15. Gal.4.6.

Saint *Iohn* againe, *Hereby we know that he abideth in us, even by that Spirit which abideth in us:* So that dayly wee ſee the Lord giveth this bleſſed pledge to his Elect, and for one amongſt the reſt; *I beleeve in the Holy Ghoſt*, that is, that the Lord my God will give even to me this his Spirit. Now, to what ends hee is given, and what is his office, the Scriptures and holy Fathers doe alſo teach. To make us partakers by faith of all Chriſts benefits, ſaid I before, and ſo ſaith S. *Paul* to the Corinthians, *But yee are waſhed, but ye are ſanctified, but yee are juſtified in the name of the Lord Ieſus, and by the Spirit of God:* ſhewing as you ſee how the elect become partakers of theſe mercies of waſhing, &c. even by the Spirit who applieth them unto them. In other places, when he wiſheth, *The grace of our Lord Ieſus, and the love of God to any*; he adjoyneth the *Fellowſhip of the Spirit*, without which, neither the favour of God, nor the goodneſſe of Chriſt can be taſted: for, *The love of God* (ſaith another place) *is ſhed abroad in our hearts by the holy Ghoſt, which is given unto us.* And for our reconciliation with God, it hath his foundation in the obedience and blood of Chriſt ſhed for us, but the communication of both theſe is, *By the ſanctification of the Spirit*, ſaith S. *Peter*. 1 Iohn 3.24. 1 Cor.6.11. 2 Cor.13.11. Rom.5.5. 1 Pet.1.2.

Marke therefore how the Spirit is the bond, whereby our deare Saviour tieth us to himſelfe, and without which, whatſoever Chriſt did or ſuffered for man, becommeth utterly unprofitable to him. And therefore rightly did I ſay, this is his office to make us partakers of all Chriſts benefits. Hee comforteth us alſo in all our occaſions, which is a ſingular point of his office. I will pray the Father (ſaith our Saviour in the Goſpel) and hee ſhall give you another comforter, that hee may abide with you for ever, even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and ſhall be in you. Remember with this place the words in *Zachary*, where hee is called the *Spirit of grace*, and lay them together, that you may ſee how hee comforteth, namely; firſt, by aſſuring us that wee are in grace according to the teſtimonies befor recited, that hee beareth witneſſe with our ſpirits, that wee are the children of God, and ſonnes, and heires, than the which what greater comfort? Iohn 14.16,17 Zach.12.10.

Secondly, becauſe hee exciteth and ſtirreth up to grace, even to all grace and goodneſſe, which being obeyed, bringeth with it ſweet reſt and comfort againe, as ſinne and impiety bringeth horror and feare. Hee teacheth us to pray with ſuch vehemency of heart, as *Anna* did, when the fleſh of her face ſhaked with vehemency; and as the Apoſtle ſaith, *With groanes that cannot bee expreſſed.* Hee giveth us motions to good, and abhorrings of evill. *And who can ſay, that Ieſus is the Lord but by the Holy Ghoſt?* Who can either doe good, or eſchew evill, but by this guide? From theſe fruits of this Spirit, ſpringeth that unſpeakable ſweet ſecurity, whereof the Apoſtle ſpeaketh when he ſaith: *Wee have peace with God through our Lord Ieſus Chriſt, by whom alſo through faith, we have had this acceſſe into his grace, wherein we ſtand and rejoyce under the hope of the glory of God.* Neither that onely, *But we rejoyce in tribulation, &c.* A notable example of which were the Apoſtles in thoſe primitive times, when they went forth, rejoycing that they were thought worthy to ſuffer for his Name. And when it pleaſeth him to adde that, *Hee abideth for ever*, this comforteth beyond the reach of either penne or heart. For hereupon it followeth, that ſo ſure is our ſalvation with him in that eternall and joyfull Kingdome, that we cannot fall from it finally: for this bleſſed Spirit is the pledge of our inheritance, whereby wee are ſealed to the day of redemption. Hee therefore abiding with us for ever, needs muſt wee bee ſure of that whereof hee is a pledge, and an earneſt given, which is the very peace of God that paſſeth all underſtanding, and the comfort, as I ſaid, that neither with penne nor heart I can reach unto, to deſcribe in his full greatneſſe and ſweeneſſe. O ſweet office therefore of a bleſſed Spirit! And O thrice blinded men with darkneſſe of Rome, that will teach us to doubt of our ſalvation! Wee have this Spirit as a pawne, and the promiſe of his abode for ever with us, though the times may come through grievous temptations, that wee may not thinke ſo for a while: well therefore ſaid Saint *Auguſtine*, *Filium ſuum dedit Deus in pretium redemptionis, Spiritum ſanctum in privilegium amoris*: His Sonne hee gave for a price of redemption, his holy Ghoſt for a priviledge of his love. And moſt well the old Father *Irenæus*: *Quia diabolus ex cœlo protruſus eſt, ideo quoque Spiritum ſanctum deſuper mittit, ut ibi habeamus paracletum, ubi habemus adverſarium*: Becauſe the Devill was thruſt out of heaven, therefore did God ſend alſo his Spirit, that there wee might ever have a Comforter, where wee were ſure ever of an enemy.

1 Sam.1. Rom.8. 1 Cor.12.3.

Rom.5.1,2,3. Rom.8.31. Acts 5.41. Acts 9.31.

Iren. li.1, ca 39.

Furthermore, our Saviour ſheweth this notable office of the Holy Ghoſt, when he ſaith; *Ille docebit, ille ſuggeret*, He ſhall teach you, and hee ſhall remember you. *Docebit ut ſciatis, ſuggeret ut velitis*: Hee ſhall teach you that you may know, hee ſhall remember you, that you may have will and knowledge, ſaith the *Gloſſe*. He ſhall teach you all things: *Quia niſi idem Spiritus cordi adſit audientis, otioſus eſt ſermo Doctoris. Ecce vocem loquentis pariter omnes audiunt, ſed non ſimiliter proficiunt. Cum quod vox diſpar non ſit, quomodo diſpar eſt profectus & intelligentia, quoſdam ſpecialiter docet*: Becauſe except the ſame Spirit be preſent to the heart of the hearer, the ſpeech of the Teacher is unprofitable. Behold the voice of the ſpeaker, all heare alike, and together, but they profit not alike. Since then the voice is not differing, How commeth the profiting and underſtanding to be ſo different, but that there is an inward Maſter that teacheth the underſtanding of the voice to ſome eſpecially?

Gloſſa in Ioan.14

Greg. in Evang. hom 30.

Thus farre *Gregory*: but how teacheth this inward Maſter, will you ſay? One teacheth you thus; *Docet interius inſpirando, dirigendo, & ad ſpiritualia elevando: ſicut enim qui guſtum infeſtum habet, de ſaporibus rectè non judicat, ita ſine Spiritu ſancto non guſtamus divina, juxta illud, animalis homo, non percipit quæ ſunt Spiritus Dei*: Hee teacheth by inward inſpiration, by directing and raiſing us up unto ſpirituall things: for even as a man or woman that have loſt their taſte, cannot judge of reliſhes, either of meat or drinke rightly: ſo, without the holy Ghoſt we cannot judge of heavenly matter; according to that ſaying, The naturall man perceiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him, neither can hee know them, becauſe they are ſpiritually diſcerned. *Non tot milia ad fidem Petrus, &c. Peter* could never have gained ſo many thouſands at once to the Faith, except that Spirit, which ſpake outwardly by the mouth of the Preacher, had ſpoken alſo inwardly to the heart of the hearer.

1 Cor.2.14.

In a word, of this bleſſed office of this moſt bleſſed Spirit, one ſpeaketh thus: *Ille lavat quod eſt ſordidum, ille rigat quod eſt aridum, ille fovet quod eſt frigidum, ille regit quod eſt devium, &c.* He waſheth that which is foule, he watreth that which is dry, he cheriſheth that which is cold, he guideth that which goeth aſtray, &c. Such a Jewell is this bleſſed Spirit, where it pleaſeth him to blow, where it pleaſeth him to ſhew his mercy and his goodneſſe. O that we may be in the number of ſuch. *Amen. Amen.*

And Amen againe ſay I with you, praying you to the better effecting hereof, to ſhew how this holy Spirit may be either kept or loſt.

It is a good motion. And therefore know you, that ſo long as we keepe this precious Jewell, *As wee fight a good fight, having faith and a good conſcience, which ſome have put away*, ſaith the Apoſtle, *and as concerning faith have made ſhipwracke*: By faith hee underſtandeth Doctrine, and eſpecially the Goſpell; and by a good conſcience the execution of a mans duty: For a good con-

1 Tim.1.18,19

conſcience maketh a man ſincerely, rightly, and ſoundly, to walke as he ought in his place evermore, ſayling forward in ſuch courſe to the Haven that receiveth all men in their times, even the houre of death and diſſolution, which maketh an end of all travell. So long then (I ſay againe) as we retaine ſound doctrine in our judgement, and holy actions in our life, ſo long this bleſſed gueſt abideth and dwelleth with us: but if wee fall either to error in the one, or viciouſneſſe in the other, and ſo continue, we grieve him, we loſe him, we ſhall be forſaken of him. O take heede therefore, ſaith the Apoſtle, that you grieve not the holy Spirit of God, by whom yee are ſealed unto the day of Redemption: but let all bitterneſſe and anger, wrath and crying, and evill ſpeaking be put away from you, with all maliciouſneſſe: Be yee courteous one to another, and tender hearted, freely forgiving one another, even as God for Chriſt his ſake freely forgave you. *Tergat ſordes pravi operis, qui Deo præparat domum mentis.* Let him wipe away (ſaith that good Father) the filth of all evill doings, that prepareth for God the houſe of his mind. Thus may we keepe, and thus may we loſe this bleſſed gueſt.

Eph. 4.30.

Greg.

O Sir, but what if through ſinfull careleſneſs in theſe things a man hath grieved this bleſſed Spirit, ſo that either he is departed, or ſheweth not his ſweetneſs as he was wont, is there no way to riſe again, and to recover ſo happy a gueſt?

Yea, bleſſed be God there is hope left; if we therefore by ſinne have hurt our ſelves, let us not dye in thoſe ſinnes as *Saul* did in his, but ſhaking them off as the Lord inableth, know that this holy Spirit may be recovered againe by earneſt and hearty prayer, wee crying with *David*, as *David* did in this want; O Lord, O Lord, Let me feele the comfort of thy Spirit againe, and ſtabliſh me with thy free Spirit: By true and ſincere repentance, God comfortably teſtifying that, He will not the death of a ſinner, but that there is joy in heaven over any ſinner that repenteth: And by a holy and an amended life hereafter, ſaying againe with *David*, in faith and aſſurance, Teach me to do thy will, for thou art my God, let thy good Spirit lead me into the land of righteouſneſſe.

1 Chron. 10. Pſal. 51.

Ezek. 18. Luke 15.

Pſal. 143. 10.

Thus may we riſe if we have fallen, and thus may we gaine what we have loſt; for as for thoſe Hereticks that denied the ſame, their impious error is to be abhorred. And this loſing I meane of fruits and effects, ceaſing for a time upon our juſt deſerts: for finally loſe the elect cannot, by the mercy of God, this holy Spirit, and where finally he is loſt, hee never was by ſanctifying Grace, as elſewhere I have ſhewed at large. End we therefore with Saint *Hieromes* good ſaying, *Juſti vocabulum non amittit, qui mox per pœnitentiam reſurgit.* He loſeth not the name of a righteous man, that ſtraight way riſeth by repentance. And thus much of this Article.

THE NINTH ARTICLE.

The next Article is the ninth.

I beleeve the Holy Catholicke Church, the Communion of Saints.

COncerning this Article, you may firſt conſider the order, then the ſenſe and meaning. In order it is the fourth and laſt part of the Creed, according to our firſt diviſion: and is added as the end of all that hath gone before; for why were the heavens and earth created, why was the Lord Jeſus incarnate and ſuffered: and in one word, why was all done that is mentioned in the former Articles, but for the Church, that is, for ſuch as the Lord ſhould call to the uſe and benefit of them? Therefore, ſaith Saint *Auguſtine*, after the former Articles concerning the Trinity, it followeth, that the Church ſhould be ſpoken of and annexed, *Vt Conditori ſua Civitas, habitatori ſua domus, & Deo ſuum templum*, As the Citty after the builder, as the houſe after the owner, and as the Temple of God after God. For the ſenſe and meaning, it is as if I ſhould ſay; I beleeve that God ever hath had, ever hath, and ever ſhall have to the end of the world, a certaine flocke gathered of all ſorts of men, and choſen by him to eternall life, which by his holy Spirit and Word, agreeing in true faith, hee gathereth, defendeth, and preſerveth: and I beleeve that of this Church I am a true living member, and by his grace ſhall ever ſo remaine.

Patris miſericordia, filii victima, ſanctificato S. S. pertinet ad Eccleſiam.
Aug. Enchirid. 56.

What ſay you of Children, which by age are not yet capable of this outward calling?

I do reckon them with their Parents, according to the Scriptures: *For the promiſe is made unto you* (ſaith S. *Peter*) *and your Children*, and ſo it was, I will be thy God, and the God of thy ſeed. And the unbeleeving Husband is ſanctified to the Wife, and the unbeleeving Wife is ſanctified to the Husband, elſe were your children uncleane, but *Now they are holy*.

Acts 2. 39. Gen. 17. 7. 1 Cor. 7. 14.

How is the Church uſually divided?

The

The Church is either univerſall, that is, as wee uſually ſpeake by the Greeke word *Catholike*, or it is particular. The univerſall or the Catholike Church is the whole company of thoſe, that from the beginning of the world, either have beleeved, do beleeve, or ſhall beleeve to the end: a part whereof is now in heaven, and is called, *The Triumphant Church*, another part yet living and remaining in earth, which is called, *The Church Militant*, which Militant Church is divided againe into particular Churches; as into the Church of England, the Church of Ireland, the Church of Scotland, France, Spaine, &c. Theſe Churches being not the whole, but parts of the whole. Againe, a particular Church may be divided into the Old, and into the New; underſtanding by the Old that which was before Chriſt; and by the New, that which hath beene ſince Chriſt, and eſpecially ſince his Aſcenſion into heaven, collected now of many Nations, and not tyed to one, and called now of Chriſt, Chriſtian, or *Eccleſia Chriſtiana*, the Church of Chriſt.

Apoc. 7. 9.

Epheſ. 2. 13. Act. 11. 16.

In the Nicen *Creed read at our Communion, it is called,* Vna, Catholica, Apoſtolica, *One, Catholike and Apoſtolike Church: and here in this Apoſtles Creede it is called* Sancta, *holy: The reaſon of which Title and Names I pray you ſhew me.*

It is called *una*, one; not becauſe it is Commorant, and abiding ever in one place, for the Church is ſcattered farre and wide over the face of the Earth, neither yet becauſe it hath one ſort, or the ſame Ceremonies: for every Church hath in it this liberty, obſerving the generall rules of the Apoſtle, that the Ceremonies be decent and orderly, and for edification, neither becauſe they depended upon one man in earth, and had one Head in earth, upon whoſe judgement they ſo relied, as what he ſaid that was true: but becauſe there is a ſpirituall unity, and an aſſured conſent in doctrine, concerning ſubſtance and faith.

Saint *Auguſtine* noteth how variable and differing the writings of Philoſophers were, and how conſonant, and without any diſagreement holy Writers of Scriptures are, which aſſuredly were thus; becauſe the latter had both Tongues and Pennes guided by the Holy Ghoſt, and the former had not ſo. Even in like ſort is the Church called *Vna*, and hath unity in it, becauſe it imbraceth this one Prophetical, and Apoſtolicall doctrine thus written by them ſo guided by the Holy Ghoſt, and when the truth of the ſame is confirmed by the Spirit of God, in the hearts of them which appertaine to the ſame.

Vna Eccleſia dicit, cum unam propheticam & Apoſtolicam doctrinam amplectitur, cumque ejuſdem doctrinæ veritas in cordibus illorum qui ad eandem Eccleſiam pertinent per S. S. confirmatur.

There be many places of Scriptures which ſpeake of this unity in the Church, and make it, as it ſeemeth, a right note to know the Church by.

Cant. 6. 6. Iohn 10. 16. Rom. 12. 5.

It is very true that divers ſuch Scriptures there be, as in the Canticles: *My beloved is one, my Dove is one:* in the Goſpell, *The Shepheard is one, and the ſheepfold is one: and we being many, are one Body in Chriſt*, ſaith Saint *Paul*, with other places many; but both theſe Scriptures, and the former Title in the Creed, are to be underſtood not of the viſible, but of the inviſible Church of the Elect alone, which indeed is called the Body of Chriſt, becauſe moſt neerely it is ioyned to Chriſt her head. It is called the *Spouſe of Chriſt*, becauſe it is loved of him, and becauſe by a ſpirituall Matrimony Chriſt hath ioyned himſelfe to her. It is called the *Sheepfold of Chriſt*, becauſe it heareth his voice. And when you ſpeake of a note or marke to know the Church by, you muſt underſtand the viſible Church conſiſting not of Elect alone, but mixed with Elect and reprobate together.

Is Vnity then a note and marke to know the viſible Church thus mingled with good and bad by?

No: Vnity it ſelfe, without any addition is not ſuch a note and marke, but you muſt adde Faith and true Doctrine; and then Vnity in faith and true Doctrine, is a marke and note of a true Church.

Why, is not Vnity of it ſelfe a note and marke, without any Addition?

No, becauſe in the reprobate and wicked there may be great unity, and among thoſe that are of the true Church, much difference and diſagreement in ſome matters: both which aſſertions I will make plaine unto you. And firſt touching unity and agreement amongſt the wicked, how agreed they together that worſhipped the golden Calfe, and would needs have *Aaron* make it? How they that with one conſent would needs have a King given them, reiected *Samuel* that was a faithfull governour, and God alſo as himſelfe teſtifieth; *Non rejecerunt te, ſed rejecerunt me.* They have not caſt thee away, but they have caſt mee away. What an Vnity and conſent was amongſt thoſe foure hundred falſe Prophets, againſt one poore *Micheas*, and in all the people in the time of *Ieremy*, againſt the true worſhip of God. How was Jeſus Chriſt himſelfe by a conſent and unity amongſt wicked ones, crucified and put to death? What an Vnity ſpeaketh the Holy Ghoſt of; when he ſaith: *All, both ſmall and great, rich and poore, free and bond, received the marke of the beaſt.* The great City of *Epheſus* maketh a great out-cry againſt Saint *Paul*, with an unity for their Idoll-Goddeſſe *Diana*.

Apoc. 13. 16. Act. 19. 28.

After the Aſcenſion of Chriſt, the Kings of the Earth, and all men are againſt Chriſt and his Goſpell, ſeeking to kill and ſley Men, Women, and Children, that profeſſed him. *Herod* and *Pilate* were made friends, and agreed together. *David* ſaith, *The Kings and Princes of the Earth have met and agreed together againſt the Lord, and againſt his anointed.* Saint *Iohn* ſaith, of the friends

Luke 23. Pſal. 2.

friends and favourers of Antichriſt : *Hi unum conſiliũ habent, & vires ac poteſtatem ſuam tradent beſtiæ, hi pugnabunt cum Agno :* Thoſe ſhall have all one Counſell, and one minde, and ſhall deliver over their ſtrength and their power to the beaſt, and ſhall fight againſt the Lambe.

Chryſoſtome ſaith, *Expedit & ipſis dæmonibus obedire ſibi invicem in Schiſmate:* It is good even for the Devils themſelves to be obedient one of them to another in their diviſion. *Symmachus* and other like maintainers of the heatheniſh Idolatry ſaid, *Æquum eſt, quicquid omnes colunt, unum putari:* It is meet that whatſoever all men worſhip be counted one. And thus the Heathens and Infidels would ſeeme to hold that Vnity. So you ſee the firſt aſſertion true, that amongſt the wicked there is often Vnity ; and therefore of it ſelfe bare Vnity without an addition of Verity, cannot be a note to know the true Church by : but by the Fathers, Vnity without verity is tearmed conſpiracy. I will end therefore this point with that of Saint *Auguſtine : Vt eſt Dei una Eccleſia: Sic eſt Diaboli una Babylon:* As God hath one Church: ſo hath the Devill one Babylon. That is, as God hath a Church wherein there is unity: ſo hath the Devill a Babylon wherein there is alſo unitie. But how theſe unities differ, both hath and ſhall appeare to all men that wilfully cloſe not their eyes upon the truth.

Chryſ. in Mat. hom. 29.

Amb. lib. 5. Epiſt. 30.

De civit. Dei.

Now for the other point, that variance and diſagreement in ſome matters may bee in the godly, it is alſo as plaine, if you reade either Scriptures, Fathers, or Stories, or any thing. What a ſtirre the Papiſts keepe with us about thoſe names of *Lutherans*, and *Zuinglians:* who knoweth not, crying it out in every Conventicle or halfe-penny Pamphlet, that we are nothing but ſects, and are divided amongſt our ſelves and cannot agree, as though whereſoever any diviſion and diſſention is, by and by it ſhould follow that there were no true Catholicke Church. But why forget theſe men what they reade : or what would they have ſaid, if they had beene in the firſt times of the Apoſtles ; when one cryed, I hold of *Paul*, another, I hold of *Cephas*, another, I hold of *Apollo ?* When *Paul* ſharply rebuked *Peter*, as not walking with a right foot ? When *Paul* and *Barnabas* fell ſo bitterly out that they departed one from another ? When *Origen* mentioneth the Chriſtians were divided into ſo many factions, as that they kept no more but the name of Chriſtians in common among them, being no way elſe like Chriſtians ? When *Socrates* ſaith, for their diſſention and ſundry ſects, they were laughed at, and jeſted at openly of the people in their Stages and common game-playes? When that gracious Emperour *Conſtantine* tooke the Biſhops bills, exhibited to him in complaint one of another, and caſt them all in the fire, ſighing to ſee the number of variances and brawlings in the Church, ſuch, that it might juſtly ſeeme a miſery paſſing all miſeries ? When the whole Eaſt part of the Church was divided from the Weſt, onely for leavened bread, and onely for keeping of Eaſter day, no great matter to be ſo ſtriven for? And when in all Councels, new Creeds, and new Decrees continually were deviſed? If you thinke it ſtrange that I ſay, take particulars knowne to every man that readeth. *Theophilus* called *Epiphanius Hæreſiarcha*, the Grand Captaine and Father of Heretiques. Saint *Hierome* writing to *Auguſtine* ſaith : *In Epiſtola tua quædam hæretica eſſe judicavi.* I judged that there were certaine hereticall errors in thy Epiſtle. Saint *Auguſtine* againe willeth Saint *Hierome* to acknowledge his error and to recant. *Eraſmus* ſaith, *Illa ætate in chartis erat fides potius quam in animo, ac pene tot erant Symbola quot profeſſores:* At that time faith was in bookes, rather than in heart ; and in a manner there were ſo many ſundry Creeds, as there were profeſſors of the faith. *Clemens Alexandrinus* hath a great ſaying, which I pray you marke. *Vos Chriſtiani diſſidetis inter vos, & tot ſectas habetis, quæ licet omnes Chriſtianiſmi titulum ſibi vindicent, tamen alia aliam execratur & condemnat. Quare veſtra religio vera non eſt, nec à Deo originẽ ducit* : Yee Chriſtians diſſent among your ſelves, and maintaine ſo many ſects; Which ſects notwithſtanding they all claime the title of Chriſtian Religion, yet one of them curſeth and condemneth another. Therefore your Religion is not true, neither hath her beginning or ground from God. See, ſee, and ſettle in your hearts the infirmities of good men that are true members of Chriſts true Church, and bewaile this in your ſelves, this ſinfull fleſh I ſay, in which dwelleth no good thing (ſaith the Apoſtle) but condemne not truth for mans frailty, as you ſhall doe, if you will ſay whereſoever is any diviſion and contention among the profeſſors of Religion ; there by and by is no truth, nor true Church. Saint *Chryſoſtome* hath a like notable ſaying worthy remembrance, and hitting with the ſpeeches of Papiſts and other dull men in theſe dayes ; *Venit Gentilis & dicit, vellem fieri Chriſtianus, ſed neſcio cui adhæream, multa inter vos ſunt pugnæ, ſeditiones, ac tumultus, Neſcio quod eligam, quod præferam. Singuli dicunt ego verũ dico.* The Infidell or Heathen commeth and ſaith, I would bee a Chriſtian man, but I know not whom I ſhould follow. There is much ſtrife and diſſention, and trouble amongſt you, I cannot tell what doctrine to chuſe, to ſet before other ; for every one of you will ſay, I ſay truth. Can any thing bee ſpoken more like to ſome men in theſe daies? God grant their contempt of God jump not with the Heathens as neare as their ſpeeches doe. The ſame Father ſaith againe, ſpeaking of faithfull Chriſtians ; *Hanc ob cauſam ridiculi facti ſumus & Gentibus & Iudais, dum Eccleſia in mille partes diſcinditur:* For this cauſe we are ſcorned and laughed at, both of Jewes and Gentiles, while as the Church is thus rent in a thouſand

Eraſ. in Vita Chryſoſt. Hierom. in Epiſt. ad Aug. Eraſ. in præfat. in 2. tom. Hier.

Chryſ. in Act. hom. 33.

Chryſ. in Epiſt. ad Gal. c. 1.

thouſand parts. *Theophilact, Epiphanius, Chryſoſtome, Auguſtine, Ruffine, Hierome, Cyril,* and *Theodoret,* being all Fathers, ſaith a moſt Reverend Father, being all Chriſtians, and being all Catholikes, quarrelled one againſt another with very bitter and endleſſe contentions. In that *African* Councell in the time of *Cyprian,* on both ſides were many learned Biſhops diſſenting ſharply about rebaptizing of ſuch as had beene baptized by Heretiques. The uſe of all which woefull experiences may not bee eyther to diſcredit theſe Reverend Fathers, which as great lights in Gods Church, are worthy to bee honoured of us, or to prove falſe the Religion which they profeſſed, which wee well know was true and holy, but to ſhew that unity in it ſelfe is no certaine note to know the Church by, as being often among the wicked, neither diſſention a true cauſe to diſallow a Church, having been in ſo worthy a Church, and ſuch notable Fathers and chiefe lights of ſuch Churches. Alſo to leade to the due conſideration of the true cauſes of ſuch and the like contentions ever, and ſo to take away the ſtumbling block from before our feet, that Satan tempt us not to miſtake. Which cauſes are theſe. Firſt, the malice of Satan, of which the ancient Father *Leo,* ſpake when he ſaid ; *Diabolus Gentium vocatione cruciatur, & quotidiana poteſtatis ſuæ deſtructione torquetur, dolens, utique ſe deſeri, & verum regem in locis omnibus adorari. Parat fraudes, fingit diſſentiones :* The Devill is ſore grieved with the calling of the Heathen to the Faith, and with the daily decreaſing of his power, ſorrowing to ſee himſelfe forſaken, and (Chriſt) the true King to bee worſhipped in all places. Therefore he deviſeth guiles, and imagineth diſſentions. Secondly, the ſeeds of ſelfe-love remayning ſtill in the beſt men, as doe all other reliques of ſinne. Thirdly, Ignorance, for we all ſee but in part, and yet often truſt too much in our skill. Other cauſes might be named, but theſe are chiefe and may ſerve at this time.

Leo Serm. 6. in Epiphania.

Yet Sir, I truſt you doe thinke unity a great bleſſing of God where hee vouchſafeth it to the Church.

True unity I do ſo. Which as I have ſaid before out of the Fathers, is unity in verity ; ſuch ſuch as Papiſts have not, nor their Romiſh Church. For the whole ſhew and ſubſtance of their Unity ſtandeth in this, to give eare to themſelves, and to put Chriſt to ſilence. But the true and Chriſtian Unity is this, that the whole flocke of Chriſt heare the voyce of the onely ſhepheard and follow him. For the very band of unity is verity.

The Papiſts ſay they have great unity in their Church, and wee have nothing but diſſention in ours.

Illyricus hath written a booke exceeding well of the ſects and diſſentions that are amongſt Papiſts, which abundantly anſwereth their falſe bragge of ſuch great unity. And in this booke hee nameth divers ſorts and kindes of unity, which indeed are to bee found in the Romiſh Church, and amongſt theſe Counterfeits and pretended Catholikes. The firſt is, *Vnitas Satanica,* ſuch unitie as is among Devils, for there is a wily wary peace, leſt if this kingdome were divided it ſhould fall and come to naught. And one Raven (as the common ſaying is) doth not picke out the eye of another. The ſecond is *Pax Ethnica,* ſuch peace as is among Heathens : which is, when men therefore agree leſt they ſhould ſeeme to bee contentious, regarding more the ſpeech of men, than right of cauſe, and contented rather to doe as other doe, than to make any ſtirre, although it be evill that they doe. So ſpeaketh *Lodovicus Vives* of one that having no good will to go to the Maſſe of himſelfe, yet ſometimes did goe to ſerve the time, but with this *item : Eamus igitur ad communem errorem, quandoquidem ita vultis:* Let us therefore goe to a common error, ſeeing you will needs have it. The third is *Pax Belluina,* ſuch an unity as is amongſt beaſts, when men underſtand not one jot of Religion, but wholly follow other mens opinions, and thinke all thoſe things true which commonly among men are received, of which ſort was that Colliar, who being tempted of the Devill, and asked of his faith, anſwered he was of the ſame faith that he was of. More than which anſwer the Devill could draw nothing from him. The fourth is *Pax Iſcariota,* ſuch peace as was in *Iudas Iſcariot,* when men corrupted with gifts and gaine, thinke, or pretend to thinke one thing. And this kinde of unity I tell you goeth farre in the Romiſh Church, as that Councell of *Baſil* can witneſſe, in which by this meanes *Pope Eugenius* got many to be of his ſide, as *Æneas Silvius* writeth, who was after Pope. The fifth is *Pax Tyrannica,* a Tyrannous unity, when men by cruelty are feared, and forced to hold one opinion. This unity alſo goeth farre in Popery, and the Spaniſh Inquiſition may witneſſe. The ſixt is *Conſenſio Herodiana,* ſuch unity and agreement as was in *Herod,* when he was content to agree with *Pilate,* and both of them to deſtroy Chriſt. So can thoſe Romiſh Saints agree together to bee at unity, to make waſte the houſe of God, and to root out all that call upon him. Laſtly, there is an agreement for the belly ſake, when men cannot tell how to live elſe and bee in any account in the world. All which kindes of unity are in Popery we well know, and therefore well may bee called Popiſh unities. But happely yee would ſee particulars. Doe the Papiſts then thinke ſome, agree ſo well together, and are there no debates among them ? Why then doe the *Scotiſts,* and the *Thomiſts* agree no better about *Meritum congrui, & condigni ?* Why vary they ſo much about originall ſinne in the

the Virgin *Mary*, about a ſolemne vow and a ſingle life? Why ſay their Canoniſts that ſhrift is appointed by the poſitive law of man, and their Schoolemen contrariwiſe, that it is appointed by the law of God? Why doth *Albertus Pius* diſſent from *Cajetanus*, *Thomas* from *Lombardus*, *Scotus* from *Thomas*, *Occam* from *Scotus*, *Alliacenſes* from *Occam*. And why do their *Nominalls* diſagree from their *Realls*; What might be ſaid of that great diverſity of Fryers and Monkes, ſome putting holineſſe in eating of fiſh, ſome in eating of hearbes, ſome in wearing of ſhooes, and ſome in wearing of Sandals, ſome in going in a linnen garment, and ſome in wollen, ſome of them called white, and ſome blacke, ſome being ſhaven broad, and ſome narrow, ſome ſtalking upon pattents, ſome going barefooted, ſome girt, ſome ungirt. And touching that controverſie of the Sacrament, Oh how many ſeverall opinions have they, one flat contrary to another? It is not at this time a fit trouble for us to goe over them.

Perſonam habere malunt quam faciem they had rather have a vizard than a naturall face. *Seneca.* *Doloſi homines dolo'æ veſtes.* Crafty man, crafty coate. *Macrob.*

Yet I pray you go on with this matter of their diſſentions, becauſe they boaſt ſo ſhameleſly of ſuch great Vnity, and condemne us for want of it.

Remember wee then that horrible ſtirre that was among the Popes themſelves about the yeere of our Lord, 900. I ſay, among nine of them one after another. *Stephen* the ſixt abrogated all his predeceſſors *Formoſus* decrees, and not content with that, hee tooke up his body which was buried, and cut two fingers of his right hand off, and commanded his body to bee buried againe. After him ſucceeded *Pope Rhomanus*, *Theodorus* the ſecond, *John* the tenth, who ratified and confirmed the doings of *Formoſus*. After them followed *P. Sergius*, who diſanulling all their Acts, tooke up againe the body of *Formoſus*, cut off his head, and commanded his body to be throwne into Tyber the great River in Rome. What a notable Vnity was this amongſt Popes? Come wee to *P. Vrbanus* the ſixt, againſt whom ſtood up a contrary Pope in France, named *Clement*, betweene whom many battels were fought, and many thouſands ſlaine. *Pope Vrbanus* beheaded five Cardinals together after long torments; and *Biſhop Aquilonenſis*, becauſe he did ride no faſter, was had in ſuſpition, and ſlaine and cut in pieces by *Vrbanus* ſouldiers at his commandement. O Popiſh Unity, behold the heat of it! Behold, theſe great Fathers that be made God, and more than God, how they agree and love together. Come to their agreement in doctrine, and you have had a taſte before. Yet adde now that in the Councell of *Baſil*, and in *Conſtance* before that, was decreed that the *Pope* ſhould be ſubject to generall Councels, but now this Canon is reverſed, and generally the Papiſts hold contrary, that the *Pope* is above Councels. Some teach the *Pope* may erre, others ſay no. That place of the Goſpel, where Chriſt ſaith, *I have prayed for thee Peter:* The Divines of Paris underſtand generally of the whole Church, but *Bellarmine* and others onely of *Peter*, and his ſucceſſors, that they ſhould not erre. Some of them teach that the vow of ſingle life is annexed to Prieſthood by the Law of God; others that it is but onely the Law of man brought and impoſed. Some of them utterly diſlike that any Images of the Trinity ſhould be made, others allow it and gainesay the former. A thouſand moe of ſuch particulars may be named, but I referre you rather to *Illyricus* booke, mentioned before, Maſter *Willets* good collection in his fourth pillar, with others.

Ex Polychron.

But doe the Papiſts diſagree in matters of any moment?

Surely in ſuch matters as ſhake the very pillars and grounds of Religion, as that the Holy Ghoſt is not the ſame Eſſence with the Father and the Sonne. That he proceedeth onely from the Father, and not from the Sonne. About the Canonicall bookes of Scripture. *Stapleton* an Engliſh Papiſt, being not aſhamed to ſay that the Church by her authority may adde more bookes to the Canononicall Scriptures, with many moe like points, ſuch as the like they ſhall never ſhew to have beene in queſtion amongſt us.

Math. Pariſ. fol. 82. 4.

Yet amongſt us we cannot deny but there be and have beene varying opinions.

But about what? ever in any matter of ſubſtance? No, God be ever praiſed and thanked for his mercy: The harmony of our Confeſſions is extant to ſhew our true and holy conſent herein. We joyne throughly altogether in one head, in one Goſpell, in one way of ſalvation, in one ſumme of Religion, and altogether with one mouth, and one ſpirit we glorifie God the Father of our Lord Ieſus Chriſt. But in ſome matters about diſcipline and Church-government, about apparell and ceremonies, there hath beene more than happely ſhould have beene if mens firſt thoughts had beene as wiſe as their ſecond, which yet now (the Lord be thanked and continue it) is very well appeaſed. And dare our Papiſts compare thoſe light differences with their fiery flaſhes, and bloody battels to death and ſlaughter? No, let them lay their hands on their mouths, and ſee Gods Spirit ruling, where his word is made the true rule and touchſtone to try all Doctrines by, and not the will of any mortall man, much leſſe of ſuch a ſinfull ignorant guide as their Pope is. If any thing yet remaine amongſt us, God is able alſo to end even this. And we remember well S. *Auguſtines* good and comfortable ſpeech. *Recte dicitur glacialem nivem calidam eſſe non poſſe, &c.* Very true it is that Snow frozen cannot be hot, &c. but that Snow may be diſſolved into water, and that water made hot. So may ſuch men, as now during their opinions will not agree, bee changed by Gods bleſſed working, and then thoſe melted and changed

ged men will agree and conſent with us. What is ſo contrary in judgement as a Jew and a Chriſtian? yet God hath promiſed that he will turne the hearts of thoſe Fathers (the Jewes) unto their children, and the hearts of the children (the Chriſtians) unto their Fathers. And Saint *Paul* ſaith, *the Iewes ſhall be grafted into the tree, if they abide not in unbeliefe.* For God is able to graft them in againe. What is there ſo contrary as light and darkneſſe? Yet the Prophet ſaith: *Illumina tenebras meas*, lighten my darkneſſe. Wherefore by all this that hath beene ſaid you ſee why the Church in the Creed is called *One*, and Unity is to be judged by Veritie, and not Veritie by Unitie. According to that notable ſaying of *Cyprian*, who affirmeth the Church to bee one, as there is one light of the Sunne, although many beames; one Tree, although many branches; one fountaine, although many ſprings; becauſe Unity is kept in the Originall; underſtanding by Originall not the Pope, but Chriſt. So there is one Church, although many particular Churches, becauſe Unity is kept with Chriſt, which is the Originall. It is not to be looked therefore whether men doe agree amongſt themſelves, but whether they agree with Chriſt, or no. For if with him they be at variance, and diſſent from him as Papiſts do, all their agreement amongſt themſelves is to no purpoſe, but termed of the Father, as hath beene ſaid, a plaine and flat conſpiracy. The Apoſtle therefore prayeth the *Corinthians that they would all ſpeake one thing, and that there might be no diſſention among them, but they knit together in one minde, and in one Iudgement*; meaning Faith, or Truth. Which our Saviour maketh plaine by his words (to which Saint *Paul* was not contrary) ſaying, *That they may be one as we are.* Here is the patterne of right Unity. And Saint *Paul* when he calleth it the Unity of the Spirit. *Epheſians* 4.

I am fully ſatisfied with thus much of Vnity: and therefore now if you pleaſe go to the ſecond Title given to the Church, of Holineſſe, and ſhew how the Church is ſaid to be holy.

The Church is ſaid to be holy, *quia Chriſti ſanguine lota, purgata & redempta eſt, & Spiritu ſancto donata, qui eam ſanctificat.* Becauſe it is waſhed by the blood of Chriſt, clenſed and redeemed, and indued with the Holy Ghoſt, who doth alſo ſanctifie it. And this Title diſtinguiſheth the true Church from the Malignant. If it be any plainer, wee may ſay the Church is holy after two ſorts, *Renovatione, Imputatione*; by Renovation, and Imputation. By Renovation, becauſe daily the members thereof are renewed by the working grace of the bleſſed Spirit unto holines and righteouſneſſe more and more. But this holineſſe is imperfect ever whilſt we live in this fleſh, as appeareth by that bleſſed Apoſtle Saint *Paul* in that ſeventh Chapter to the *Romanes*, where he complaineth of a Law in his members rebelling againſt the Law of his minde, and ſo leading him captive, that the good which he would do he could not doe, and the evill which he would not doe, that did he, &c. Of this degree of holineſſe ſpeaketh the ſame Apoſtle to the *Corinthians*, when he ſaith: *Let us clenſe our ſelves from all filthineſſe of the fleſh and ſpirit, and finiſh our ſanctification in the feare of God:* Where the word *finiſhing* noteth our imperfection we ſtill grone under whilſt we live in this world, till the day of releaſe come when we finiſh our courſe and ſo our ſanctification in his holy feare: By imputation the Church is ſaid to be holy, becauſe the holineſſe and righteouſneſſe of Ieſus Chriſt is imputed to her. And in this reſpect ſhe may be ſaid to be perfectly holy; for this holineſſe is moſt perfect of our deare Saviour, thus in a bottomleſſe mercy and goodneſſe imputed to her, and every one of us particular members of her. Of which our Saviour ſpeaketh, when he ſaith: For their ſakes ſanctifie I my ſelfe, that they alſo may be ſanctified through the truth. Saint *Paul* alſo in thoſe words to the *Romans*; God ſetteth out his love towards us, ſeeing that while we were yet ſinners Chriſt dyed for us. Much more then being now juſtified by his blood, we ſhall bee ſaved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Sonne, much more being reconciled we ſhall be ſaved by his life, &c. And in his words to the *Epheſians*; Chriſt loved his Church, and gave himſelfe for it, that he might ſanctifie it and clenſe it, as you heard before, which is the holineſſe of Renovation, and (which followeth) that he might make it to himſelfe a glorious Church, not having ſpot or wrinckle, or any ſuch thing, but that it ſhould be holy and without blame: which is the holineſſe of imputation. For were it not that they are not imputed, many are the ſpots and wrinckles of the Church whilſt ſhe is militant. Saint *Auguſtines* words alſo are to the ſame end upon the Pſalme. The Church is holy; *quia accepit gratiam ſanctitatis, gratiam Baptiſmi & remiſſionis peccatorum.* Becauſe ſhe hath received the grace of holineſſe, the grace of Baptiſme, and the forgiveneſſe of ſinnes. After this ſort, I beleeve there is no death, no ſinne in the Church: Becauſe ſuch as beleeve in Chriſt are not ſinners, are not guilty of death, but iuſt and holy, and Lords over both ſinne and death, in Chriſt appointed and aſſured of eternall life. But this holineſſe hitherto ſpoken of is a note of the inviſible Church, and therefore cannot be applyed to the viſible, in which, though there be many that live holily, yet there be many Goates mingled, and holineſſe is knowne onely to God. So taught is man to deceive hypocritically.

But as I thinke the Papiſts take another courſe when they ſpeake of this holineſſe of the Church.

Indeed they doe, and looke at building of Churches, giving of Almes, erecting of Colledges, planting of Hoſpitals, maintaining of Maſſes, Shrines, Shrift, Images, Lights, Obſequies,

Malach 4. Rom. 11.

Vna De Vnitate Eccleſiæ.

1 Cor. 1. 10.

Iohn 17. 11.

Sancta. Epheſ. 5. 26.

Adde here Maſter *Wilkets* examples of holy life.

2 Cor. 7. 1.

Iohn 17. 19. Rom. 5. 8, 9, 10.

Epheſ. 5. 27.

Inchoatè Perfectè. Aug. in pſal 85.

Obſequies, Month mindes, and Yeare mindes, vow of ſingle life, faſtings, with ſuch like.

This they call holineſſe. Their Doctrine alſo they ſay is holier than ours, and therefore their Church, *verè Sancta*, truly holy, that hath ſuch holy Doctrine, and ſuch holy workes. But if Popery be a holy Doctrine, let the devill alſo be a Saint. For what more impure and unchaſte Religion ever can be than Popery? It Canonizeth for Saints, and inrolleth up for Martyrs arrant Traitors againſt their Prince and countrey.

It teacheth ſimple fornication betwixt ſimple perſons is no ſinne, juſt as he in *Terence* ſaith: beleeve me it is no ſinne for a yong man to haunt Harlots. It teacheth that a Prieſt keeping a whore, liveth more holily and chaſtly, than hee which hath a wife in lawfull Matrimonie. And for common Stewes it alloweth it and maketh a gaine of it. But happily proofes will like you better than bare affirmations, and therefore hearken to them, *Is qui non habet uxorem, & pro uxore concubinam habet, à Communione non repellat*: Hee that hath not a wife (ſaith their owne Decree) and in ſtead of a wife hath a Concubine, let him not be removed from the Communion. *Diſt.34 Concil. Toletan.1. c.17.*

And the Rubrick upon the ſame diſtinction ſaith thus: *Qui non habet uxorem, loco illius Concubinam habere licet*: It is lawfull (lawfull I ſay, and marke it) for him that hath not a wife, to have a Concubine in ſtead of her. And if they would mince the name of a Concubine, S. *Auguſtine* ſaith: *Velis, nolis, illa quæ dormit tecum præter uxorem, Meretrix eſt.* Will thou, nill thou, ſhe that ſleepeth with thee beſide thy wife, is thy whore. And Saint *Hierome* ſaith, though ſhe be *univira*, that is appropriate to one man, and no man keepeth her but that one man, yet ſhe is *Meretrix univira*: that is an appropriate whore and no better, that is a whore kept by one man. *Aug. de tempore Serm.16.4. Hier. ad Euſtochium de cuſtodia virginit. Tom.1.*

That counſell of the Canon Law; *Si non caſtè, tamen cautè*, if not chaſtly, yet charily, is it holy counſell? Agreeth it not with that of the holy Ghoſt? For *the avoiding of fornication let every man have his Wife?* Doth not the whole conſtitution intreat: *De Concubinis Clericorum*, of removing Prieſts Concubines, and ſay: *Clerici hujuſmodi Concubinas tenent communiter, honeſto apparatu, & nomine appellationis Sororiæ*: Prieſts commonly keep ſuch Concubines in honeſt apparell, under the name of their Siſters. And was this holineſſe to be boaſted of, as Papiſts doe of their holy Church? Another of their Doctors ſaith this; *Quamvis tactus & oſcula ſint preludia incontinentiæ in laicis, ſecus tamen eſt in clericis, nam Clericus præſumitur iſta facere pro claritate*: Notwithſtanding handlings and kiſſings in lay perſons be the occaſions or beginnings of incontinent behaviour: yet in Prieſts it is far otherwiſe. For a Prieſt is preſumed to doe theſe of charity and good zeale. Yet, *Si Clericus amplectitur mulierem, laicus interpretabitur quod cauſa benedicendi eam hoc faciat.* If a Prieſt imbrace a woman, a Lay-man muſt judge that he doth it to the intent to bleſſe her. O holy Church of Rome: is not this good Divinity? but one more of theſe favourable interpretations I cannot omit, and that is this. *1 Cor.7. Petrus Ravennas.*

When *Otho* in his conſtitution mentioned, had commanded that Prieſts within one moneth ſhould put away their Concubines, and after keep neither the ſame nor any other: the gloſſe moſt kindly expoundeth it, that they ſhould not keepe either the ſame, or any other, by the ſpace of a whole moneth together: otherwiſe, ſaith it, a Prieſt ſhould run into danger for any ſhort holding of his Concubine; which thing indeed were too too rigorous, conſidering the frailty of our time.

Stand you not amazed at this ſhameleſneſſe of theſe Popiſh Doctors and Maſters? Thus might I weary you a whole yeare with ſuch foule teſtimonies of their moſt unholy holineſſe if it were needfull; but you ſee enough. They place adultery, *inter minora crimina*, amongſt the ſmaller ſinnes and offences. They write, that if a Prieſt keepe ſundry Concubines, yet the Biſhop may diſpenſe with him to execute his office notwithſtanding. That he that keepeth but one Concubine, *caſtè vivit*, liveth chaſtly. Their Pope *Ione*, was ſhee not a holy head of their Church, that they ſay is ſo holy? The open ſtewes, is it not maintained, and a yearely revenue taken for it?

Doe they not abound in admirable number? In the yeare of our Lord, 1565. by a perfect view taken, there were found in Rome, eight and twenty thouſand women of that ſort. And in the yeare before, 1564. upon Twelfe day at night, there were ſeen ſeventeen Coaches of Curtizans arriving together even into the Popes owne palace.

They write in excuſe of it, that it is a neceſſary evill, the heat of the country requireth it, &c. But S. *Auguſtine* ſaith, *Non vult Deus tale lucrum compenſari tali damno.* God will not have ſuch a gaine recompenſed with ſuch a loſſe. And the holy Ghoſt teacheth, that we do not evill, that good may come of it: for if we doe, our damnation is juſt. *Tertullian* ſaith, *Lupanaria execrabilia ſunt coram Deo.* Stewes are accurſed before God. *Abycienda ſunt falſa remedia, quæ periculis ſunt graviora.* We muſt caſt away vain remedies, that are worſe than the maladies they are uſed for, ſaith another. The heates of Jewry are thought to paſſe all the heates of Italy, and yet God ſaith unto the Jewes, *Non erit meretrix de filiabus Iſrael, nec ſcortator de filiis Iſrael.* There ſhall be no whore of the daughters of Iſrael, nor whore-keeper of the ſons of Iſrael. Rom.3. Deut.23.

And who knoweth not, that the Emperour *Iustinian*, notwithstanding all those Popish necessities and policies, straightly commanded, *That harlots be banished out of all Townes*. If a man rebuke swearing in this holy Church, he is by and by suspected for a *Lutheran*: so was *Sanpaulinus*, and thereupon examined, condemned, and burned: Master *Fox*, *pag.* 904. The Lord *Cobham*, Sir *Iohn Oldcastle* openly confessed, that whilst he was a Papist, all unholinesse abounded in him, and he never amended, till he knew that despised doctrine of *Wicliffe*. *Roger Holland*, first a Papist, afterward by Gods mercy, a Martyr, confesseth the like, that he was most uncleane upon presumption of Auricular confession to the Priest, and giving some money to him to doe his penance for him; which indeed was lawfull then, their owne glosse saying: *Potest jejunare per alium, vel potest dare nummum pro jejunio*. He may fast by some other man, or else he may give money to redeeme his penance. In a word, is that a holy profession that reprobates may attaine unto? And what requireth Popery more than may bee found in a very reprobate? See your selfe, and reade Master *Perkins* good Treatise of this matter.

M. *Fox pag.* 2849.

Truly, but that I know it to be written, that God will give over such as contemne his truth, unto strong delusions, I could never thinke that either men durst write, and doe thus, or that such as reade it, should not by and by be smitten with a detestation of such a Religion. But what say you of their good workes? for of their evill workes we heare too much, saving that it is needfull to open the truth, that if God bee pleased, some may be profited.

2 Thess. 2.

Surely, even of their good workes also I must say it truly, that they are far from holy works, and from making them holy, as they teach, and would beare the world in hand: for I marke it well, and wish you also to marke it with me, that when S. *Paul* to the *Ephesians* speakes of righteousnesse and holinesse, he addeth this word, *True holinesse*; thereby noting, that in the world there is also a false, fained, and counterfeit holinesse, which Saint *Chrysostome* thought of when he wrote thus: *Offendes multos, qui quamvis sermonem veritatis non acceperint, & foris sint, operibus tamen pietatis ut apparet sunt conspicui. Invenies viros misericordes, compatientes, justitiæ vacantes, sed nullos facientes fructus operum, quia nescierunt opus veritatis.* Thou shalt finde many, who although they have not received the word of Truth, and are yet without, nevertheless abound with the workes of piety, as it seemeth. Thou shalt finde many mercifull men, full of compassion, and carefull of justice; but shewing no fruits of workes indeed, because they know not the worke of truth. And to him agreeth S. *Hierome*, saying: *Possumus dicere frustra aliquos munera offerre Deo, & eleemosynis atq; oblationibus putare Deum posse placari, cum ipsi non extruxerint in seipsis templum Spiritui Sancto: tunc enim prosunt eleemosynæ & munera quæ offeruntur in altari, cum seipsum quis ædificaverit templum Dei, & post hanc ædificationem dona obtulit.* We may say, that in vaine some men offer gifts to God, and thinke that God may be pleased with Almes deeds, and Oblations, when they have not built in themselves a Temple to the holy Ghost: For then profit Almes, and Offerings, when a man hath made himselfe the Temple of God, and afterward offereth. So that we see both by Scriptures and Fathers, that the way to have the fruit good, is first to have the tree good, which cannot be, but by the seed of the Word.

Ephes. 4. 24.

Chrysost. de fide & legenatura, & S. Sancto.

Order therefore would, that these counterfeit Catholikes should first prove unto us the raising up of this Temple of God in themselves, and then talke of their workes. But even as Ethnickes teach good workes, so doe they: for Ethnickes and Pagans built houses for Religion and Learning after their maner, and did many such workes as Papists boast of. Compare the Catalogue of good workes which God maketh in the 11. Chapter to the *Hebrewes*, with this bead-roll of Popish works, and how doe they differ? Not a word shall you finde in that Chapter of all their workes, as of Buildings, Fastings, Masses, Dirges, Lampes, Lights, Chantries, &c. but great commendation of others, which they never so much as name.

Abraham is there praised for leaving in faith his owne Countrey, as many of our brethren did in Queen *Maries* times: And others for other fruits of faith, which I leave to your reading; onely praying that the difference may bee noted betwixt Gods Spirit, and the spirit of Popery: the one being heavenly, the other altogether earthly. For if an earthly man, that never knew Christ, should bee asked, Whether to build a Church, or to goe at Gods commandement into a strange countrey (as *Abraham* did) were a better deed, hee would answer the first. And so doth a Papist jumpe with him, the world ever liking and loving her owne.

But doe you not thinke it some blot to us, that they say we have no Temples, neither did our Fathers build any.

God forbid every slander of theirs should be a blot to us: when they say we have no Churches, they meane of our owne building; and therefore they would conclude us not to hold truth; but is the truth of a Church tyed to a materiall house of stone and timber? May not a man or woman bee the Temple of the holy Ghost, unlesse they have such places erected by such as were of their Religion? Did not the Jewes dwell in Tabernacles in the desart, and yet worship God rightly? Christ we know had a Church of true beleevers in the Mountaines,

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in the Wilderneſſe, and in ſhips, teaching them in all theſe places as effectually as in any Synagogues and Temples. God dwelleth not in Temples made with hands, and ſhall wee tye his Church to ſuch places? The priſon was *Iohn Baptiſts* Church, and there hee had his Diſciples, and taught them, thither they reſorted to him, and were edified. *Paul* did the like, and begot *Oneſimus* his ſpirituall ſon in bonds, as alſo in his paſſage to Rome, and at Rome, by the ſpace of two yeares, whilſt he was priſoner, as you may reade in the Acts. It was ſaid of our Fathers, and I pray you marke it, That they had darke Oratories, but light hearts. Now a generation is ſprung up of counterfeit Catholikes, that have light Churches, and darke hearts. Theſe men are like the Diſciples of Chriſt, when in an earthly conceit, they wondred at the temple of Jeruſalem, and at the goodly ſtones and workmanſhip, and would have had their Maſter Chriſt to have done ſo too: goodly Images, painted windowes, deep Organs, great Tapers, and Candles, ſweet ſavours and cenſings, with ſuch like, are high matters in theſe mens eyes; and they blindly thinke theſe things to argue a Church, and truth, which may be amongſt Heathens and Turkes. But were all the Churches in the whole world built, thinke they, by Romiſh Catholikes? Aſſuredly the moſt of them were built by Jewes, and by Heathens: and by Popiſh profeſſors many have been ſuffered to decay, that were built to their hands, as that wicked diſpenſation may witneſſe, granted by a Pope in ſyllables, leſt the foulneſſe of it ſhould appeare to all men, *Non re, te con, Ru do*, that was, *non reſidere*, not to bee reſident, *tenere concubinam*, to keep a Concubine, and to ruinate his houſes.

Mat. 11.

Epiſt. Philem. 10.

Acts 28.

Mat. 24.

O new and ſtrange kinde of building of holy Catholikes: *Conſtantine* built many Temples before Popery peeped out of the ſhell, *Charles* the great built Schooles for Divinity in *Germany*, and Univerſities in *France* and *Italy*, not for Popery, but for the Word of God to bee truly taught in, and holy Fathers to be read in, commanding that at their Tables alſo they ſhould ſtill reade ſome peece of S. *Auguſtines* workes, and eſpecially of the holy Bible. Shall wee in England looke at our owne Nation? What Princely benefits and favours have the Kings and Queenes of England done to Univerſities, and for good learning? How did King *Edward* the third love *Wicliffe*, and defend him againſt the rage of Romiſh deſtroyers? The ancient Britans, ſaith *Beda*, had their Churches and Temples, neither receiving the Romiſh Religion, the Romiſh yoke, nor the Romiſh *Auſtin*. What worthy workes have been done in our memories by that mighty and famous Prince, King *Henry* the eighth, by worthy and zealous Lords, Ladies, and other inferiour ſubjects of this Engliſh Church, both in raiſing up new Colledges, new Schooles, new Hoſpitals, in giving ſtates of maintenance to Schollers, to maimed Soldiers, to poore Maidens mariages, to Priſons, to decayed Houſholders, to yong beginners? &c. What an honorable worke is before our eyes for the liberall Sciences in *London?* Doe not yet many live, that heard that great Traytor *Campian*, before he fell to Romiſh treaſons, preach at Sir *Thomas Whites* funerall, that worthy Citizen, from whom came ſo many honorable workes of piety and zeale, and there in his Sermon to ſay, That indeed Papiſts built ſomewhat, but in moſt great cheapneſſe of all things, and helped with infinite hands: Sir *Thomas White* farre otherwiſe, and many moe. Away therefore with this Popiſh brag, and know we, that had we never a Church built either by Proteſtant or Papiſt, yet we may be the true Church of God: but yet we have Churches, God be bleſſed, and many honourable remembrances of true piety, charity and zeale, in ſuch as have worſhipped God as we doe. And for all true fruits of faith, and all true holineſſe, we ſhall ever, by Gods grace, goe before them, and ſtop their mouthes. But in hypocriticall ſhewes, and guilefull purpoſes, we hate to be like them.

We faſt rightly, and as we ought: but we ſcorne their maner, to except againſt ſome meates, and to eate plentifully of that that nouriſheth the fleſh ten times more. We pray as we ought, according to the meaſure of grace given us, but their numbrings, and bablings, and ſcornings with God, we juſtly abhorre. Almes wee give, and ſhall ever doe, by Gods grace; but we blow not up Trumpets, as they doe. In a word, our Church is truly holy, and theirs no way holy, but a very Cage of uncleane Birds and filthy facts, as hath beene ſhewed ſufficiently.

Reade *S. Jerome ad Nepotian.* & ſee Popiſh faſts deſcribed.

Surely enough hath been ſaid, and the Lord in his mercy open their eyes, that they may be ſaved. And now I pray you goe to the next Title given to the Church in this Creed; namely when it is called Catholike, and ſhew the reaſon why ſhe is ſo called.

Catholikes.

It is a ſtrange thing that Papiſts ſhould be ſo blinde as to conclude of the name, as they doe, that becauſe their Church of ſome is called the Catholike Church, therefore it is ſo: And becauſe they are called Catholikes, therefore they are ſo; as though to be called, and to bee, were both one, when as things be certaine, names uncertaine and variable.

That Temple in mount *Garizim* was called Gods Temple: therefore was it ſo? No. Our Saviour was called a deceiver, and a *Galilean*: ſo were alſo the Chriſtians called *Galileans*; yet we know they were not ſo. The Jewiſh high Prieſts were called many yeares after Chriſt, by that name, when the Office was gone, and they no high Prieſts indeed. And the Apoſtle ſaith, many in heaven and earth had names of Gods, yet were not, there being but one God.

Iohn 4.20.

Acts 23.4.

1 Cor. 8.5.

Apoc.2.9. Chap.3.9. Apoc.3.17.

Acts 19.*Diana.*

They call themſelves alſo Iewes, ſaith the Angell in the *Apocalypſe*, but they are not. The Church of *Laodicea* ſaid ſhe was rich,&c. But thou art poore,and naked,and blinde,and miſerable,ſaith God. *Mahomet* called himſelfe a Prophet, and ſo ſtill is called; but therefore is hee ſo? No. That *Epheſian* Idoll was called a great goddeſſe,yet was none. And falſe Chriſts ſhall come,ſaith the Goſpell,which ſhall have the name,but not be Chriſt: So are the Papiſts called Catholikes, but are not. The beginning of this name was for difference, being oppoſite to Schiſmatikes and Heretikes; which Heretikes abounding heretofore in many places, were called by the name of their Sects: and for difference betwixt them and the true Chriſtians, they themſelves would call the Chriſtians Catholikes, not that they thought them ſo, but onely, as I ſay, for difference; as at this day the Arrians call us that confeſſe a Trinity, and worſhip the Sonne as coequall with the Father,Catholikes; but this not from their hearts, as thinking us to be ſo. By the name therefore to conclude, is a fooliſh Argument, falſe in Schooles, and falſe ever.

And thus we reaſon on the contrary part, That which was not from the beginning with the true Church, cannot be a certaine note to know the true Church by; which is plaine in every mans eye to be ſo: but this name of Catholike was not from the beginning given to the true Church, but there was a time when ſhe was not ſo called, and yet a true Church. Therefore the name is not a certaine note,I meane a certaine and ſure eſſentiall note,ſuch as being given, ſheweth a Church, and being not given, taketh away a Church. The aſſumption is proved by the old Jewiſh Church, which was a true holy Church, and yet never was called Catholike. The Chriſtian Church alſo for a time, was quite without this name, and had it not, neither was any Chriſtian man in the Apoſtles time called a Catholike, as *Pacianus* witneſſeth; which by the way may tell us, that this Creed which now we expound, and is called the Apoſtles Creed, as ſuppoſed to be made by them, was not indeed ſo, becauſe in this the Church is called Catholike, but by ſome others after their times, was collected out of their Writings. To ſay then this Church is Catholike, or this perſon is a Catholike, becauſe ſo called, were as much as if a man ſhould ſay, this is a Philoſopher,becauſe he hath a beard; this is a Scholler, becauſe he hath a gowne, &c. When the true way to know both,is by doctrine,and profeſſion. S. *Auguſtine* hath a very fit ſaying for this matter,which I pray you note: *Quomodo ergò gloriaris te eſſe Chriſtianum? Nomen habes,& factum non habes: ſi autem nomen ſecutum fuerit opus, dicat te quiſquam Paganum,tu factis oſtende te Chriſtianum: nam ſi factis non oſtendis te Chriſtianum,omnes te Chriſtianum vocent,quid tibi prodeſt nomen,ubi res non invenitur?* How doſt thou boaſt thy ſelf to be a Chriſtian? Thou haſt the name,but thou haſt not the deed. If then the deed follow the name, let ſome man call thee a Pagan, and thou by deedes ſhew thy ſelfe a Chriſtian: for if thou doſt not, though all men call thee a Chriſtian, what will the name profit where the thing is not found? So ſay we to the Papiſts, if they will have the name of Catholikes, let them ſhew by deedes that they be ſo: otherwiſe things be not proved by names. But you will ſay, What is the deed of a Catholike? Surely,as one ſaith,to keep all the commandements of God; but I refer them to *Vincentius Lirinenſis*, whom they would ſeeme ſo much to regard, who ſaith thus: *Ille eſt verus & Germanus Catholicus qui veritatem Dei,qui Eccleſiam,qui Chriſti corpus diligit, qui divinæ religioni,qui Catholicæ fidei nihil præponit,non hominis cujuſpiam authoritatem,non amorem,non ingenium,non eloquentiam,non Philoſophiam.* He is a true and right Catholike(not that is called ſo) which loveth the truth of God, which loveth his Church, and the body of Chriſt, which preferreth nothing before holy Religion, and the Catholike faith,not any mans authority, not love, not wit, not eloquence, not Philoſophy. Thus then let Papiſts prove themſelves Catholikes: if not,the golden name is like a golden ring in a ſwines ſnout, to no purpoſe but to be abuſed. The Arrians, and divers other Heretikes were called Catholikes.

Epiſt.1.ad Symproniam.

Aug.tract.5.in Epiſt. Joan.

Res ex nomine non definitur.

Catholicus dicitur qui ſervat universa Dei mandata. Pacianus loco prædicto.

It muſt needs be very fooliſh to reaſon from the name to the thing,and you have made it plaine. But why now thinke you is the Church called Catholike?

It is a Greeke word,and ſignifieth Univerſall,not ſtraightned, as in the time of the Jewes, but ſcattered far and wide over the face of the earth. For more plainneſſe, you may ſay the Church is called Catholike in three reſpects,in reſpect of Place,in reſpect of Perſons,in reſpect of Time.

Mat.10.5,6. In reſpect of place, becauſe now it is not ſaid as then; *Goe not into the way of the Gentiles, and into the Cities of the Samaritanes enter not, but goe to the loſt ſheep of Iſrael*: that is, now the Church is not tyed to any one place of the world, kingdome, or country, or city, or houſe, as moſt abſurdly the Papiſts ſeeke to tye it to Rome.

Mat.28. But now that enlargement is made that we heare of in *Mathew*, when Chriſt ſaid to the ſame Diſciples whom before he limited and bounded: *Goe ye unto all nations, to teach and baptize them,&c.* unto all nations I ſay, and marke it: for this enlargement is it that maketh the Church to be called Catholike, that is, univerſall in reſpect of place, enlarged to all places of

Epheſ.2.11.&c. the world, and not ſtraightned to any place, as I ſaid. Many foretellings were of this univerſality before, and now it is accompliſhed ever ſince Chriſt, who hath broken downe the partition-wall even in this reſpect alſo. The ſecond Pſalme propheſied of it, and foretold

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it in theſe words: *Aske of me and I will give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* See the large limits of Chriſt his Church now under Chriſt, and know that in regard hereof truly and rightly it is called Catholike, or univerſall. Then in regard of perſons it is ſo called, becauſe it is not tyed to ſome ſorts of perſons, but belongeth to all, that is, to all ſorts, though not to every one of every ſort. Thus teacheth the Apoſtle when he ſaith; *Now there is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female, but all are one in Chriſt Ieſus* : that is, there is no condition of men living, that have cauſe to complaine in deſpaire that God hath caſt them wholly away, and ſuffereth not his Church and graces to reach to any of them: Rich men cannot ſay it, poore men cannot ſay it, wiſe men cannot ſay it, ſimple men cannot ſay it, but ſome of all ſorts God hath mercy on, and ſome of all ſorts have entrance into his Church here militant on earth, and ſo ſhall be ſure to live with it triumphantly in heaven for ever. Therefore the Apoſtle would not ſay, no wiſe men, no mighty men, &c. but not many wiſe men after the fleſh, not many mighty, not many noble are called, allowing ſome to be ſaved of all ſorts: in regard whereof, I ſay, it is called Catholike, that is, univerſall: for univerſally it reacheth to all ſorts and kindes, and conditions of perſons. Thus teacheth that deſcription of gates belonging to the holy Jeruſalem in the *Apocalypſe*: On the Eaſt part there were three gates, on the North part three gates, on the South ſide three gates, and on the Weſt ſide three gates, meaning by Jeſus Chriſt there is now a way, and entrance, and paſſage for all nations, and for all ſorts of perſons into his Church: for in every Nation he, he I ſay, be he poore or rich, noble or ignoble, or of what condition ſoever, that feareth God, and worketh righteouſneſſe, is accepted. Laſtly, in regard of Time, the Church is alſo Catholike: for at all times a ſinner that repenteth himſelfe unfainedly, is accepted. So you ſee how and why the Church now under Chriſt, is called Catholike.

Gal. 3. 28.

1 Cor. 1. 18.

Apoc. 21. 3.

Acts 10.

Why is it called Apoſtolike?

Apoſtolica.

Chiefly and moſt properly becauſe it is founded upon the Doctrine of the Apoſtles, and not upon any Traditions or Fancies of Men. *Tertullian* ſaith, ſome Churches are called Apoſtolike, becauſe by ſome Apoſtles they were firſt founded and erected: and others which were not ſo, yet *propter conſanguinitatem doctrinæ non minus Apoſtolicæ deputari*, for the conſanguinity in doctrine are no leſſe eſteemed Apoſtolike.

Depræſcript.

The great queſtion may now follow, if you pleaſe, how this Holy, Catholike and Apoſtolike Church is to be knowne.

It is ever knowne by ſuch notes and markes as God hath laid downe in his Word to know it by. But the Papiſts tell us of other notes, than ever they ſhall bee proved to bee notes indeed: And therefore it ſhall not be amiſſe firſt to conſider their falſe markes, and then to come to our true Notes.

Antiquity.

The firſt of them is Antiquity, which your owne reaſon will tell you cannot be a note to know the true Church by, becauſe there was a time when the true Church of God had no ſuch marke, as in the beginning: for as mankinde had a beginning, and then could not be ſaid to bee old; ſo had the Church a beginning,, and at that time had no Antiquity for a marke. The Papiſts ſay at this day they convert new Iſlands and people to the Romiſh faith; will they ſay then that thoſe Churches which they ſo plant be not true, becauſe they be new? Every thing hath a beginning, and muſt have time before it can be old: Faith and Religion had ſo here in earth, and therefore were ſometime without Antiquity.

Secondly, the falſe Church hath alſo Antiquity: for from the beginning, ſaith Saint *Auguſtine*, there were two cities, the city of God, and the city of the devill, and our common ſpeech is, where God hath his Church, the devill hath his Chappell. Therefore Antiquity is a very unſure marke, your ſelfe ſee. The ancient Fathers would not reaſon from Antiquity, but from verity. *Hæreſes non tam novitas quam veritas revincit, quodq; adverſus veritatem ſapit, hoc erit hæreſis, etiam vetus conſuetudo:* Truth, ſaith *Tertullian*, doth convince hereſies rather than newneſſe; and that which ſavoureth againſt truth is hereſie, although an old cuſtome. *Cyprian* ſaith, *Conſuetudo ſine veritate, vetuſtas erroris eſt*: Cuſtome without truth is oldneſſe of error. And againe, if only Chriſt be to be heard, we may not regard, what ſome before us have thought fit to be done, but what he that was before all men, even Chriſt, did: for wee may not follow the cuſtome of men, but the truth of God. A notable ſaying, and able of it ſelfe to anſwer all men in this matter of Antiquity, would they give ſuch a learned Father his due credit and reverence. *Ignatius* ſaith; *Antiquitas mea Ieſus Chriſtus eſt*, my Antiquity is Jeſus Chriſt. *Arnobius* ſaith, *Religionis autoritas non eſt tempore eſtimanda, ſed Numine, nec quo die, ſed quod colere cœperis intueri convenit, quod verum eſt, ſerum non eſt.* Saint *Auguſtine* confeſſeth, that the Heathens uſed thus to alledge Antiquity as the Papiſts doe, and anſwereth them as we now doe, *Quod anterius eſt, inquiunt Ethnici, falſum eſſe non poteſt, &c.* The heathens ſay, the Religion that was firſt, cannot be falſe. As though Antiquity and old cuſtome could prevaile againſt the truth. No ſaith he, we may not ſay, *quarè modò, quarè ſerò*, why commeth it now;

Tertul. de vet. virg.

Epiſt. 74. ad Pomp.

Ignat. ad Philadelph.

Aug. in quæſt. Novi & vet. teſt. quæſt. 114. De cev. lib. 10. cap. 32.

now, why commeth it ſo late? for the counſell of God that ſent it, is unſearchable to the wiſdome of man. Saint *Ambroſe* telleth how *Symmachus* in his time pleaded for Paganiſme againſt the Chriſtians, by this argument of Antiquity and Fathers, ſaying: they ought to follow the ſteps of their fore-fathers, who likewiſe followed ſuch as went before them againe, and all of them governed their countrey in great happineſſe, &c. But *Ambroſe* anſwered them as we doe now the Papiſts, that no Antiquity ought to prejudice Verity. And therefore if you will repell any thing, ſhew it to be falſe, and if you will receive any thing, ſhew that it is truth. This is a true and ſound courſe, when antiquity will deceive. If antiquity and verity goe together, it is ſafe and honorable; but beware of old error. The yong Prophet you reade that had ſtood well, and denyed to break Gods commandement, yet by an old Prophet was deceived. And old bootes, and old bottles, old bread, and old garments, deceived wiſe and zealous *Ioſua* with the reſt. Leaven may be old, and yet naught, and to be taken heed of. *Cain* was elder than *Abel*, *Iſmael* than *Iſaac*, *Ioſephs* brethren than himſelfe, yet worſe. It was well anſwered therefore of *Apollo* to the Athenians, to ſay that that was the beſt religion which was oldeſt, and that was the oldeſt which was beſt. Thereby notably teaching, that antiquity and goodneſſe ought ever to goe together, and that we muſt judge antiquity by goodneſſe: for without it, it is nothing worth. How old is at this day the hereſie of the Saduces: of the Phariſies: that Chriſt had but one nature: That falſe interpretation of the Law which Chriſt correcteth? The hereſie of them that joyned circumciſion with the Goſpell continueth ſtill in Africa amongſt the Æthiopians, being now above 1500. yeares old. Therefore is it good? No. *Neſtorius* hereſie remaineth ſtill amongſt the *Georgians*, and is above twelve hundred years old, yet naught. The departure of the Greek Churches from Rome, is as old as the tyranny of Rome, yet Papiſts will not allow it for his antiquity. *Creſconius* the Heretike, told Saint *Auguſtine* that they had received that opinion of their Fathers, and they of their fathers, and ſo on. True let it be ſaith S. *Auguſtine*, *at errantes ab errantibus*, but deceived men received it of deceived men; even as the Jewes at this day receive it of their fathers, and they of theirs before, that Chriſts Diſciples ſtole his body out of the Sepulchre, and that he did not riſe againe. O marke it, and ſee what it is to goe by antiquity, without verity alſo goe with it. How then can antiquity be a note to know the Church by, ſince that you have ſeene the Church at the beginning had it not; the falſe Church alſo now hath it, and the godly Fathers never regarded further than it had verity joyned with it? Wherefore the Prophet wiſely biddeth them, looke among the old wayes for the good way, and walke in that, noting that there be old wayes naught.

Ambr. *lib.* 5. *Epiſt* 30.

1 King. 12.

Ioſua 9.

1 Cor. 5. 7.

Luke 20. 27. Marke 12 35. Mat. 5.

But if Antiquity were a true note and marke, have the Papiſts it more on their ſide than we on ours?

No indeed, and that ſhall I alſo make plaine unto you: For had their Religion been of ſo long continuance, why did they not prove it ſo by the examples of the Primitive Church, and by the Fathers and Councels of old times? Fire and ſword have beene ever their meanes, and not true proofe of ſound Antiquity; Why doe they yet ſtill daily corrupt the ancient Monuments of learning, when they new Print them, making them ſay what they never ſaid, and ſtopping them when they liſt from ſaying what indeed they did ſay? Have we not their curſed *Index expurgatorius* to be ſeene, and ſentences left out according to the ſame? O they ſhall never be able to cleare themſelves from this wickedneſſe; We have too many proofes againſt them; therefore little truſt they to true Antiquity aſſure your ſelfe, further than it is corrupted. Their whole body of doctrine is new, and far from any long continuance. That maine point of their Pope, his Supremacy, who knoweth not the beginning of it? *Victor* was the firſt that ever ſet foot into it, when hee would take upon him to cenſure the Eaſt Churches; becauſe they would not celebrate Eaſter according to the manner of Rome, and the Weſt Churches; yet farre was *Victor* from dreaming of ſuch a height as now it is come to: but even that little ſtep of *Victor* was rebuked by *Irenæus*, and diſpleaſed many other godly Catholike Fathers, and Churches. This *Victor* was a good man, imbraced the truth, but in this erred, as *Irenæus* told him. Afterwards came to that Sea of Rome, *Zozimus Bonifacius* the ſecond, and *Celeſtinus*, who ſent Embaſſadours to the ſixth Councell of *Carthage* where Saint *Auguſtine* was preſent, praying that the forraine Biſhops might be allowed to appeale to Rome in their grieſes, as was decreed (ſaid they) in a Canon of the Councell of *Nice*; The Councell anſwered, that they remembred no ſuch Canon, but they would ſearch, and ſee, which having done, and finding that ſuggeſtion to be falſe and forged, ſharply rebuked *Celeſtinus* for it, and made a law flat contrary to that deſired Supremacy, that no man out of Africa ſhould appeale to Rome: This did *Auguſtine*, and two hundred and ſixteene Biſhops more with him in that Councell. Marke I pray you theſe beginnings of pride and forgery. Then in time after againe began the Biſhop of Conſtantinople, *Iohn*, to contend with the Biſhop of Rome, *Gregory*, for ſuperiority over all, and *Gregory* told him, that whoſoever ſought ſuch authority was a very Antichriſt, or at leaſt a fore-runner of him. Out, at laſt, came *Boniface* the third, and

and got it of the Traytor *Phocas*, when he had murthered the Emperour his Lord and Maſter, which was in the yeare of our Lord 606. This is the true Story, and the great Antiquity of this high point of Poperie, the Popes Supremacy. Other particulars I could thus runne over, but it would be long, and, if God will, I ſhall doe it where it ſhall be more fit. But in a word, was there any Tranſubſtantiation decreed before the Councell of *Lateran*, 1215? Was Shrift before that? Was there any Communion under one kinde, before the Councell of *Conſtance*, 1414? VVherefore let it ſuffice, that a worthy Father of this Engliſh Church, did offer it to all the learned Papiſts in the world, to prove any of thoſe ſeven and twenty points then named of their Popiſh Religion, by any one ſufficient ſentence out of any old Catholike Doctor or Father, or out of any old generall Councell, or out of the holy Scriptures of God, or by any one example of the Primitive Church, by the ſpace of 600. yeares after Chriſt, and hee would yeeld and ſubſcribe. Alas, what Antiquity call you this, that for ſo long time after Chriſt was not begun? Surely the Papiſts have learned of Conjurers and Sorcerers, who, working by Devils, yet ſay they have their skill from *Athanaſius*, *Cyprian*, *Moſes*, *Abel*, *Adam*, and the Angel *Raphael*: So ſay they, all is from *Auguſtine*, *Hierome*, *Ambroſe*, and holy Antiquity; which is nothing ſo, but of themſelves deviſed, and that very lately in compariſon of any Antiquity: Surely they are as vaine herein, as ſome in our dayes, that will needs goe with their Pedigrees to *Noah* his Arke.

And have wee any better Antiquity on our ſide?

Yea, bleſſed be God, wee walke in light, and truth abideth light, and ſeeketh no corners. There is no writing, or monument of learning, in this world, ſo ancient as the Scripture, for it was before all; and this offer we ever made, and ſtill make, that if any point wee hold of faith and ſalvation, be not ſoundly and truly to be proved out of theſe Scriptures, we will forſake it; we adde to theſe Scriptures, as witneſſes of truth taken out of them, the holy and reverend Fathers and Councels, which for the ſpace (as you have heard) of 600. yeares after Chriſt, ſtand wholly for us in thoſe chiefe points, and utterly againſt them. This is Antiquity then indeed, and without deceit, when Verity out of Scripture is the ground of humane Teſtimony.

How then commeth it to paſſe, that this ſhameleſſe charge of Novelty is ſo imputed unto us, and laid upon us?

Becauſe the Devill is no changeling, but ſtill continueth his old manner of ſlandering the truth: And it may doe you good to obſerve this point: The Lord our God is one for ever, and from everlaſting, ſo is his truth, yet of wicked men this imputation of New, New, hath ſtill beene given it. The wicked *Haman* ſaid ſo of the Jewiſh obedience in that time; *Thou haſt in thy Kingdome a people that uſe new Lawes of their owne, and deſpiſe thy Lawes.* Hester 3. S. *Paul* at Athens, was charged to bee a ſetter out of new gods, and *what new doctrine* (ſay they) *is this?* Acts 17. Saint *Origen* ſaith, that *Celſus* ſcoffed at the Goſpell by the name of Novelty; and *Euſebius* ſaith, that the Chriſtian Religion from the beginning, of very ſpite was called New and ſtrange: So that it is but Satans old malice, and old manner, to ſtirre up his inſtruments ſtill to jeſt at Religion, as New, and we muſt be content. He ſaid it well that ſaid it; *Quod verum eſt, ſerum non eſt:* The thing that is true, is never too late: or as Saint *Bernard* ſaid, *Hæc Novitas non eſt novella vanitas*; This Novelty is no new vanity, but the ancient inheritance of the Church of God, &c.

Orig. contr. Celſum. Euſeb. lib. 1, c. 14 Arnobius. Bern. de vita ſolitaria.

This note then of Antiquitie proveth a very unfit note to know the Church by, what elſe I pray you put they?

Secondly, they put Univerſality for a great token to know the Church by; But we anſwer that the Church had not, nor hath not ever Univerſalitie, and therefore it is not a true marke, which may bee wanting, and yet the Church remaine. Now that it had not this note, remember the beginning when it conſiſted but of a few: and that it hath not, remember the end, when Chriſt ſaith, *Shall I finde faith on earth?* Luke 18.8. Remember the Arke that had but eight in it, when all the reſt were drowned: Gen. 9.6. Remember *Lot* and his little company: Gen. 19. Remember the words of our Saviour himſelfe, *Little, little flocke, feare not, &c. The way that leadeth to heaven is ſtrait and narrow, and few there be that finde it.* Luke 12.32. Mat. 7. Where is Univerſality and Multitude in all theſe places? O marke it, and know, that though there be foure hundred falſe Prophets, and but one *Micheas*, yet that one is better than that foure hundred. *Caleb* and *Joſuah* being but two, were more accepted than thouſands others, that never entred into the Land of Promiſe. You know the Story, thoſe two Tribes that departed not, were better than the other ten that fell away; and that one cleanſed Leaper that returned to give thankes, was better than the other nine. The Sower went out to ſow his ſeed, and there was but one good ground, divers ill. The Lords counſell therefore is ever good, ever right, ever ſafe to be followed; *Non ſequeris multitudinem, Thou ſhalt not follow a multitude.* Againe, we anſwer, that the malignant Church of Satan, hath, and ſhall have ever, the ſway for number, and therefore Univerſality and multitude cannot be a note to know the Church by. The Antecedent is proved by the words

1 King. 22. 8. Numb. 14. 1 King. 22. 28. Mat. 13. Exod. 23. 2. Vniverſality.

Mat.7.

words of Chriſt; *Broad is the way that leadeth to deſtruction, and many there be that finde it*; Alſo by the Title of Satan, who is called *Princeps hujus mundi*, The Prince of this world, becauſe he hath his kingdome in the greater part. This knew the Fathers well, and therefore they ſpake and wrote as they did of this matter. *Chryſoſtome*, One man that doth the will of God, is better than a thouſand that doe it not; for hence commeth all confuſion and overthrow, that as in Theaters and Stages at playes, ſo in the Church and matters of truth wee looke for Multitude. In matters that goe by voices, true it is that we rather number them than weigh them, but in matters of Religion, we muſt rather weigh them than number them. For when *Cæcilius* had the greateſt applauſe, he was moſt doubtfull of his well doing, it being a ſuſpitious thing, as *Socrates* ſaid, to pleaſe a multitude, becauſe lightly they never like but what is ill. *Non enim tam benè agitur cum rebus humanis, ut meliora pluribus placeant; argumentum peſſimi turba eſt*: For it goeth not ſo happily with man in this world, that the beſt things pleaſe the moſt, but rather is the multitude an argument of the worſt. What profit I pray you (ſaith *Chryſoſtome*) is there in a great deale of hay, comparable to that within a few precious ſtones? Surely *non in numeri multitudine, ſed in virtutis probitate multitudo conſiſtit*. Elias *unus erat, ſed totus mundus non dignus erat qui rependeret ipſi*: Not in multitude of number, but in goodneſſe of vertue doth a multitude conſiſt. *Elias* was but one, and yet the whole world was not worthy to be weighed unto him. Where are they, ſaith *Nazianzene*, *Qui multitudine Eccleſiam definiunt, & gregem exiguum aſpernantur*, which judge of the Church by multitude, and deſpiſe the little Flocke? Surely, if he lived now he might ſee the Papiſts to doe this, making Multitude and Univerſality to be a marke to know the Church by, and reproaching ſuch as profeſſe Gods Goſpell with paucity and fewneſſe every day. But they ſhould remember what a Biſhop of Rome ſometimes ſaid, when *Conſtantius* the Emperour, being an Arrian, ſaid to him; *Quota pars tu es orbis terrarum, qui ſolus facis cum homine ſcelerato, ac orbis terrarum & totius mundi pacem diſſolvis?* What part of the world art thou, being but one man, which only ſtandeſt with a wicked man, and breakeſt the peace of the whole world: meaning when hee tooke *Athanaſius* his part againſt the Arrians? The Biſhop *Liberius* anſwered, which I pray you mark: *Non diminuitur ſolitudine mea verbum fidei*, O Emperour, the word of Faith is not made one jot the leſſe by my being but one, for the time was, when there were but three that withſtood that wicked decree, and were caſt therefore into the fiery furnace. Yet thoſe three were in the right, and all the reſt, ſo many thouſands, did amiſſe. A worthy anſwer, and ſo fit for theſe times, as nothing can be more fit, were it marked.

Ad Pop. Antioch: Hom.28.

Seneca de beata vita, lib.2.2.

Ad Pop. Antioch. Hom.40.

Then number was no ſigne to boaſt of, nor fewneſſe to bee aſhamed of, in the judgement of a Biſhop of Rome; But now the caſe is altered, how truely, they will one day know with woe and ſorrow. Nevertheleſſe, if you looke at the Church, and conſider it in regard of her ſelfe, the multitude is great, as you may ſee by thoſe words in the *Apocalypſe*; *After theſe things I beheld, and loe a great multitude, which no man could number, of all Nations and Kindreds, and People, and Tongues, ſtood before the Throne, and before the Lambe, cloathed with long white Robes, and Palmes in their hands*. And here on earth is our number ſo ſmall as Papiſts would make it? No, no; bleſſed be God for his mercy: They were told many yeares agoe, by a Reverend Father of this Church, that the Kingdome of England, the Kingdome of Scotland, the Kingdome of Denmarke, the Kingdome of *Sweden*, the Duke of Saxony, the Duke of Brunſwick, the Palſgrave of Rhene, the Duke of Wittenburg, the Langrave of Heſſia, the Marques of Brandenburge, the Prince of Ruſſia, all other the Earles and Noblemen, and great Cities through the whole Countrey of Germany, the mighty Common-weales of *Helvetia*, *Rhetia*, *Vallis Tellina*, with ſo many hundred thouſands beſides, in *France*, *Italy*, *Spaine*, *Hungary*, and in the Kingdome of *Pole*, are not few, as the Papiſts would make them. O no, it grieveth them full ſore that they are ſo many: Wherefore though we clap not our wings, and crow as Papiſts doe, of multitudes, and ſo many and ſo many; yet, the Lord have glory and praiſe, our number is not little: wee remember that good ſaying of *Arnobius*, and our adverſaries ſhould doe well to remember it too; *Ne nobis de noſtra frequentia blandiamur. Multi nobis videmur, ſed Deo admodum pauci ſumus. Nos gentes nationeſque diſtinguimus, Deo una domus eſt, mundus hic, totus*: Let us not flatter our ſelves of our great multitudes. Unto our ſelves wee ſeeme many, but unto God we are but a few. We put difference betweene Nation and Nation, but unto God this whole world is but one Houſe. This counſell is good for both ſides, that who ſo will rejoyce, may rejoyce in the Lord.

Apoc.7.9.

This is enough of their ſecond Note; what I pray you is their third?

Succeſſion.

They joyne to Antiquity and Univerſality, Conſent: of which, becauſe I have ſpoken ſufficienly in the Title of Unity before, therefore I will here make their third note Succeſſion, a matter of great importance with them, and much talked of by many, that cannot tell what it meaneth more than Beetles: and that neither this (as they ſpeake it) can bee any marke to know the Church by, I ſhall plainly ſhew you. *Chriſt* ſaith, *In Cathedra Moſis ſedent Scribæ & Phariſei*, (by order of Succeſſion) The Scribes and Phariſies ſit in *Moſes* Chaire.

Annas

Annas and *Caiaphas* touching ſucceſſion, were as well Biſhops as *Aaron* and *Eleazar*. Of ſucceſſion Saint *Paul* ſaith to the faithfull at Epheſus; *Scio quod poſt diſceſſum meum introibunt Lupi rapaces. Ex vobis ipſis exurgent viri perverſa loquentes*: I know that after my departure hence ravening Wolves ſhall enter, and ſucceed me. And out of your ſelves there ſhall (by ſucceſſion) ſpring up men ſpeaking perverſly. Therefore Saint *Hierome* ſaith; *Non ſunt ſanctorum filii qui tenent loca ſanctorum*: They are not alwayes the children of holy men, that by ſucceſſion have the places of holy men. Of the Church of Rome by name, that thus boaſteth of ſucceſſion, *Cornelius* the Biſhop of *Britenio*, in the late Councell of *Trent*, ſaid thus; *Vtinam non à religione ad ſuperſtitionem, à fide ad infidelitatem, à Chriſto ad Antichriſtum velut prorſus unanimes declinaſſent*: Would God they were not gone, as it were, utterly by conſent together, from religion to ſuperſtition, from faith to infidelity, from Chriſt to Antichriſt. Theſe few words, conſidering either the ſpeaker, or the place where they were ſpoken, may much move us: For ſurely they reach home, if God have not wholy forſaken us, and left us to a damning deluſion. They are gone from religion to ſuperſtition, from faith to infidelity, from Chriſt to Antichriſt, and yet becauſe they ſucceed in the place, the bare place ſhall worke wonders; this is the power of Popiſh ſucceſſion, if any man will beleeve them. But *Chryſoſtome* ſaith, as *Gratian* alleageth him; *Non Cathedra facit Sacerdotem, ſed Sacerdos Cathedram*; It is not the Chaire that maketh the Prieſt, but it is the Prieſt that maketh the Chaire. And indeed as Saint *Hierome* ſaith, there appeared but cold helpe in the Chaire many times: For *Marcellinus* the Pope, notwithſtanding his Chaire, was a foule idolater, and condemned in the Councell of *Sinneſſa*, by three hundred Biſhops, notwithſtanding his ſucceſſion of *Peter*, and all the priviledges of his Sea. *Marcellinus in conſpectu Synodi cecidit in terram. Ibi ergo jacentem eum & moram facientem damnaverunt*; *Marcellinus* (ſay the words of the Councell) in preſence of the Councell, fell upon the earth, and while there he lay and continued, they condemned him. *Subſcripſerunt igitur in ejus damnationem, & damnaverunt eum extra Civitatem*: Therefore they ſubſcibed to his condemnation, and caſt him out of the City. Pope *Silveſter* the ſecond, notwithſtanding the vertue of his Chaire, was a *Conjurer*, and gave himſelfe whole, body and ſoule unto the Devill, and by the Devils procurement was made Pope. Pope *Zozimus* corrupted the whole Councell of *Nice*, falſifying one *Canon*, thereby to have gotten primacy and government over the reſt; but the Fathers, aſſembled in the Councell of *Africa*, where were preſent Saint *Auſten*, *Alypius*, and two hundred and fifteene other Biſhops, ſuſpecting the difference of the Popes Copy from their Copy, ſent into the Eaſt to the Biſhop of *Conſtantinople*, *Alexandria*, and *Antioch*, for a Copy taken out of the Originals, which remained among them, and ſo tooke the Pope with the manner, his onely Copie differing from all, and all theirs agreeing, and having no ſuch Canon for his Supremacy. *Alypius* the Biſhop of Tagaſta ſaid, hee was much moved with this tricke of Legerdemaine, ſo boldly to be offered to ſo reverend a Councell. The *Pope Liberius*, notwithſtanding his Chaire, became an Arrian Heretike. *Pope Celeſtinus* was a Neſtorian Heretike. *Pope Honorius* was a Monothelite Heretike, confeſſed by *Papiſts* themſelves. *Pope Iohn* the two & twentieth was condemned by the Schoole of *Paris* for an Heretike. *Lyra* ſaith, many *Popes* have fallen into Hereſies. And *Petrarcha* ſaith, Rome is a Sanctuary of all Hereſies. If theſe authorities move not, adde the Councell of *Baſil*, which ſaith: *Multos Pontifices in errores, & hæreſes lapſos eſſe legitur*: Wee read, that many *Popes* have fallen into errors and hereſies. *Æneas Sylvius*, that was after *Pope*, ſaith: Of the *Popes* of Rome wee might ſhew forth very many examples, if time would ſuffer, that they have beene found either heretikes, or elſe defiled with other vices. *Pope Hildebrand* was charged by the Councell of *Brixia*, to bee an Adulterer, a Church-robber, a perjured perſon, a man-killer, a Sorcerer, and a Renegate of the faith. *Pope Adrian* himſelfe ſeemed to bee moved with theſe and the like qualities in *Popes*, and therefore was wont to ſay: *Succedimus non Petro in paſcendo, ſed Romulo in Paricidio*: Wee ſucced not *Peter* in feeding, but *Romulus* in killing. And is this Succeſſion ſuch a note to know the *Catholike Church* by? O vaine men, that will goe about to deceive Gods people with ſuch a Succeſſion in place onely, without either doctrine or manners. They are true ſucceſſors of the Apoſtles, that ſuceed in vertue, holineſſe, truth, and ſo forth: not that ſit upon the ſame ſtoole. Faith commeth by hearing, ſaith Saint *Paul* (not by ſucceſſion) and hearing commeth (not by Legacy, or inheritance from Biſhop to Biſhop) but by the Word of God. They are not alwayes godly that ſucceed the godly: *Manaſſes* ſucceeded *Ezechias*, and *Ieroboam* ſucceded *David*. By ſucceſſion, the Turke, this day, poſſeſſeth and holdeth the foure great Patriarchall Sees of the Church, *Conſtantinople*, *Alexandria*, *Antioch*, and *Hieruſalem*. Touching ſucceſſion of place, *Chriſt* ſaith; *Deſolation ſhall ſtand in the holy place*: And Saint *Paul* ſaith; *Antichriſt ſhall ſit in the place of Chriſt*. The ſame place that received the one ſhall receive the other, to wit, the Temple of God; and as *Auguſtine* and *Chryſoſtome* ſay, the Church of *Chriſt*. *In the later dayes* (ſaith Saint *Paul*) *ſome ſhall depart from the faith*: He ſaith not, they ſhall depart from their place: So that there may be a ſucceſſion in place, by Saint *Pauls* doctrine, and yet no ſucceſſion in Faith; And ſhall wiſe men regard ſuch a ſucceſſion

Acts 20. 29.

Dist. 40. Multi in opere imperfecto, Tom. 34.

Tom. 1.

Con. Africa. Can. 101.

Concil. Carthag. 6. cap 4.

Platina in vita Laur. Valla de donat. Conſtant. *Lyra in Mat. 16 Concil. Baſil in Epiſt. Synodali. Æneas Sylvius de geſtis Concil. Baſil. lib. 1.*

Petrus Pariſ.

Mat. 24. 2 Thes. 2.

Chryſ in locum Aug. de Antichriſt. Tom. 9.

ceſſion? God forbid. Saint *Iohn* ſaith, *If any man come unto you, and bring not this doctrine, ſalute him not*. He ſaith not, unleſſe he keepe his place, ſalute him not, but unleſſe hee keepe this doctrine. It is doctrine then, that ſhall diſcry both the true Church and the falſe; it is doctrine that ſhall diſcover Antichriſt, and let us all marke it: Succeſſion of place will not doe it, as wee plainly ſee. *Nicholaus Lyra*, for all their keeping of place, ſaid almoſt three hundred years agoe; *Ab Eccleſia Romana jamdiu eſt quod receſſit gratia*: It is long ſithence the grace of God is departed from the Church of Rome. A filly hold then is it to hold by place, when their owne friends ſay, grace is gone. *Irenæus* biddeth Biſhops looke that *Chariſma veritatis*, the undoubted gift of truth, goe with their Epiſcopall Chaires; which hee would never have done, if a bare Chaire would have ſerved any man to make all the world to ſtand in awe of him, and to hang upon his Oracles. No. *Nadab* and *Abihu* ſucceeded *Aaron* rightly, and yet becauſe they offered ſtrange fire, therefore by fire they were deſtroyed from the ſight of the Lord: So ſhall they, ſaith *Irenæus*, that bring ſtrange doctrine: And let it be noted.

Lyra in 2 Theſ. 2

Irenæus lib 4 c. 4

Theſe are great things againſt ſucceſſion, ſo much ſpoken of by Papiſts: Yet, I pray you, did not the ancient Fathers much ſtand upon it, and often alledge it againſt Hereticks?

It is very true: but no way are the Papiſts helped by thoſe Fathers allegations: And that you may fully and perfectly underſtand it, I will acquaint you with the manner of the Fathers dealing in this matter.

Firſt then, after they by Scriptures had taught, that the Apoſtles doctrine was ſuch as they affirmed, then (and not before, or without this) they would ſhew how that doctrine by a continuall ſucceſſion, in moſt worthy Churches had remained and beene kept. In which ſort to uſe ſucceſſion is very good and profitable; for men are much ſatisfied with the witneſſe of time, concurring with the Scripture, which ever ought to be the ground.

Secondly, as with doctrine they would joyne ſucceſſion, ſo againe with ſucceſſion, whenſoever they ſpeake of it, they would joyne doctrine, and not ſtand upon bare ſucceeding in the place, as now Romiſh Catholikes doe: For full well knew they, that ſuch a ſucceſſion was no argument at all to prove any thing; And if in any place there bee not expreſſe mention of Doctrine, yet by conference of other places in the ſame Father, you ſhall plainly ſee they ſo underſtand it, and meane it.

Thirdly, the Fathers uſed this argument againſt ſome heretikes, that either denyed the Scriptures, or corrupted them, or perſwaded the people, that the Apoſtles ſo taught privately, and in ſome places: or obtruded their owne writings for Canonicall rules of judgement and Faith. And in all theſe caſes what could the Fathers better doe, than flie to the living voyce of the Church, and to ſhew by ſucceſſion from time to time, that there was no ſuch matter ever taught by the Apoſtles, whoſe ſucceſſors theſe heretikes would needs bee. Divers other ſuch caſes I could name unto you.

Sir, I well ſee in all theſe a true and right uſe of ſucceſſion, becauſe doctrine in them all is reſpected, and would our Catholikes prove that, we ſhould ſoone I thinke agree to like of their doings. But I pray you, in theſe diſcourſes of ſucceſſion, doe not the Fathers ſtill name the Church of Rome firſt? This have I heard Papiſts take hold of, and make a great matter of, for the dignity of Rome, and ſo by conſequence Romiſh Decrees at this day.

It is very true that the Fathers uſually ſo doe; but yet the Bels ring for many cauſes beſides wedding, though they cannot ſee it. And in this matter underſtand you the truth, which is this, That the Fathers did not thus rehearſe the Church of Rome, becauſe ſhee then ruled and governed all other Churches in the world, and exerciſed juriſdiction over them, for the fathers knew nothing of this uſurped power that now is, as long ſince hath beene offered them in challenge to ſhew, for ſixe hundred yeares after Chriſt; but they did it, becauſe that Church of Rome was then one amongſt all the reſt, moſt knowne, moſt worthy and excellent. VVhy? Both for the excellency and dignity of the City, for the ſeat of the Empire in it, for the preſence of *Paul* and *Peter*, ſometimes there, the one proved by Scriptures, to wit, that of *Paul*, and the other beleeved, though upon no ſure ground and proofe: And laſtly, for the ſingular vertue of the Biſhops then that ruled that ſea; whereof, in a row, (as I remember) thirty, or one and thirty, were conſtant Martyrs, for the Goſpell of Jeſus Chriſt, even this Goſpell now Preached amongſt us, and perſecuted by the Biſhops of Rome that now are, ſo is Rome changed now from Rome that was; and whatſoever was then an occaſion of glory, is now taken away by theſe proud ſucceſſors in place onely, and not in vertue. If then our Catholikes would ſoundly conclude any thing of this reciting of Rome: Firſt, when they talke of ſucceſſion, they muſt prove, that thoſe who ſince the Fathers times have ſucceded in that Sea, hold the ſame Faith, and teach the ſame Doctrine which thoſe godly Biſhops then did; A thing ſo impoſſible to be done, as they dare not once goe about it, but labour to blinde the eyes of ſimple people, with the naked place, never letting them know the change that is now. But *quæſivi Romam in Roma, & non inveni Romam*: I have ſought Rome (ſaith one) in Rome, and yet I cannot finde Rome. His meaning was, that he looked for old Rome, ſuch as it was when theſe Fathers lived, and

gave

gave it this preheminence in their writing, in this Rome that now is; and behold he could not finde it. So farre, farre differeth this Rome now from that then. Yet we muſt be borne downe with a ſucceſſion in this place, without proofe of any like doctrine, vertue and goodneſſe. Wherefore to conclude this matter of ſucceſſion, ſince there was a true Church long before there was or could be any ſucceſſion of Biſhops, and in the Jewiſh Synagogue in the time of *Chriſt* there was a lawfull ſucceſſion, and yet no true *Church*; plaine it is, that ſuch a ſucceſſion as the *Papiſts* ſpeake of, to wit, of perſons and place, can bee no true argument to diſcerne the *Church* by, which is the point we have ſtood upon.

I pray you, before you goe to the true and right notes indeed of the Church, touch that great error of theirs, that the true Church is ever viſible, and hath an eternall glory in this world: for this (in ſome ſort) they make alſo a marke to know the Church by.

It is true that they hold this dreame, namely, that God not onely hath ever a *Church* in this world, but that the ſame is alſo outwardly glorious and beautifull. VVe on the other ſide acknowledge the firſt, but conſtantly and boldly deny the latter, ſaying, that this outward ſhew is often taken away, and the *Church* hid from the eyes of men, conſiſting of few in reſpect of the other multitude: which affirmation of ours, they either malicionſly or ignorantly underſtand and publiſh, as though we ſhould ſay, that ſometime there is no *Church* in the world; as though there could not be a *Church* unleſſe it had externall glory and ſhew, that is (as themſelves expound it) unleſſe there were a great viſible number of men and women publikely acknowledged for the *Church*, amongſt whom is order and government of Prelates and people, and that in one place by a continuall ſucceſſion of Biſhops, even ſo eaſie to bee knowne to bee the *Church*, as it is eaſie to ſay, and point this to bee England, that France, that Spaine, &c. The groſſeneſſe of which aſſertion, as alſo the undoubted truth of ours, may thus appeare. Firſt, if we conſider the complaint of *Elias*, who ſaw none left that feared God, none that he could acknowledge for a childe of the *Church*, when yet God told him hee had in Iſrael 7000. that had not bowed their knee to *Baal*. Were not theſe hid from the eyes of *Elias*? were they viſible? had they an outward glory and ſhew? Surely this place will never be avoided by any device, do they what they can, but it will plainly prove what we ſay, and diſprove their error. Secondly, if we marke a multitude of teſtimonies in the new Teſtament; as that of our Saviour *Chriſt* in *Luke*, *When the Son of man cõmeth, ſhall he find faith in the earth?* It ſheweth, that the *Church* ſhall conſiſt in few, and have ſmall ſhew in this wicked world. *Feare not little flocke, many be called, few be choſen. All the world followed the Beaſt, power was given him over every kindred, tongue, and Nation; and he made all, both ſmal and great, rich and poore, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy and ſell, ſave hee that had the marke of the Beaſt, or the name, or the number of his name.* What plaine proofes be theſe of a great Apoſtacie from the faith, and of a little number of faithfull people without port, or ſhew, as our adverſaries would have it? That notable teſtimony againe of the woman forced to flie into the wilderneſſe, and there to remaine for a time to avoid the fury of Antichriſt, doth it not prove that the *Church* doth ſometimes flie the eyes of men? Surely, it proveth, that we hold a truth in ſo ſaying, and that the contrary aſſertion is both againſt the Scriptures, and the Holy Ghoſt. For how can that *Church* be ſaid to flie into the wilderneſſe, which ever hath a viſible place, a viſible glory, and a great company in this world? Many like places of Scripture may bee thought of to this end. Thirdly, let the *Church* in our Saviours time bee thought of and bee marked. VVas it ſo glorious and viſible, ſo apparant and beautifull, as theſe men teach? Stood it not in a few obſcure perſons; as in *Ioſeph*, *Mary*, *Simeon*, and ſuch like? In a few Publicans, and Fiſhermen, no people of note or account with the State? They that had the ſhew, hated and perſecuted *Chriſt* and his Members, and therefore could not be the *Church*. And of both parts together the *Church* could not conſiſt, unleſſe they will ſay that the *Church* may conſiſt of men that confeſſe a contrary Faith; ſome loving *Chriſt*, beleeving in him, hearing and receiving his word, &c. Others reviling him, and railing upon him, calling him a Deceiver, a falſe Prophet, a Blaſphemer, and moſt worthy of Death: yea, in the end killing and ſlaying him indeed. The Shepheard was ſmitten, and the ſheepe ſcattered. VVere the Scribes and Phariſes ſcattered? After *Chriſt* was riſen the ſheepe came together againe; but how fearfully, how ſecretly, for feare of thoſe that had the outward ſhew of the *Church*, the Scribes, Phariſes, High-Prieſt, and wicked Jewes. Alas, poore glory that was here, and yet true Diſciples, and true beleevers in Jeſus Chriſt. Doe we no wrong therefore to the flock of *Chriſt*: conclude wee not externall viſible port to be ever in the *Church*, for feare we condemne the generation of his children, who one day will judge and ſhew us our error to our woe.

Claram ſemper eſſe & glorioſam.

1 King. 19.

Luke 18.8.

Apoc. 13.

Fourthly, we may come to the times next after *Chriſt*, and there ſee the like againe. In the time of the ten Perſecutions under *Dioclefian*, *Maximian*, *Valerian*, and other cruell and bloody Tyrants, the authors and cauſers of theſe great Maſſacres of true *Chriſtians*, what was the face of Gods *Church* then? Had it glory and ſhew in the earth, was it not trampled and trodden upon, defaced and diſgraced, and driven into corners? were not Biſhops, Prieſts, Deacons, and

Euſeb. l. 8.

and all degrees of Profeſſors ſmitten with the fury of thoſe times, and as much as lay in men, rooted from the earth? No man looked out, but hee was apprehended, and haled to the ſlaughter. Yet God kept a ſeed, but farre, farre from that worldly glory that Papiſts ſpeake of, and were there no other proofe, this example of thoſe times were enough. Then gave the Lord reſt to his poore flocke, aud theſe bloody times ceaſed, (for he knoweth when to ſtrike, and when to ſpare; when to trie, and when to comfort: O bleſſed be he, and all thoſe that truſt in him) but got they then any ſuch glory? No, no. Then caſt the Devill hereſie into the Church in ſuch abundance, that all became darke and obſcure againe. *Arius*, and his curſed hereſie, how ſpread it over all the world? *Ingemuit totus orbis, & ſe Arianum eſſe miratus eſt:* The whole world (ſaith Saint *Hierome*) ſorrowed and wondred that ſhee was become an *Arian*. The Biſhops themſelves fell from the truth, who ſhould have upheld others, and ſcarce five Catholike Biſhops that withſtood this hereſie, were to be found upon earth. *Athanaſius*, *Hilarius*, and a few others, ket the foundation, and were miſerably abuſed and caſt out of their plaees into baniſhment. The true faith (ſaith Saint *Hilary*) was not then to bee ſought in Cities, in Temples, in Houſes: *ſed in carceribus, in montibus, in voraginibus*; but in priſon, in Mountaines, in Caves, that is, in holes hid, not ſet upon a hill in worldly ſhew and glory. Amongſt thoſe, ſaith *Athanaſius*, that haunt the Rocks and Caves, is the little childe ſaved, whom *Herod* would deſtroy, and who ſo profeſſe the name of Chriſt, they are hid, as in *Elias* time. *Et qui erant firmiores reliquis, illi partim pro fide fortiter exulabant, partim toto orbe latitabant:* And they (ſaith Saint *Auguſtine*) that were ſtronger than the reſt; partly endured baniſhment ſtoutly for the truth, and partly did lie hid in all the world. Yet, the Biſhop of *Rome*, *Liberius*, fainted and fell, as *Athanaſius* witneſſeth. This, this is the glory that the true Church hath in the world, when God thinketh good, and we muſt marke it. To bee hid and beaten into holes and caves, and in mans eyes to be cleane gone out of the world: Although even then, as Saint *Auguſtine* ſaith; *Eccleſia in frumentis Dominicis conſervatur:* The poore Church is ſaved in the Lords wheate. Perſecution is ever the companion of the Church; and therefore not glory and outward ſhew. For theſe bee two contraries. *You ſhall be hated of all men for my ſake,* (ſaith our Saviour) *and they ſhall caſt you out of their Synagogues, yea the time ſhall come, that he which killeth you ſhall think he doth God good ſervice. Often, often have they fought againſt me from my youth up, may Iſrael now ſay* (that is the Church) *but they have not prevailed againſt me. The Plowers plowed upon my backe, and made long furrowes.* This is the ſong of the New Church. Surely if multitude and outward ſhew may bee a note of the Church, it is as ſtrong with the Turkes and Sarazens againſt the Papiſts, as with them againſt us. *I thanke thee O Father* (ſaith our Saviour) *that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.* In few therefore, and poore ones often conſiſteth Gods Church, and not in glorious gliſtering Prelates of this world. Even according to the Prophets ſaying; *I will leave in the middeſt of thee an humble and poore people, and they ſhall truſt in the Name of the Lord.* Marke I pray you, an humble and poore people, not a glorious and ſhining companie. Why is the Church compared to a treaſure hid in the field, but becauſe it is alſo hidden from the eyes of the world, and often inviſible, onely appearing to ſuch as God giveth eyes unto to ſee it. Why is it made an article of our beliefe, to believe the Church: that is, that God ever hath a Church here on earth, if it bee as viſible and plaine as the Kingdome of England, France, and others be? *Faith* (ſaith the Apoſtle) *is of thoſe things which are not ſeene, nor ſubject to the ſenſe.* Which though properly it be undeſtood of the whole Church, Univerſall, Militant, and Triumphant, yet it is alſo true of particulars.

Hillarius contra Auxentium circa finem.

Athanaſ orat. 1. contr. Arianos & in Epiſt. ad ſolitariam vitam agentes.

Aug. Epiſt. 48.

Epiſt. 48.

Luke 21.17. Iohn 16. Pſal. 129.

Mat. 11.25.

Soph. 3.12.

Finally, if the reverend teſtimony of antiquity may carry any ſway in our mindes, this matter is clearly adjudged with us againſt our adverſaries. Saint *Auguſtine* compareth the Church to the Sunne, Moone, and Starres, becauſe as theſe are ſometimes clouded over, and hid, ſo is the Church. Yea, in expreſſe termes he ſaith; *Impiis perſecutoribus ſævientibus Eccleſia non apparet:* Sometime by the rage of cruell and wicked perſecutors the Church is not ſeene. *Vbi nunc tandem illi ſunt qui paupertatem nobis objiciunt opeſq; ſuas inſolenter jactant, qui Eccleſiam multitudine definiunt, gregemq; exiguum aſpernantur?* Where are they (ſaith *Nazianzene*) which caſt in our teeth our poverty, proudly boaſting of their riches, who define the Church by multitude, and deſpiſe a little flocke? *Chryſoſtome* in a number of places ſaith onely, onely by the Scriptures can the Church be knowne, which hee never would have ſaid, if ever with eye it might have beene ſeene. Wherefore ſtand we comfortable in this Doctrine, that the Lord hath his Church, though not ever viſible, and pray we for the peace and proſperity yet of it, as may ſtand with his bleſſed will and pleaſure.

Epiſt. 80.

Nazianz. in Serm. de ſe, &c. contra Arianos.

Surely theſe grounds are plain if the Lord in judgment cloſe not our eyes, and I reſt ſatisfied with them. Now praying you, if you pleaſe, to lay downe your true Notes, which we ſtand upon.

Theſe Notes are the true preaching of the Word, and the due adminiſtration of the Sacraments, as by many plaine proofes may appeare. And firſt concerning the VVord, the Apoſtle ſaith of the Epheſians, *that they are Citizens with the Saints, and of the houſhold of God,* and as a note therof addeth, *built upon the foundation of the Prophets and Apoſtles, Ieſus Chriſt himſelf being*

Epheſ. 2.20.

ing the chiefe corner ſtone, &c. underſtanding by the Prophets and Apoſtles the doctrine of them.

In the ſecond of the *Acts* it is ſpecified againe, *that they continued in the Apoſtles doctrine, &c.* A marke to know the Church by. The place is notable, and mentioneth other notes alſo if you looke upon it. *Moſes* to the Iſraelites ſaith thus; *Keepe and performe all the Commandements of the Lord, for this ſhall be your wiſedome, &c.* before the eyes of all men, that is a certaine proofe and teſtimony that you are the Church and children of God. The Pſalme ſaith, *The Lord hath ſhewed his word to Iacob, and his ſtatutes to Iſrael. He hath not done ſo to any Nation, neither have they knowledge of his lawes.* What is this, but where the word is, there is Gods flocke, and where it is not, there is no flocke of his. For what the Lord peculiarly giveth to his Church, living and abiding here amongſt prophane Nations, that is a badge and marke of the Church, but the word of God, the law of God, the doctrine of God is ſuch, as this Text affirmeth, granted to Iſrael, denied to other nations. Therefore it is a true note of the Church of God. *Where propheſie faileth, the people periſh*, ſaith *Salomon*: and therefore the word preached is a token of the Church. For by periſhing he meaneth, not that they die and are taken out of this world, or their earthly ſociety overthrowne, for all this may be without preaching, *but they periſh from being a Church, and the people of God, if the word faile and be taken from them.* The parable of the Sower ſheweth that there is the field of God, where the ſeed is ſowne. *Where two or three are gathered together in my Name* (ſaith our Saviour Chriſt) *there am I in the middeſt of them.* That is, whereſoever the name of Chriſt is called upon, and the doctrine of Chriſt ruleth, there is Chriſt, there is the Church. *They have Moſes and the Prophets, let them heare them.* Therefore to have the word and to heare it, is the way to eſcape hell, and conſequently a true note of the Church of God. *My ſheepe heare my voice, &.* And he that is of God heareth Gods word, as likewiſe hee that heareth not is not of God. A number other like places there be, all proving and ſhewing what a ſure marke to know the Church by the word of God is.

Pſal.147.19,20.

Prov.29.18.

Matt.13.

Matt.18.

Luke 16.

Iohn 10.

Secondly, for the Sacraments we ſee what in *Geneſis* the Lord ſaith, when hee inſtituted Circumciſion: and in *Exodus* when hee ordained the Paſcall lambe. Theſe two Sacraments made a difference betwixt that people and all others, inſomuch, that they called them uncircumciſed, that is, people not belonging to the Covenant of God, nor knowne to bee the Church and children of God. For then theſe were Sacraments and markes of Gods people, as now our Baptiſme and the Lords Supper bee, thoſe being abrogated, and theſe appointed and commanded of God in their place. Reade the 1 *Cor.* 1.13. 1 *Cor.* 11.20,23. the laſt of *Matthew*, where Chriſt joyneth both word and Sacraments, ſaying, *Goe teach and Baptize.* If it were needfull to adde to this the Teſtimonies of the Fathers, I might eaſily doe it and bee long in them. But let one or two ſuffice. What a notable ſaying was that of *Epiphanius* in his time? *Montanus invenitur diſcors à Scripturis, ſi itaque diſcors eſt, alienus eſt à ſancto Catholica Eccleſia. Montanus* the Heretike is found diſagreeing from the Scriptures. If therefore diſagreeing from them, then a ſtranger from the holy Catholike Church. Making as you plainly ſee the Scriptures to bee the badge of the true Church.

Gen.17.10,11. Exod.12.

1 Cor.1.13. 1 Cor. 11.20, 23. Matt 28.

*Hæreſ.*48.

Chryſoſtom ſaith: *Nunc nullo modo cognoſcitur volentibus cognoſcere qua ſit vera Eccleſia Chriſti, niſi tantummodo per Scripturas:* By no meanes at this time can they that are deſirous to know which is the Catholike Church know it, but onely by the Scriptures. Many ſuch ſpeeches more hath he alſo which I omit: *Ireneus* ſaith; *Quod præconiaverunt, poſtea per voluntatem Domini ſcriptis tradiderunt columna & fundamentum fidei futurum:* That which they preached, they after by the will and commandement of God wrote, that it might bee the piller and foundation of our Faith. Now what is a piller and a foundation, but a marke of the Church? For that which the Church ſtayeth upon, and which holdeth up the Church that it may continue, ſtand, and be ſure, that is a true marke and note. *Tertullian* againe moſt notably: *Aliæ Eccleſiæ quæ non ſunt ab Apoſtolis inſtitutæ, tamen ſi in eadem fide conſpirent, non minus Apoſtolicæ diſputantur propter conſanguinitatem Doctrinæ.* Other Churches that were not inſtituted by Apoſtles, yet if they agree in the ſame faith are as well reckoned Apoſtolicall, for the conſanguinity of Doctrine. It is then doctrine, true doctrine, and Apoſtolicall doctrine that maketh a Church, and a Church as truely and rightly to bee called Apoſtolicall, as if it had firſt beene founded by one of the Apoſtles themſelves. *Ibi eſt Eccleſia Dei, ubi Deus apparet, & loquitur cum ſervis ſuis:* There, there (ſaith Saint *Ambroſe*) is the Church of God, where God appeareth and ſpeaketh with his ſervants; to wit, by his word. Wherefore I will end with that ſpeech of *Albertus*, which I pray you marke, *Eccleſiam radicatam eſſe in Sacramentis, & doctrina Prophetarum:* The Church is rooted in the Sacraments and doctrine of the Prophets. This may ſuffice for our part, truth being ſtrong, and needing little falſe worke, or much to bee ſaid for the upholding of it.

*Chryſoſt. in Mat. hom.*44. *in opere imperfecto.* *Aug de unit. Eccleſ. cap.*16. *Ego ipſam Eccleſiam requiro ubi ſit: tu ergo nos doce Auguſtine ubi ſit, reſp. Quæ audiendo verba Chriſti & faciendo ædificat ſuper petram.* *Hierom. Eccleſia non in parietibus, ſed in dogmatum veritate conſiſtit. in Pſal.*133.

Is not Diſcipline alſo required in the Church?

It is required as you may ſee by the place in *Matthew*; *If thy brother offend, &c.* Alſo by the Excommunication of the inceſtuous Corinthian. But if the Governours bee negligent

Matt.18. 1 Cor.5.

in this behalfe, wee may not deny the Church for that defect, as long as theſe other Notes be there. No, if even in the Word and adminiſtration of the Sacraments ſome fault creep in, yet as long as the foundation is held, the Church ceaſeth not even for that. Reade the 1 *Cor.* 3.12 and ſee the firſt: Reade the 1 *Cor.* 11.21. and ſee the ſecond: Yet *Corinth* is not denyed the name of the Church by the Apoſtle. Let us rather know, that we are bound to joyne our ſelves to this Church, whereſoever it is with theſe badges, and profeſſe our ſelves zealous and quiet members of it, *Hebr.*10.25. 1 *Cor.*11.20. *Pſal.*42.

What further will you adde touching this matter of the Church?

I neede to goe no further, but leave you by all theſe things to gather your ſelfe how farre that Idolatrous Church of Rome is from being the true Catholike Church, yet to the end it might be more plaine: I pray you a little conſider how that glorious Prelate that is taken for the head of that Church, and from whoſe will no Romiſh Catholike may ſwarve, agreeth either with the manners, or with the Doctrine of that bleſſed Apoſtle Saint *Peter*, whom he will ſeeme to follow, as heire to all that was in him. And firſt for manners.

It appeareth by the Story of holy Writ, that *Peter* was a faithfull Apoſtle, and Miniſter of the Word; the Pope is no Miniſter, but Maſter and Lord of our faith, if wee will beleeve him. *Peter* was rightly and duely called to his office; The Pope by bribery, factions, fraud, violence, treaſons, and all wicked practices, yea even by expreſſe capitulating with the devill ſometimes attaineth to that Sea. Proofs are many and well knowne to all that reade and know Stories,

Mat 8. 1 Cor.9. *Peter* was a married man, as appeareth by the Text of Chriſts healing his wives mother. The Pope abhorreth to be tyed, but wickedly liveth in luſt unlawfull, and hath beene wounded in the very act by her husband whom he abuſed. Yea, the ſinne of that ſide, in his behalfe, that is well knowne, paſſeth modeſty to be expreſſed, and more, and more ſhall the day of the Lord reveale in the ſight of men and Angels, when he ſhall come to lay open what was done in darkneſſe, that it may be judged. *Peter* ſuffered himſelfe to be rebuked both of his Maſter Chriſt,

Mat.16. Gal. 2. Act.11: and his fellow Apoſtle Saint *Paul*, yea of more vulgar perſons that thought he offended in going to *Cornelius*.

But O what a matter were it to ſay the Pope might bee rebuked of any, when ſo vehemently we are taught by his Doctors, that if hee ſhould apparently draw many thouſands to hell, yet none may be ſo bold as to ſay, Sir, why doe you ſo? *Peter* was ſo farre from lifting himſelfe up above others, that together with them he was content to be ſent to the Samaritans. But by the whole Church, may not the Pope bee ſent upon buſineſſe: that were a diſparagement indeed not to bee ſuffered. *Cornelius* ſent for *Peter* and he came, but will the Pope come being ſent for, or ſit and cauſe the higheſt powers come to him? *Peter* moſt humbly calleth himſelfe a fellow Elder, but the Pope will be called head of all: Lord of Lords, and King of Kings, ill agreeing with this, ſervant of the ſervants of God. *Peter* when *Cornelius* fell downe before him, earneſtly forbade him, ſaying: *Ariſe, for I alſo am a man.* This ſucceſſor of *Peter* ſuffereth all the world to fall downe unto him, and to kiſſe his feet, treadeth upon the Lords annointed Vice-gerents here on earth, and thinketh all due, and more too. *Peter* in his owne perſon preached the Goſpell, Baptized, and adminiſtred the Sacrament of the Lords Supper, yea any part and office of the Miniſtery he deſpiſed not. His ſucceſſor neither preacheth, baptizeth, nor any thing, but ſometimes ſaith Maſſe, to the end he may crucifie Jeſus Chriſt againe.

Epiſcopus Epiſcoporum, Ordinarius ordinariorum, cauſa cauſarum.

Peter exhorteth all Chriſtians to be at peace and unity, hee himſelfe being moſt peaceable through his whole life. The Pope hath beene, and is a very firebrand in all Chriſtendome, ſetting Princes and Kingdomes and variance one againſt another, abſolving their ſubjects from their due obedience, and mingling heaven and earth together, to the end that by diſcord hee might grow, finding it profitable to fiſh in troubled waters. *Peter* was poore, and ſaid, *Silver and gold have I none.* But this pretended ſucceſſor batheth himſelfe in the treaſures of all kingdomes, which by ſubtile practices he draweth unto him. *Peter* exhorteth Miniſters to care for their flocke, not for filthy lucre, but of a willing minde. This Succeſſor ſelleth for lucre heaven and earth, and Chriſt and all his merits, yea all the gifts of God are matters of money to him, though *Peter* ſaid to *Simon Magus, thy money periſh with thee, becauſe thou haſt thought the gift of God was but a mony matter.* How truly propheſied he of ſuch a crue, when he ſaid, *through covetouſneſſe ſhall they by fained words make merchandiſe of you, &c.* Finally, *Peter* payed tribute both for Chriſt and himſelfe, but this order little pleaſeth his Succeſſor, who ſeeketh tribute of all the earth, but payeth none. Is not this now a good agreement? O how can that be the Church of Chriſt that hath a head thus differing from the holy Apoſtle, whom ſo vainly he perſwadeth men he doth ſucceed?

Auro cœlum pandit. Auro Chryſtum vendit. Vendit Roma Deum, vendit ſacra, vendit honores.

2 Pet.2.3.

There is haply ſome better agreement betwixt them in doctrine.

No ſure, and that you will ſay when you looke into it, as light and darkneſſe, truth and error, ſo agreeth the doctrine of theſe two; the one a faithfull Paſtor, the other a ravening wolfe. *Peter* teacheth us, the words of the Prophets to be a moſt ſure ground. The Pope and his Church, that it is a leaden rule that may be bowed & turned every way. *Peter* compares the Scripture to a light,

2 Pet.1.19. 2 Pet.1. therein

therein giving teſtimony to the plainneſſe, and perſpicuity of the word. The Pope ſaith it is darke, obſcure, and hard to bee underſtood. *Peter* admoniſheth that if any man ſpeake in the Church, hee ſpeake as the words of God. The Pope ſetteth in the place of the word of God his Decrees and Canons, his falſe and erronious doctrines, his ſuperſtitious precepts, and conſtitutions, as far from the word of God differing, as he himſelfe is from a holy Paſtor and faithfull Miniſter of the word. *Peter* calleth the word, *not a mortall ſeed, but an immortall.* The Pope and his Church call it, *a dumbe and dead letter*, with many ſuch blaſphemies. *Peter* inſtructeth all Chriſtians *to ſanctifie the Lord God in their hearts, and to bee ready alwayes to give an anſwer to every man that asketh them a reaſon of the hope that is in them with meekneſſe and reverence.* The Pope and his Doctors teach the people, it is all-ſufficient if they ſimply obey and aske no queſtions more than the horſe doth of his Maſter why hee turneth his head this way and that, if they beleeve as the Colliar did, that is, as the Church of Rome; and how beleeveth the Church of Rome? even as the Colliar. This is Divinity enough for Popiſh Catholikes. *Peter* telleth all good children, *that they doe well in taking heed to the word of the Prophets, as to a moſt ſure word, and as a light that ſhineth in a dark place, untill the day dawne, and the day ſtarre ariſe in their hearts.* The Pope flatly forbiddeth theſe Scriptures to the people, and will not have them read, nor taken heed to, but keepeth them by all meanes from them, and burneth them as heretikes that meddle with them. *Peter* biddeth us perfectly truſt on that grace that is brought unto us in the revelation of Jeſus Chriſt, and make our calling and election ſure, &c. The Pope condemneth ſuch aſſurance of faith for preſumption and pride, and teacheth us that we ever ought to doubt, and he that will be of another minde, that popiſh Councell of Trent layeth upon him their great Curſe. *Peter* telleth us, We are not redeemed with corruptible things, as ſilver and gold, but with the precious blood of Chriſt as of a Lambe undefiled, and without ſpot. Neither is there ſalvation in any other, for among them there is given no other name under heaven whereby we muſt bee ſaved. To him give all the Prophets witneſſe, That through his Name all that beleeve in him ſhall receive remiſſion of ſinnes. The Pope overthroweth all this doctrine of S. *Peter*; and teacheth us a number of other wayes to attaine remiſſion of ſinnes by, beſide Chriſt; as by his Maſſes, Faſtings, Almes-deeds, wilfull poverty, ſingle life, Pilgrimages to Churches, Saints, Tombes, Reliques, and ſuch like devices of men, for filthy lucre and gaine, which by theſe waies in a mighty meaſure grew to Rome and Romiſh Idolaters. In a word, for gold and ſilver we may have what we liſt, and doe what wee liſt; a Pardon ſerving both for what is paſt, and to authorize us for what is not done, which Pardon ſhall be larger and narrower as my purſe openeth. O the filthy Pardons that I could here mention, having them in my cuſtody to ſhew, if need were! *Peter* by a viſion from heaven is taught, *That he ſhould call no meat uncleane which God had made cleane.* The Pope by his Lawes and Canons, maketh meats ſanctified to our uſe ſo uncleane at ſome times, that he which taſteth of them then, is in danger both of a Fagot here in this world, and of Purgatory fire in the next.

1 Pet.4.11.

1 Pet.1.23.

1 Pet.3.15.

Act.10.15.

Finaliy, S. *Peter*, being the Lords choſen Apoſtle and faithfull Servant, commandeth to *honor the King*, denouncing the judgements of God to them that deſpiſe authority: but O the indignities that are done to theſe higher Powers by that proud Prelate. They are brought to hold his ſtirrop, to kiſſe his feet, and to wait bare footed and bare legged at his gate in extreme weather, till it pleaſe him to be reconciled with them. Much farther might I go in this matter, but I think I weary you, and ſure my ſelfe am moſt weary to think of theſe groſſe hypocriſies in this ſinfull man, which yet many poore deceived ſoules will not ſee.

2 Pet.2.

Wherefore let thus much ſuffice to ſhew both in life and doctrine how wicked hee is, and agreeing with him, whoſe ſucceſſor hee maketh himſelfe, even as harpe, and harrow. Can that Church then, I ſay againe, that hath ſuch a Head bee the Church of God, for which wee ought (as ſome doe) offend againſt the holy government wee live under, and caſt away from us our due obedience, both to the Supreme Magiſtrate and our Countries juſt loves? No, no, we are deceived, and we are abuſed, God in mercy give eyes to ſee it.

Amen I beſeech him: And now if you pleaſe, adde one word of that which followeth in this Article; The Communion of Saints.

They are fitly added to ſhew thus much, that although the Church bee Catholike, that is, in all Countries, places, times, and ages, as God pleaſeth, and the members thereof in that ſort, diſperſed and ſeparate farre aſunder, yet is there a double Communion amongſt them: for as all the members of the body communicate with the Head, and one with another, ſo doth the members of the Church. They have a Communion with Chriſt their Head, and one with another alſo, though farre aſunder. Of the firſt ſpake thoſe words; I am the Vine, and you are the branches, hee that abideth in me, and I in him, the ſame bringeth forth much fruit, for without me can you do nothing. Thoſe againe, God is faithfull, by whom ye are called unto the fellowſhip or Communion of his Sonne Jeſus Chriſt our Lord.

Ioнh 15.5.

1 Cor.1.9.

And in *Iohn*, That you may have a Communion with us, and that our Communion may bee with the Father, and with his Sonne Jeſus Chriſt. The ſeale of this Communion is the holy

1 Iohn 1.3.

By uſe, not by property. 1 Cor.12.12. Rom. 12.4,&c. 2 Cor.9.7. Acts 4.32. Acts 5.4.

Sacrament, which therefore the Apoſtle calleth, *The Communion of the blood of Chriſt, &c.* Of the ſecond, that of *Iohn* you ſee ſpeaketh; namely, of our communion amongſt our ſelves.

This is performed when every man cheerefully and carefully uſeth all graces and gifts beſtowed upon him to the publike good of the whole, as any way he can. Of which many places of Scripture ſpeake, which I leave to your owne view; who ſo doth not thus, ſinneth againſt this Article, and this holy Communion of Saints. This may ſuffice of the whole Article.

THE TENTH ARTICLE.

Now followeth in order the tenth Article, which is:

I beleeve the forgivenſſe of ſinnes.

AND it is a good order, that after the Article of the Church ſhould immediatly follow the priviledges, or mercies, wherewith the Lord adorneth his Church: the firſt whereof is remiſſion of ſinnes: a matter ſo touched by me in that Petition of the Lords Prayer, as thither I may referre you for this point, and ſpare my labour: yet for orders ſake briefly, you may in this Article conſider who forgiveth ſinne, for whom, what ſinnes, how, and to what end:

I will aske theſe things then in order, and ſo your expoſition ſhall bee more plaine. And firſt, who forgiveth ſinne?

Eſay 43.25. Ier.31.34. Pſal.51. We ſinne onely againſt God, becauſe his Commandement forbidding it, maketh it ſinne: otherwiſe to man it were but an iniury.

Wee affirme and hold that onely God, and none but God that forgiveth ſinne, which wee truely learne out of the holy Scriptures. *It is I, it is I,* ſaith the Lord, *that put away thine iniquities for mine owne ſake, and will not remember thy ſinnes:* Which words are repeated by the Prophet *Ieremy* and others often. The Prophet *David* acknowledged this in his 51. Pſalme, when ſo vehemently hee beggeth mercy and forgiveneſſe at Gods hands onely, and rendred this reaſon of his ſo doing, *Quia tibi ſoli peccavi:* becauſe onely againſt thee have I ſinned, and done this evill in thy ſight. The Phariſees not knowing that Chriſt was God, tell him hee offendeth, when hee ſaid; *Sonne be of good comfort, thy ſinnes are forgiven thee.* For who, ſay they, can forgive ſinnes but onely God, which ſaying Chriſt doth not deny: grievouſly therefore doe they offend, that aſcribe this power unto creatures.

Matt.9.2,3. In the Lords Prayer we are taught to ſay to God onely, *remitte nobis, &c.*

What ſay you then to thoſe words of authority given to the Miniſters of Gods word; Whoſe ſins yee remit, they are remitted? &c. *Alſo to the words following in the Lords Prayer;* As we forgive them that treſpaſſe againſt us. *Is not here power given to men to forgive ſinnes?*

So the Miniſters have committed unto them, *Miniſterium reconciliationis*, not *reconciliationem ipſam*, for that is the fruit of his paſſion.

The words you ſpeake of are thus to be underſtood: *Whoſe ſinnes ye remit*, that is, whoſe ſins yee pronounce to bee remitted of God according to his word and promiſe. For this onely is the Miniſters authority to a true penitent ſinner wounded inwardly, and afflicted with griefe that he hath tranſgreſſed, to pronounce his comfort, the ſweet promiſes of God made to ſuch repentance, and to aſſure him in the name of the Lord, that according to the ſame his ſinne is forgiven: which comfort ſo given to the poore ſoule, the Lord ratifieth with his promiſe, *Whoſe ſinnes yee remit they are remitted*; but of this more when wee come to the power of the bodies. And for the words in the Lords Prayer; the meaning is not, that wee forgive to our brethren their ſinnes, as they bee ſinnes, and as God forgiveth us, but wee forgive them as treſpaſſes, that is, loſſes, hurts, and damages: even ſo truely and unfainedly, ſo fully and willingly, as wee would have the Lord to forgive us our offences againſt him, which are ſinnes indeed, in regard of his Commandements to the contrary.

For whom doth God forgive ſinnes?

1 Iohn 2.12. 1 Iohn 17. 1 Iohn 2.1. 1 Cor.1.

Onely for his deare Sonnes ſake, our bleſſed Lord and Saviour, ſo ſaith the Scripture: *Little children I write unto you, becauſe your ſins are forgiven you for his names ſake: His blood cleanſeth us from all ſin. He is the propitiation for our ſinnes. He is made of God wiſedome, and righteouſneſſe, and ſanctification, and redemption unto us*; that according as it is written. *Hee that rejoyceth may rejoice in the Lord:* with a number ſuch places. Moſt wickedly therefore doe they that to this onely accepted Advocate with God his Father, joine others, as the Papiſts doe, attributing to Saints and creatures, and to their owne deviſed workes, what onely for his ſake is to be obtained, and in him and for him onely ſhould be ſought and begged. *For hee onely is the ſeed of the woman that brake the Serpents head. He onely is the ſeed of Abraham, Iſaac, and Iacob, in whom all the Nations of the earth are bleſſed. He onely was wounded for our tranſgreſſions, and broken for our iniquities: He onely hath trod the Wine-preſſe, and of all the people there was none with him.* Away therefore with thoſe verſes of popiſh Religion.

Gen.3.15. Gen.18.18. Eſay 53.5. Eſay 63.3.

Con-

Confiteor, tundo, Conſpergor, conteror, oro,
Signor, Edo, Dono, per hæc venalia pono.

That is to ſay in Engliſh:

I am confeſt unto the Priſt,
I knocke my heart and breaſt with fiſt:
With holy-water I am beſprent,
And with contrition all yrent.
I pray to God and heavenly hoſt,
I croſſe my forehead at every poſt;
I eate my Saviour in the bread,
I deale my dole when I am dead:
And doing ſo, I know I may.
Challenge my pardon at the judgement day.

No man commeth to the Father but by me. And whatſoever you aske the Father in my Name, that will he give you, ſaith our Saviour to us: other promiſes by theſe Popiſh meanes we have none. 1 Iohn 1.7.

What ſinnes doth God forgive?

All, even all, and marke it with comfort; ſo ſaith the Word. *The blood of Ieſus Chriſt cleanſeth us from all ſinne.* And againe, *If wee acknowledge our ſinnes, hee is faithfull and juſt to forgive us our ſinnes, and to cleanſe us from all unrighteouſneſſe.* Actuall therefore and Originall, and all, the Lord forgiveth to a true penitent ſoule. Therefore wicked is that popiſh Doctrine, that Originall ſinne is forgiven by Baptiſme; and for all actuall offences committed after Baptiſme, partly by Chriſts blood, and partly by our owne ſatisfaction, wee attaine and get the pardon of them. For the Lord forgiving all, all, as you heare in his Sonne, and for his Sonne, what remaineth to bee purged away by our miſerable and ſinfull ſatisfactions? See it, ſee it, and abhorre it zealouſly thus to rob God of his honour.

How doth God forgive ſinnes?

Even perfectly and fully, both *Pœnam & culpam*, both the fault and the puniſhment; as I have largely proved elſe where, confuting that Popiſh doctrine to the contrary. Men forgive faults by halfes, and quickly fall out againe, where they ſay, they have forgiven, but God doth not ſo. Miſerable man ſaith; I will forgive, but I will not forget. God doth not ſo, but both forgetteth and forgiveth to our endleſſe comfort; *For I have put away thy tranſgreſſions* (ſaith the Lord) *like a cloud, and thy ſinnes like a miſt: The Sunne utterly diſperſeth clouds and miſts, and ſo doth God forgive. Hezekias* ſaid, *God caſt them behind his backe*, that is, *quite forgot them.* And *Micheas* ſaith, *God throweth the ſinnes of his people into the bottome of the Sea*, noting a full remiſſion of them, with many ſuch teſtimonies. *Yea, ſo hee forgiveth, as the forgiven creature ſhall never come into judgement*; and that is fully, I know you will confeſſe, otherwiſe we muſt needs come into judgement. Eſay 44.22. Eſay 38.17. Mich.7.19. Rom.8.33,34.

To whom doth God grant this mercy?

To all the company of his Elect, and to them onely, ſo ſaith the Scripture; the people that dwell therein, that is, in the Church; and ſo conſequently are his ſheep, and of his fold, they, they ſhall have their ſinnes forgiven. They ſhall bee called, *The holy people, the redeemed of the Lord, &c.* Therefore this mercy is a peculiar prerogative of the Church, and not common to all, as ſome have dreamed, inferring upon it the ſalvation of all, &c. Eſay 33.24. Eſay 62.12.

What further uſe will you make of this Article?

A comfort of comforts it is, that that which I would give tenne thouſand worlds for, is ſo aſſured unto me, that it is made an Article of Faith. Such a mercy is the forgiveneſſe of ſinnes; as that *David* caſting aſide all worldly matters whatſoever, crieth out in this ſort; *Bleſſed, bleſſed is the man to whom the Lord imputeth not his ſinnes: for what will the whole world profit a man, if he loſe his owne ſoule?* Sinne is the deſtruction both of body and ſoule; and therefore ſee what the mercy of remiſſion of ſinne is. Pſal.32.

Againe, many are the woes and griefes which in this life we are ſubject unto, and ſuch, many of them, as wee would rather make choice of death, than long to endure the ſmart of them: But I will ſpeake it boldly, and moſt truly, if all the woes that man can endure were laid upon one, they all worke not ſo fearefully upon him, as a ſmall taſte of Gods wrath, due to ſinne, without hope of mercy doth: for this ſhaketh and ſhivereth, renteth and teareth above the ability of any tongue to expreſſe, *Were it the tongue of an Angel.* Deſpaire? O hell! O fire! O fury! What may wee reade, what have ſome ſeene with their eyes of this agony? Now ſee the comfort of the Article.

I beleeve the forgiveneſſe of ſinnes, that is, even of my ſinnes, my ſinnes, my ſinnes, muſt every man ſay. For to beleeve other mens to bee pardoned, and not mine, is, not to beleeve the

the Article. And how would God have me to beleeve this comfort? O marke! Surely even as I beleeve there is a God, That Jeſus Chriſt is his Sonne, was conceived by the holy Ghoſt, borne of the Virgin *Mary*, ſuffered uuder *Pontius Pilate*, was crucified, dead, buried, &c. Even as I beleeve any Article, which I thinke moſt horrible to doubt of: ſo, ſo certainly and aſſuredly, firmly and faithfully, conſtantly and comfortably, would the Lord have me beleeve the remiſſion of my ſins upon my true and hearty repentance: otherwiſe never had he ſuffered his Church, to make it, and keepe it to this day an Article of Faith. Doubt of this therefore, and doubt of all the reſt, and ſo bee no man but a monſter. There is no God, no Church, no Reſurrection, no Life eternall, if there be no pardon of ſinne to a mourning ſoule, that groneth for griefe, to think of ſinne committed to ſo good a Father, ſo ſweet a God, ſo gracious a Creator. And if I beleeve theſe Articles, and bluſh to thinke of any true charge to the contrary, thinke O my ſoule thou heareſt thy God ſpeake: ſo, ſo ſure is the remiſſion of thy ſinne, and ſo to bee beleeved of thee, if thou wilt not be unthankfull for my mercy, that to this end have made it an Article of Faith, as well as the reſt. O Lord, O Lord I beleeve, but for Jeſus ſake helpe my weakneſſe and unbeleefe. *Amen, Amen.* But remember I ſay, to a penitent ſinner this comfort is preached, not to any proud and preſumptuous offenders. To a penitent ſinner that humbleth himſelfe by confeſſion, and by crying continually for mercy, mercy. To a penitent ſinner that laboureth to cut off ſinne, and never to doe ſo againe for who would pity a man that having taſted of a bitter diſeaſe by miſ-diet, and recovered of it, by and by will careleſly or preſumptuouſly fall to his courſe of ſurfetting againe, unmindfull of his former ſmart. Therefore ſee the way wee muſt walke in, as well as the comfort wee wiſh for, and uſe the one to obtaine the other. Not elſe, not elſe, aſſure our ſelves, for God is juſt as well as mercifull. He giveth not grace to ſnorting, ſleeping worldlings, that thinke of nothing but earth and earthly pleaſures: But to him will I looke, ſaith the Lord, even to him that is poore, and of a contrite ſpirit, and trembleth at my words. For the ſacrifice of God, ſaith the *Pſalme*, is a troubled ſpirit, and a broken and contrite heart, O God, thou ſhalt never deſpiſe.

In infirmity without perfection, yet in ſincerity without diſſimulation. *Venus* face had a Mole, & the beſt affection hath infection.
Eſay 66.2.
Pſal. 51.

Saint *Auguſtine* parteth all the people of the World into two companies; the Synagogue of Satan, and the Church of God, into *Babylon* and *Ieruſalem*, into the ſonnes of the Earth, and the Citizens of Heaven. Wee cannot bee in both companies; wee cannot follow our luſts with the one, and enjoy remiſſion of ſinnes with the other. Many earthly Cities have Cuſtomes and Lawes differing, yet not ſo differing, but one may enjoy freedome in two of them: but heaven and earth have ſuch unreconciliable variance, as no peace can bee compounded betweene them: but hee that is free in the one, muſt needs be diſfranchiſed in the other; hee that is friend to the one, muſt needs be foe to the other; he that hath given his faith to the one, muſt ſweare againſt the other. It is as poſſible for light to agree with darkeneſſe, for life to be friends with death, for the Arke of God and the Idoll Dagon to lodge quietly in one place, as for a man to ſerve God and *Mammon*, to bee true to the Lord and to the world, to bee free denizon beneath and above, to have an earthly converſation in the pleaſures of ſinne, without ſorrow and amendment; and to enjoy the priviledge of a child of God, mentioned here in this Article, the pardon and forgiveneſſe of his ſinnes. Wee muſt bee in the world, but not of the world, uſing the world as though we uſed it not, eſteeming of our houſes as of Innes to reſt in, not Tabernacles for ever to dwell in; taking the commodities of this earth but as ſtaves in our hands, which wee will ſet downe at the laſt ſtep of our journey; or as Oares to row with, which we will leave willingly, and lay aſide when wee come to the haven where we muſt land. Wee muſt pray continually to have our underſtanding lightned with Gods truth, our affections ſtrengthened by his will, and our actions reformed by his Word; wee may not look back with delight to our old ſinnes, as *Lots* wife did to *Sodom*, nor returne in our hearts to Egypt againe, as the murmuring Iſraelites did, neither wiſh to tarry on this ſide Jordan without the land of Promiſe, as thoſe two Tribes and a halfe did: but as *Daniel* opened his windowes towards Jeruſalem, ſo caſt we our eyes to heaven ever, & ſo live, *As when we are looſed we may be with Chriſt.* As the Eagle caſteth her bill and reneweth her youth; and as the Snake ſtrippeth her skinne and becommeth ſmooth: ſo muſt wee leave the rotten rags of *Adams* corruption, and put on the innocency of Chriſt, which is the wedding garment, wherewith whoſoever is not cloathed, wee know the diſgrace and puniſhment that will light upon him. Saint *Auguſtine* hath a ſaying worthy noting; *Duas Civitates duo faciunt amores, Hieruſalem facit amor Dei; Babyloniam amor ſeculi: Interroget ergo ſe quiſquis quid amet, & inveniet unde ſit Ciuis:* Two loves make two Cities; the love of God maketh Jeruſalem; the love of the world Babylon. Let every man deale truly with his owne heart, and ſee of what City hee is a Citizen. It is a good ſaying againe of Saint *Chryſoſtome, Nos ſumus in mundo, ut puellus in utero:* We are in this world as the childe is in the wombe. The neerer the birth, the quicker and ſtronger is the childe, the neerer our death, the better Chriſtians ſhould wee bee all of us. The love of God and godlineſſe will make us bleſſed: the love of this tranſitory world will deceive us. Wee ſee the Spider of a dry ſlime that commeth of his body, laying his webs in every place with great diligence, and preſently

preſently commeth a puffe of wind or a bruſh, and ſweepeth both him and his labours away: ſo ſhall it be with theſe lovers and labourers for the world. If this web ſtand and be not ſwept away, what catcheth he but a flye? So thinke of it that you may be moved with it. I need not to apply it further. The blinde Mole in like ſort is making his heaps, and ſuddenly the pike ſtriketh him through. In the *Revelation*, the word of God is likened, *To the ſound of many waters, to the Thunder, and to harping with Harps*, All theſe in regard of ſeverall effects in mens hearts. To carnall men it is an idle ſound; as if *Neptune* were moving the Sea: to others it is terrible and fearefull, as if *Iupiter* threw his thunder-bolt amongſt them; theſe be wounded, but want the medicine: but to the Elect it is ſweet muſicke, as if *Apollo* played upon his Harp. Now let every one make choyce of his company, and ſit downe with his fellowes. Surely, a change you ſee by this muſt be in his, if we ever will be able to beleeve this article. And with S. *Auguſtine* I end: *Anima debet prius reſurgere per gratiam, quam Corpus reſurgat ad gloriam:* The ſoule muſt riſe againe in newneſs of life by grace, before the body ſhall riſe to glory. Of which Reſurrection of the bodie, the next Article ſpeaketh, Chap. 14.

THE ELEVENTH ARTICLE.

And if you pleaſe now to that Article, for it followeth in order.

I beleeve the Reſurrection of the body.

THe meaning of which words is; *I beeleve that not onely my ſoule after it is departed out of my body, ſhall immediately bee taken up to Chriſt her head, but that this fleſh alſo rayſed up by the power of Chriſt, ſhall be united againe to my ſoule, and made like the glorious body of Chriſt.* 1. *Phil.* 23. *Luke* 23. 43. A doctrine full of comfort and profit, yet denyed of many in open wordes, and I feare of moe in effect and heart. In the book of *Wiſdome*, ſee how the wicked ſpeake: *Our life is ſhort and tedious, in the death of a man there is no recovery, neither was any known that hath returned from the Grave, &c. Act.* 23. 8. The Saduces denyed that there was any Reſurrection, any Angels, or Spirits. The vaine Athenians hearing the bleſſed Apoſtle ſpeake of a Reſurrection, laughed him to ſcorne, and ſaid; *They would heare more of this matter*, in a mock, *Acts* 17. 32. *Hymineus* and *Philetus* ſaid, *It was paſt.* 1 *Tim.* 2. 18. And many moe examples are there to this end.

Wherefore it ſtands us upon to be grounded in this doctrine, and to bee ſure of that which we beleeve, which wee well may be, if wee marke the Scriptures. And as the worthieſt place to begin withall, that notable diſcourſe to the *Corinthians*, where ſee what followeth of the denyall of it: *If there be no Reſurrection* (ſaith the Apoſtle) *of the dead, then is not Chriſt riſen. And if Chriſt be not riſen, then is our preaching vaine, and your faith is alſo vaine And we are found falſe witneſſes of God: for we have teſtified of God, that he hath raiſed up Chriſt, whom he hath not raiſed up if ſo be the dead be not raiſed, for if the dead be not raiſed then is Chriſt not raiſed. And if Chriſt be not raiſed, our faith is in vaine, and we are yet in our ſins, and ſo they which are aſleep in Chriſt are periſhed.* Yea if in this life onely we have hope in Chriſt wee are of all men the moſt miſerable; for, *ſiducia Chriſtianorum eſt reſurrectio mortuorum:* The truſt of Chriſtians is the reſurrection of the dead, as *Tertullian* ſaith. All theſe inconveniences follow if this article be denyed. But now in the affirmative, all theſe are falſe, and therefore there is certainely a Reſurrection of the dead: for *Chriſt is riſen from the dead*, and is ſet forth unto us to be conſidered of, not as a private man apart and by himſelfe, but as the firſt fruits; and the whole heape is ſanctified in the firſt fruits, therefore he being riſen, we alſo muſt riſe.

Wee beleeve that this our ſelfe-ſame fleſh wherein wee live, although it die and come to duſt, yet at the laſt ſhal returne again to life by the meanes of Chriſts Spirit which dwelleth in us, and that then verily, whatſoever we ſuffer herein the mean while for his ſake, Chriſt will wipe away all teares and heavineſs from our eyes, and that we through him ſhall enjoy everlaſting life, and ſhall for ever be with him in glory. *Apoſt. Anglic.* 362.

Secondly, *Chriſt is to be conſidered alſo as oppoſite to Adam*, and therefore it followeth, *that as in Adam all die, ſo in Chriſt ſhall all be made alive.* In *Adam* we die, becauſe by nature we were and are borne of him, and by Chriſt we live, becauſe by him we are made the children of God by grace.

1 Cor. 15. Abſurdities following on the deniall of this Article. 1. Argument.

Thirdly, God muſt raigne, and the kingdome be delivered up to the Father. The firſt degree of which kingdome ſtandeth in the reſurrection of his Son, who is the head, and the ſecond degree in the full conjunction of the members with the head. Therefore there muſt be a reſurrection: for otherwiſe neither the Father can be King above all, neither Chriſt be Lord of all: for neither ſhould the power of Satan, and death be overcome, not the glory of God be full in his Son, nor his ſons in his members. 2. Argument.

Fourthly, by the end of Baptiſme this doctrin is proved: for they which are baptized are baptized for dead, that is to ſay, that they may have a remedy againſt death, becauſe that baptiſme is

is a token of regeneration; or the beginners in Religion, when their death approached made haſt to bee baptized, that their bodies might bee waſhed and cleanſed againſt the joyfull day of Reſurrection; as *Epiphanius* well noteth upon the words: Therefore there is a Reſurrection, otherwiſe what needed this remedy. Fiftly, unleſſe there were a Reſurrection of the dead, why ſhould the Apoſtles ſo daily caſt themſelves into danger of ſo many deaths? *Why are wee in jeopardy* (ſaith Saint *Paul*) *every houre?* Sixtly, if there bee no Reſurrection of the dead, why doe wee give our ſelves to any thing elſe ſave to eating and drinking? but this is moſt abſurd, therefore there is a Reſurrection of the dead. Thus doth the Apoſtle argue this matter in that place, with much more, if you looke on it. Other Scriptures, alſo, many there are beſide this moſt notable, ſome ſpeaking of the immortality of the ſoule and of the body. As of the ſoule, that in the Goſpell alledged by Chriſt againſt the Saduces; *God is the God of* Abraham, Iſaac, *and* Jacob, *and yet he is no God of the dead, but of the living:* therefore *Abraham, Iſaac,* and *Iacob* live, but not in body till the Reſurrection, therefore in ſoule. *The godly beleevers* (ſaith our Saviour) *paſſe from death to life:* but how can this be, if the ſoule did not live after the body is dead? *Therefore the ſoule liveth, and the ſpirit* (as the Wiſe man ſaith) *returneth to him that gave it. And we know* (ſaith the Apoſtle) *that if our earthly houſe of this Tabernacle be deſtroyed, we have a building given of God, that is, an houſe not made with hands, but eternall in the Heavens, and therefore wee ſigh, deſiring to bee cloathed with our houſe which is from heaven, &c.* Now this could not be, except the ſoule remained after the death of the body, and were taken up to her Head, Chriſt; *I deſire to be looſed, and to bee with Chriſt,* ſaith the Apoſtle: noting moſt plainly the life of the ſoule with Chriſt, after it is looſed from the body. The examples of Chriſt himſelfe, of *Lazarus,* of the Theefe, of *Stephen,* and others, prove the ſame: Finally, the ſoules under the Altar of them that were killed for the Word of God, which cryed with a loud voice to the Lord to revenge their blood, &c. Wicked therefore was the error of the Saduces, denying this holy Doctrine; and at this day of the Anabaptiſts and the Epicures. Groſſe alſo are Popiſh prattles of their fained Purgatory: *For the ſoules of the Righteous are in the hands of God, where no evill can hurt them, &c.* Of the bodie againe wee have the like teſtimonies to our comfort: as that notable place in the Prophet *Ezekiel*; *The hand of the Lord was upon mee, and carried me out in the ſpirit of the Lord, and ſet me downe in the midſt of the Field, which was full of Bones, and he led me round about by them, and behold there were very many in the open Field, and loe they were very dry. And he ſaid unto me, Sonne of Man, can theſe bones live? And I anſwered, O Lord God thou knoweſt. Againe he ſaid to me, Propheſie upon thoſe dry Bones, and ſay unto them: O yee dry bones heare the word of the Lord, Thus ſaith the Lord God unto theſe Bones, Behold, I will cauſe Breath to enter into you, and yee ſhall live: And I will lay Sinewes upon you, and make Fleſh grow upon you, and cover you with Skinne, and put Breath in you, that you may live, and you ſhall know that I am the Lord. So I propheſied as I was commanded, and as I propheſied, there was a noyſe, and behold there was a ſhaking, and the Bones came together, bone to his bone, and when I beheld, loe the Fleſh and the Sinewes grew upon them, and above the Skin covered them, but there was no breath in them. Then ſaid he unto me, propheſie unto the Winde, propheſie Son of Man, and ſay to the Winde, Thus ſaith the Lord God, Come from the foure Windes to breathe, and breathe upon thoſe ſlaine, that they may live. So I propheſied as hee had commanded mee, and the breath came into them, and they lived, and ſtood up upon their feet an exceeding great Army, &c.* Daniel againe in his Propheſie, *Many of them that ſleepe in the duſt of the Earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and perpetuall contempt.* Iob alſo as plaine as any, *I am ſure that my Redeemer liveth, and he ſhall ſtand the laſt upon the Earth: and though after my skinne Wormes deſtroy this body, yet ſhall I ſee God in my fleſh, whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other for me, though my Reines are conſumed within me.* Our Saviour Chriſt in the Goſpell, *The houre ſhall come, in which all that are in the grave ſhall heare the voyce of the Son, and they ſhall come forth that have done good unto the Reſurrection of Life, but they that have done evill unto the Reſurrection of Condemnation. And in a moment* (ſaith the Apoſtle) *in the twinckling of an eye, at the laſt Trumpet, we ſhall be changed: For the Trumpe ſhall blow, and the dead* (that is, the dead bodie) *ſhall be raiſed up uncorruptible, and we ſhall be changed, &c.* And in the Apocalypſe, *I ſaw a great white Throne, and one that ſate on it, from whoſe face fled away both Earth and Heaven, and their place was no more found. And I ſaw the Dead, both great and ſmall, ſtand before God, and the Bookes were opened, and another Booke was opened, which is the Booke of Life, and the Dead were judged of thoſe things which were written in the Bookes according to their Workes. And the Sea gave up her Dead which were in her, and Death and Hell delivered up the Dead which were in them, and they were judged every man according to their Workes.* Many moe Scriptures are there to this end, but theſe ſuffice; which therefore I have fully and at large laid downe, becauſe they are moſt notable, and every man hath not a Bible to reade them in. Many arguments alſo might bee framed for proofe hereof, as the great care of Buriall and Burying-places ever among the old Patriarks; and ſince their time, in the godly, the deſire of man and wife to be buried together, with friend to friend, and all a family as they died: all which was only in hope of this joyful day of reſurrection; ioy-

The Immortality of the ſoule proved.
Mat.22.32.

Iohn 5.24.
Eccleſ.12.9.
2 Cor.5.1.

Apoc.6.9,10.

Ezec.37.1.

Dan.12.2.

Iob 19.25.&c.

Ioh.5.28.

1 Cor.15.52.
1 Theſ.4.16.
Apoc.20.11.

joyfull, I ſay, to the godly, but terrible and wofull to the wicked. Good *Ioſeph*, in hope of this, commanded his bones to bee removed with them when they ſhould depart, as you know the ſtory. *Talia pietatis officia ad mortuorum corpora pertinent propter fidem Reſurrectionis aſtruendã.* Such duties of godlineſſe (ſaith Saint *Auguſtine*) doe appertaine to the dead, in token that wee beleeve the Reſurrection. They did beleeve not onely the Reſurrection of a Body, but of this Body, that is, of their owne Bodies they then enioyed, and ſo muſt wee: For ſo teacheth the Scripture, as you heard in *Iob*, and the other places before; otherwiſe it ſhould rather be a Creation of a new, than a Reſurrection. And the Apoſtle ſaith, *This corruptible*, this, this, pointing as it were his finger at that which we now have, even *this corruptible*, and not any other, *ſhall put on incorruption. Non poteſt enim expreſſius loqui, niſi cutem ſuam manibus teneret*; for hee could not ſpeake more plainely (ſaith *Tertullian*) except he ſhould hold his skinne in his hands. Alſo our Saviours words are, *That of all that the Father had given him, he would loſe nothing, but would raiſe it up againe at the laſt day*; meaning even the ſame, and not any other: And as the death of this fleſh came by *Adam*, ſo the life of this fleſh alſo muſt come by *Chriſt*. The word of *Reſurrection* noteth as much, which is, riſing againe: For how can a new Body be ſaid to riſe againe, having never beene before? God killeth and maketh alive againe, what? but that which was dead: therefore it muſt be the ſame Body; for a new Body did never die. *Our Bodies are the Temples of the Holy Ghoſt, our Members the Members of Chriſt*; therefore to ſay they ſhall rot to duſt, and never riſe againe, how abſurd is it? Can the members of Chriſt utterly and finally periſh? This Body againe which I have now, is ſaid to ſleepe, therefore this Body muſt awake againe, or elſe it was not a ſleepe, but an utter periſhing.

The ſame body ſhall riſe againe. Did they beleeve the Reſurrection of the ſame bodie? *Iohn 6.39.*

Againe, why ſhould the Apoſtle pray, *That both Body and Soule may be blameleſſe in the day of the Lord*, if this Body riſe not, but another, 1 *Theſ.* 5. 2. *Cor.* 7. The Juſtice againe of God requireth, that the ſelfe-ſame Body which hath done either good or bad, ſhould be partaker of his owne fruits: the Hand, which hath beene open to receive bribes, the foot, which hath beene ſwift to ſhed blood, the Tongue, that hath ſpoken proud things, the eies, that have beheld vanitie, the eares, that have beene open to admit wicked ſlaunders, the minde, that hath beene a neſt of wicked imaginations, the Head that hath deviſed ſtill miſchiefe, the Heart, that hath boiled in luſt and revenge, ſhall feele then the reward of ſuch Workes; and ſo in the contrary, for well-doing. Thoſe Bodies that have borne part of the *Burthen*, and *heat of the day*, ſhall have part of the *penny* and *wages*.

Reade *Calvin. Epiſt.* 78. *Parell* to *Calvin* his error *novis corp. non iiſdem.*

The Hebrew Doctors to teach this, have deviſed a Parable in this ſort: A man planted an Orchard, and going from home, was carefull to leave ſuch Watchmen as both might keepe it from ſtrangers, and not deceive him themſelves: Therefore he appointed one blind, but ſtrong of his limbes, and the other ſeeing, but a Cripple. Theſe two, in the abſence of their Maſter, conſpired together, and the blind tooke the lame upon his ſhoulders, and ſo gathered the fruit. Their Maſter returning, and finding out this ſubtlety, puniſhed them both together. So ſhall it be with Body and Soule in this day: the Body blind, but ſtrong to ſinne; the Soule ſeeing and knowing, but unable to worke outward Wickedneſs without the Body; both conſpiring and agreeing together to treſpaſſe, 2 *Cor.* 5. 10. The Papiſts attribute our Reſurrection to the reall eating of the fleſh of Chriſt, and ſay, it is not onely to be aſcribed to the Spirit of Chriſt: alledging for proofe thoſe words of *Iohn*, He that eateth my Fleſh, and drinketh my Blood, hath life everlaſting, and I will raiſe him up againe in the laſt day. But wee anſwer them, That theſe words we know, and the eating of Chriſts fleſh, here meant, we know: But where is that reall, and ſubſtantiall, and carnall eating? Where did Saint *Iohn* ever tell them, that Chriſts body is eaten with teeth, and conveyed further in ſuch groſſe and fleſhly wiſe into the belly? Saint *Auguſtine* expounding the ſame words, ſaith, *Crede & manducaſti*; *Credere in Chriſtum, hoc eſt manducare Panem vivum: Iſte Panis interioris hominis quærit eſuriem*; Beleeve thou in Chriſt, and thou haſt eaten Chriſt; to beleeve in Chriſt, that is the eating of the Bread of life: This Bread requireth the hunger of the inner Man. *Mathias Doringe*, a Franciſcan Fryer, in *Pſa* 110. ioyned with *Lyra*, ſaith: *Hoc verbum nihil directe pertinet ad Sacramentalem, vel corporalem manducationem*; This ſaying of the ſixt of *Iohn* pertaineth nothing directly to the Sacramentall or corporall eating. His reaſon is, becauſe the Sacrament was not as yet ordained, and by way of prognoſtication who ſo will ſay they were ſpoken, hee ſaith he is a curious Heretike, and his fancie may as eaſily be deſpiſed as proved, &c.

Michael Vehe, another Popiſh Doctor, ſaith. *Tract.* 5. *contr. Lutherum. Quam multum firmitatis habeat hæc ratio, hinc claret, quod verbis Chriſti abutitur, in peregrino ſenſu, quæ enim de Spirituali manducatione, &c.* How weake this reaſon is, appeareth hereby, that he abuſeth Chriſts words in a ſtrange meaning: for the words which were ſpoken of the Spirituall eating, he wreſteth to the eating of the Sacrament; of which eating of the Sacrament, Chriſt in theſe words in the ſixt of *Iohn* ſpeaketh nothing. Which thing is well proved by this reaſon: For many have ſpirituall life by the grace of God, and bee lively members of Chriſts body, that were never partakers of the Sacrament, &c. *Eccius* alſo, that great Pillar of their Church, ſaith,

ſaith, *Ad Sacramentum hîc oculus non eſt habendus*; In this ſixt of *Iohn* we may have no eye unto the Sacrament. Many others of their Doctors might be recited to the ſame end, if theſe ſufficed not. God forbid that our Reſurrection ſhould depend upon this ſtring: for then all the Patriarchs, *Abraham*, *Iſaac*, and *Iacob*, *Moſes*, *Aaron*, &c. ſhall never riſe againe, but are periſhed; all the Prophets are gone, and all Chriſtian children that depart this life before they receive the Sacrament.

1 Cor. 15. Leave therefore this wicked Popiſh Doctrine, and know, that our Reſurrection is cauſed (as Saint *Paul* ſaith) by the Spirit of God that dwelleth in us. *Origen* ſaith, *Reſurgemus propter Spiritum habitantẽ in nobis, neceſſe eſt enim Spiritui reddi habitaculum ſuum*; We ſhall riſe againe, becauſe of the Spirit that dwelleth in us; for of neceſſity the Spirit muſt have his Houſe reſtored to him. S. *Auguſtine* ſaith moſt notably, *Hæc mea tota ſpes eſt, & omnis fiducia: Eſt enim in ipſo Ieſu Chriſto Domino noſtro unuſcujuſq; noſtrũ portio caro & ſanguis: ubi ergo portio mea regnat, ibi ego me regnare credo*; This is my whole hope, and all my truſt: for in Chriſt Jeſu our Lord is fleſh and blood, which is a portion of every of us: therefore where a portion of mine reigneth, there I beleeve that I ſhall raigne too. S. *Cyril* ſaith, *Quamvis mors proter peccatum in naturam noſtram inſiliit, tamen quia filius Dei homo factus eſt, omnes profectò reſurgemus*; Although death be fallen into our Nature becauſe of ſin, yet becauſe the Sonne of God is made Man, doubtleſſe wee ſhall all riſe againe.

In Ioan, lib. 4. cap. 15.

Thus the Spirit of God is the cauſe and the worker of our Reſurrection. The Sacraments alſo are meanes, and inſtruments, and ſeales hereof, but not cauſes. Therefore in the councell of Nice, the holy Myſteries are called *Reſurrectionis noſtræ Symbola*, The pledges or tokens of our Reſurrection: Where the Councell ſpeake in the plurall number, and not of one Sacrament as Popery doth; and other Fathers expreſly of Baptiſme, as *Baſil* who ſaith, *Dies Paſchalis eſt pignus Reſurrectionis, Baptiſmus verò eſt potentia & vis ad Reſurrectionem*, Eaſter day is a pledge of Reſurrection, but Baptiſme is a power and ſtrength unto Reſurrection. *Ignatius ad Trullian.* ſaith, *Vt credentes in mortem ejus per Baptiſmũ participes ejus Reſurrectionis efficiamini*. That beleeving in his death, by Baptiſme yee may be made partakers of his Reſurrection. In the Councell of Wormes it is written thus, *In aquas demerſio, in infernum deſcenſio eſt, & rurſus ab aquis emerſio reſurrectio eſt*, the dipping in the water is the going downe into Hell, and the comming out from the water is the Reſurrection. See therefore our truth, and Popiſh lies; hold that which is good. All this is done by the power of Jeſus Chriſt, whoſe raiſing of *Lazarus* and others from death, was a type and ſhadow of it, which the Apoſtle in plaine words expreſſeth to the Romans: Hee ſhall alſo make them like to his owne glorious body: as the words to the *Philippians* expreſſely mention; Not changing the ſubſtance, but the quality. Which what a comfort is it to us, and what a powerfull might in him, may the more appeare, if wee conſider well the true qualities of our bodies now: they are vile, they are baſe, and full of infirmities; and therefore in the Scriptures compared to meane things; as to the Graſſe, to the Flower of the Field, to Duſt and Aſhes, to Houſes of Clay, &c. Our bodies when they are young, are weake twigs, when they are old, they are rotten Trees; in the beſt age like veſſels of glaſſe, broken with a ſmall knocke: yea, ſaith Saint *Auguſtine*, more brittle than glaſſe a great deale: for glaſſes by good looking to, doe endure often longer than they that made them, but ſo can never our weake bodies. Every creature, ſaid one once, liveth of his owne; but fraile man, for the maintenance of a fraile body, hath a licence to begge, and craveth the helpe of every creature. The Sunne lendeth him light, the Ayre breath, the Water drinke, the Fowles of heaven, the Beaſts of the Earth feede him, and cloath him, as we ſee. And would we conſider well whence every thing is, it would teach us modeſty and moderation. The fine linnen that cloathed the rich glutton, and at this day amongſt us carrieth ſuch a ſhow in great Ruffes like Wind-Mill ſailes: whence is it, but the barke and skinne of the Line and Flaxe? The glorious Silke that many exchange all their Land for, what is it but the excrements of the Wormes? The gold and pearles more regarded than Heaven in our times, are the very guts and bowels of the earth. And the haire that gliſtereth, as the gold upon many a head, it is borrowed even of the dead Creatures. They that be come of Noble houſes, of great Stockes and ancient houſes, yea, are the borne Peeres of the Royall blood; their bodies are vile and ſubject to diſeaſes, as unable to endure labour, heat, cold, or to abide hunger, thirſt, want of ſleepe and reſt as other men.

De ſancto Bapt.

In Rom. 8. lib. 16. Medit. 14. cap. 5.

Rom. 8. 11. Made like to his glorious body. The true qualities of our bodies. Eſay 40. 10. Gen. 18. 27. Iob 4. 19.

Great *Alexander* was perſwaded by flatterers, that he was the Sonne of *Iupiter*, a God, and no Man; but by want of ſleepe when he was weary, and by ſmart of body when he was wounded, confeſſed that he was Mortall as others be. The ſame *Alexander* with a proud minde ſailing up *Nilus*, with a purpoſe to find the ſpring thereof, which yet never could be knowne, was perſwaded by an old man to returne: who alſo gave him a Pearle, with this hidden and ſtrange propertie, that being laid in ballance with any Mettall, it was too heavy; but covering it with duſt, a feather was heavier than it. By which was meant, that *Alexander* himſelfe, who in his life time was too ſtrong and mighty for all the world; being dead, was as weake as other men: ſo brittle, ſo baſe, ſo ſubject to infirmitie is the body of the greateſt Monarch.

O let this holy Meditation ſnub our mounting conceits of birth, ſtrength, youth, beauty, wiſedome, and ſo forth: Let it take away, that too much curioſity in attiring and pampering our fleſh; the wind may not blow upon ſome of us, nor the Sun ſhine upon us at any time. No dainties are daintie enough, no apparell coſtly enough: ſurely we are made of the ſlime of the earth, and we muſt returne to duſt againe.

The very higheſt of us all muſt ſay and acknowledge with holy *Iob*: The grave ſhall be my houſe, and I ſhall make my bed in the darke. I ſhall ſay to corruption, thou art my Father; and to the Wormes, you are my Siſter and Mother. There is an old riddle what that ſhould be that is both Mother and Daughter: and the anſwer is of the Ice, which firſt is made of Water, and ſo is the Daughter, and then bringeth forth water againe, and ſo is the Mother: but it may as well be ſaid of the bodies of men, which firſt are made of duſt, and ſo returne againe to the ſame: yet theſe bodies thus fraile, and this fleſh thus vile ſhall hee change in this joyfull day, and keeping the ſubſtance, make them in quality like to his owne glorious body, according to the working, whereby he is able to ſubdue all things unto himſelfe. They were ſowne in corruption, but they ſhall riſe in incorruption; they were ſowne in diſhonour, but they ſhall riſe in glory; they were ſowne in weakeneſſe, but they ſhall riſe in power; they were ſowne naturall bodies, but they ſhall bee raiſed ſpirituall bodies: And in a word, Be like the Angels in Heaven (ſaith our Saviour) and ſhine as the very Sunne. Phil.3.20.21. Math.22.30.

A notable reſemblance whereof was that transfiguration of our Saviour in the Mount. The difference alſo of the two Hieruſalems; the one deſcribed with houſes, gates, walls, ſtrong and faire, yet made of timber, Stone, and ordinary matter. But the new Hieruſalem is moſt glorious, the walls of Jaſper, the foundations of precious ſtones, the gates of pearle, the pavement of pure gold: ſuch difference ſhall this change make in our bodies. Now they are as gold mingled with Earth; then they ſhall be like gold purified ſeven times in the fire; then all teares ſhall be wiped away, all infirmities ceaſe, all deformities end, and there ſhall be health without ſickneſſe, ſtrength without weakeneſſe, pleaſure without paine, youth without age, and whatſoever may be joyfull, felicity with certainty, and life without death, with the bleſſed Trinity for ever. And what a comfort, I ſay is this, that ſo many infirmities ſhall be loſt, and ſo heavenly qualities got in their place. Math.17.

O Death: why ſhouldſt thou feare us, when we loſe ſuch evill, and gaine ſuch good by thee? What though ſickneſſe waſte me to nothing, what though diſeaſes vexe me continually, what if the biles of *Iob* were upon me all, and ſuch miſery as never had any; yet that body ſo tortured and troubled with all this, ſhall not the Lord caſt away for that vileneſſe, but after my tryall holding Faith in him, give me a death full of mercy, and a Reſurrection againe of the ſame body, full of glory: nothing can hinder him whoſe power is infinite; nothing ſhall hinder him, whoſe mercy is unmeaſurable. O heart, be glad to thinke of this; and O my Soule, bee cheerefull in hope. That day ſhall recompence all afflictions, and were they never ſo great, they cannot bee worthy of the comfort of that day to bee reveiled to all thoſe that poſſeſſe their ſoules in patience, and cleave to him.

Surely the ſweetneſſe of this doctrine is very great, and therefore the more you prove it, the more we joy to heare this truth and certainty.

There are in Nature many reſemblances of it, which we may obſerve with great contentment. The Sun ſetteth, and the day is cloſed up in darkneſſe, ſaith *Tertullian* that learned Father, yet the Sun riſeth againe the next morning, and the day dawneth out of his darkneſſe. The Moone waneth every moneth, and becommeth ſmall to our eye, yet it groweth againe, and hath his glorious light as before. The Trees in Winter are as dead before us, and all their beautifull leaves withered, waſted, and fallen away; yet the Spring comming they revive againe, and are cloathed as beautifull as they were before. The Lion alſo being too long ere he finde his prey, when hee returneth home, findeth his whelps dead, and with very roaring reviveth them againe. The Pellican by her blood quickneth her young ones. The fire lieth hid in the flint ſtone, yet a ſmall force will make it appeare: Our nailes being pared, and our haire cut, grow againe. And if the dead parts of the body be reſtored by the ordinary power of God in nature, much more ſhall his mighty power reſtore the bodies of men.

The *Phœnix* is burned unto aſhes, yet reneweth againe out of thoſe aſhes, and ſo dieth to live againe (ſaith *Lactantius*,) ſo that theſe very creatures do teach us to beleeve this Article: but above all in this matter, ever thinke of Gods power and Will; was it eaſie for his power to create all things of nothing in the beginning, and ſhall it bee impoſſible to reſtore againe what he ſo created? *Difficilius eſt creare quæ non fuerunt, quam reparare quæ fuerunt.* It is harder, ſaith S. *Gregory*, to create things that never were, than againe to reſtore things that once were. Of the ſeed of Man is made Man, and we wonder not at it, and why out of Earth may not riſe againe that body, that at the firſt was made of it. If you ſay this is naturall, that of Mans ſeede Man ſhould grow; what I pray you is that Nature but the decree of Gods divine pleaſure, by which alſo the dead are appointed to riſe againe: for it is his Will to declare both Mercy and Juſtice

Gods Power and Will. His Power. The two ſure grounds of this Article. His Will.

Juſtice this way. To recompence (ſaith the Apoſtle) tribulation to them that trouble you, and to you which are troubled reſt with us when the Lord Jeſus ſhall ſhew himſelfe from Heaven with his mighty Angels in flaming fire, rendring vengeance to them that doe not know God, and obey not the Goſpell of our Lord Jeſus Chriſt, which ſhall bee puniſhed with everlaſting perdition, from the preſence of the Lord, and from the glory of his Power,&c. Thus comforted themſelves the holy Martyrs in their times, ſaying; *Quid ſi Tyrannus ſit interfector corporis mei, cum Deus ſit Suſceptor animæ, & erit reſtitutor corporis mei? Quid ſi membra laceret inimicus cum capillos annumeret Deus?* What if the Tyrant kill my body, ſeeing that God will receive my ſoule, and alſo reſtore my body againe? What if the enemy teare in peeces my members, ſeeing God hath numbred the haires of my head? This Will of God is further taught us by many Scriptures. Thy dead men ſhall live (ſaith the Prophet *Eſay*) even with my body ſhall they ariſe, Awake and ſing yee that ſleepe in the Duſt, for thy dew is as the dew of Hearbes, and the earth ſhall caſt out the dead.

Eſay 26.19.

I will open your Graves (ſaith *Ezechiel*) againe, and bring you forth of your Sepulchers. If we beleeve that Jeſus is dead and riſen, even ſo they that beleeve in Jeſus will God bring with him. The Names alſo given in Scripture to death, do ſhew this will: for it is called often a ſleepe. Brethren, I would not have you ignorant concerning them that ſleepe, that you ſorrow not as they that have no hope.

Ezek.37.14. 1 Theſ.4.14.

And S. *Auguſtine* in regard thereof ſaith, *Quinque Virgines fatuæ, & quinque ſapientes dormierunt, id eſt moriebantur: mors enim in Scripturis dicitur ſomnus propter Reſurrectionem velut evigilationem.* The five fooliſh Virgins, and the five wiſe ſlept, that is, dyed: for death is called a ſleepe in the Scriptures, in reſpect of the Reſurrection, which is as it were a waking again: yea, death is a ſweet ſleepe, without dreames, as *Socrates* named it; not an everlaſting ſleepe, as *Secundus* the Philoſopher ſaid to *Adrianus* the Emperour: It may bee called a brazen ſleepe, a ſtrong and long ſleep; for ſo *Homer* thinketh of it. The Maide is not dead (ſaith our Saviour) but ſleepeth, and our friend *Lazarus* ſleepeth, but I go to awake them: with many moe ſuch Teſtimonies. Whereupon the Church-yards were called ſleeping places, and regarded as wee ſee. Neither the infinite goodneſſe of God to his people, nor the unheaped meaſure of his ſeverity againſt the ungodly could be ſhewed, if this change ſhould not be: For now the joy of the Elect and paine of the wicked, is but a dreame to that which ſhall be: For your ſhame (ſaith the Prophet) you ſhall receive double, everlaſting joy ſhall be unto you. Which place *Lyra*, and the interlined gloſſe expound of joy of ſoule and body.

Iohn 11.

Cœmeteria.

Againe, the truth of God cannot ſtand if this change ſhould not be; for hee hath given us his word and promiſe, to raiſe us up at the laſt day, and that no one haire of our head ſhall periſh. When thou makeſt a feaſt, call the poore, lame, &c. who cannot reward thee, but it ſhall be recompenced at the reſurrection of the juſt. Finally, marke how in the time of Nature God tooke away *Henock*, in the time of the law *Elias*, and in the time of grace our Saviour himſelfe, and you may ſee it plaine, that God hath taken away from death his Plea of preſcription, and by theſe examples alſo ſhewed that we ſhall riſe againe. What if our bodies be conſumed to aſhes in the fire, dryed in ſhew to nothing in the ayre, rotten to duſt in the earth, ſwallowed up of the fiſhes in the Sea, thoſe fiſhes taken and eaten of men, thoſe men devoured of wild beaſts, thoſe beaſts conſumed by foules, yet ſhall this mighty and Almighty G O D by his power reſtore this againe according to his promiſe. *Abſit ut aliquis ſinus Naturæ ita recipiat aliquid ſubtractum à ſenſibus noſtris ut omnino Creatoris lateat ſcientiam aut effugiat poteſtatẽ.* For God forbid, ſaith (Saint *Auguſtine*) that any ſecret place ſhould be thought ſo to hide any thing removed from our ſenſes, that it can either be kept from the knowledge of the Creator, or avoid his power.

Luke 14.

But looke how eaſie it is for the Husband-man by his ſervants to gather the wheat into his barne: ſo eaſie is it for God by his Angels to bring all people before him. The Potter of his Clay can make a better faſhion againe after he hath altered the firſt, and yet the ſame Clay in ſubſtance. Shall Napkins bee brought from *Pauls* body to the ſicke, and diſeaſes depart from them? ſhall the ſhadow of *Peter* helpe the weake? *Elizeus* by ſending his ſtaffe revive the Sunamites Sonne, and his bones after he was dead, revive a man that was put into the grave to him? And ſhall not our mighty God change our bodies according to this Article? *Aarons* Rodde had leaves, bloomes and Almonds: *Moſes* Staffe was made a living Serpent. *Sara* her dead wombe was Mother to a Sonne. And theſe (ſaith *Epiphanius*) are ſome tokens of our Reſurrection. More of theſe tokens we had before. Reade in *Iob* the power of that great Leviathan, and of Behemoth, and iudge by this power in his Creatures what is the power of our mighty Creator. If one Angell, which is but a Creature, can in one night bring downe to death an hundred foureſcore and five thouſand of the greateſt men in *Senacheribs* Armie, O what can God doe with all the Angels in heaven his ſervants at Commandement to doe his will? It is poſſible with God that a Camell or a Cable ſhould be drawne through the eye of a Needle.

Therefore

Therefore death cannot ſhut up the grave ſo cloſe, but God can and will draw out thence our vile bodies, and make them like to the glorious body of Chriſt. The garments of the Iſraelites waxed not old, neither were their ſhooes worne in forty yeares, and death ſhall never waſt mens bodies further than God is able to reſtore. God out of ſtones is able to raiſe up children unto *Abraham*, and out of duſt cannot he reduce us? Chriſt raiſed *Lazarus* that was foure dayes dead, as eaſily as the Widowes Son that was but new caried out: for as the beame of the eye (ſaith S. *Auguſtine*) diſcerneth things neare and afar off in like ſpace: So doth the power of God with like facility revive late and long dead. *Si ratio quæritur non erit mirabile, ſi exemplum poſcitur non erit ſingulare. Demus aliquid poſſe Deum, quod fateamur nos non poſſe inveſtigare: Tota ratio facti in talibus eſt potentia facientis:* If reaſon be ſought, (ſaith S. *Auguſtine*) it will not be ſtrange, if an example be asked it will not be ſingular. Let us grant that God can doe ſomething, the reaſon whereof we cannot finde out: In ſuch things the whole reaſon of the deed is the power of the doer. *Aug. ad Voluſianum.*

Wherefore to conclude this point: the Authority of the Scriptures, the reaſons of the Apoſtle, the name of death to be a ſleep, the manner of buriall, the things in Nature ſo lively reſembling; with the Iuſtice, Mercy, and Truth of God, are ſtrong chaines we plainly ſee to uphold our faith in this article; *I beleeve the reſurrection of the body.*

The Lord increaſe our faith, and make us thankfull for his comforts. I truſt thus much may content any ordained of God to be ſaved. But now if you pleaſe to adde a word of the manner of this great day, it will alſo be acceptable.

I like his modeſty well that ſaid, *Dies ille indicabit*: That day ſhall ſhew the manner of it. In the meane time content your ſelfe with theſe Scriptures. The Trump ſhall blow, and the dead ſhall be raiſed up incorruptible, and we ſhall be changed. We which live and are remaining in the comming of the Lord ſhall not prevent them which ſleepe. For the Lord himſelfe ſhall deſcend from heaven with a ſhout, and with the voice of the Archangell, and with the Trumpet of God, and the dead in Chriſt ſhall riſe firſt. Then ſhall we which live and remaine be caught up with them alſo in the clouds to meet the Lord in the Ayre, and ſo ſhall wee ever be with the Lord. 1 Cor. 15. 2. 1 Theſ. 4. 15.

Of the end will you ſay any more?

That which hath been ſaid may ſuffice, which in ſubſtance was this: to give honour and immortality to ſome; ſhame and indignation and wrath to others: *Rom.* 2. 7, 8. *For all ſhall riſe both juſt and unjuſt. Acts* 14. and the wicked incorruptible alſo, but unto ignominie and without glory, to burne and yet never be conſumed. *Reſurgit juſtus ut judicet, Peccator ut judicetur, impius ut ſine judicio puniatur.* Wherefore I end as the Apoſtle doth: *Be we ſtedfaſt, unmoveable, abundant alwayes in the words of the Lord, for as much as we know that our labour is not in vain in the Lord.* Lord ſtrengthen us, and come Lord Jeſu, come quickly: *Amen.*

THE TWELFTH ARTICLE.

The laſt Article is this.

I beleeve everlaſting life.

AND this is the laſt in order, becauſe it is the end of all the reſt, containing the reward of our faith, even eternall joy. And the meaning of it is, as if it were ſaid. I beleeve that as I have the ſeed of eternall life ready ſowne in my heart, which is very ſweet, and a ſure ſtaffe to reſt on in all miſeries of this life whatſoever: So ſhall I with Jeſus Chriſt in his kingdome enjoy that perfect bliſſe both of body and ſoule; that no eye hath ſeen, nor eare hath heard, neither poſſibly can be comprehended of mans heart, and ſhall then and there praiſe the Lord God without ceaſing, and yet without wearineſſe. The drift of it is alſo to teach us, that perfect and full felicity is not in this earth, but reſerved in heaven for all thoſe that have fought a good fight, and finiſhed their courſe in a true Faith. And truly if a man ſoundly beleeve this Article, he will never ſuffer his heart to be afflicted with theſe earthly things; but knowing that if his earthly houſe of this Tabernacle be deſtroyed, he hath a building given of God, that is, a houſe not made with hands, but eternall in the heavens: He will with the ſame Apoſtle ſigh, deſiring to be clothed with his houſe which is from heaven, and ſo further as followeth in that place. For alas, what is in this world worthy our heart, if we conſider things as we ought with wiſdome, conſcience, and religion. *Mundi lætitia eſt impunita nequitia.* The mirth of this world is but unpuniſhed wickedneſſe (ſaid old S. *Auguſtine*) in his time. And doe we not often looke Apoc. 21. 4. 2 Cor. 5. *Serm. 37. de verb. Domini.*

upon the Maps wherein are Kingdomes, Provinces, Cities, Seas, and yet all is but paper, upon which if but one drop of water fall, it indangereth the blotting out of the greateſt Palace there? ſo ſo is mans heart full of Caſtles and Towers, and glorious dreames, till the time of his touch come: but then with one fit of an Ague, he feeleth his joy in them all blotted out: and he ſaith with the Wiſe man, *Vanity of vanities, and all is meere vanity.*

Could *David* goe when he had *Sauls* armour put upon him? No, he ſaid, I cannot goe: and putting them off againe, betooke himſelfe to his ſcrip and ſling. So ſo doth the burthenſome traſh of this world hinder many a man that he cannot goe to his God, that he cannot fight againſt his cruell enemie, and overcome him. And therefore if he caſt theſe things away, by caring leſſe for them, and preferring better things before them; Certainly he ſhall doe better, and the victory ſhall be his to an immortall comfort.

When a man ſwimmeth in the water, if his head goe under he is gone, unleſſe he recover it up againe, but whilſt he keepeth his head above, all is well. So it is with this flattering world, whilſt we uſe it, as though we uſed it not; and keep our head above the water, that is, our heart from the immoderate care of it, we are in ſafety, but diving once under the love of it, and ſinking with the weight and burthen of it, we are gone, had we a thouſand lives: unleſſe the Lord with his gracious hand pluck us up againe. Therefore (ſaith the Spirit of God) if riches encreaſe, ſet not your hearts upon them. And moſt notably *Cyprian* to the like end: *Arridet mundus ut ſæviat, blanditur ut fallat, allicit ut occidat, extollit ut deprimat. Vna hæc placida, ſolida, firma & perpetua ſecuritas, ſi quicquid in rebus humanis ſublime ac magnum videtur, oculis ad cœlum elatis infra conſcientiam tuam jacere poſſis gloriari:* The world fawneth, that it may be cruel; flattereth, that it may deceive; allureth, that it may ſlay; lifteth up, that it may throw downe. This only is pleaſant, ſound, firme, and perpetuall ſecurity: if whatſoever in theſe worldly matters ſeemeth excellent, high, and great, with eyes lifted up to heaven, thou maiſt truly boaſt to be inferior to thy conſcience, that is, ſubject to thy contempt, not thou captive to the deſire thereof. For every mans inordinate deſire (ſaith S. *Auguſtine*) is to him like a tempeſt that toſſed the ſhip, and indangered them all, as in the Goſpell. *Amas Deum? ambulas ſuper mare: Amas ſeculum? abſorbebit te. Amatores ſuos vorare novit, potare non novit:* And loveſt thou God, ſaith he? thou walkeſt then upon the Sea. But loveſt thou the world? It will ſup thee up. For it knoweth how to devoure his lovers, but not how to give them any good.

Serm. 13. de verb. Domini.

The world weigheth without weights, and meaſureth ever without rule, both weight and rule is the love of it ſelfe, and blinde, falſe corrupt affection. It is like the Quick-ſilver that readily cleaveth unto the gold, and changeth the colour of it like it ſelfe: but as ſoone as the gold toucheth the fire, this cleaving matter departeth away, and will not abide any ſuch tryall.

Iudit. 13.

See it in *Haman* that fortunes foole; to day dining with King and Queene, to morrow hanging upon his Gibbet. See it in *Holofernes*, ſhaking the City with his feare, and ſuddenly his head brought in a Wallet by the hand of a woman. See it with feeling in proud *Antiochus*, of whom you reade in the booke of Machabees, breathing out but now moſt fearefull threats, and ſaying in his pride, *I will make Ieruſalem a common burying place of the Iewes when I come thither. But the Lord Almighty and God of Iſrael ſmote him with an incurable and inviſible plague. For aſſoon as he had ſpoken theſe words a pain of the bowels, that was remedileſſe, came upon him, and ſore torments of the inward parts, and that moſt juſtly. For he had tormented other mens bowels with divers and ſtrange torments.* And ſo he that a little before thought he might command the floods of the Sea, and weigh the high Mountaines in a ballance, and reach the Stars of heaven, now was caſt downe on the ground, and caried in a horſliter, declaring unto all men the manifeſt power of God: So that wormes came ont of his body in great abundance, his fleſh fell off by lumpes, and all his army was grieved at his ſmell, with much more in the place, if you will reade it.

2 Mach. 9. 4.

Eutropius.

See it in *Valerian* the Emperour, who was taken of the Perſian King, and as often as he went to his horſe was his footſtoole to raiſe him up. Moſt well therefore in my opinion ſaid Saint *Auguſtine: Omnia hujus mundi gaudia ſunt ſolatia miſerorum, non gaudia beatorum:* All the joyes of this world are the comforts of men in miſery, not the joyes of men happy and bleſſed. The

Luke 12. 19.

rich man ſaith, *Soule, ſoule, thou haſt much goods laid up for many yeares, live at eaſe, eate, drinke, and take thy paſtime, and even that night the Lord taketh away my ſoul, and then whoſe are all thoſe things that he hath provided?* *Nabal* is ſecure and ſetteth little by *David*: his wealth is his confidence, and his anſwers proud and unkinde. But ſuddenly he is in extreame danger, and loſeth his life.

1 Sam. 15.

Many a Silk-worme ſitteth in this world beſotted with the pleaſures of this life, and ſaith in

Apoc. 18.

heart as Babylon in the Apocalyps: *I ſit like a Queene, and am no widow, neither ſhall I ſee mourning.* But the Lord anſwereth, *In as much as this party hath glorified himſelfe, and liveth in pleaſure, ſo much give ye to him torment and ſorrow: His plagues ſhall come at one day, death and ſorrow, and famine, and he ſhall be burnt with fire, for that God which condemneth him is a ſtrong Lord, &c.*

This

This is the end of this Worlds glory, and therefore nothing to be ſo joyed in, as many men doe, but our eyes and heart to be pitched upon our future Eſtate, and this Article ever to bee in remembrance, *Credo vitam æternam*, I beleeve everlaſting life: Then ſhall follow true joy indeed, ſuch as I may make account of, and praiſe the name of God for ever, that hath vouchſafed to make me partaker of it. O difference, difference of that Eſtate and this: There is that felicity and happineſſe, that no *tongue* created either of Man, or Angell, *can expreſſe the ſame*, no *imagination conceive*, no *underſtanding comprehend it*. 1 Cor. 2. Eſay 64. But as it is reported of a learned Geometrician, that finding the length of *Hercules* foot upon the Hill Olympus, drew out his whole body by the proportion of that one part: ſo we by ſome little glympſe vouchſafed unto us in the Scripture, and ſome other circumſtances agreeing thereunto, may frame a conjecture of the matter, though far it will come behinde the thing it ſelfe. It is called in Scripture a Crowne of glory, a Throne of Majeſty, a Paradiſe, or place of pleaſure, a life everlaſting. S. *Iohn* in the Apocalypſe, as well for his owne comfort, being then in baniſhment, as for ours, and all that ſhall reade it, to the worlds end, takes in hand to deſcribe it by compariſon of a City, affirming, That the whole city was of gold, even of pure gold, with a great and high wal of the precious ſtones called *Iaſper*, the foundations of the wal of the city were garniſhed with all maner of precious ſtones; the firſt foundation, was Jaſper; the ſecond, of Saphire; the third, of a Chalcedonie; the fourth, of an Emeraude; the fifth, of a Sardonix; the ſixt, of a Sardius; the ſeventh, of a Chryſolite; the eight, of Berill; the ninth, of a Topaze; the tenth, of a Chryſopraſus; the eleventh, of a Jacinth; the twelfth, an Amethiſt: And the twelve gates were twelve Pearles, & every gate is of one Pearle, and the ſtreet of the City is pure gold, as ſhining glaſſe. And this City hath no need of the Sun, neither of the Moone, to ſhine in it, for the glory of God doth light it, and the Lambe is the light of it, with more in that place, if you looke upon it. All this to give us a conceit of the infinite value, glory, and Majeſty of this felicity prepared for us in heaven, though ſtill, ſtill, wee muſt be far ſhort of it, as it is indeed. For if the frame of this world, which is but as a Cottage of his meaneſt ſervant (and that made onely for a time, to beare off as it were a ſhowre of rain) be ſo Princely, ſo gorgeous, ſo magnificent, ſo full of Majeſty, as we ſee it to be, O what is the glory of that place which is appointed for all eternity, as the Houſe and Palace of the Almighty God and all his friends? Certainly it paſſeth all underſtanding and capacity of ours, as the Apoſtle to our great comfort ſaith, neither can the heart of man comprehend it. As he was able, good Saint *Auguſtine* meditated of it in this ſort. O Lord, Lord, ſaith he, if thou for this vile body of ours give us ſo great and innumerable benefits, from the firmament, from the Ayre, from the Earth, from the Sea, by light, by darkneſſe, by heate, by ſhadow, by dewes, by ſhowres, by windes, by raines, by birds, by fiſhes, by beaſts, by trees, by multitude of hearbs, and variety of plants, and by the miniſtery of all thy creatures; O ſweet Lord I ſay againe, what manner of things, how great, how good, and how innumerable are thoſe which thou haſt prepared in our heavenly country, where we ſhall ſee thee face to face? If thou doe ſo great things for us in our priſon, what wilt thou give us in our Palace? If there be ſo great ſolaces in theſe dayes of Teares, what joy ſhall there be in that day of Mariage? O my Lord and God, thou art a great God, and great is the multitude of thy magnificence and ſweetneſſe, and as there is no end of thy greatneſſe, nor number of thy wiſdome, nor meaſure of thy benignity: ſo is there neither end, number nor meaſure of thy rewards towards them that love thee, and ſigh for thee. Thus far S. *Auguſtine* in his feeling of this, prepared comfort, which in this Article wee beleeve, when we hold faſt the Article of Eternall life.

Apoc. 2. & 3. Mat. 16. Luke 10. Apoc. 21. 17. &c. *In ſoliloquiis animæ ad Deum.* Pſal. 30.

Others have deſired to feele alſo this ſweetneſſe, and to comfort their ſoules with this hope, by framing a conceit of the three places wherein Man is at ſeverall times, and of the difference of them: The firſt, his Mothers wombe; the ſecond, this world; and the third, Heaven: And looke (ſay they) how far this world, thus glorious and great, paſſeth the darkneſſe of our Mothers wombe; ſo, and much more, in all beauty, delights, and Majeſty, ſhall that place of bliſſe paſſe this world againe, that yet doth pleaſe ſo many of us: And as much as a Man living in this world doth paſſe a childe in his Mothers belly, in ſtrength of body, beauty, wit, underſtanding, learning, and knowledge; ſo much, and far more, doth a Saint in Heaven paſſe men of this world in all theſe things, and many moe beſides: and as much horrour as a man would have to turne into his Mothers wombe againe, ſo much would a glorified ſoule to returne into this world againe, &c. O joy above all joyes, paſſing all joy, and without which there is no joy. When ſhall I enter into thee (ſaith Saint *Auguſtine*) that he may poſſeſſe me in thee, that made both thee and me. O everlaſting Kingdome, O Kingdome of all eternity, O light without end, O peace of God that paſſeth all underſtanding, in which the ſoules of the Saints doe reſt with thee: Doe they know what they doe, that loſe this place for the loane of this world? That preferre this vale of miſery before this Eternity? That are caried away with building goodly Houſes, and patching peeces of Land together, till ſuddenly death ſtrike, and they both leave that and loſe all this? No, no, they doe not. And therefore bee wee aſſured, that as their courſe is quite amiſſe, ſo is ours moſt happy and good, if before all things we labour to live with

our heavenly Father in this joy, when hence we muſt, and be no more ſeene. Lord, Lord, touch our hearts with it, and make us ever ſay in feeling, *I beleeve eternall life.*

Amen, I beſeech God. And now that this difference hath been ſo plainly ſhewed, what elſe may we note in this Article.

It doth further teach us patience in theſe worldly woes, whatſoever they are, that now and then we fall into, either of body or minde. For never are they ſo extreamely laid upon any, but that ſome ſweetneſſe of Gods comforting Spirit droppeth into our hearts together with them; which when we feele, then let us riſe up in joy, and remember that wee beleeve this Article of *eternall life*, where that ſweetneſſe ſhall be more by infinite degrees, and continue for ever without abatement, and in regard whereof, and hope whereof, who will not ſay to his ſoul, O ſoul be patient, endure theſe griefes contentedly, thy God ſitteth at the Sterne, and moderateth all; the *haires* of thy Head are numbred, and not one of them can fall to the ground but by his pleaſure. Tyrants may breathe out their bloody Edicts, Malice and Envy may rage horribly, ſickneſſe and diſeaſes may grievouſly vex us, but ever, ever, he is where he was that ruleth all, he ſitteth betwixt the Cherubins, and laugheth them to ſcorne that ſo ſcorne his, and Health is his to give full eaſily, if his pleaſure be ſo. Wherefore tarry his time, abide his Will, joy in his pleaſure, and caſt both heart and eye to this, *I beleeve Everlaſting life.*

It doth alſo yeeld to us a marvellous ſtrength againſt all doubting feare of our election and ſalvation: For what place hath God left for that, when it is an Article of Faith to beleeve *Eternall life*: And I, I, muſt beleeve it for my ſelfe. As well may the devill, or Popery, tell me, that I cannot be aſſured there is a God, or Chriſt, or Holy Ghoſt, or Church, or any of the other Articles, as to tell me, that I cannot be aſſured of *Eternall life*; for I am as ſtraitly bound to beleeve this as any of thoſe, this being an Article as thoſe are: Whereof, becauſe upon the Lords Prayer, I have ſpoken much, I here ſpare it. But ſee you the comfort, take hold of the ſweetneſſe, bleſſe God, both Father, Son, and holy Ghoſt for this mercy; telling Satan, or his Inſtruments, That if they perſwade doubt, they perſwade the deniall of an Article of Faith, which may not be in a childe of God.

Laſtly, by theſe whole twelve Articles we are taught that Doctrine, ſo maligned by the devill and devilliſh men, That we are juſtified by faith in Jeſus Chriſt, and not by our own Works, either wholly or partly: whereof meaning to write particularly in another conference, I heare name it not. The Papiſts in word dare not deny this Article, but in effect they overthrow it: For when Chriſt ſaith of himſelfe, *I am the Life and the Way*, they ſay, *Their Pope is the Life and the Way*: And when Chriſt ſaith, Thy faith hath ſaved thee, goe in peace, they ſay, Thy Workes have ſaved thee, goe in peace. Againe, when he ſaith, This is Eternall life, to know thee the only true God, and him whom thou haſt ſent, Jeſus Chriſt, they ſay, Eternall life conſiſteth in obedience to the Church of Rome, and in beliefe of whatſoever there is taught. Wherefore, as he ended, ſo end I this our true Faith, grounded on the Scripture: in regard whereof, we deteſt all Phariſaicall Leaven, and all *Herodian* and *Machiavellian* Sectaries, ſaying with the Apoſtle, That if an Angell from Heaven ſhould perſwade us contrary to this, wee hold him accurſed.

Iohn 14. Luke 7. Iohn 17.

To God be glory and praiſe: and the Lord confirme and increaſe our Faith. Amen,
Amen.

AN ALPHABETICALL TABLE TO THE BOOKE of the CREED.

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The end of the Table of the *Catholike Faith.*

A

VERY FRUIT-FVLL EXPOSITION OF THE COMMANDEMENTS,

BY WAY OF QVESTIONS AND ANSWERS FOR GREATER PLAINNESSE.

Together with an Application of every one to the *Soule* and *Conſcience* of *Man*, profitable for all, and eſpecially *for them that (being not otherwiſe furniſhed) are yet deſirous* both to ſee themſelves, and to deliver to others ſome larger ſpeech of every point, that is but briefly named in the ſhorter CATECHISMES.

By the Right Reverend Father in GOD, GERVASE BABINGTON, *late Biſhop of Worceſter.*

Whereunto is newly annexed a Table, containing the principall Matters in this Booke.

PSALME 119. 59.

I have conſidered my wayes, and turned my feet into thy Teſtimonies.
I made haſt, and prolonged not to keep thy Commandements.

LONDON,
Printed by M. FLESHER.
1637.

TO
THE RIGHT HONOVRABLE, HIS VERY SINGVLAR GOOD LORD AND MASTER,

HENRY EARLE OF PEMBROKE, LORD HARBERT of Cardiffe, Marmion, and S. Quintine, and of the moſt Honourable *Order of the Garter, Knight* : G.B. *increaſe of all mercy* and comfort in CHRIST JESUS for ever.

HE Lord knoweth, who ſearcheth my heart and reines (Right Honourable, and my very ſingular good Lord) that being placed in the Vniverſitie with ſo great content, both for profit, pleaſure, and the exerciſe of my Miniſtery in ſuch place, as it pleaſed God moſt mercifully to bleſſe it in, to my great comfort, I had little deſire to make change of that eſtate, ſo accompanied both with theſe and many other ſpeciall commodities, till it pleaſed him that hath his times and opportunities for all men, to direct mee to your Lordſhip, in ſuch ſort as he did, and there firſt of your ſelfe, and afterward of my Honourable good Lady, to make me heare ſo carefull, ſo Chriſtian, and ſo zealous a regard both of your ſelves, and your whole retinue, to be directed in the courſe that became the profeſſors of the Goſpell, and the enjoyers of theſe happy dayes under ſo famous and renowned a government, of ſo worthy, bleſſed, and gracious a Princeſſe. And then I muſt needs confeſſe, I felt a forcing reſolution after I had a while ſtriven with the loſſe of theſe forenamed benefits, with the farre ſeparation of my ſelfe from all my friends, and with the diſcomforts incident now and then even to the beſt ſervices. So was it (my good Lord) your zeale and affection to your God, that then firſt perſwaded me. And truly, the ſelf-ſame thing it was, that ever after retained me, more unable than many, but as willing as ever was any to the uttermoſt both of power and life to doe your Lordſhip ſervice. The very ſelf-ſame thing it is alſo out of all queſtion, that ſhall ever, above any worldly commodity that may be offered them, procure unto your Lordſhip, both in one place and other, thoſe that love vertue and upright dealing. For very well with themſelves will they ever imagine (as indeed it ſhould be) that where the Lord is feared and honoured as hee ought to bee, there faithfull ſervice will both be regarded, and conveniently rewarded, there men ſhall be judged according to proofe, and not according to prattles, there heate of affections ſhall not ſtirre to ſudden and undeſerved diſpleaſure, but conſcience to give every man his due tryall, ſhall finde out the innocency of the true dealer. And what ſhould I ſay ? There they will aſſure themſelves, every man ſhall be uſed with convenient incouragement, credit, and comfort, if his dealings doe deſerve the ſame, beſides many moe very ſpeciall vertues of a maſter fearing God. Wherefore, if I ſhould wiſh unto your Lordſhip in a thouſand termes many ſeverall and ſingular bleſſings, and afterward include them all in one :

truly it muſt be this, that you may ever know the God of your father, and ſerve him with a perfect heart and a willing minde: Know him I ſay, by learning what he willeth, and ſerve him by daily practiſing, as he enableth of that will. For thus to the Lord you ſhall become obedient, to your Prince faithfull, for your Country carefull, to your ſervants, that breake both body and braines in your affaires, and beare the brunt of many an unknowne toyle and hazard, comfortable and beneficiall, to thouſands that live under you, honourable and good, and to every man (in a word) ſo affected and diſpoſed, as they that are already in all dutifull right your owne, may ſo remaine: and they that are not, by ſo cheerefull uſage and honourable vertue may daily be added and won unto you. Wherefore (my good Lord) with all Chriſtian care continue your happy courſe in the wayes of the Lord, and what Solomon ſaith, remember often: Heare counſell and receive inſtruction (meaning from the Lord) for they ſhall make a man wiſe in time. Yea they ſhall ſo eſtabliſh a man in the eyes of the Lord, as that his ſeed ſhall inherit the earth, and his name never be blotted out. Continue alſo that Chriſtian care to other the deſolate flocks of the Lords people, that with ſo great and juſt praiſe your Honour hath ſhewed of late ſo many wayes. And amongſt all, or rather even above them all (as many ſpeciall cauſes binde me to wiſh) I moſt humbly and heartily beg the ſame to your Towne of Cardiffe, unable peradventure in many things, but unwilling I hope in nothing, to deſerve both favour and furtherance in all cauſes tending unto good. Amongſt whom your Lordſhip in zeale to their good hath left me, and to whom for your Lordſhips ſake I vow my ſelfe if I may doe them good. Yet not more to them than to the whole Countrey, and even the meaneſt member therein; they being all in generall ſo deare unto your Lordſhip as many private ſpeeches have declared: what my power enableth me unto, both for duty unto your Honour, and affection to themſelves, I truſt they ſhall ever finde in me, and as faithfull an heart withall as ever had ſtranger amongſt them. And if your Lordſhip ſhall vouchſafe thereunto your Honourable and loving aſſiſtance in their worldly cauſes when they have need, then may they ſay their affections are thrice well beſtowed upon your Honour, and their ſervice due ten thouſand times, if it were more. Preſently I have endeavoured, both for them and others, to lay downe a briefe collection of ſuch things concerning the Commandements of God, as in larger manner both before your Lordſhip and them were handled. And I preſume to offer the ſame to your Lordſhip both for my private duty, being bound, if ever was any, to be thankfull, and that alſo it comming unto them under the ſhadow and ſhield of your Lordſhips protection, whom they ſo reverence and honor, may be the more welcome and the better accepted of. For the Chriſtian Reader elſewhere, that ſhall weigh my drift, and conſider the place whereunto eſpecially I intend it, I aſſure my heart of his godly and loving acceptance, notwithſtanding the matter hath been handled by more able inſtruments by much, becauſe it is not in the ſame manner, and the Lord may be glorified in all mens gifts. Only therefore of your Lordſhip I now moſt humbly beg, that with wonted favour this ſmall travell may be accepted, and that under your Lordſhips name I may leave it to the world, as a ſpeaking witneſſe (when I am dead) of my thankfull heart for all your Honourable goodneſſe to me, which hath been ſuch, as I wiſh may encourage upon my ſpeech any that ever ſhall bee thereunto requeſted to ſucceed him in his place, who now enjoyeth it. So the Lord of power and mercy multiply his Spirit upon your Lordſhip, with all the bleſſed fruits of the ſame, and grant you ever that grace, that hath promiſe both of this life, and that which is to come, Amen.
From London this 1. of December.

Your Lordſhips moſt humble bounden to death,

GERVASE BABINGTON.

TO
THE RIGHT WORSHIP-
FVLL SIR EDVVARD MANXELL, SIR

EDVVARD STRADLING, Sir WILLIAM HARBERT, Knights: And to Maſter WILLIAM MATHEVV, and Maſter THOMAS LEVVIS, *Eſquires: with all other Gentlemen in Glamorganſhire, that feare GOD:*

G. B. wiſheth encreaſe of the ſame, to the benefit of the Church, *and their owne everlaſting comfort.*

SO often as I conſider (Right Worſhipfull) our happy dayes under the bleſſed government of a moſt gracious Princeſſe, and how we are become even a wonder, as it were, and an aſtoniſhment unto many Nations, for the mercies that we enjoy by her meanes: ſo often me thinke, even with melting hearts in a ſweet conceit, wee ſhould caſt our ſelves downe before the Lord, and make a double vow unto him. Firſt, that wee will with perfect hearts, and moſt willing mindes, know and ſerve ſuch a gracious God, as amidſt ſo many dangerous devices of intended overthrow to her perſon, ſo mightily preſerved her Majeſty, and ſo mercifully hath at this day ſet her over us, daily ſtill dealing both with her and us, according to his old loving kindneſſe and mercy, keeping her to us in deſpite of all the Caytifes on the earth. Secondly, that with hand and with heart, with body and bowels, and with eſtate, whatſoever the Lord ſhall give us within or without us, we will honor and obey, pray for, and preſerve to our powers amongſt us, ſo famous and renowned, yea, ſo wonderfull an inſtrument of all comfort and good unto us, in reſpect of other Princes of the Earth. But O the ſin of our ſoules, and the ſtains of our thankleſſe hearts, in both theſe duties ſo due ten thouſand times of us! For whom we ſhould know, we neglect to know, as his mercies bind us, our mighty God and heavenly Father. And whom we ſhould thus obey and honour, pray for, and praiſe God for day and night, with very weeping and woe, that we can be no more thankfull unto her, and for her our nurſing Mother, and moſt gracious Queene, her we diſobey in holes and in corners, (to ſay no worſe) and dead without feeling, not conſidering the bleſſing of her, we provoke both our God, and her gracious heart to diſpleaſure with us. What proofe this latter hath, and what unwiſhed matter to furniſh out a larger complaint, I ſpare to ſpeake, I rew to thinke it, there are witneſſes moe, than I would there were, that know it. Thoſe things which more beſeeme my Pen and Paper, I preſume unto your Worſhips to follow a little further: and firſt the neglect that aboundeth every where to furniſh the rooms alotted thereunto with ſufficient men, both for gifts

and good will to diſcharge the duties of true Miniſters. A thing ever commanded, a thing ever needfull, and a thing in theſe dayes of ours, even above all dayes, required, both in thankfulneſſe to the Lord, and in care to have her Highneſs obeyed, which ariſeth with Religion, and ſo both Gods mercy and her Majeſty ſtill to remaine among us. For him that ſerveth us, and thus dealeth with us from day to day, doth not very ſenſe inſtruct us, we muſt ſerve againe, if we will enjoy him? And is this to ſerve him, to retaine unto our ſelves the wages, that he hath provided for ſufficient men, and to thruſt into his cloath we care not whom? to furniſh his harveſt with idle loyterers, and never to looke after, no, nor accept being offered, moſt painfull labourers? No, no, he knoweth it, that muſt judge it, it is not. Yea, men themſelves know it, if the Lord would give feeling, and ſtrength to defie that ſpirit of having, that cryeth within, and ſaith, reſerve it to thy ſelfe. Yet leſt any ſhould pretend the contrary, where I wiſh them well reſolved of this point, may it be lawfull for me, with your loving leaves, ſomething to lay downe in this behalfe, that I would wiſh him to conſider, who is not perſwaded of this duty, if I were to ſpeake with ſuch an one: Firſt, then, I would have him view the Word of God that ſhall ſtand and judge us all, when heaven and earth ſhall periſh; than the which Word nothing can be more contrary to this ſinne, if either we reſpect the time of the Law, or of the Goſpell: For in them both, this is ever delivered, and ever beat upon, that the people of God ſhould be taught, and men choſen out in ability, ſuch as the people might require the Law at their mouthes, though the meaſure and manner were divers, as it pleaſed God to give his gifts unto them. Which thing ever drew with it then, and at this day ſtill truly doth infer, a godly regard, and even a neceſſary conſcience, when any place is void, by the Lawes we live under alotted to that uſe, to furniſh it as ſufficiently as we poſſibly can and may for that uſe. Otherwiſe by us it commeth to paſſe, that the people are not taught. Now, this offence groweth either by negligence, or by covetouſneſſe. By negligence, when (not weighing or feeling the ſinne of it) we are drawne by affection, or kindred, or other mens ſuits, to beſtow ſufficient places upon inſufficient perſons. By covetouſneſſe, when to reſerve a portion to our ſelves, wee doe the like. Both which are grievous offences, both againſt God and our Countrey, and in the Word very plainly condemned. If the firſt be the cauſe, then crave I moſt heartily the conſideration of theſe, and the like concluſions. The Lord threatneth to the Watchman death, that warneth not his people, and ſaith he will have *Their blood at his hands*, becauſe he did not cry. Now, by me hath beene put in ſuch an one very careleſly and negligently for affection, or ſuch like, that though he would, yet for want of ability cannot cry: and alas! how then can I want my portion in that wrath of the Lord, that is threatned againſt all ſuch defaults? Secondly, as it is love in the Miniſter to his God, to *feed his ſheepe*, ſo it is aſſuredly in the Patron to cauſe them to be fed. Contrariwiſe, it is want of love in the Miniſter, if hee do not feed, and is it not as much in the Patron, if by his default it come to paſſe? Thirdly, it is a great fault we thinke, to give the calling to an unworthy one, and is it no fault to give the living to ſuch an one? Thus then we ſee how the word quickneth our conſciences in this behalfe, if we be not dead. And a number more reaſons might yet be brought, if I ſhould make a Treatiſe in a Preface. Only this one more I muſt needs remember, which me thinke ſhould awake any man alive in this matter. In the ſixth of *Mark* it is ſaid of Chriſt, *That going out, and ſeeing a great multitude of people gathered together, he had compaſſion of them, becauſe they were like ſheepe without a Shepheard, and he went out and taught them many things*. And in the Greeke it is more vehement, expreſſing as it were an aking of his heart, as we call it, or a yearning of his bowels, to ſee ſo pittifull a ſight, as ſo many people without a Teacher. Vpon which notable place I have uſed in my ſelfe to make two concluſions. Firſt, a comfort, then a feare. My comfort is this, that he which mourneth to ſee his people want the benefit of his Word, will give his people his Word if they ſeek it, and wiſh it, and where he hath vouchſafed it already there continue it, bleſſe it,

Ezek. 3.

Iohn 21. 15. Tit. 2.

Mar. 6.

it, and give it power if we pray. For otherwiſe, how ſhould it paine him to ſee it wanting? My feare is this, that if his heart ake to ſee the ſheepe deprived of a ſhepheard, he will aſſuredly be revenged even in great wrath of them that are the cauſers of it. And for Chriſt his ſake let it be conſidered. For as we live, wee may not alwayes looke to laugh, if we make our God to mourne. Thus then, if negligence be the cauſe that a Countrey is not furniſhed with ſome able Miniſters, mee thinke we may awake our hearts by the Word of the Lord, and weighing it well, receive from him ſome better feeling in ſo great a matter. But if covetouſneſſe bee the cauſe, and we greatly given to ſequeſter that benefit to our ſelves, ſaving onely ſome portion to one to beare the name, then marke wee againe the witneſſe alſo of the ſame Scriptures, againſt us, even in this. And to ſave mine owne labour, my judgement being young, heare I beſeech you the proofes and reaſons againſt this ſinne, by a godly and grave Divine intreating of this matter, laid downe unto my hands. Firſt, hee alledgeth againſt it the deſcription of a wicked Prince in the Booke of *Samuel*, amongſt whoſe evils this is named one, *that hee will take the tythes and give them to his ſervants*; concluding thereon, that if the King might not take the tythes to himſelfe, becauſe then they were due to the Prieſts by Gods owne order and commandement for the maintenance of his ſervice: Surely no private man now may doe it, ſo long as by authority the ſame are eſtabliſhed for the Miniſters maintenance and ſupport. Secondly, if in the Law he was accurſed that *removed the mere ſtone of the field*, becauſe hee did wrong in ſucceſſion to divers: ten thouſand times more is the removing of the Miniſters living, ſubject to the Lords wrath, becauſe both preſently and ſucceſſively it is hurtfull to a number moe, and in a greater matter. Thirdly, by the Prophet *Malachy*, the Lord complaineth in expreſſe termes, that the *taking away of tythes and offerings* from that end that they were appointed unto, was *a robbing and ſpoyling of him*, yea even ſuch a ſpoiling, as he would *viſit with a great and grievous curſe*. Now, if it were ſo then, all the world muſt confeſſe, it is no leſſe now, ſo long as authority ratifieth this meanes to maintaine the Miniſters, and therefore aſſuredly will have a ſharpe revenge. Fourthly, in the Goſpell, the Jewes alledge it unto Chriſt as an argument of love to them & their Nation in the Centurion, that *he had built them a Synagogue*, plainly inſinuating that they would have judged the contrary, if hee had ſpoiled their Synagogue of his maintenance. And Chriſt reprehendeth not this concluſion. Fiftly, if *David* the King ſtanding in ſo great diſtreſſe for water, yet would not drinke of the water of Bethleem, becauſe it was gotten with the danger of ſome few mens temporall lives: ſhould it not teach a great conſcience to any man in the world, that taſteth of God and his truth, and hopeth for comfort in another world, how he (not needing peradventure, but abundantly provided for otherwiſe by the mercy of his God) drinketh and eateth that which is gotten with apparent hazard of eternall life from the bodies and ſoules, God knoweth of how many? Truely (Right Worſhipfull) it ſhould, and the power of hell is not able to deny it: But ſuch is the meate and drinke, or other maintenance whatſoever, that wee reape by the Church, when it is due to another, for another purpoſe, and therfore you know the concluſion. Sixtly, all thoſe places in the Scriptures commanding and enjoyning the world to a maintenance, and ſufficient maintenance of able Teachers in it, doe plainly prove the ſinne of this, to ſequeſter to our ſelves the living allotted to them unleſſe ſome other equivalent, or ſufficient way bee taken for them by authority. Againe, if that grave and learned Father S. *Auſten*, was ſo highly offended, and ſo ſharpely rebuked a Gentleman in his time, for taking away his owne gift, which before he had given to the maintenance of his Church: would he not have beene a ſevere cenſor againſt them, think we, that ſhould have takē away what neither they nor any of theirs ever gave? If the Stories ſo commend the Noble Emperour *Conſtantine* for commanding goods taken from the Churches to bee reſtored to them againe, would they not have blotted him as well, if he himſelfe had beene a ſpoyler of the ſame? If the Romanes ſo dealt with *Q. Fulvius*, for uncovering a part

1 Sam. 8. 15.

Deut. 27. 17.

Mal. 3. 8.

Luke 7. 5.

1 Chro. 11. 10.

2 Cor. 9. Gal. 6, &c.

Poſsidon. in vita Aug. 10. 24.

Euſeb. li. 10. *c.* 5.

Tit. Livius l. 42.

part of *Iunoes* Temple, to cover an other Temple in Rome with the ſame titles, that they miſliked him, condemned him, told him *Pyrhus*, or *Hanibal*, would not have done ſo, told him it had beene too much to have done to a private mans houſe, an inferior place to a Temple; and in concluſion, forced him to ſend home thoſe tiles againe. May not ſuch as garniſh either themſelves or their houſes with Church livings, & leave neither teacher, nor almoſt tiles where both ſhould be; well conſider by it, what this people would have thought of them, if they had lived there? and what is the conceit of a people prophane, in reſpect of theirs that know and ſerve the Lord? Theſe then, and divers other reaſons, which for feare of length, I pretermit, alledgeth he there againſt this foule offence. Onely one place more I muſt needs remember, and it is a good one, to wit, how *Balthaſar* King of Babylon, himſelfe, his Princes, his Wives and Concubines, drinking and feaſting in the veſſels of Gold, taken from the Temple, even then eſpied the fingers of an hand, writing upon the wall before his face, That his Kingdome God had numbred and finiſhed, weighed him in the Ballance, and found him too light, and therefore divided and given his Government away to the Medes and Perſians. At which ſight his countenance changed, his thoughts were troubled, his loynes looſed, and his knees ſmote the one againſt the other. O Lord, that we could thinke of this Hand, and feare the ſentence of this Writing, as oft as we eate the Corne of the Barne, or ſolace our ſelves with any maintenance whatſoever, taken of our ſelves without authority, from the Temple. But I am too long. For mine owne part, I have ever contented my ſelfe with this reaſon, That, that which is enjoyed without warrant either of Gods Law, or mans Law, is unjuſtly enjoyed, and will aſſuredly, one way or other, have a ſcourge: but ſuch is the fruition of Eccleſiaſticall living, not altered from that uſe by the Magiſtrate, therefore unjuſtly enjoyed, and to our aſſured puniſhment. Now, that it hath neither warrant of God nor Man, it appeareth. For the Scriptures you have heard againſt it: and touching the Lawes of men, I have had it alſo from the Learned in them, that they condemne it. For to begin with the Common Law of this Land; Firſt, therein it is true, that an Advouſon, in reſpect of the Patron, is accounted no Aſſets to yeeld a recompence, becauſe it is not valuable. Secondly, the Writ of *Quare impedit*, for the Patron, hath theſe words in it: *Quod permittat præſentari ad Eccleſiam quæ vacat, & ad indubitatam ſpectat donationem*, which word (donation) *eſt libera diſpoſitio*. Thirdly, this Law ſaith, the Patron, hath but *Ius donationis*, and the Ordinary *Ius admiſſionis*: and therefore compelleth the Patron to beſtow it in a time, or elſe to loſe it by lapſe, apparantly therein denying him any leave to retaine it either in whole or part for ever to himſelfe. Fourthly, it doth affirme very pretily and ſignificantly that the true right, and ſimple propriety of the Church, is neither in Patron, Parſon, nor Ordinary, neither in any man living: but that the fee ſimple of it is alwayes in ſuſpence, and, as the very words of Law are, (*in nubibus*) affording thereby this good reaſon againſt this ſinne, that it is a great wrong for a man to make a commodity to himſelfe of that which Law cannot finde he hath, but is kept and preſerved by law as farre from mans poſſeſſing, as the Clouds are diſtant from our handling. Fiftly, this Law ſaith further, that in time of Vacation, both the fee and freehold of the Church is in ſuſpence, and *in nubibus*, and that then though both Patron and Ordinary with ſome conſent will by their grant charge the Church with any rent and penſion, that yet notwithſtanding the ſame charge is no otherwiſe of force againſt the Incumbent, but that he muſt perforce hold himſelfe contented, if he will have it, ſeeing hee cannot have the benefit otherwiſe than by the preſentation of the one, and admiſſion of the other: that is in plaine words, it alloweth not the alienation of any profits from the Incumbent, though both of them conſent. Sixtly, when this Common Law, thus hating this law we ſpeake of, was by the corruption of men abuſed in this point, and Patrons uſurping upon the Church, began to make gain by Symonie of their Advouſons & Preſentations, it was and is provided by Statutes and poſitive Lawes, with a paine and penalty therein appointed, that

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if any Incumbent come in by Symonie, then *ipſo facto* the Church is void, and all Bils and Bands and Deeds for the performance of any ſuch penſions be alſo void. Much more could the learned yet alledge even out of this Common law againſt this ſinne, I know if they were to handle it; but this may ſuffice in ſtead of more where conſcience is made of offending lawes, and the godly government of a Realme. Now, for the Eccleſiaſticall lawes, if I ſhall alſo note a little thence, manifeſt it is, and truly very worthy marking, how ſtrongly they alſo ſtand againſt this vice we ſpeake of. For firſt, by the very names they give to Patrons they overthrow it, terming them *advocatos Eccleſiarum, Vicedominos, Cuſtodes, Gardianos, &c.* all being names of fidelity, government, and carefull preſervation of the Church. For the word, *Patronatus*, doth not ſignifie *Dominum in Eccleſia*, but noteth very well, *ſervitii ſollicitudinem*. It is called *Gratia, quod ex gratia vel gratis conferri debeant beneficia:* alſo *advocatia*, becauſe they ſhould defend and tender the eſtate of the Churches whereof they be Patrons, as Advocates doe the cauſes of their Clients, and ſo for the other names mentioned even now before. And hereupon the law giveth them all due and poſſible reverence, even as Maſters from their ſervants, and fathers from their children. It giveth them preheminence both in the Church, and abroad, in ſitting, ſtanding, going, and ſuch like. It is provided likewiſe, that if theſe Patrons or their children fall into decay, they ſhall bee moderately maintained at the deſcretion of the Ordinary, by the Church goods, whereof they are Patrons: and this is the onely profit they are to take of the Church. They lay no ſervice nor bondage upon the Church. *Tenetur etiam Patronus protegere Eccleſiam, & reparare, ſi minitetur ruinam, & de bono Sacerdote providere:* that is, the Patron alſo is bound to protect the Church, and to repare it, if it be like to fall to ruine, and carefully to provide a good Miniſter. Marke it, *Nam jus Patronatus*, &c. For the patronage, ſaith the law, is ſuſpended, if the Patron preſent an unworthy one, yea, his right, for ever by that law, as ſome thinke, paſſeth to the Biſhop, and he ſhall never preſent more: but if not ſo, yet at the leaſt he ſhall be deprived of that turne, if he preſent an unfit man, even by the Law in this Land in force. Furthermore in theſe lawes there are ſo many notable rules, and, as it were, axioms or principles touching the duty of Patrons, as might with great profit and pleaſure bee noted, if I had not already too much paſſed the bounds of a Preface, in a deſire to prevaile ſomething with ſome in this matter. As *patronus non poteſt præſentare ſeipſum*, A Patron cannot preſent himſelfe, as God knoweth now many doe in effect. Againe, *debet præſentare gratis, alias eſt Simonia:* He muſt preſent freely, or elſe it is Symonie, and no excommunicate perſon or Symoniſt ſhal be a Patron to preſent. *Patronus non eſt vere Dominus Eccleſiæ*, &c. The Patron is not the Lord of the Church, but as it were an Advocate and Defender, neither may he adminiſter the goods of the Church. *Ius Patronatus nullum jus proprietatis Patrono tribuit:* The right of Patronage giveth no propriety to the Patron. A notable ſaying. Againe, *Patronus facere poteſt, & debet*, &c. The Patron both may and ought to take heed that the fruits of the Church doe not goe to any other uſe. Alſo that permiſſion of the Ordinary by thy Law to take any Oath, if hee will, of every Incumbent for his cleare entrance, if there were nothing elſe in the world againſt it, doth ſtrike a blow to the ſoules of them that ſo offend, and that a great one. What ſhould I note that which yet is moſt worthy noting in this Law, to wit, that *Venditio juriſpatronatus prohibita eſt, niſi univerſitas quædam prædiorum, cui hoc jus accedat, diſtrahatur*. That is, that the right of Patronage may neither be bought nor ſold, nor paſſe in ſpeciall words in any alienation, but in generall only, with the land whereunto it is appertaining. For the ſaid Law admitteth no Patronage in groſſe. Or thoſe expreſſe words againe, *donatio & permutatio permittitur*, not *venditio*, I warrant you. What ſhould I note the moſt exact ſtraitneſſe of theſe Lawes in making the very mind of the Patron coveting reward of the gift of his Church, as Symonie before God, which they call *mentalem Symoniam?* With a number ſuch like notable rules and places. So that we ſee even thoſe lawes alſo deteſt it, and condemne it.

By right of patronage ariſeth to the Patron, *Honos, Onus*, and *utilitas*, write the Canoniſt, what utility you ſee.

C. ex literis. C. de jur. C. cum ſæculum. Extra de jure patronatus.

it. And now then to conclude this matter, if I thinke there is a God, and a day of judgement to come for mee and all my doings, what ſhould my heart miniſter to maintaine me in this evill, when God and man be againſt it? But why ſhould I bee thus tedious in this matter? Truly, that it might appeare, if God ſo will, how farre the corruptions wherein ſome ſleepe, as in no offences, differ from the Lawes of God and man, and from ſincerity of former times and ages. But againe, why unto you (Right Worſhipfull) ſhould I write ſo much? Truly, that by your godly care, conſcience and endeavour (having the places that you have) this great wound of your countrey may by little and little be relieved, and better proviſion daily made for the winning of that good, that bringeth with it ten thouſand bleſſings promiſed by the Lord. Which care and Chriſtian conſideration (as places fall) I moſt heartily crave in the name of Jeſus Chriſt, unto whoſe ſervice I am called, both for his glory, your owne diſcharge, and the benefit of that place, which I wiſh may ever be, as the bleſſed of the Lord. I cannot be thought to plead any benefit for my ſelfe, becauſe I want the tongue, and therefore I am more bold. But now I ceaſe to follow it any further. The ſecond thing that I greatly rue our want in, is the carefull and good bringing up of children in learning and vertue, whileſt they are fit: Which how it wanteth for want of Schooles amongſt us, would God I ſaw no more, than I had ability (without charge to any) to redreſſe: But what wanteth in me, aboundeth in you, and might it pleaſe the Lord, to give will to your ability, in this alſo to promote his glory, and to benefit thouſands in your countrey, truly his heart hath mercy to accept it kindly, and his hand hath bleſſings to reward it richly. Other things alſo yet more there bee, which theſe happy dayes of peace would have us carefull of. But ſome other times ſhall ſerve to name them, and encreaſe of grace ſtirre up to doe them. For this time therefore I leave off to trouble your Worſhips any further, beſeeching you moſt humbly and heartily to conſider the mercies of the Lord which we all enjoy, by his Word, by her Majeſty, by moſt happy helpes about her, by freedome of our conſciences, by plenty and peace, by health and great comfort a thouſand wayes; and in thankfulneſs for them all, to vouchſafe your aſſiſting hearts and hands to theſe duties ever, that may long provoke the Lord our God to be thus good and gracious to us. Of which number are theſe that I now have named, the preaching of his Word, & the carefull bringin up of children in good letters. For my ſelfe can doe no more, either for my duty to this honourable Lord, to whom I owe ſo much, or for all the goodneſſe wherewith your ſelves and many others in the Country ſo lovingly and liberally have encouraged me, but vow my ſelfe to you at your direction, with any paines in my power whileſt I live, to doe you ſervice. And that I doe with as deſirous an heart to the good of every one, as ever had ſtranger in the place. The Lord in mercy now multiply his Spirit upon you, give your helpe to mee, and confirme my paines to you, that his Name may be knowne upon earth amongſt us, and his ſaving health in everlaſting comfort enjoyed of us. *London the firſt of December.*

Your Worſhips bounden in the Lord ever,

GERVASE BABINGTON.

TO THE GODLY READERS, AND ESPECIALLY TO THEM AMONGST WHOM THIS Author and my ſelfe exerciſe our Function.

IT hath pleaſed God (good Reader) *to uſe my Miniſtery, not in one, but in moe places in this maner, ſtill to ſucceed the Author of this Treatiſe, to water that he hath planted, to labour in the harveſt, whereof he caſt the ſeed; to feed, and further to bring on thoſe, of whom he was the ſpiritnall Father, and by the immortall ſeed of Gods Word, firſt begat them; and ſtill to enter upon his labours, and goe forward with his beginning: Alwayes to my great helpe and comfort, (God knowing otherwiſe my wants and weakneſſe) the eaſilier to wade there where he had broken the ice, the plainlier to goe on, and lead others, where he had beaten the path, and more readily to build upon, and reare up, where he had laid the foundation, and ſquared the frame, and with leſſe paines to keepe a going that which he had moved, and ſet a going. God having thus dealt mercifully with me in my Miniſtery, & by the hand of this author thus holpen me; I thought my ſelf in duty bound, in reſpect of this courſe which God hath taken with me, (and eſpecially by his meanes) to give to thee ſome teſtimony of this his worke for thy further profit, and withall to him ſome witnes of my good will. Supposing my ſelf, in reſpect of the former cauſe, as fit to doe this as another, and knowing the effect, and having reaped the profit of theſe his labors, and daily reaping it, being and abiding in the place where this ſeed was caſt, I thought I ought to doe as willingly, & as readily as any other. If for no other cauſe, yet to cõmend this eſpecially to them to bring forth further fruit among whõ it was firſt ſown, and in whoſe hearts I doubt not, but it took root now long ſince. An eſpeciall commendation of this worke, if I would take that way, might be d awne from the workman of it moſt plentifully from his ſtocke and kindred, education, and ſuch like; which becauſe it is rare fruit on ſuch trees, to ſome may make it ſeeme the better: but I paſſe over theſe ſhews and outward leaves to deck it with, it having enough in it ſelf to commend it, leſt if I ſhould long ſpeake of this colour and grace, I ſhould ſpeak the leſſe of him, or of the thing it ſelf, minding not to ſpeak much of either, and but little in all. And as I paſſe the ſtock from whence this graft was taken, ſo will I not ſtand to ſhew you where it was ingrafted and planted, in what Vniverſity, in what Colledge, what root he took, what ſufficient time he grew, how he ſpread there, and what liking, which would make this fruit to many, not without cauſe to reliſh the better. But to come that which commeth nearer to the bringing forth, and producing of this worke, when he was firſt planted by a Fellowſhip in that famous Coll. of the holy and undivided Trinity, in* Cambridge, *wholly, and moſt eſpecially conſecrated to the ſtudy of him and his knowledge, whoſe name it beareth: ſo ſtraight he tooke himſelfe to that ſtudy, wherby he might be moſt ſerviceable to Gods Church, and ſome tryall firſt had of his gifts, as it were avowed himſelfe a man to the Lord, to ſerve in his tabernacle: Not long after, that betimes he might begin to be profitable, and bee profitable long; God touching his heart, he tooke on him the Miniſtery, and ſo mercifully God dealt with him, that withall he placed him in one certain charge not farre from his Colledge; that he might have where to ſow, be ſtill at hand to ſow, and know both what, and how to ſow, and to his comfort ſee the growing up, and fruit of it. Now having there painfully labored by the ſpace of almoſt two years, & ſeen the effect of that promiſe, with what meaſure ye mete, ſhal be meaſured to you againe, and unto them that have, ſhall more be given, that though he caſt it in with full hand, and ever a zealous heart to doe good in a continued courſe; yet God ſo bleſſed it, that the harveſt over-abounded his labour, and exceeded his hope; and that little towne was a candle light, ſet on a candle-ſticke, and a Tower upon the top of a hill. When God to his comfort had thus encouraged him in his Law, he by great means calleth him from this little town (where he had no paſtoral charge) to a greater charge, and in reſpect of the change and dignity of the place whither he was called, it was as it were, from* Tecoa *to* Bethel, *from preaching in ſome uplandiſh and country towne in the wilderneſſe of* Judea, *to* Herods *Court, or as indeed in many reſpects, it well may be ſaid, by a* Sergius Paulus *unto his houſe. When he had there continued now a whole yeare and more, to the good reformation and great benefit of that moſt honourable Family; it pleaſed God that his* Sergius Paulus *leaving as it were* Nazareth, *went and dwelt for a time in* Capernaum, *which is neare the Sea, in the borders of* Zabulon,

Mat.4.13,4.

lon, *and* Nepthalin, *beyond* Jordan; *in* Galilee *of the Gentiles, out of the borders of* Paleſtina. *I hope I may without offence allude unto that place, in all points it ſo fitly anſwereth: where a while abiding by his means God wrought, that the people which before in compariſon ſate in darkneſſe, ſaw great light, & to thẽ which ſate in the region and ſhadow of death, light was riſen up. Of this place, & this people, he having yet further cõpaſſion, they being as ſheep without a ſhepheard, wandring in the mountains, and the harveſt there great, and the labourers few; the Lord moved his heart to remaine there, and wrought this in the heart of his moſt honourable Lord; himſelf to forgoe him, and leave him there, for the further increaſe of God his Church, & for the tender love he bare, and good he would to this people; where, what pains had been taken, & good hath been done, it is by more witneſſed than I need make relation: and this worke, and ſome others of this Authors; ſince that time come forth, give open teſtimony, though I hold my tongue: I would not have ſaid thus much of the man, if the places themſelves, of which I have ſpoken, were not ready to ſay and ſet down more than I have ſaid; and this have I ſaid, that God in him may be glorified, they among whom he liveth, for him thankefull, and to admoniſh him what proceedings theſe beginnings require. The worke it ſelfe might many wayes beſide be commended, the matter and principall ground of it is the Law of God, brought from the higheſt heaven, given by God himſelf to his ſervant* Moſes, *with thunder and lightnings, and the ſound of the Trump*

Exod.19. 16, &c.18,&c.

exceeding loud, on Mount Sinai, *the mountaine all on ſmoak; the Lord deſcending upon it in fire, &c. and all the mount trembling exceedingly; given to all the Iſrael of God, appertaining to all men, containing infinite bleſſings for the hearers and doers of it, and innumerable and intollerable curſes and plagues for the breakers thereof, either by negligence or contempt. This principall, not laid upon with any borrowed colours to hide the ground, but the workmanſhip and engraving of it, is out of the matter it ſelfe, ſo that ſtill the ground and marble thereof may appeare, and dealt withall in this manner fitly anſwering to the ſubject matter, delivered as it were, in thunder, with a ſpirit as hot as fire, zealous with judgement, ſetting an edge by received ſtrength, even upon this raſor. The place alſo, and perſons where, and for whom this worke was both made and uttered, may adde much grace unto it. In a moſt honourable Family, and for it, and with good liking, and profit there: and commonly men like that the better, which liketh them well, and that which profiteth ſuch, profiteth many. If it wet the mountaines, it will water the valleyes; and if it be ſweet oyntment for the head, it cannot be but acceptable to the reſt of the parts, and to the borders of the garment: The dew from* Hermon, *and the Mountains of Sion, trickleth downe ſweetly upon the valleyes about. And if this make it profitable to others, becauſe delivered here, then muſt it be moſt profitable to this Family it ſelf, for which it was made, and firſt for it alone, and now is by me eſpecially to it commended. It is fruit of your own ground, the voyce of your owne Shepheard, the ſound of your proper Trumpet, and therefore you muſt both know it, and like it the better, and thereby be warned the ſooner. It is a leſſon, which already you have learned, and therefore it may and muſt be more ready than others. It is not now firſt commended to you, but againe recommended to your eyes, which heretofore hath beene ſent by your eares to your minde, and to your hearts, and by a great vehemency and zeale of ſpirit, wherewith this Anthour aboundeth. Which although ſo much, and with ſuch life and moving; will not now altogether appeare in this writing, as when it was with the lively voyce and earneſt ſpirit delivered, becauſe that God promiſeth to that, the more eſpeciall bleſſing, yet ſhall you eaſily ſee, that it is a worke comming out of the ſame fountaine; a print ſtamped with the ſame ſeale; and ſparkles flying out of the ſame flame. Which the more they ſhal inflame you, which ought moſt to inflame you, you having beene already with them ſet on fire, the more they ſhall heate others, and by your example be profitable to all, which is that the Author wiſheth, and I his well-willer heartily pray for to him who is the able worker of it: to whoſe eſpeciall grace* (good Reader) *in reading this worke, to direct thee, I commend thee.*

Thine in the Lord Jeſu,

ABRAHAM CONHAM.

CERTAINE PROFITABLE QVESTIONS AND ANSVVERS VPON The COMMANDEMENTS.

The first Question.

HATH *there ever beene in the world amongst men some Religion?*

Answ. Yea, for to make all men inexcusable, the Lord hath ingrafted in the mind of every one a secret sure perswasion, that there is a God: who as he made man, so is he of man to be served and obeyed. By which secret perswasion it came to passe, that there was never from the beginning of the world any Region, Towne, or House, wherein was not some Religion.

Quest. *Then is not Religion a policy of man, to keepe people in obedience?*

Answ. No, It were horrible to thinke so, for it is plaine that Religion is of nature and by nature, though true Religion be not.

Quest. *How prove you that?*

Answ. First, very reason teacheth it: For what policie could ever have made man, the Lord of all creatures, fall downe and worship the vilest creatures, unlesse there had beene something before in his nature to leade him to it? Secondly, it is plainly proved in the example of *Pilate*, who assoone as hee heard that Christ was God, even by very nature feared and stood in awe of him: And by the example of *Gamaliel*, with divers others. Iohn 19.8. Acts 5.39.

Quest. *Seeing then that there hath beene ever in the world some Religion, because it is naturall, whether is there but one or many?*

Answ. There can be but one true Religion, but of false there have beene and are divers, and ever will be, till Christ come againe unto Judgement.

Quest. *What false Religion can you name?*

Answ. There hath been and is false Religion in the Church, and out of the Church. In the Church, *Popery*: Out of the Church, the religion of the *Iewes*, of the *Gentiles*, and of the *Turkes*.

Quest. *What is the Religion of the Iewes?*

Answ. They obstinately denying that Christ is yet come, worship God still with sacrifices, burnt offerings, and other ceremonies of *Moses* Law. *Hist. Magdeburg.*

Quest. *What the Gentiles?*

Answ. Their religion is a confused worshipping of all things: for so we reade in the 14. of the *Acts* of the Apostles, in the 17. and in the 19. And the Poet saith of them thus:

Quicquid humus, pelagus, cœlum mirabile gignit
Id dixere deos, colles, freta, flumina, flammas:
That is,
What so the earth, the sea, the heaven doth wonderfull beget,
As hils, seas, flouds, and flames of fire, for gods that they have set.

Quest. *What the Turkes?*

Answ. Their religion is a masse of all Heresies, denying Christ to be God, and vainely worshipping with mans devices.

Quest. *What is true Religion?*

Answ. True Religion is the true worshipping of God, and the keeping of his Commandements.

Quest. *Whence is it to be learned?*

Answ. Onely out of the written word of God, and not out of mans head or writings.

Quest. *How is that proved?*

Answ. Both by Scripture and reason sufficient.

Queſt. *What Scripture?*

Anſw. *Eſay* 29.13. God threatneth to plague them, becauſe their feare or religion towards him was taught by the precept of men. *Micah.*4.2. *He ſhall teach us, and we will walk in his paths.* *Dan.*9.10. *Daniel* confeſſeth, that becauſe the people obeyed not Gods voice, therefore all their worſhip was ſinne.

Queſt. *What reaſon?*

Anſw. By many might it bee proved, but theſe may ſuffice. Firſt, whatſoever pleaſeth God muſt bee according to his will; but his will is onely knowne in his Word, and therefore if our religion pleaſe God, it muſt be according to his Word. Secondly, if whatſoever be not of faith, is ſinne, and faith onely is out of the Word, then what religion ſoever is not out of the Word, is ſinne. Thirdly, the practice of Gods Church hath ever beene both to reforme religion, and to confute hereſies out of the Word, and by the Word: and therefore the ſame muſt ever bee the ground of our religion.

Queſt. *How is it to be learned out of the Word?*

Anſw. By hearing it preached, by reading it our ſelves, by prayer, by conference one with another, by meditations, and by this exerciſe of Catechiſing,

For the other, they are uſuall meanes indeed, but this manner of Catechiſing it is a new device not knowne to our old Fathers. No, it is no new device, but an old cuſtome and ancient, begun as ſoone as ever God had a Church, and continued ever ſince.

Queſt. *How may that be proved?*

Anſw. Firſt, in the fourth of *Geneſis* it appeareth, that even *Adam* the firſt man uſed it to his ſonnes, teaching them to worſhip God with Sacrifices, or elſe they could never have done it. Againe, we ſee *Abraham* uſed it to his houſhold, and God commended him for it. For if hee had not by this exerciſe well inſtructed his ſervants before, would they ever have ſuffered him to cut away their fore-skins? In many places alſo beſide, did God flatly command all parents to uſe it to their children. In the ſixt to the *Hebrews* mention is made of the parts of the Catechiſme then uſed; the ancient Fathers have carefully travelled in this exerciſe, and all well ordered Churches have ever had their Catechiſmes, which we alſo have and reade, therefore no new device.

Queſt. *What be the parts of the Catechiſme?*

Anſw. The parts of the Catechiſme are theſe two generally, Doctrine, and Diſcipline, and under Doctrine theſe foure contained:

To wit,
- The Law of God, a ſumme whereof is in the ten Commandements.
- Faith, a ſumme whereof is in the the twelve Articles.
- Prayer, a forme whereof is the Lords Prayer.
- The Sacraments.

Of theſe parts in order afterwards: Now to ſome queſtions in your booke. And firſt.

Queſt. *What is the chiefeſt thing that every one ought to be moſt carefull of ſo long as they live?*

Anſw. Every one ought to be carefull of theſe two points: firſt, and chiefly, how to be ſaved in the day of Judgement, before Gods judgement ſeat, and ſo to come to life everlaſting. Secondly, how to live according to Gods holy will during our life. In which two points wholly ſtandeth the glory of God, ſo much as of man ought to be ſought for.

Queſt. *How may the firſt be proved?*

The firſt reaſon drawne of the vanity of all things.

Anſw. The great vanity of all earthly things which men ſo hunt after, doth ſhew, that our care ſhould not bee ſo much of theſe matters as it is, but rather how to have our ſoules ſaved, when all theſe ſhall have their end. For conſider even the chiefeſt deſires of men ſeverally, and ſee how in the attaining of them there is no ſtayed comfort, and yet often doe men faile after much endeavour, and not attaine to them.

Queſt. *What chiefe deſires of men can you name unto me?*

Mirth and ioy.

Anſw. Mirth and joy: a light and a cheerefull heart is greatly wiſhed and ſought for of all men, by Muſicke, by Jeſters, by ſports and Players, by much coſt and many meanes as they can, and are able: neither is this ſimply to be condemned in all: yet heare what ſentence the Spirit of God hath given of it by the mouth of his ſervant, who tried the ſame, and let his experience be our knowledge: *I ſaid to my heart,* ſaith hee, *goe too now, I will prove thee with joy, therefore take thou pleaſure in pleaſant things, and behold this alſo is vanity: I ſaid of laughter thou art madde, and of joy, what is this that thou doſt?* And in another place, *Better it is to goe into the houſe of mourning, than of feaſting, becauſe this is the end of all men, and the living ſhall lay it to his heart. Anger is better than laughter, for by a ſad looke the heart is made better. The heart of the wiſe is in the houſe of mourning, but the heart of the fooles, is in the houſe of mirth.*

Eccleſ.2.1.

7.4.

Mille parit luctus mortalibus una voluptas.
For every joy that man doth here poſſeſſe,
A thouſand woes his minde doe dayly preſſe.

The ſecond, Riches.

Secondly, to take up riches alſo in this world, and to poſſeſſe great wealth, it is a thing endevoured almoſt of all. Happy is he, and wiſe accounted, who can faſteſt attaine unto it, yet heare and

and note the ſpeech of S. *Iames* amongſt numbers moe to the ſame end: *Go to now*, ſaith he, *ye rich men, weepe and howle for your miſeries that ſhall come upon you, your riches are corrupt, and your garments moth-eaten, your gold and ſilver is cankered, and the ruſt of them ſhall witneſſe againſt you, and ſhall eat your fleſh as it were fire.* To build and inhabite great and goodly houſes, how many bewitched with vanity, delight in it, and with much care and coſt apply themſelves unto it? yet ſee they, or may ſee the ſpeech of *Salomon* upon experience, ſaying, *I have made me great works, I have built me houſes, I have planted me vineyards, I have made me gardens and orchards, and planted in them trees of all fruit, &c. Yea even whatſoever mine eyes deſired, I with held it not from them, neither withdrew I my heart from any joy: then I looked on all my workes that my hands had wrought, and on the travell that I had laboured to doe, and behold all is vanity, and vexation of the ſpirit, and there is no profit under the Sun.* When it ſhall be ſaid to them, as it was to the purpoſing Builder in the Goſpel: *Thou foole this night ſhall they take away thy ſoule:* then may it alſo follow, and fitly be demanded, whoſe ſhall theſe ſtately houſes be? Thus either may they know the vanity of their dealing, but yet will not: or elſe doe they know it, but regard it not.

Iames 5.1.

Building.

Eccleſ 2.4.

Luke 12.20.

Apparell againe is another of the raging deſires of many: Even a world it is to ſee how all, as dead, do taſte no ſin in it, but ſpend and ſpare not what poſſibly may be gotten to beſtow on it, yet what beginning had it? Was it not then invented, when man had ſinned, grievouſly offended God, and caſt himſelfe away both body and ſoule? Seeing then in our integrity it was not uſed, but after ſin beſtowed on man to hide his ſhame withall, what may it ever beate into us, but our rebellion againſt the Lord, our ſin and curſed diſobedience? How ſhould the ſight of it, and uſe of it humble us, and not puffe us up, ſeeing it plainly telleth us, wee are not as we were when no apparell was worne, and yet no ſhame thereby? Were it not monſtrous pride, if a redeemed priſoner, conditionally that he ſhould ever weare an halter, ſhould wax proud of his halter? Mans apparell is the badge of a ſinner, yea of a condemned and curſed ſinner, and therefore the pride of it, and the delight in it, no doubt very monſtrous before the Lord, and hatefull. If every ſilken ſute and gorgeous gowne in England ſhrouded under it a ſaved ſoule, and a ſanctified body in the ſight of God, O happy then England of all the Nations under heaven! But if under ſuch garded garments may, and doth lodge a body and ſoule abhorred of the Lord, that in the day of wrath ſhall find no favour; then is it not apparell that ought to be ſought after, but in the day of Judgement how he may be ſaved. What ſhould I ſay of favour and credit with great Eſtates in the world, of countenance and authority? O how doe men deſire it, and ſeeke it, ſue and ſerve for it, their care both day and night is how to attaine the faſteſt to it, and yet what more tickle than the ſtate hereof, if God gave us hearts to marke it? For how ſoone faded the credit of *David*, with his wavering maſter *Saul*? How ſuddenly changed the liking of that King into cruell hatred of a faithull ſervant and ſonne in law? *Haman* as it were to day ſet at the Kings Table, where none but the King and Queene were, the next day quite out of favour, and hanged up full high. What credit had *Ioſeph* with his Maſter, when he committed all things to him that ever he had, ſaving his wife, to be at his direction? Yet even in a moment without cauſe falſly ſlandered, all credit loſt, and he clapt cloſe up in priſon. Many ſuch examples hath the Word, and all Hiſtories; and therefore truely ſaid he it, whoſoever ſaid it, as the Counter, ſo is the Courtier, for that ſtandeth even now for a thouſand pounds, and by and by through a little remove but for a halfepeny; and ſo he, to day in all glory, to morrow in little or none. Yet not more the Courtier, than even every man in his place & ſervice, to day truſted, to morrow ſuſpected, to day loved, to morrow miſliked, to day with deſire entertained and made of, to morrow as needleſſe caſt off & contemned. Fickle therefore is the worldly favour, and greater good there is for men to ſeek after.

Apparell.

Credit and favour with the world.

1 King. 18.

Heſter 7.

Gen 39.

Great matches in mariage for their children, another of the dayly deſires of worldly men. This they ſeeke, this they covet, this day and night they beate their heads about. Yet daily examples bee before their faces, of ſorrow and torment not to be expreſſed, growing to Parents by ſuch proud and greedy attempts, beſide the continuall griefe the ſon or daughter, ſo beſtowed, often riſeth and goeth to bed withall. Therefore I ſay, to go no further, ſince theſe uſuall deſires of men in this world are often not attained unto their liking, though greatly laboured for, and yet if they be attained even in great meaſure, have no certaine or ſure comfort in them, but all the pleaſure in them, and by them, quickly fadeth away, ſtrongly it proveth, that our chiefe care ſhould not be of theſe things, but rather what our caſe ſhall be in another world, when all theſe things ſhall have their end, which is the matter I have rehearſed them for. Another proofe of the ſame may this be, the revealed will of God the Lord teſtifieth, hee would have all men ſaved, and come to the knowledge of his truth; hee would not the death of a ſinner, &c. therefore unleſſe wee alſo ſet our care to the ſame end, namely, how we may be ſaved in the day of Judgement, we oppoſe our ſelves not onely againſt our owne good, but even againſt the Lords will, we ſtrive with our God, and we ſhall ſurely reape the reward of ſuch as rob him of his creatures.

Mariages.

The ſecond reaſon to prove that our chiefe care ſhould bee how to be ſaved.

Thirdly, the horror of Hell, and condemnation, prove that our care to bee ſaved ſhould bee great. For what meane thoſe fearefull names of hell, of priſon, *chaines of darkneſſe, the lake burning with fire and brimſtom, the depth, pitch and brimſtone, weeping and gnaſhing of teeth, the worme*

The third.

that never dieth, the fire that never goeth out, with a number ſuch like, I ſay what meane they, or why hath the Spirit of God ſet them down? but to ſtrike a terror into us of damnation, and conſequently thereupon a true care to be ſaved?

The fourth. Fourthly, the unſpeakable and endleſſe comfort that there ſhall be had, with all the children of God, Patriarches, Prophets, Apoſtles, Martyrs, yea with the Lord himſelfe, and all his Angels, with Chriſt our Saviour and Lambe ſlaine for us, who ſhall wipe all teares from our eyes, doth cry upon us with ſhriking ſound, now while wee have time, to uſe our time to ſee mercy, and ſeeke mercy, to embrace it and take it, offered to ſuch good unto us, and never in ſecurity paſſing our opportunity, to be cauſes that then we ſhall heare theſe words, *Depart ye wicked into endleſſe woe.* What an honour would I thinke it, if the Prince among a great multitude ſhould ſpie me out, call me to him, embrace me, ſpeake kindly to me, take mee with him, place mee by him, and ſo forth? How would my heart dance hereat, and all men talke of my good hap? Now is the paſſing of a mortall Prince on earth, like the comming of Jeſus Chriſt in the cloudes? Is the honour they can give comparable to that the Lord of lords ſhall give to his Elect? O my heart feeleth what my pen cannot write, there is no compariſon betwixt the perſon, the places, the preferments; and therefore if the one ſo joy me that for it I would take any paines, thrice dead is my heart within me, if to obtaine the other it be not carefull.

The fifth. Laſtly, the examples of care continuall and great ever in Gods children, how they might ſerve him and pleaſe him, that hereafter they might ſit with him, and never part from him, ought mightily to perſwade us to bee like unto them in this endeavour, their labours, their watchings, their ſufferings, all ſhot but at this end, the glory of the Lord, and their owne ſalvation, and how great were they? What ſpeeches of deſire, even above all treaſure, to be ſaved in the great day, have they uttered? And ſhall wee not follow them? God forbid. This therefore proved unto us is the firſt point of a Chriſtian man and womans care, namely, that it ought to bee this, how they ſhould be ſaved in the day of Judgement, and ſo come to life everlaſting.

Queſt. *How is the ſecond point proved unto us, namely, that in the meane time, ſo long as we live in this world, we ought to be carefull to live according to Gods holy will?*

Our election proveth it. Epheſ.1.4. Our creation proveth it. Epheſ.2.10. Our redemption proveth it. Luke 1. Our iuſtification proveth it. Rom.6.2.

Anſw. Surely it is proved very ſtrongly unto us, both by our Election, Creation, Redemption, Juſtification and Vocation, if we will marke them. For why hath the Lord elected us to eternall joy in Chriſt Jeſus? that we might conclude liberty thereon to ſinne at our pleaſure, as many wicked ſpirits reaſon? No, no. But let the Apoſtle be judge, and tell us why? who ſaith, *He hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love.* So ſaith he of our creation alſo, *that wee are the Lords workmanſhip created in Chriſt Ieſus to good workes, which God hath ordained that we ſhould walke in them.* And of our redemption S. *Luke* plainely ſpeaketh, *that we are delivered out of the hands of our enemies, that we ſhould ſerve him in holineſſe and righteouſneſſe all the dayes of our life.* Our juſtification hath ever joyned with it inſeparably, the grace of ſanctification, and they cannot be parted. For, *how ſhall we*, ſaith the Apoſtle, *that are dead to ſin, live yet therein?* &c. as followeth in the place. Laſtly, of our vocation the Apoſtle S. *Peter* ſaith thus: *As he that hath called is holy, ſo be you holy in all manner of converſation.* So that we ſee thereby all theſe meanes proved unto us, that wee ought as long as wee live to bee carefull of this, that wee behave our ſelves according to the will of the Lord, which is the ſecond point whereof in your queſtion you demanded ſome confirmation.

Queſt. *But how can we know we are diſcharged before Gods Iudgement ſeat?*

Anſw. Your booke anſwereth you, that we can never know how we be diſcharged before the judgement ſeat of God, untill ſuch time as we know our owne miſerable eſtates, by reaſon of the greatneſſe of our ſinne, and the horrible puniſhment which we deſerve for the ſame. And the proofes your booke uſeth are plaine to inferre this concluſion: For doth a man ſeeke to the Phyſitian that hath no need of health, either to bee procured or preſerved by his meanes? No, our own experience doth approve the ſpeech of Chriſt to be true, when he ſaid, *The whole have no need of the Phyſitian, but the ſicke.* For indeed it is the diſeaſed that take care to be helped. It is the travelling and heavy laden ſoule that ſigheth to be refreſhed. It is the ſinner that thinketh of all ſinners he is the chiefeſt, which longeth for pardon. And to end, as *Chriſt came not to call the righteous, but the ſinners to repentance*, ſo aſſuredly it is the ſinner, I meane he that indeed feeleth the weight of ſin, and knoweth his own miſerable eſtate by reaſon of it, and the puniſhment due unto it, I ſay it is that man and that woman, that ſeeks what way to be diſcharged, and none elſe.

Matt.9.12. Matt.11.14. Matt.9.13.

Queſt. *And how do we know the greatneſſe of our ſin, and the horrible puniſhment due to the ſame?*

Anſw. Wee know it, ſaith the booke, by the Law of God rightly underſtood, the ſumme whereof is contained in the ten Commandements. For, *by the Law commeth the knowledge of ſin*, ſaith S. *Paul*, and reade the 7. Chapter from the 7. verſe to the 13. and marke it. Fifely, then followeth the firſt part of my diviſion of the Catechiſme before, to wit, the Law.

The Booke. Queſt. *What is the firſt Commandement?*

Anſw. Thou ſhalt have none other gods but me.

Queſt. *What is the meaning of this Commandement?*

Anſw.

Anſw. The Lord ſtraitly chargeth us in this Commandement, that we worſhip God alone. Which worſhip ſtandeth in foure points. Firſt, that wee love God above all. Secondly, that wee feare God above all. Thirdly, that we make our prayer to none but to God. Fourthly, that we acknowledge God alone to be the guider and governour of all things, of whom we receive all the benefits that we have, and therefore that we truſt and ſtay upon him alone.

Queſt. *Can we doe any of theſe things unleſſe we know God?*

Anſw. No, it is impoſſible, for all theſe duties ſpring of the knowledge of God, and the more we know him, the more we love him, the more we feare him, and every way ſerve him.

Queſt. *And what is the firſt point of the knowledge of God?*

Anſw. To know that there is a God, without which knowledge, ſaith the Apoſtle, no man can come unto God. Heb. 11.6.

Queſt. *What wayes have we to know that there is a God by?*

Anſw. Firſt, we know by the creatures that there is a God. For *the Heavens declare the glory of God, and the firmament ſheweth his handy worke*, ſaith the Prophet. To whom agreeth the Apoſtle alſo, ſaying, that, *That which is to bee knowne of God, is manifeſt in them. For the inviſible things of him, as his eternall power, and Godhead, are ſeene by the creation of the world, &c.* As by the greatneſſe of the world, and of many particular creatures in it, as alſo by his making all things of nothing, wee ſee his great power; by the variety and notable order of the creatures, we ſee his wiſedome; and by the uſe that we have of them, we ſee his goodneſſe, &c. Pſal. 19. Rom. 1.19.

Queſt. *How elſe know we that there is a God?*

Anſw. By his Word written, as our fathers in old time did know him, becauſe they heard him ſpeake to them. For by his word he is to us, as by his audible voice he was to them, unleſſe we be Infidels.

Queſt. *Thirdly, how?*

Anſw. Thirdly, *The Spirit of God knoweth the things that are of God, and doth reveale them*, ſaith the Apoſtle; among which this is one, *that there is a God.* Which the ſame Spirit doth ſo engrave in every one that is elected, as he that feeleth not himſelfe paſt doubting of it, is very juſtly for to feare he belongeth not yet unto the Lord.

Queſt. *Fourthly, how prove you there is a God?*

Anſw. Every mans conſcience accuſing him, and fearing him when he doth evill, excuſing him and comforting him when hee doth well, telleth him plainely there is a God, which puniſheth evill, and rewardeth good. And this reaſon prevaileth with the moſt deſperate that ever was, or is, at ſome time or other, more or leſſe.

Queſt. *How many Gods are there?*

Anſw. But one onely God. And that to my heart I prove; Firſt, by the Scriptures, *There is one Lord, one Faith, one Baptiſme, one God and Father of all.* And in another place, *There is one God, and one Mediator betwixt God and man, even one man Ieſus Chriſt.* Secondly, by all the prayers of the godly in the Church, which are directed but to one onely God, and therefore wee know there are no moe. Thirdly, by the Commandement where he ſaith not, Thou ſhalt have none other Gods but us, but in the ſingular number, none but me. Fourthly, by the conſent of Gods Church, which hath ever from time to time condemned them as Heretikes, which ſaid there were any moe. And laſtly, reaſon: for God is infinite, and there can bee but one infinite. Therefore but one God, &c. Epheſ. 4.16. 1 Tim. 2.

Queſt. *How many Perſons are there?*

Anſw. Three Perſons. As firſt I learne by the third of *Matthew*, where the Father ſpeaketh from Heaven, and ſaith, *This is my beloved Sonne, heare him; The Sonne is baptized, and the Holy Ghoſt like a Dove deſcendeth.* Secondly, by the word of Chriſt, *Goe and teach all Nations, baptizing them, in the Name of the Father, of the Sonne, and of the Holy Ghoſt.* If there had beene any more perſons, Chriſt would have named them, and have commanded the ſame to bee done in their names alſo: or elſe there is inequality in the Godhead: therefore wee know there are but three perſons and no moe. Matt. 3.

Queſt. *What is God?*

Anſw. No man is able to define fully what God is in his Eſſence. But we muſt content our ſelves to know him by his Attributes, namely, that *hee is ſtrong, mighty, mercifull, wiſe, ſlow to anger, and of great goodneſſe*, and ſo forth, as he is deſcribed unto us by himſelfe in his Word.

Queſt. *What is now the firſt duety that ſpringeth of the knowledge of God?*

Anſw. Of this knowledge of God ariſeth firſt a true love of him before and above all things whatſoever. Which is, when my heart even effectually feeling how greatly he loved mee firſt, in electing, creating, redeeming and juſtifying mee in Chriſt Jeſus, beſides infinite benefits elſe beſtowed in body and mind upon mee, doth even burne in affection towards him againe, ſubmitteth it ſelf wholly to him, ſerveth him with cheerefulneſſe, and maketh in truth more account of him and his will, than of all the world, yea, than even of mine owne ſalvation, if they could come in compariſon together.

Queſt. *How proue you that I am thus bound to loue God?*

Anſw. It is proued by Chriſt our Saviours words, *He that loueth father or mother, ſiſter or brother, wife or childe, or any thing more than mee, is not worthy of mee,* and by the practiſe of the bleſſed Apoſtle, who when he knew Chriſt once, accounted *thoſe things which were vantage unto him, loſſe for Chriſts ſake, yea, euen all things hee eſteemed loſſe for the excellent knowledge ſake of Chriſt Ieſus his Lord, and did judge them to be nothing but dung that he might winne Chriſt.* Matt.10.37. And certainly, what heart of man or woman ſoeuer knoweth God indeed what hee is in himſelfe, and to all men, and particularly to it many thouſand waies, as impoſſible it is, it ſhould not loue God againe above all, and euen grone that it can loue him no more, as it is impoſſible fire ſhould want heat, or water moyſture.

Queſt. *What branches hath the loue of God ſpringing out of it?*

Anſw. Whoſoeuer loueth God loueth alſo his Word, the Miniſters of the Word, the poore, and all that feare God, for theſe with ſuch like are the branches of the loue of God, which if they be not in man and woman, certainly, neither is the other in them it ſelfe. And as theſe all are commanded, ſo are the contraries forbidden and condemned by this Law. What the contraries are beſide that by theſe they may bee knowne, they are expreſſed more fully in the examination of conſcience touching the ſame, annexed at the end of this Commandement. Pſal. 119.103. Luke 10. 1 Theſ.5. 1 Iohn 3.17. Pſal.15.1.

Queſt. *What is the ſecond duty that followeth of the knowledge of God?*

Anſw. To feare him above all.

Queſt. *What is meant here?*

Anſw. Indeed in the Scripture the feare of God doth uſually ſignifie all Religion, but here it ſignifieth onely a part of the worſhip we owe unto God.

Queſt. *And what is it?*

Anſw. This feare is a reuerent awe of God, whereby we are loath to offend him, both becauſe we loue him, and becauſe he is able to puniſh us.

Queſt. *This ſeemeth to import ſome difference of feare.*

Anſw. Very true it is. For there are two kindes of feare of God, one a ſeruile feare, dreading puniſhment: another joyned with loue of God, called a ſon-like feare, & this is meant here.

Queſt. *How may we know whether this true feare of God be in us or no?*

Anſw. Truely as we know there is fire by the ſmoake, and that a man liueth by his breathing, ſo wee may know by the effects that the feare of God doth bring forth in them in whom it is, whether it be in us or no.

Queſt. *Why? what be the effects?*

Anſw. As the banke doth keepe the water from ouerflowing, ſo doth the feare of God in man or woman keepe our ſinne that it ſpread not as otherwiſe it would. We ſee it in practiſe proued before our eyes. For when *Pharaoh* King of *Ægypt*, commanded them to kill every male childe that was borne of the Iſraelitiſh women, what kept out their cruell murther both from hand and heart, but this banke, the feare and awe of God, more than man? for ſo ſaith the Text, the Mid-wives feared God, and therefore did not as the King commanded them. The like may we ſee in *Iob*, who ſaith, Gods puniſhment was fearefull to him, therefore he oppreſſed not the fatherleſſe. In *Ioſeph* alſo very notably, whoſe heart nor body filthy adultery with his Miſtris could ſtaine, becauſe this banke of the feare of God was ſo ſtrong and good in him. Laſtly, the Scripture proueth it plainly to us, when in ſeuerall places it joyneth to the feare of God a departing from euill as an inſeparable effect thereof. For moſt aſſuredly it is ſo. If wee nothing depart from our old ſinnes, and yet ſay, we feare God, we lie, and there is no truth in us. Exod.1.17. Iob 13.32. Gen.39. 1 Iohn 2.8.

Queſt. *If then in this view of the effects of it, we finde that either it is not in us yet at all, or at the moſt but very little, how may we obtaine it, or encreaſe it?*

Anſw. Firſt, a very good way to breed or encreaſe this reuerent awe and feare of God in our ſelues, is an often and earneſt meditation of Gods power, how he is able to deale with us, to puniſh us and plague us, if we do not feare him, and this we learne by theſe words of Chriſt: *Feare not them that can kill the body, and then can doe no more: but feare him that can caſt body and ſoule into eternall fire.* For they ſound unto me as if Chriſt ſaid thus, marke how farre Gods power exceedeth mans power, and how much more fearefully hee is able to puniſh you than man can, and let this great power of the Lord over body and ſoule to caſt them both into hell for ever, make you feare the ſame God above all, and ſtand in awe of his Majeſty. And aſſuredly if we had grace to think of his power indeed effectually, it would marvellouſly profit our ſoules to this end. Secondly, another good way and meanes is, a due meditation of the great mercies of God, proued by the Pſalme; *With thee there is mercy, therefore ſhalt thou be feared.* And laſtly, by diligent learning the Word of God preached or read unto us. For ſo wee reade in the Law, *Gather thy people together, men, women and children, and the ſtranger that is within thy gates, that they may heare and learne to feare the Lord.* See how hee ſaith, by hearing men learne this feare of God, and breed it or encreaſe it. How the feare of God is gotten. Mat.10.16. Pſal.130.

Queſt. *When is the feare of God to be learned?*

Anſw.

Anſw. At all times, but eſpecially when opportunitie either of teaching or learning doth ſerve us. For that we ought to take opportunity of teaching, our Saviour Chriſt himſelfe affirmeth, ſaying, *Yet a little, and the light is with you, walke while ye have the light.* And that we ſhould then learne when we our ſelves are able and apt to learn, the Wiſe-man ſheweth in theſe words: *Remember thy Creator in the daies of thy youth, before thy evill daies come, and thy yeeres approach, wherein thou ſhalt ſay, I have no pleaſure in them.* Alſo the often and ſudden loſſe of hearing and ſeeing by ſundry occaſions doth vehemently admoniſh us to take time while time is, and learne to feare God while we may. For to day we can reade peradventure our ſelves, and if not, yet at leaſt heare others, but to morrow, who is ſure he ſhall either have eyes to ſee to reade himſelfe, or ſenſe of hearing to heare others? Therefore againe take time when we may. Eccleſ.12.1.

Queſt. *What is contrary to the feare of God?*

Anſw. Too much to ſtand in feare of men and threats, ſo that by them wee are driven to any unlawfull things. Too much to feare God himſelfe and his Iudgements, as deſperate men doe, which nouriſh no hope of his mercy and goodneſſe. Thirdly, ſecurity and too little feare of God, with many ſuch moe. All theſe are contrary to the true feare of God, which wee ſpeake of, and are as well forbidden here as the other is commanded.

Queſt. *What is the third duty of this Commandement?*

Anſw. Thirdly, we are here commanded to make our prayers to none but to God.

Queſt. *How may it be proved that only God of true Chriſtians is to be prayed unto, ſince other Doctrine is delivered by the Church of Rome?*

Anſ. Firſt it is proved by the words of the Apoſtle *Paul, How ſhall they call upon him in whom they have not beleeved?* as though he ſhould ſay, beleefe muſt needs ever go before prayer, whereupon then thus we may reaſon: We muſt onely pray to him in whom we muſt beleeve, but we may and ought beleeve onely in God the Father, God the Sonne, and God the Holy Ghoſt, therefore onely to theſe three perſons one onely God muſt our prayers be directed. Rom.10.

The firſt propoſition we ſee proved by *Paul*, the ſecond by the Articles of our Faith and all the Scripture, the concluſion followeth upon them both. Secondly, it is proved by Chriſt himſelfe, who teaching his Apoſtles to pray, and in them all other men, biddeth them neither call upon Angell nor Saint, no not upon his Mother *Mary*. But when you pray, ſaith he, ſay, *Our Father which art in Heaven:* That is, what forme of words ſoever you uſe, ever direct your prayers unto God, and to him onely. And Father in this place ſignifieth any of the three perſons, and is not to be reſtrained onely to the firſt perſon.

Thirdly, we have no commandement to pray to any but to God onely, wee have no promiſe to bee heard if wee doe, no example in Scriptures of any godly man or woman that hath done it ever at any time, or upon any occaſion; wee have no puniſhment threatned if we doe it not: But to pray to God wee are commanded, wee are promiſed to bee helped, wee have examples, and we are threatned if wee doe it not. Therefore whether of theſe two is to be done, who ſeeth not? Pſal.50.

Queſt. *What is the fourth duty of this Commandement?*

Anſw. Fourthly, we are bound by this law to acknowledge God alone to be the guider and governour of all things, of whom we receive all the benefits that we have, and therefore that we truſt and ſtay upon him alone.

Queſt. *Here are three ſeverall things affirmed very worthy to be ſeverally conſidered, and therefore firſt I pray you, how is it proved that God guideth and governeth all things?*

Anſw. Beſides a number of other places which might be alledged to prove it withall, a very good teſtimony is that in the pſalme: *Whatſoever pleaſed the Lord, that did hee in Heaven and earth, in the ſea, and in all the depth.* Where marke well the ſpace of the Lords dominion, in Heaven he ruleth, in earth he ruleth, in the ſea he ruleth, and in all theſe whatſoever it pleaſeth him, that doth hee at all times and ſeaſons. The like ſpeech againe hath the ſame Prophet in another place, *But our God is in heaven (* ſaith he *) and doth whatſoever he will. The eyes of all things wait upon him, and he giveth them meat in due ſeaſon.* So then nothing without him is done at any time, but his power almighty guideth and governeth all things. Pſal.135.9. Pſal.115.3. Pſal.145.15.

Queſt. *How is it proved that all good commeth to us from this directing providence of the Lord?*

Anſw. The holy Ghoſt in plaine words affirmeth it by his Apoſtle *Iames, Every good giving and every perfect gift is from above, and commeth downe from the Father of light.* Iames 1.17.

Queſt. *This doctrine is plaine. And yet notwithſtanding ever it hath had, and even in theſe daies hath ſome enemies. Such objections as I have heard at times, I will propound unto you, and I pray you anſwer them. The firſt is this, if God rule all things by his providence and direction, then muſt he needs bee author of ſin alſo, in that he hindereth it not, but ſuffereth it to be done.*

Anſw. I anſwer to this your firſt doubt thus: That the argument is not good, neither followeth, that becauſe all things are done by his providence, therfore he ſhould be author of evill. For one may bee author of an action, and yet not of the evill in the action, and in this ſimilitude we ſee: if a man cut with an evill knife, he is the cauſe of cutting, but not of evill cutting or

hackling

hackling of the knife, but the badneſſe of the knife is the cauſe of that. Againe, if a man ſtrike the ſtrings of an inſtrument that is out of tune, hee is the cauſe that the ſtrings ſound, but that they ſound jarringly and out of tune, that is in themſelves, and the man that ſtriketh is not to be blamed for it. Therefore, ſeeing one may be the cauſe of an action, and yet not of the evill in the action; if God be the cauſe of an action, muſt the evill in the thing need proceed of him? Nay, contrarily this doctrine is a ſealed truth, that no evill commeth of God in any worke, but though in every thing that is done, the Lord be ſome worker, yet as he doth it, it is ever good. Mark but an example or two. Iob.1. *Iobs* great adverſity proceedeth of God, and by God in ſome reſpect; it proceedeth of Satan alſo, and of the *Caldeans* that robbed him. Yet ſee, that which Satan did maliciouſly, and the *Caldeans* covetouſly, that did the Lord well and to good purpoſe, to the glory of his name, to the inſtruction and comfort of us all, and to *Iobs* great benefit alſo. Gen 38. *Ioſephs* affliction againe, it came by God, by his brethren, by his light miſtreſſe, and over credulous maſter, but yet ſo much as God did was well done, to the great benefit of his father and friends after; and what the other did, was evill, and wrongfully done to *Ioſeph*. The like againe may bee ſaid touching the death of Chriſt. Had not God his worke in it, when his determinate counſell appointed it, and delivered him up? Had not *Iudas* his worke in betraying him? Had not the *Iewes* their worke whoſe wicked hands crucified and ſlew him? Yet that which they did moſt horribly, the Lord himſelfe did in unſpeakeable mercy to all our endleſſe comforts. Therefore whatſoever proceedeth of God, as it commeth from him, it is moſt good, although the ſame thing, as it commeth of man and by man, be wicked and evill, and no author of evill is he, though guider and governour of all things. Acts 2.23.

Queſt. *My ſecond doubt then is this, if God governe all things by his providence, then looke how he liſts to have things, and ſo ſhall they bee, men cannot change his will, and therefore it ſkilleth not what we doe.*

Anſw. Surely, the concluſion is very wicked, and no way followeth upon Gods providence. For albeit he direct all things, yet wee muſt ever uſe the meanes that God hath appointed notwithſtanding, for ſo wee ſee Gods children ever did, and tempted not the Lord by any ſuch wicked ſpeech as this. *Rebecca* heard Gods owne mouth ſpeake it, that he would of her two ſonnes *Eſau* and *Iacob* make two Nations, and the elder ſhould ſerve the yonger, whereby ſhe well knew *Eſau* could not kill *Iacob*, whatſoever he threatned: yet did ſhe not preſume careleſly thereon, and ſaid to her ſelfe it skilled not what ſhe did, but ſhee uſed the ordinary meanes to ſave *Iacobs* life, and ſent him out of the Country for a time. Gen.27. Numbers of theſe examples are in the Scripture. Let this one moe of Chriſt himſelfe ſuffice, who prayed to his Father to glorifie him, and yet was he moſt ſure of it before; all to teach us to uſe ordinary meanes. Therefore Gods providence never ought to prejudice ſuch meanes as hee hath appointed to obtaine any thing by, neither indeed doth in the godly. Iohn 17.

Queſt. *My third objection is this, If God ruled all by his providence, then ſhould there be no miſorder at all in the world as there is?*

Anſw. No more there is in deed and truth, I meane in reſpect of God.

Queſt. *No; Is not this evill in the world, and in regard of God wrong, that evill men ſhould thrive and flouriſh as they doe, and the godly not?*

Anſw. No indeed. For good men and women are afflicted in this world for their good, namely, that they may not be condemned with the world. And evill men receive Gods bleſſings to make them without all excuſe, and to encreaſe their damnation if they ſerve not God.

Queſt. *Why, but did not Iosephs brethren ill, and they that killed Chriſt?*

Anſw. Yea indeed they did horribly as I have ſaid before, but yet God directed all to his glory, to the benefit of his Church, and our everlaſting comfort by Chriſt, and therefore in Gods government all was then well, and ever is.

Queſt. *What then is the concluſion?*

Anſw. The concluſion is this, as hath beene ſaid, that in truth there is no miſorder in the world in reſpect of God. For all that ever he doth, or letteth be done is good and for good, but all miſorder is in reſpect of man.

Queſt. *What is the fruit and uſe of this Doctrine of Gods providence?*

Anſw. Very great, for it maketh us in weale and woe give glory to God, who ſends all. It maketh us patient to beare things better, becauſe the Lord doth ſend them: it maketh us hang ſtill upon him for comfort, who will not ſee us want, and many good fruits it worketh in us, if throughly we be perſwaded of it.

Queſt. *Next now what manner of conſequence is this in the Booke, that becauſe God guideth all things; and of him we receive all things; therefore we ſhould truſt and ſtay upon him alone?*

Anſm. The conſequence is very good. For the former, ſetled in the heart once by faith, ever begetteth the ſecond in man or woman, and they cannot be parted. We ſee a plaine proofe of it in *David*, who being indeed perſwaded that the Lord was his ſhepheard, by and by concludeth thereupon, *therefore ſhall I want nothing.* Pſal. 23.

Queſt,

Queſt. *But what if I a fraile man or woman do yet find my ſelfe weake in truſting to the Lord, and in the Lord, when trouble aſſayleth me, how might I helpe this great infirmitie, and increaſe my truſt in the Lords mercy?*

Anſ. Firſt, whenſoever we are tempted to doubt of any thing, it is a ſpeciall thing preſently to conſider the promiſes of God, touching that matter, and in them the generality and the certainty. As for example, if this cogitation ſhould ariſe in me, Certainly if I doe not as the world doth, I ſhal never carry credit in the world, nor come to any wealth and eſtate like others: by and by I ſhould remember what is written touching this matter, namely, *Seeke the kingdome of God firſt and principally above all, and then ſhall all theſe things be caſt unto you.* And againe, *Them that honour me, them will I honour*, with many ſuch. Then having the promiſes, conſider next the generality of them, and ſee if they be limited either to poore or rich, or any, ſo that you may not boldly lay as good hold of them as any, and well ſhall you ſee they are not. Thirdly, I muſt weigh the certainty of them, and the truth of them. For is my God a lyar? Shall I miſtruſt his word, and thinke it ſhame to doubt an earthly friend? God forbid. And if he hath ſpoken it, that theſe worldly things ſhall bee caſt upon thoſe that ſerve him ſo farre as is good for them, is not he able to performe his promiſe, and to make his word good, unleſſe I uſe ungodly and unlawfull extraordinary meanes? God forbid. Avaunt then and avoid foule Devill may I ſay: for I beleeve the promiſes of my God, ſo true, ſo generall, made to all men and women, old and young, rich and poore, and ſo certaine, as nothing can be more. I beleeve them, I ſay I beleeve them, and by his promiſes my truſt encreaſeth. Thus may we doe in all doubts elſe whatſoever. For if it be a benefit to body or mind, in this world or the next, we ſerve him ſo farre as it ſhall be good for us. For godlineſſe hath the promiſe of this life, and that to come. Therefore never let Satan prevaile, for either God is no God, or you ſhall want no good thing: onely be of good comfort, *be ſtrong, and truſt in the Lord, and he ſhall comfort your heart.*

Mat. 6.
1 Sam. 2.
1 Tim. 4.
Pſal. 84.
Pſal. 27.

Queſt. *What other way tell you me?*

Anſ. Another good way to encreaſe and confirme your truſt in God, is in all griefes very diligently to meditate of the Lords great power and ability to helpe you: how ſoone he can doe it, how eaſily he can do it, even in the twinkling of an eye, were your caſe never ſo hard. And ſurely no more able is he than willing, ſo farre forth as ſhall be to your good, bee aſſured of it. For God forbid that ever we ſhould thinke that he, who before we were reconciled unto him, ſo loved us, as that he robbed himſelfe even of his owne deare Sonne for our ſake: now when we are reconciled to him by ſo deare a price, wanteth good will to doe leſſe things for us. Yet that this meanes might the better ſinke in your mind, marke I pray you how even God himſelfe hath taught his children to uſe it, knowing the profit of it to this end. As in his ſpeech with *Abraham*, why hath he theſe words to him? *I am God all-ſufficient*, but to inſinuate to *Abraham* that if any diſtruſt or weakneſſe in any thing ſhould aſſault him, by and by he ſhould helpe himſelfe, and ſtrengthen his faith with meditation of his infinite power whom he ſerved and followed.

Gen. 17.

So againe more plaine in another place, *Feare not Abraham, I am thy ſhield.* As if hee ſhould have ſaid, If any doubt ariſe, *Abraham*, feare not, but preſently have recourſe to the conſideration of this, that I am thy ſhield. For may it be, that I which have taken upon me thy defence, cannot doe it; is my power ſcant, or want I ability to doe any thing that I will doe? If I do nor, then let the conſideration of my power be thy ſtrength. Againe, ſee it in practice, and note the fruit of it. Do we not know how eaſily *Abraham* might have doubted of Gods promiſe, that he ſhould have a child, if he had conſidered either the age of himſelfe, or the deadneſſe of his wives body, in courſe now paſt by much to beare a child? Yet ſaith the Apoſtle, *Abraham ſtrong in faith, doubted not.* And why ſo? Truely he uſed this meanes that now I tell you of, and with meditation of Gods power ſtrengthened his faith. For ſo it followeth in the Text, *Hee was fully aſſured that he which had promiſed, was alſo able to doe it.* Able I ſay, and marke the words.

Rom. 4.

And the very ſame wee reade of *Paul*, who therefore ſaith hee fainted not under affliction, neither was aſhamed of the croſſe of Chriſt, becauſe he was perſwaded and ſoundly ſettled touching the Lords ability to keepe that which he committed unto him. So then ſee how the conſideration of Gods power ſtrengthned them, and why ſhould it not confirme us as well in all our feares? And marke in any caſe how in all theſe places with Gods power is ever underſtood his willingneſſe alſo: for they did not ſerve theſe two, as ſubtile Satan would perſwade us to doe.

2 Tim. 2. 12.

Queſt. *Have you yet any more of this counſaile?*

Anſ. Yea, this alſo is another excellent helpe for us weake wretches to confirme our hearts by, namely, to weigh well what troubleth us, and then to ſearch, aske and ſeeke if in the Scripture there be any example of any that ever was in the like caſe: and to ſee what his end or iſſue was, comforting our ſelves with aſſuring hope of the like, ſince God is no reſpecter of perſons. This wiſedome is learned of *David*, who ſaith, if God be mercifull to him, and helpe him, it will be a forcible meanes to make others truſt in his mercy. For they ſhall reaſon in their hearts,

ſaith

Pſal.34.6. ſaith *David*,and ſay,*This poore man cried unto the Lord,and he heard him.*Therefore he will doe the like to us, wee are aſſured of it. What is then that troubleth your conſcience ? Have you beene an adulterer,or a murtherer?ſo was *David*,and yet found mercy.Have you perſecuted the Church and children of God any waies?ſo did *Paul* grievouſly,and yet found mercy. Have you beene an Idolater?*Manaſſes* was a cruell Idolater,and yet found mercy.Have you denied Chriſt and his truth upon any occaſion, and ſhrinked from your God ? ſo did all the Apoſtles, and yet found mercy. Nay have you with oath forſworne him?ſo did *Peter*,and yet found mercy. Then take *Davids* counſell. Marke how all theſe in their ſeverall ſins cried unto the *Lord*, and found his ready pardon, and gather ſtrength by it, for he is the ſame God that ever he was, as loath a ſinner ſhould die as ever he was, and that body and ſoule of yours coſt him as much as ever did theirs:therefore feare not, for he loves you as truly as ever he did them. And his hand is out with helpe in it, onely beleeve, and take hold of it, it is your owne.

Queſt. *I pray you ſtill go on in this matter as long as you will.*

Anſw. Onely this one more will I advertiſe you of, and it is as profitable as any of the reſt, namely, to note and very diligently to weigh what experience of the *Lords* goodneſſe you your ſelfe have had heretofore, and by triall had make ſtrong your heart for that which is to
Gen.32. come. Thus did *Iacob* when he was to meet with his brother *Eſau*. Firſt,he looked upon Gods commandement to him to returne, and thereby he aſſured himſelfe God would not leave him helpleſſe when he tooke in hand nothing but by his will : and ſecondly,he well marketh what a God hee had ever found him till that day, whereof faith inferreth a comfortable concluſion, *Iacob*, feare not, God thy God is no man, that he ſhould change, hee hath defended thee, and
1 Sam.17. ſtill be aſſured of it he will defend thee. Thus did *David* when he ſhould fight againſt *Goliah*, he remembred what helpe he found againſt the paw of the Beare and the Lyon, and then aſſu-
Mat.16.9. red himſelfe by paſſed proofe of ſo good a God,he ſhould not miſcarry with the Philiſtim.Thus dealt Chriſt with his doubting Diſciples for want of food, willing them to remember what a
Deut.7. multitude with a very little they had ſeene relieved, and yet plenty remaining, and even for ſhame by paſſed tryall of Gods power to be ſtrengthned in aſſurance touching what was come. And if you reade the 7. of *Deuteronomy*, the 18. verſe, it is a very fit place to this end. But per-
1 Cor. 8. adventure you will ſay it is not ſound building,to conclude,becauſe God hath been good,therefore he will be good. Yes indeed is it,and that courſe of building which the Scripture uſeth in ſundry places. By name it is the argument of *Paul* to the Corinthians, that therefore God would confirme them to the end, becauſe hee had begun a good worke in them , and becauſe God is faithfull, marke that.

Philip.1.6. The like doth the ſame Apoſtle to the Philippians, Theſſalonians, and to *Timothy*, beſides
1 Theſ.5.24. other places. And *Peter* in his Epiſtles againe the very ſame. And I pray you marke but what
2 Tim.4.18. you know.Doth not the former tried goodneſſe of a mortall man worke in him that findeth it
2 Pet.1.3. a good opinion, and even a confidence in that man,if he ſhould need againe to him ? O what compariſon betwixt man and God ? The one is mutable in liking and favour, the other whom
Pſal.27. he loveth , to the end he loveth them : the one ſubject to diminution of power, ſo that if hee would be as good as he hath beene, yet can hee not : the other in power almighty ever, ſo that what he will,he can at all houres. Therefore challenge you the Lord as *David* doth, boldly ; I warrant you : *Thou haſt beene my ſuccour, O Lord,then leave me not now,neither forſake me O God of my ſalvation.*

Queſt. *Doe now all theſe duties inferre thanksgiving unto the Lord ?*

Anſw. It muſt needs be ſo: for certainly,if we be bound to know, to love,to feare,to truſt in, and pray to the Lord at all times, and for all wants, by the ſame law we muſt needs be bound to give thankes unto him for that meaſure of grace which in any of theſe duties he beſtoweth upon us, and for his great benefits which we receive.

Queſt. *But hath this duty no other proofe ?*

1 Theſ.5 18. *Anſw.* Yes indeed: Expreſſe and plaine commandements, that in all things wee ſhould give
Pſal.103. thankes; Evident practices of Gods Children, as of *David*, crying upon his ſoule to praiſe the
Luke 1. Lord, and upon all that is within him to praiſe his holy name : Of *Mary*, profeſſing that her ſoule did magnifie the Lord, and that her ſpirit rejoyced in God her Saviour. With many ſuch like.

Saying of grace at the Table. Queſt. *Since then this duty both is commanded, and hath of Gods children beene ever upon all occaſions ſo carefully performed, me thinkes at our meats eſpecially we ſhould remember it.*

Anſw. Truly you have named a time and occaſion, when indeed Chriſtians ſhould neither
1 Tim. forget nor ſhame to looke up unto the Lord, and to praiſe his name. For even then have they his mercies before their eies, to put them in minde. Which if they receive thankfully, they receive rightly : if not, then very dangerouſly, both in reſpect of the creatures themſelves, which,as the Apoſtle ſaith,are not ſanctified otherwiſe unto us, that we may receive them with a good conſcience , than by the word and prayer; and alſo in reſpect of the breach of Gods Commandements , who expreſly willed his people *Iſrael* , and in them even all others,

that

that when they had eaten and filled themſelves, they ſhould bleſſe the Lord their God for the good land which he had given them. Beſide which reaſons yet even further wee have the practice of the godly to call upon us for this duty. For it is well noted, that the ſame people choſen of the Lord, the Jewes I meane, did not ſit downe to eate, but, either the good man of the houſe, or hee that was *Primarius in menſa*, that is, the chiefe man at the Table, did take either the bread, or the cup in his hand, and ſo holding it, prayed unto the LORD, that he would vouchſafe to bleſſe them and thoſe his good gifts, which then they were about to receive at his mercifull hand. Likewiſe after meat they gave him thankes for it. Hence commeth the mention of taking the Cup twice by our Saviour Chriſt in *Luke*, the former taking was this ſaying of grace and giving of thankes which I ſpeake of; the other was the celebration of his Supper. How even of purpoſe alſo doth the Evangeliſt mention this ſame practice ſtill in Chriſt, ſometimes ſaying, When they had ſung a Pſalme, ſometime, When hee had given thankes, &c. alſo to teach us, that every ſuch precept and practice ſhall condemne us, if we do not the like.

Deut.8.10.

Luke 22.10.

Mat.14.19. Marke 6.41. Marke 14.16.

And truely if men and women would looke into their hearts, and not flatter themſelves in dangerous ſecurity, and would even ſay to themſelves, Why doe not I ſay Grace, or cauſe it to be ſaid in that place where I am chiefe, and ought to doe it, what thinke you would they finde to be the true cauſe indeed? Certainely nothing but ſhame and baſhfulneſſe, becauſe it hath not beene uſed. But O fearefull ſhame, that ſhameth to doe Gods Commandements, and ſo conſequently maketh us eate our owne damnation, the creatures being not ſanctified unto us. And O damnable following of our wicked cuſtome, and leaving the cuſtome of Chriſt and his children. God in mercy awake us. For aſſuredly we little know what we do, when we pretermit and ſhame to doe this duty to the Lord.

Rom.16.3,& 4.

Queſt. *You have well ſatisfied me touching the neceſſity of this duty, and now I aske you another queſtion, whether we may not alſo give thankes to men, whatſoever they ſay or doe to us, yea if they drinke but to us at the Table, we muſt ſay, I thanke God?*

Anſw. Truely to be perſwaded that any kindneſſe or good can come to us by men and from men whereof our mercifull God is not the ſender and giver, working by thoſe inſtruments, were very wicked and horrible: but for the phraſe of ſpeech, my heart knowing God to be the author, I may well and lawfully uſe it to the inſtrument no doubt, and ſay, I thanke you, at any time or upon any occaſion, when I reape the benefit of their love, and by name upon ſuch occaſion as you named.

And this I take to be warranted by the practice of *Paul*, who no doubt in heart knew God to be author of all his good, and yet are his words directed to the inſtruments, *Greet Priſcilla and Aquila*, ſaith he, *my fellow helpers in Chriſt Ieſus, which have for my life laid downe their necke, unto whom not onely I give thankes, but alſo all the Churches of the Gentiles.*

Queſt. *As you have ſaid of tht other duties, ſo I take it in this alſo: namely that whatſoever is contrary or againſt it, is as well forbidden us by this firſt Commandement, as this is commanded.*

Anſw. It is very true. Both the pretermiſſion of thankes for any goodneſſe upon body or minde, our ſelves or ours, temporall or eternall, beſtowed by the Lord, as alſo the aſcribing of it to our ſelves, our wit, our ſtrength, policy, friends, or any thing, it is horrible, and a breach of this Commandement, *Thou ſhalt have none other gods but me.*

Queſt. *Thus reſt I inſtructed more than I was touching this Commandement, the firſt of all the ten, And onely I could wiſh, if ſo you might, that you would ſhew me ſome way how profitably to examine mine owne heart touching this law, and how with my ſelfe I might meditate upon it fruitfully, and with feeling.*

Anſ. Indeed your requeſt hath great profit in it, and that courſe or practiſe yee now deſire, ſhall any man or woman find very fruitfull, if they doe uſe it. For even as in earthly matters our affection and love cleaveth faſteſt to them, that in greateſt extremities have brought us helpe and eaſe: and as there is nothing that will blow up the coale of the remembrance more vehemently, and make it flame out into open ſhew of a thankfull heart more effectually, than ſome true meditation of the greatneſſe of danger, and grievouſneſſe of eſtate that we were in before: So in heavenly and ſpirituall things, the ſame is found as true, or rather more, that ſight of greateſt good procureth greateſt meaſure of ſuch fruit as out to flow thereof. For by example, what ſo kindleth in a man the heat of burning love, and maketh his heart to flame with true affection to his God, as doth a lively ſight of that fearefull eſtate, utter extremity, deſperate and damnable condition, that he was once ſubject unto, without all recovery by himſelf, or any creature, either in heaven or earth, but onely Jeſus Chriſt, the Sonne of God, God and Man; together with a ſight of a certaine ſafety from the ſame?

Did not this bring that bleſſed woman, and happy Saint of God, *Mary Magdalen*, to ſuch a ſweet taſte and great love, as that her melting heart miniſtred teares to her weeping eyes, wherewith ſhe waſhed the feet of her deare Saviour, wiped them with the haires of her head, kiſſed them, anointed them with precious ointment: and what was it which that woman thought too much for ſuch a friend?

True

True it is therefore, that the leſſe we ſee the goodneſſe of our God, the leſſe we love him: but great is the affection of them to whom many ſinnes are forgiven.

Knowing this then, that the remembrance of hard eſtate before, will ſtir the heart up to him in love, that hath made it happy; and that ſight of ugly ſinne lodging ſtill in me, and cleaving to my ſoule and fleſh, will make me praiſe his holy name, who yet in mercy imputeth not the ſame unto me: Uſe indeed often with your ſelfe, and eſpecially when you feele your heart moſt prone and fit thereunto, to view your ſinnes againſt every Commandement: how many and monſtrous they are, in thought, word, and deed.

Sit, and thinke with your ſelfe what is commanded, ſometimes in one, ſometimes in another, what wonderfull perfection is required in every one, what branches and members every one hath, what terrible judgements are due to the breakers thereof, how farre from the full and abſolute performance of any tittle of any one of them you your ſelfe are; and therefore in what caſe you ſtand for the ſame; even ſure of eternall deſtruction both of body and ſoule, in hell fire: Yet notwithſtanding, how you are releaſed of mercy, not of merit, and that with the precioueſt ranſome that ever was, the heart blood of Jeſus Chriſt, the Son of God, both God and Man: ſo that Heaven and Earth may periſh, but you cannot periſh.

The examination of the Conſcience touching this Commandement.

FOr example, I ſit and view this Commandement whereof now we have ſpoken, *Thou ſhalt have none other gods but me*; conſidering what things are bidden or forbidden unto me in the ſame: and as already now hath beene proved, firſt, I ſee I am commanded herein to worſhip the Lord my God, and him only to ſerve, not joyning any fellowes to him at all; of which worſhip many points there bee, but they may be reduced into a few.

Firſt, I ſee I am bound to love him above all; that is, with heart and ſoule to make more account of him, than of all the world, or any creature in heaven or earth; to cleave faſter unto him and his will, than to any thing; to eſteeme him, and preferre him, yea, even above mine owne ſalvation, if they could come in
Mat. 10. 28. compariſon together: for, *He that loveth Father or Mother, ſiſter or brother, wife or child, or any thing more than me, is not worthy of me.* Secondly, I am commanded to feare him above all; that is, *with a godly reverence to ſtand more in awe of him and his word*, than of any thing elſe whatſoever; to bee more loath, not for feare onely, but even for love, to diſpleaſe him, greive him, and offend him, than any or all the creatures in heaven or earth beſide; in reſpect of that which he is able to lay upon me, if I forſake him; to account nothing of any thing that any man can doe
Mat. 10. unto me, mindfull ever of this ſaying, *Feare not them that can kill the body, and are not able to kill the ſoule: but feare him that can caſt both body and ſoule into hell fire.* Thirdly, I ſee that in this Commandement I am charged to make my praiers to none but to God onely, for thoſe ſame reaſons above in their place alledged. Fourthly, I ſee I am commanded not to thinke that things goe by fortune and chance, or that any thing is done which GOD knoweth not of, or could not let, but that I acknowledge him to bee the guider and governor of all things, and that what good ſoever I receive, I have it from him, and therefore that I truſt and ſtay upon him alone at all times, and in all my matters whatſoever. And for ſo much as neither I nor any can either love him, or feare him, pray to him, or truſt in him, unleſſe we know him: therefore I ſee alſo that I am in this Commandement ſtraitly bound ſo long as I live, to labour and travell by all meanes appointed to know the Lord, and his truth, out of his word: and looke how much I want of knowing any thing that is revealed in his word, ſo farre I am guilty of the breach of this Law. And if it pleaſe the Lord to bleſſe mee with knowledge of his truth, or any thing elſe whatſoever, I ſee that in this Commandement I am charged to give thankes to him for it, in ſuch full manner and meaſure of feeling, as any way is due to that benefit. For if I forget to bee thankfull, I forget that the Lord in that thing is my good God. And if I aſcribe the praiſe and thankes to any thing elſe whatſoever, otherwiſe than as the inſtrument of GOD, I make my ſelfe an other god beſides the Lord, even that thing whereunto I give the thankes, and I breake this Commandement. Theſe, and many ſuch other things I ſee are

laid

laid upon me and all men and women in this firſt Commandement, and then I thinke or ſay with my ſelfe unto the Lord, O my good God and gracious Father, O my ſweet Lord and guide moſt righteous, what, doe I ſee even in this but one law of thine, againſt my ſelfe, my ſoule and body, why I ſhould never come in thy Kingdome, nor lift up mine eyes to heaven in hope of any comfort? It is but one law often, and containeth but a few duties in reſpect of all that I owe, to thee and my brethren, yet oh Lord, with wailing woe I ſpeake it, ſo guilty I ſee my ſelfe, ſo foule and ugly before thy face, and ſo full of breaches every way, even of this Commandement, that I am aſhamed and confounded to lift up mine eyes unto thee my God. For mine iniquities are increaſed over mine head, and my treſpaſſes are growne up to heaven, to mee belongeth nothing but ſhame and confuſion, it is thy mercy that I am not utterly deſtroyed, yea even thy mercy marvellous, that the earth as weary of ſo wicked a burden, ſhrinketh not under my feet, and the helliſh pit the gulfe of endleſſe woe receiveth me not into it; For what pleaſure is there in that ſervant, that being bid of his Maſter doe divers things, yet not in any one obeyeth or performeth his maſters will? Can he like him? Will he love him? No, no, full ſoone even I my ſelfe would loath and caſt off ſuch a one. Ah Lord then for my ſelfe what ſhould I ſay? Is there any ſervant ſo bound unto his Maſter, as I am bound to thee? Is there any Maſter that can and will ſo quit his Servants paines, as thou in mercy my obedience? Or can any mortall man ſo juſtly challenge the obedience of his hireling, as thou my God maiſt challenge the ſervice of me thy creature, firſt made of nothing by thy hand, and then moſt dearly bought againe with precious price? No, no, my body, my life, my heart, my ſoule, and whatſoever I am, within, or without, of thee I had all, and to thee my gracious God, I owe them all againe.

Yet ſee, ah wretch and wofull wight, although thy goodneſſe to me far paſſeth all Maſters to their Servants, and my duty to thee more due ten thouſand times than any mans unto his maſter, yet is my diſobedience greater, the ſin of my ſoule more grievous, and the whole courſe of my wicked life, more oppoſed to thy will, than ever was any earthly ſervants to any hard and evill Maſter. For he will doe ſomething that he is bidden, but I have done nothing, as I plainly ſee by viewing of my life, and as my conſcience telleth me being privy to my pathes. For have I loved thee as I ought? Namely, even with all my heart, with all my ſoul, with all my ſtrength, which is the firſt thing that is commanded mee in this Commandement? If I have done it, then have I loved thy word, and every way made that account of it that I ought. For *David* that deare ſervant loved thee, and behold what he ſaith, *Thy word unto me was ſweeter than the honey, and the honey combe. Ieremy* thy Prophet loved thee, and ſee what followed, *Thy words were found by him, and he did eate them, and they were unto him the joy and the rejoycing of his heart.*

And a number moe ſuch examples have we, whereby we learne that there is no true love of thee in us, unleſſe there be joyned thereunto a ſincere and fervent liking of the word. Now foraſmuch as I am guilty to my ſelfe, that I have not had that care of thy word, that I ought, to reade it, to heare it, to learne and ſeeke it, and every way to ſhew my love toward it, therefore O deare Father, to ſay I have loved thee as I ought, with all my ſoule and power, alas I dare not, alas I cannot.

For much more occupied might I have beene in the meditation of thy Law, than ever I have been. I confeſſe it O Lord, I confeſſe it even with griefe of heart. And therefore if thou wert not a God moſt mercifull, I even for this one thing were a wretch moſt miſerable. The like might I ſay of that light and little account that I have made of thy Miniſters, which being another branch of the love of thee, bewrayeth my want unto me. But ſee yet further, greatly my heart hath failed in loving of thee. For looking unto my ſelfe a little deeper, behold even ſuch things as flatly and directly are contrary to the love of thee, alas I ſee them to have beene, and to be at times in me moſt horrible. To murmure and grudge, to repine and to be offended with any croſſe or griefe whatſoever laid upon me by thee, or not even

willingly to accept it as a meſſenger of a gracious friend, to ſeek any wicked means to be eaſed of it, is contrary to that love that we ow to thee. And how frail my ſelf have been herein, thou ſearcher of hearts knoweſt it well, and I wretch moſt weak, with ruing heart beſeech thy pardon. Againe, to ſuffer the world, or any gliſtring glory thereof, further to creep into our hearts, and to tickle us with delight and liking, than it ought, is a thing flat contrary to the love of thee. For ſo we reade:

1 Iohn 2. *Love not this world, nor any thing that is in the world.* For, *If any man love this world, the love of the Father is not in him.*

To draw back alſo my helping hand from thoſe that are in need, and not with ready heart and willing minde to comfort their poore eſtate, with whom thou haſt dealt more hardly than with me, I know it bewrayeth a want of love to thee. For ſo I learne,

1 Iohn 3.17. *Whoſoever hath this worlds good, and ſeeth his brothers need, and ſhutteth his compaſſion from him, how dwelleth the love of God in him?* But theſe O Lord, have tainted ſometimes this heart of mine, and therefore I have not loved thee as I ought. But what ſhould I ſay when I view in my ſelf, how my fleſh and my heart runneth back as it were to hide it ſelfe, when I looke upon any perſecution to bee abidden for thee and thy truth, and ſpecially when I looke upon thoſe horrible torments, that ſome of thy Martyrs have ſuffered, oh what want of love bewrayeth it to me? My houſhold and family, my children and charge, my life and preſent eſtate ſtep in unto me, as

Mat. 16.22. *Peter* did once to his Maſter, draw me aſide, and whiſper in mine eare to ſave my ſelfe, if that day come, and my power faileth, with courage to anſwer, as then my Saviour did, come after me Satans, your counſell is not good, neither ſavour you the things that are of God: ſo that every way I ſee I love thee not my God as I ſhould. Looke at my behaviour, when I ſee or heare thy name diſhonoured any way, and I ſmoother it up, I hold my peace, I make as though I heard it not, yea, and ſometimes I approve wickedneſſe with laughter, and I breake not out in zeale of rebuke. No, I that hearing as much by any worldly friend, would readily challenge the wrong, and hotly ſeeke revenge thereof, in thy cauſe and for thy ſake I have no heate nor courage, but either perſons, place, danger, or ſome circumſtance or other, quencheth my heart, tyeth up my tongue, and maketh me like a Traytor to my Lord and Maſter.

What might I ſay of that ſecret miſliking that ſometimes will creepe ſo cloſely into my minde, of the poore eſtate of Chriſt in his members on earth? Chriſt liketh me not ſo well, when he lyeth in the ſtable, in the manger, when hee flyeth into

Luke 2. Ægypt for his life, when hee hath not an hole to lay his head in, except it bee in a cold priſon, as he doth when he rideth to the City, and the people cutting downe boughes of Palmes, ſtrow them in the way, ſpread their garments, and cry,

Mat. 21.9. Mat. 21.8. *Hoſanna, Bleſſed be he that commeth in the name of the Lord*; as when they ſeeke to make him a King, and the world doth ſeeme his friend. No, my heart will even ſlip ſometimes privily into this wiſh: O that the Goſpell and the World might alwayes be friends, and goe hand in hand. So that liking not every way ſo well in truth of Chriſt in poverty, as in plenty, and in feeling not my heart ſo well contented to beg and ſuffer with him, as to rule and raigne with him, there is not that love in me towards him that ought to be. Againe, marke how I faile in publike aſſemblies to heare the word, to pray, and ſuch like, when I might be preſent if I would. Marke how negligent I am in publiſhing the praiſes of my God, and labouring thereby to draw others to a greater liking of him; with a number ſuch like wants; and O love of God, in me no love in deed, but dead, blotted out, and quite extinguiſhed. See now how guilty I am even of the firſt thing that is commanded me in this Commandement. The ſecond thing is, that I ſhould feare thee above all. The third is, that I ſhould pray to none but to thee. The fourth, to acknowledge thee the guider and governour of all things, of whom I receive all the benefits that I have, and therefore that I truſt and ſtay upon thee alone. Fifthly, that I ſhould labour to know thee out of thy word, ſo fully and perfectly as thou haſt revealed thy ſelfe therein: becauſe of knowledge all theſe other follow.

Feare of God.

And

And laſtly, that I ſhould for all benefits give thankes only to thee, and in ſuch full manner and meaſure of feeling as any way is due to that bleſſing which I receive. In which points, as in other moe, which might yet be named, O mercifull father, I here before thee confeſſe I am no better than in the firſt. I dare not cleare my ſelfe, I cannot, I ought not. O Lord give me eyes to ſee my wants, for I have feared men and their threats more than I ought; I have feared the loſſe of their favour more than I ought; I have feared the loſſe of worldly commodities more than I ought; and have not as thy bleſſed Apoſtle taught me by his example, accounted *thoſe things that were vantage unto me, loſſe and very dung, for the excellent knowledge ſake of Ieſus Chriſt my Lord.* Philip. 3.

Sometimes Satan hath rocked this ſoule of mine in the chayre of ſecurity, that I have even ſlept as it were a dead ſleep, and not conſidered of thy judgements againſt ſin, as I ought, neither taken the profit by thy extraordinary workes in the ayre, in the earth, in the bodies of men, and beaſts, that I ſhould; but paſſed them over with a little wonder or motion for a ſhort time. When my ſinnes have beene touched, or appeared unto mee, I have flattered mine owne ſoule, and put unto them honeſt names, as cloakes to hide them withall. The plaine pride of my heart, and meere vanity, I have judged cleanlineſſe or neceſſary for my eſtate. Miſerable covetouſneſſe have I judged lawfull care for things neceſſary, and ſo forth: a manifeſt token of a dead heart within, and void of taſting any horror in ſinne.

By all which, and many more things that my minde may eaſily ſee, it is apparent to me, that I have even broke this point alſo of thy law, in not fearing thee ſo as I ought.

Alas, Lord, what ſhall I ſay of the reſt of the branches of this Commandement named even now? Am I perfecter in them than in theſe? No, no, I have ſinned againſt thee in them all, and that moſt grievouſly: ſo that if there were no moe of thy Commandements, but even this one, the firſt of all, yet doth my conſcience tell me, I am before thee guilty, and good Lord moſt mercifull, to bee touched. But there are nine moe, ſpreading out their branches to all ſincerity and holineſſe, both in body and minde, toward God and man, with threatned curſes to all fleſh that doe contrary.

And therefore when I view my courſe, even at the firſt to bee ſo crooked, O deare Father, what ſhall I thinke it will appeare, when I ſhall bee judged in them all? Shall I boaſt of merits, and keep no tittle of thy Commandements? Shall I challenge ſalvation for my workes, and every branch of thy Law doth call mee curſed, becauſe I have ſo foully, and often broken the ſame? No, good Father, no; this little view of my obedience to thy heſts doth plainly tell mee, I have no merits or good workes to come before thee withall, much leſſe am I able to doe workes of ſupererogation; that is, more than I need to doe, but of ſins and evill workes, alas I ſee a number.

With *David* may I cry, *They are more than the haires of my head, and my heart faileth me.* Pſal. 8. 34. I may truly ſay with the prodigall Sonne, *I have ſinned againſt heaven, and againſt thee, and I am not worthy to be called thy childe.* I may ſay with the Publican, *God bee mercifull to mee a ſinner:* And adde thereunto, a great and grievous ſinner. I may ſay with *Ieremy*, *O Lord, although mine iniquities teſtifie againſt mee, yet deale thou with mee according to thy name, for my rebellions are many.* Iob 7. And with *Iob*, *I have ſinned, what ſhall I doe to thee, O thou preſerver of men?* Yea, well may I ſay, *I lye downe in my confuſion, and my ſhame covereth me: For I have ſinned againſt the Lord my God, from my youth up till this day, and have not obeyed his voyce.*

To conclude, I may looke about mee, and from a wounded ſoule cry unto thoſe that can give me counſell; In reſpect of my ſinnes, Men and Brethren, what ſhall I doe? And ſee, how never the Lord forſaketh thoſe that want his help and ayde.

Doe I not even now remember what he adviſeth me and all Sinners in my caſe to doe? *He that hideth his ſinnes* (ſaith the Lord by *Solomon*) *ſhall not proſper: but he that confeſſeth his ſinne, and forſaketh it, ſhall have mercy.* And ſee in *David* the proofe and triall of it: *For when I held my tongue* (ſaith he) *my heart conſumed, or when I roared all the day. For thy hand is heavy upon me day and night, and my moiſture is turned into the drought of Summer. Then I acknowledged my ſinne unto thee, neither hid I mine iniquity: For I ſaid I will confeſſe againſt my ſelf, and thou forgaveſt me the puniſhment of my ſin.* Therefore I hearken to thy counſell, and though I have ſinned above the number of the ſands of the ſea, as plainly I ſee I have, if I be charged with every branch of thy Commandements, how I have kept them, though my tranſgreſſions be multiplyed, and are exceeding many; So that I am not worthy to behold the height of heaven, for the multitude of my unrighteouſneſſe: yea (I ſay) though I have provoked thy wrath, and done evill before thee, and not kept any jot of thy Commandements, ſo fully as I ought, yet knowing thou deſireſt the death of no ſinner, but rather that he ſhould repent and be ſaved, and haſt ſhewed the truth thereof in forgiving *David*, and many moe confeſſing their ſins before thee: Therefore O good Lord and ſweet refuge, full of mercy, pitty, and compaſſion, I bow the knees of my heart with King *Manaſſes*, and all ſorrowfull ſinners, and beg thy mercy. I have ſinned, O Lord, I acknowledge my tranſgreſſions, but I humbly beſeech thee forgive me; O Lord forgive me, and deſtroy me not, as I have deſerved. Be not angry with me for ever, by reſerving to me evill, neither condemne me into the lower parts of the earth. For thou art the God, even the God of all them that repent, and on me thou wilt ſhew mercy.

Prov. 28. 13.

Pſal. 32.

My ſorrow, good Lord, alas I know it is not great enough, neither anſwereth it the greatneſſe of my ſin, but thou canſt give greater, if it pleaſe thee.

O deare Father, rend my heart, and give me feeling, cleave it aſunder, by thy piercing Spirit, that from it may flow the teares of true repentance. Strike good Lord this hard rock of mine, that it may guſh out ſorrowfulll water, for ſo foule offence, and what wanteth in me any wayes, ſupply in mercy with my Saviour, in whom thou art perfectly pleaſed. Grant O God unto me thy gracious Spirit, to kill in me continually more and more the ſtrength and power of ſinne, and to raiſe me up in body and ſoule, to more obedience towards thee. Let not my wants ſtand ever, ſweet Lord, betwixt thy mercy and mee, but give mee will to wiſh it, give me power to doe it, give me love to like it, and ever ſtrength to continue in it, that thou haſt appointed for me to walke in before thee in this world.

Heare me, O Lord, O God, O ſweet and endleſſe comfort of my ſinfull ſoule, for Jeſus Chriſt his ſake, that living here I may ever ſerve thee: and doing ſo, I may never loſe thee. *Amen, Amen.*

The ſecond Commandement.

Thou ſhalt not make to thy ſelfe any graven Image, nor the likeneſſe of any thing that is in heaven above, or in the earth beneath, &c.

FIrſt, for the order of this Commandement, either we may anſwer that this firſt Table containeth the honour and duty of men to the Lord, as the ſecond doth their duty to Man: and the worſhip of God, being partly inward, partly outward, having in the former Commandement laid downe the former kinde, (to wit) of inward worſhip, fitly now in this, and the two next follow the outward duties, which to the ſame our gracious God we juſtly owe. Or elſe thus: that the Lord in the firſt Commandement having ſeparated himſelfe from all other gods, deviſed and made by men, and commanded all mortall men and women his creatures ſubject to his Law, to worſhip him only, and none but him; here now in this ſecond Precept (as order required) he ſetteth downe *modum & rationem juxta quam coli velit: the way and manner how he will be ſerved:* For as much as in vaine he ſhould have done the firſt, except

except he had done the ſecond alſo. The way and manner is this, even according to his will and nature. Which albeit it may ſeeme to fleſh and blood not ſo fitly done by a negative law, as by an affirmative it might, yet beſides that we are not to teach the Lord, even in ſpeciall wiſdome hath he thus done it. For, firſt our natures are very prone to the breach hereof, which by a negative is ſtronglier beat downe than by an affirmative: And then againe, the Gentiles, next neighbours to the Jewes, were very much given to idols and images, and therefore by name forbidden to the Jewes, leſt by the Gentiles in that point they ſhould bee defiled. And yet doth not the Lord here ſo ſet downe a negative, but that hee includeth an affirmative in it. For as he ſaith, *Thou ſhalt not make to thy ſelfe any graven Image*, and meaneth thereby, Thou ſhalt not worſhip me with any device of thine owne, contrary to my will and nature: ſo implieth he herein the affirmative; namely, thou ſhalt in every reſpect worſhip me according to my will and nature. Moreover, remember here againe, which hath been touched before, that both in this Commandement, as in all other, the Lord ſetteth downe by name that thing, the doing whereof, or not doing, is moſt decent or horrible. And therefore in this place forbidding all falſe and fond worſhip of his Majeſty, he ſetteth downe in name that which is moſt unſeemly and vile, to wit, Idolatry. For of all wrong worſhip, to make him like a man or woman, or other worſe creature, to proſtrate our ſelves thereunto, and to thinke wee worſhip him in ſo doing, is moſt horrible.

What expoſitions your booke giveth, you may looke and marke, adding for plainneſſe thereunto thus much, that the very meaning of this Commandement in effect is thus much: as if the Lord ſhould have ſaid; Although the corrupt nature of man be ſuch, as naturally he defireth my preſence in ſome viſible forme and ſhape, fooliſhly thinking that he is moſt neare unto me, when he hath before his eyes ſome viſible picture of me: yet foraſmuch as this, and the worſhip hereby done unto me, is neither agreeable to my will nor nature, I therefore command thee that thou make thy ſelf no graven Image, &c. That is, that thou goe not about to preſent mee by any likeneſs of any creature whatſoever, neither to worſhip me in or under any ſuch ſhows, or after any way, than out of my word thou learneſt to be agreeable both to my will and nature. Eaſily then may we ſee that we are occaſioned here in this Commandement to conſider of, namely

1. *The making of Images.*
2. *The worſhipping of them.*
3. *The reaſons God uſeth here.*

Touching the firſt, then uſually upon this occaſion is moved this queſtion, whether ſimply it be unlawfull, and miſliked of the Lord, to make any kinde of Image, by painting, carving, ingraving, &c. And it ſeemeth yea, becauſe the words are ſo flat without exception: *Thou ſhalt not make any graven Image, &c.*

For anſwer whereunto, three ſeverall judgements are found amongſt men. Some thinke indeed all Pictures and Images to be unlawfull, as well in civill uſe, as in religious; and ſuch are the Turkes by name, if it be truly written of them; whoſe money (they ſay) hath never any Image upon it, but certaine *Arabique* Letters: their other workes, as Carpets, Coverings, Cuſhions, &c. utterly alſo without any Image of man, or any living creature upon them, and all becauſe they thinke it unlawfull.

Others thinke it lawfull to make any Picture at all, yea, even of God himſelfe; ſo that the ſame be not worſhipped, as a bare Picture and Image. And they underſtand this Commandement of Images made to be adored. Theſe are our Papiſts.

The third judgement and beſt, is of them that thinke it lawfull to make Pictures of things which we have ſeen, to a civill uſe, but not to uſe them in the Church, and for Religion.

Now for the firſt opinion, it is out of all queſtion falſe, and too ſuperſtitious. For howſoever the Turkes receive not ſuch proofe, yet wee that embrace and cleave to the authority of Gods word, know that the Lord hath not left this Commandement, neither any other without large and plaine expoſition in other places of the Scripture, and therefore we are to confer place with place, practice with precept, and ſo to ſee whether indeed all Images be forbidden to bee made, or no?

Firſt then, marke the words in *Leviticus*, *Ye ſhall make you no Idols, nor graven Image, neither reare you up any Pillars, &c.* Out of which place thus I reaſon: Look how the Lord forbiddeth the rearing up of a Pillar, and ſo doth he forbid the making of Images, for hee joyneth them here in one prohibition: but he doth not ſimply forbid, and in all reſpects, the rearing up of a Pillar, therefore neither the other. Levit. 26. 1.

The ſecond propoſition is proved thus; *Iacob* pitched the ſtone on end, that had lyen under his head all night, powred Oyle on it, and calleth it *Beth-el*, the houſe of God. *Ioſuah*, commanded by the commandement of God, twelve ſtones to bee pitched up. *Samuel* Gen. 28. 13. Ioſuah 2.

2 Sam. 7. 12. pitched up a ſtone alſo, betwixt *Miſpeh* and *Shen*, and called the name thereof *Ebenezer*.

Therefore not the rearing up of a pillar, but the rearing up of it to be worſhipped Idolatrouſly was forbidden. Even ſo of Images. For, as I ſaid, they are joyned of God in that place of *Leviticus*, as things alike equally forbidden.

Ioſuah 21. A moſt notable place alſo for the proofe hereof is that in *Ioſuah*, where the Iſraelites would have warred upon their brethren, if they had erected that Altar for Religion, which indeed they ſet up for a civill uſe, as there you may ſee.

Exod. 25. Beſides all this, doe we not ſee that God himſelfe commanded the Cherubims, Lillies, Pomegranets, Oxen, Lions, and ſuch like pictures to be made, and ſaith he had given his Spirit to *Bezaleel*, whereby he might have underſtanding to worke all theſe workes.

Now thinke with your ſelfe, would God either have commanded Images to bee made, or aſcribed the ability to doe ſuch workes to the grace of his Spirit, if in this Commandement given and publiſhed before that time, he had ſimply forbidden the ſame in all reſpects? It cannot be, unleſſe God ſhould be contrary to himſelfe: and therefore the Turkes, or whoſoever elſe ſo thinke, are deceived.

The ſame might yet further be proved by the commandement of God to make the Brazen Serpent, and by Chriſts not finding fault with *Cæſars* image upon the money that was ſhewed him, and many proofes moe if need were. For the ſecond opinion of them that thinke it lawfull to make any picture, yea of God himſelfe, and to ſet them up in Churches, ſo long as no worſhip is done to them as they are bare Images, there is great cauſe why they ſhould bee gainſaid and reſiſted even in both. But ſpecially in the firſt, for they oppoſe themſelves to the true ſenſe of this Commandement, to divers other plaine Scriptures, to the nature of God, to reaſon, and to the judgements and practice of godly men, as by particular view of every one appeareth.

The ſenſe of the Commandement againſt it.

For touching the true and direct end of this Commandement, it hath beene ſaid before, and is moſt true, that it is chiefly to forbid all Pictures of God, as the moſt groſſe blindneſſe and impiety of all other, becauſe he may not be imagined to be like either man or woman, or any other creature. He never was ſeene, and therefore cannot be painted or pictured like any creature, but with a breach of this Commandement.

Other Scriptures. Deut. 4. 16. Eſay 40. 18. Acts 17. 29.

For other places of the Scripture plainly forbidding the ſame I have quoted them before, and nothing can be more expreſſe.

Nature againſt it.

Thirdly, they oppoſe themſelves to his nature, which is ſuch as no heavenly creature can reſemble, much leſſe any earthly: no naturall thing, much leſſe any artificiall. And to ſet up a picture of God not like him, whether it be to offend him, and to diſhonour him, if otherwiſe we cannot conceive it, let us judge by our ſelves, who quickly would take it in great ſnuffe, if one picturing us, ſhould make either the eyes too great, the noſe too long or high, the eares, mouth, armes, hands, or any thing wrong. Yea, we ſhould burſt it in pieces, bid away with it, and not abide the ſight of it. Yet dare we abuſe the God of heaven, our Creator, and maker, and ſet up twenty thouſand pictures of him in ſeverall places, never a whit like him, for it is unpoſſible they ſhould be, neither one like another. O Chriſt open our eyes that wee may ſee this vanity, and the ſinne of that Church that maintaineth this as good. For truly it is fearefull thus to play with the Lord, whom never eyes ſaw, nor can ſee as he is in nature and being.

Fourthly, they doe againſt all reaſon; for God is a Spirit, and therefore cannot be pictured: God is infinite, and therefore cannot be pictured. God, as often hath been ſaid, was never yet ſeene of any, and then how is it poſſible to picture him? Youth and age, length, breadth, thickneſſe, white or black, this member or that, theſe are not things incident to the Godhead, and therefore impoſſible in very reaſon to picture God.

All practice of the godly againſt it.

Laſt of all, they oppoſe themſelves both to the judgement and practice of the godly in thus doing: for to omit the judgements of the Prophets and Apoſtles ſo lately quoted, crying againſt this impiety; It is very worthy noting, that the ancient Father *Damaſcene*, a defender of other Images and pictures greatly, yet ſaith: *Deum conari velle effingere, rem ſtultam eſſe & impiam: non enim imagines Deus admittit: To goe about* (ſaith he) *to picture God, is both a very fooliſh thing, and a wicked: for God may not be pictured.* And if you marke the practice of the godly, I pray you of all thoſe notable viſions and manifeſtations made unto them, which of them ever went about to make a picture?

Lib. 4. cap. 8.

Surely if they would not ever preſume to picture God in that manner that they ſaw him, and talked with him, becauſe they well knew theſe were but ſparkles, as it were, of his glory and Majeſty that they ſaw, and hee in nature a farre other thing than ever hee appeared unto them, or they able to behold, if hee had done it; how ſhould wee bee ſo bold? Nay, O Lord, what blindneſſe is it in us, to ſet him out as wee liſt our ſelves, and even as every ſinfull man and every rude Painter pleaſeth? Therefore I truſt wee doe ſee this to bee a fault, and even to bee forbidden in this ſecond Commandement, to make any image of God himſelfe.

The

The third opinion of them that thinke there is a lawfull uſe of ſome Images and Pictures, though not in Religion, is moſt true: Otherwiſe were the gift, cunning and ability to doe theſe things by Painting, Carving, Graving, or ſuch like, a wicked thing; when as yet wee heard before, that it proceedeth of Gods Spirit, either in *Bezaleel*, or whoſoever elſe is endued with it. But then hereupon ariſeth another queſtion; As namely, whether Images and Pictures in Churches may not be had, though we put no religion in them. Whereupon wee may anſwer, that howſoever it be; tolerable in ſome mens opinions, and a thing indifferent to have ſome ſort of Pictures in the Church, for a civill uſe, as either for ſtory, and remembrance ſake, or for ornament and beauty of that place; and may ſeeme to bee warranted by the act of *Ioſuah*, who ſet a Stone in the Sanctuary of God; and by the deed of *Salomon*, who had the Pictures of divers things in the Temple, and of the Cherubims in the holyeſt place of all, yet certainly in this matter, it is not ſo good to looke what may be done, as what convenient to bee done. For if in any thing, ſurely in this it is true, Some thing is in ſome ſort lawfull, which is not expedient.

Images in Churches wee well know, have not ever beene uſed, howſoever *Rome* doth urge the matter; but then began, when as the Idols of the *Gentiles* being deſtroyed, and peace reſtored to the Churches under *Conſtantine*, they uſed with great affection and reſort, in certaine places and times, to ſolemnize the memory of ſuch godly Martyrs, as conſtantly for the Truth had ſuffered: ſetting up in their Churches, at theſe their ſolemne meeting, for Ornaments partly, and partly for a better remembrance of their conſtancy and Faith, the Pictures and Images of ſuch dead Martyrs, as eſpecially they judged worthy chiefe remembrance: and this began not to bee any cuſtome, till about the yeare of our Lord 380. as by much authoritie is eaſily and evidently to bee proved. And yet ſee and note it diligently, which indeed is to be marked of us all: Albeit the beginning of Images in Churches, was for no worſe end than I now have named: Yet did the godly Fathers in thoſe dayes, even vehemently ſpeake againſt the ſame, not condemning in it ſelfe, the hiſtoricall uſe of Pictures, but yet wiſhing in ſuch places of meeting to ſerve GOD, as the Churches were, rather *priſtinam & primitivam ſimplicitatem*; The olde and primitive ſimplicity, than ſuch deckings and ornaments of Images. Juſtly fearing the miſchiefe that indeed followed of it, and now ſo greatly aboundeth in the Church of *Rome*, to wit, groſſe impiety and Idolatry. Therefore I ſay againe, howſoever in it ſelfe any men thinke it to be lawfull, with ſome conditions, yet certainly it is no way convenient, but very dangerous every way to them in the Churches. The firſt point then of this Commandement, is now ſufficiently explained unto us, if one word bee added of the very firſt beginning of Images, and to what end they were invented.

Anno 380.

Reade the fourteenth Chapter of the booke of *Wiſedome*, and marke the Story well. The inventing of Idols (ſaith he) was the beginning of whoredome, and the finding of them, is the corruption of life. They were not from the beginning, neither ſhall they continue for ever, &c. Before the Flood wee reade not of them in the Scriptures. And after the Flood about three hundred yeares, lived *Terah*, *Abrahams* father, who as hee was the firſt Idolater that we reade of, ſo thinketh *Epiphanius*, hee was the firſt maker of an Image; and even hee that is meant in the fourteenth of *Wiſdome* before-named. But whoſoever firſt invented them, and whenſoever they firſt began, it skilleth not much: onely note his judgment that writ the Booke of *Wiſdome*, whoſoever hee was, how hee plainly affirmeth from the beginning they were not, but the vaine-glory of man brought them in, and the finding of them was the corruption of life. Now, beſides the uſe that there is touched, namely, to mitigate the griefe of a Father for his Childe, other uſes followed. For, Noblemen, wiſe men, and good Common-wealths-men being dead, had at their gates, doores, and other places, ſet up their Pictures, both to honour their memory, and to mitigate the griefe of their friends for their departure.

The originall of Images.

So writeth *Valerius* of *Scipio* and *Cato*, and many other Stories of the like done to other men. *Accepta deinde res eſt*, (ſaith *Pliny*) *humaniſſima Ambitione per totum orbem*: that is, The cuſtome was taken up, even through the world, as it were by a courteous and civill kinde of Ambition. So that the Childe would have his Fathers picture, the Client his good Patron, the Souldier his Captaine, and the Captaine his Souldier, the Field, the Campe, and all circumſtances.

And thus grew it from dead men to living; and that ſometime for honor, ſometime for diſhonor: and from private places, to be ſet up in Churches, from policie to religion, as hath been ſaid and ſhewed before. And thus much of making of Images, and erecting them, either in Houſes or Churches, private or publike places.

The ſecond point generall of this Commandement, is, to conſider the worſhipping of Images, whether it bee lawfull for a Chriſtian man or woman to fall downe before a ſtocke and a ſtone, and to doe it reverence, capping, kneeling, creeping, croſſing, kiſſing, lighting up Candles

Of the worſhiping of Images

Candles to it,and ſuch like, as wee ſee done in the Church of *Rome*, with great obſervation.

If wee looke the Scriptures of God, we have firſt here a plaine Commandement, *Thou ſhalt not bow downe to them,nor worſhip them.* Then have we *David* in plaine words,pronouncing deſtruction to all that doe it, ſaying: *Confounded be all they that worſhip carved Images,&c.* With a number like teſtimonies. But I paſſe them over,becauſe our adverſaries the Papiſts themſelves, are aſhamed of this their folly and wickedneſſe: But how? Aſhamed (I ſay) to confeſſe it, although they have not grace to bluſh at the doing of it. For what ſay they with one conſent, ſo many as have any wit, but that which their great Doctor,*Thomas Aquinas*, with many other, ſaith, namely, that *Ne imagini quidem Chriſti, in quantum eſt res quædam, puta lignum ſculptum, vel pictum, ulla debetur reverentia,&c.* That is, That to the very Image of Chriſt,as it is but an Image, or matter of wood, graven or painted, no reverence is due, &c. And therefore in no caſe they will confeſſe that they doe any worſhip to bare Images. O happy men, if they had grace to ſhame to doe that, which they ſo greatly ſhame to ſay they doe; or Conſcience to take away yet at the laſt,that which they know many thouſands ſtumble and fall at,howſoever a few of them that have learning, can diſtinguiſh betwixt the Image, and the thing repreſented thereby.

Deut.27.

Pſa.97.

Summa 3.part q. 25. art.3.

But what is it then that they ſay for the maintenance of their Images, if they deny to worſhip them? But forſooth they ſay,they worſhip not the Image, but God in the Image, and under the Image.

Popiſh ſhifts.

But where, alas, have they their warrant, that God will bee thus worſhipped of them, and that whatſoever they do in outward ſhew to the Image,he will repute it and take it as done in heart to himſelfe? What we have to ſay againſt this vaine device of theirs,I pray you marke. Firſt, the very Gentiles had the ſelfe-ſame excuſe and ſhift for their Idolatry, and yet was their doing wicked. *Arnobius* ſaith of them, *Non adorabant ſtatuas,quòd putabant, æs, aurum, argentum, aut ſimiles ſtatuarum materias, Deos eſſe, ſed quòd per ea, dij inviſibiles honorentur:* that is, They worſhipped Images,not for that they thought, braſſe, gold, ſilver, and ſuch things to bee gods,but becauſe by thoſe things the inviſible gods were worſhipped.

Lib. 6.

Secondly, if we looke to the Scripture,we reade a complaint in the booke of *Iudges*, for that the people left the God of *Iſrael* and ſerved *Baalim*,and what, I pray you, was that? Did they thinke that Image to be God? No,ſaith the Prophet *Oſee*,*They have called me Baalim*;meaning God, that is, they thought that worſhip which they did to *Baalim*,was done to God under the Image, and by the Image,and yet ſaith the Word,*They did evill in ſerving Baalim.* What can be plainer againſt this idle excuſe, if you will looke and marke the places well? Againe, in the ſeventeenth of *Iudges* we reade of *Micah* his Idols in the forme of men, as ſome thinke,becauſe Chriſt appeared divers times like a man. And what, did he thinke thoſe his Idols to be God,or worſhip them as gods? No,his own words teſtifie the contrary,for he ſaith,*Now ſhall the Lord bleſſe me,when I have a Levite to my Prieſt*; he doth not ſay, Now ſhall my *Teraphim* bleſſe me, but now ſhall the Lord bleſſe me, diſtinguiſhing betwixt God and his Images. So that *Micah* did not thinke his Idols to be God, and ſo certainly did not worſhip them as God,but in them rather and by them thought he ſerved God,who accepted that to himſelfe,that was done to the Image which repreſented him, yet did he wickedly, and ſinned like an Idolater in ſo doing. How then ſhould this Popiſh excuſe be good of worſhipping God in the Image? I would to God, with modeſty and Chriſtian chaſtity,men and women would think of this reaſon drawne by a godly man, *à pari*, of the like. Would the husband be content with his wife, or the wife with the husband, if that duty which is due of thē one toward the other, ſhould be performed of either of them to a ſtranger,with this excuſe that the Papiſts make? No,we know we could not beare it, neither would we with any ſuch anſwer be contented. And why ſhould our hearts be ſo hard, and our judgements ſo bewitched, that wee ſhould not thinke the Lord loveth his Church,and every true member of it,as well as any man his wife,or any wife her husband, and is as jealous of that ſpirituall duty,that is due to him,as men are of the other? The one is actuall fornication,the other ſpirtuall,ſo termed even in the wiſdome of God, to beate into us that hee can as ill abide the one, as we the other; and yet we will not ſee,nor conceive. Againe, ſhall we thinke that the *Iſraelites* were ſo groſſe,as to thinke the Golden Calfe to be a very God, when as they knew it molten,and made of the earings that they plucked off? Truly it is impoſſible. For they knew that it had a beginning, and a God there was who had done great things for them ere that day, whoſe beginning then knew not: How then? Why,out of queſtion they did imagine, that the worſhip that they did to that Idoll,as done to God in the Idoll. And yet whether God was pleaſed with that excuſe or no,judge we all: Let it fall then even in the feare of God what mans head inventeth againſt the Lord in his owne duty, and at the laſt let us ſee it to bee a vaine mocke:to thinke we can worſhip God in an Image, and by it, or under it.

Iudg.2.11.

Gſee 2 15.

Iudg.17.

Another ſhift they have for defence of Images in the Church, but it is as ill as the former. They are (ſay they) lay mens bookes,and ſtand in very good ſtead, to put us in minde of God. It is very well. And is every kinde of book then good,and to be allowed of? Or is every manner of

of remembrance by and by commendable? If not, then ſhould they not onely ſay they are lay mens bookes, but prove that they are good bookes alſo indeed to that end, for otherwiſe many bookes may as well hurt as profit the uſers of them, as I ſaid. But this they doe not, neither indeed can they doe, and therefore the conſequence they make is nought, and falleth of it ſelfe, if you marke it. Now that they are no good bookes, but very dangerous and deceiving ſights for lay men or other whatſoever, let the Word of the Lord himſelfe be judge. The Prophet *Ieremie* in zeale of ſpirit deteſteth ſuch bookes, and refuſeth to be put in mind of God by any ſuch deceitfull meanes. *For the ſtock* (ſaith he) *is a doctrine of vanitie, yea they are vanitie and the work of errors, and in the time of their viſitation they ſhall periſh.* The Prophet *Abakkuk* againe ſaith, *That the Image is a teacher of lyes, though he that made it truſt in it, &c.* Shall then the booke full of lies, vanities and error, be ſo good a booke and remembrance to lay men? Shall that which endangereth the learned, nothing hurt, thinke we, the unlearned? O that wee knew not by experience, into what fond and wicked opinions of God poore people have beene brought, by theſe painted and carved books? How many hearts lament their folly, and how many tongues to the praiſe of Gods mercy in viſiting them with his light, can, and doe tell, what fond conceits they had of the Lord and heavenly matters, ſeduced by the ſight of their eyes? Therefore ſince God hath ſaid it, and experience found it, that they are ſo dangerous, let them be bookes for Pagans and Heathens, ſurely for Chriſtians they ſhould not bee. Which of the Prophets or Apoſtles went about ever to have Images made, either to put themſelves in mind of any thing which the Lord had taught them, or their people of any thing which they delivered to them from the Lord: But they uſed the admonition of their brethren, and eſpecially by writing downe what they taught, they helped this infirmitie of ours. Signifying even by that their practice, what the meanes ought now to be to put us now in minde of God and heavenly things, chiefly his Word. The Lord himſelfe ſaith, *Ye ſaw no Image, but heard a voyce onely:* therefore *make no Image.* And againe, *You ſaw that I ſpake to you from heaven, therefore ye ſhall make no gods of gold, nor ſilver:* As if he ſhould have ſaid, My practice in ſpeaking to you by voyce, and not by Image, ſhould teach you, that by my Word, and not by Image, I am to be remembred. And it is a notable place in *Eſay*, that when the Word ſhall take place with his, then they ſhall abhorre Images. And thus much both of making them, and worſhipping them.

Ier.10.8. Verſ.15.

Chap.2.18.

Deut.4.

Eſa.30.21.

Next it doth follow, that wee conſider, how under this outward appearing groſſe Idolatry, are compriſed all deviſed wayes and meanes of our ſelves to ſerve the Lord; yea, even all, bee they never ſo glorious in our eyes, and our intents never ſo good, and godly, and reaſonable, as we think, yet if they be but our owne inventions, not warranted to us in the VVord, here under this name of Images they are contained, and together condemned. So that the very ſenſe of this Commandement is this, as hath before beene ſaid: By no device of their owne, or invention whatſoever will I be ſerved, and namely not by Images erected up to me, or in remembrance of me; but ever at all times, and of all men according to that rule that my ſelfe hath laid downe, and preſcribed onely: *You ſhall not doe every man what ſeemeth good in his owne eyes, for in vaine doe men worſhip me with traditions of men. Moſes* did nothing in building the materiall Tabernacle, beſide that was commanded and ſhewed him. *Nadab* and *Abihu*, the ſonnes of *Aaron*, dyed for preſuming of themſelves to ſerve the Lord with ſtrange fire.

Generally by no device of man, and particularly not by this. Deut.12. Eſa.29. Levit.10.

The very heatheniſh Romans had this reaſon with them, that it was better for them to bee quite without Chriſt, than to worſhip him, and others with him, againſt his will and liking. And *ad placandum Deum ijs opus habent homines quæ ille jubet*; that is, To pleaſe the Lord, ſaith *Lactantius*, men have need of thoſe things that he himſelfe commandeth. And a Chriſtian mind doth not finde a ſure ſtay, but when it heareth, *Hoc dicit Dominus, Thus ſaith the Lord.* If *Saul* breake the courſe that God doth appoint, and of himſelfe deviſe to ſerve the Lord, be his neceſſity to doe ſo, as he thinketh, never ſo great, and the intent of his heart never ſo holy-like, certainly *Samuel* both muſt, and will tell him to his face, he hath done fooliſhly, for the Lord hath more pleaſure in that his will is obeyed, than in all the fatlings of the *Amalekites* offered up unto him of our owne wils and heads. Intents will not ſerve, neither voluntary religion ſtand accepted. And therefore even let us weigh and follow the counſell of *Salomon*, and *looke to our feete when we enter into the houſe of God, being more ready to heare, than to offer the ſacrifice of fooles, for they know not what they doe.*

1 Sam.13.

1 Sam.15.

Eccleſ.4.

Laſt of all, we are to conſider the reaſons that God maketh here: the firſt is drawne of his love towards us, yea of his exceeding great love, which is ever growne to a jealouſie. So dearely, ſo vehemently is his heart ſet upon us, yet not for any worthineſſe in us, that looke how grievouſly a jealous man can take the miſ-behaviour of his ſtraying wife, even ſo ill can the Lord abide that we ſhould impart our ſelves to others, beſide him, in obedience, worſhip and love. Now had we any feeling left within our ſides, & our hearts were not altogether ſo hard trampled and beaten as they are, what a reaſon were this for ever to keepe us knit unto the Lord? VVhy ſhould he love us, why ſhould he care for us, why ſhould he thinke of us, or ever once vouchſafe us good, who of our ſelves cannot thinke a good thought? There is no cauſe but in him.

The reaſons of this Commandement.

O marke.

himselfe. Yet doth he not onely love us, but is jealous of us. How then should this force us to cleave unto him, to be onely his, and none but his for evermore? Is he ours, and will we not bee his againe? would he only enjoy us, and will not we be tyed unto him? Take heed: The greater love, the greater hate, when unkinde refusall is to reape his just reward. The second reason which the Lord here useth, is drawne of the punishment that will light upon us, if wee breake this Commandement. He will visite the sinnes of the fathers upon the Children unto the third and fourth generation: and sore is that anger, the flame of whose punishment casteth out smoak so farre; yet the meaning thereof is, as *Ezechiel* well sheweth, if the Children doe follow the fathers wickednesse, and not otherwise. The third reason is drawne of his mercy promised here even to thousands of them that love him and keepe his Commandements. O now that wee would weigh these reasons well, and lay them deepe up in our hearts. Truly if there be any portion of the Spirit of life in us, wee should finde them forcible to give us a taste of the wrath of God against Idolatry, and approaching before him with our owne inventions, what excuses, intents and reasons soever we think we have for the same, we should finde them strong to allure us to the chearfull and diligent seeking of the Lords will out of his Word, and the dutifull and constant serving of him according to that rule. But when we will not weigh his promised mercies, nor give our hearts leave to thinke of his threatned judgements, but headlong in unfeelingnesse runne on, and in blinde ignorance imagine, that our intents, if they bee good, must needs stop Gods mouth, and make him contented with the breach of his will, this, this is the poyson of the Whore of *Babylon*, that infecteth our soules to eternall damnation and wrath. O God and Father of mercies, disperse this dimnesse, as may stand with thy good will, from the eyes of thy deceived creatures, and yet once ere they die, let them see their sinnes against this Commandement, that in wrath they passe not to greater judgment, so due, and so sure to all wilfull contemners of the light of thy Word and Gospell. *Amen.* Furthermore, againe if we doe well, marke heare the words of our God, wherewith he uttereth these promises, and threatneth these judgment, truely they afford unto us two or three profitable notes and considerations. As first, because in our devices and worship of our own will, the best we can say, is that it commeth from a good meaning and intent, and therefore we thinke God cannot of his mercy refuse that which is well meant and intended towards him: I beseech you marke how the Lord here overthroweth utterly this defence, saying in expresse words, that they be haters of him, and so led with the liking of their worship from the Lord and his true service, that, when occasion serveth, they bewray extreame hatred thereunto, persecuting it with fire and fagot in the true professors thereof. O my brethren, if God repute me for an enemy, what can my pretended love availe me? If he say I hate him, how dare I (still bewitched with my folly) thinke I love him? Shall his owne mouth tell me, that I hate him, and that he so taketh all my doings, and will I not beleeve it? Is it not possible to make us feele our fault, and to see our sinne in this behalfe? Will we still challenge the Lord with our good intents and honest meanings, as wee thinke, when yet his owne tongue speaketh it, that if I either serve with him any other, as Saints, Angels, Images, or whatsoever, or him alone after any other way, than he prescribeth, I love him not, but hate him, yea even extremely hate him, and shall at his hands find the reward of a deadly enemy to his glory? Now Christ for his mercy sake touch us, and give us feeling. Secondly, let us marke againe in these the comparison of mercy and judgement together, how farre the one exceedeth. His enemies, and haters of his will, hee punisheth but to the third and fourth generation, but sheweth mercy to thousands of them, that love him and keepe his Commandements. Who would not serve then, and onely serve a God of such a nature? Yea, what heart is it that will not seeke to please, according to his will, so good a Lord as powreth mercy so long after his decease upon his off-spring and posterity?

Chap. 18.

If I swarve from Gods Commandements, I hate him, intend what I can.

Last of all, it is very worthy observation, how that speaking here of his Commandements, he placeth love before it, saying he will shew kindnesse to thousands of them that love him, and keepe his Commandements: As though he would have us know, that these two cannot be seperated, but whosoever frameth himselfe to obey the Lord, he must needs love him before, for out of that, as out of his fountaine and proper head floweth the other, not accepted else, nor liked if it doe not, and contrariwise if we doe love the Lord indeed, in truth, in verity, then will wee keepe *His* Commandements; marke it, *His* Commandements: hee doth not say, then will we devise this thing, and that thing, with twenty things moe of a good minde & meaning to please God withall, but we will keepe his *His* Commandements; that is, we will then seeke and search, we will then reade and heare every man, wee will endeavour to be instructed what God in his Word hath prescribed us to doe, and wee will keepe *His* Commandements. Now then once againe, even as the blood of Jesus Christ is deare unto us, let our Brethren of the Church of *Rome*, (for so we yet call them in hope of amendment) looke and marke what love of God is in them. Here is a note, and else often repeated in the Scripture, to know their love by. Alas, they devise Lawes, wayes and means every day to serve God withall, of their owne heads, but his prescribed rule in his Word, they utterly contemne and neglect. Now where true love

of

of God is, out of it floweth a burning conſtant care to keepe *His* Commandements, not our owne. They keepe their owne, and with fire and fagot doe revenge the breach of them; but the Lords Word not ſo: with abſtaining from this meate and that meate, this day and that day, with ſingle life; though moſt impure, with prayers in an unknowne tongue, and thus often repeated over and over, with croſſings and creepings, Paxes and Beads, Holy-water and Creame, Aſhes and Spittle, with a thouſand ſuch things, have they deviſed to worſhip the Lord, and who ſo breaketh theſe, an Heretike he is, a Run-away from the Church, cite him and ſummon him, excommunicate him and impriſon him, burne him and hang him, yea away with ſuch a one, for he is not worthy to live upon the earth: But if he blaſpheme the name of the Lord by horrible ſwearing, if he offend moſt grievouſly in pride, in wrath, in gluttony and covetouſneſſe, of he be a drunken Ale-ſtale, a ticktack Taverner, keepe a Whore or two in his owne houſe, and moe abroad at boord with other men, with a number ſuch like grievous offences; what do they? Either he is not puniſhed at all, and moſt commonly ſo, or if he bee, it is a little penance of their owne inventing, by belly or purſe, or to ſay a certaine of prayers, to viſit ſuch an image in pilgrimage, &c. But all this deſerveth neither fire or fagot. Is not this for that man of ſinne to exalt himſelf againſt all that is called God, or that is worſhipped? Can it be denyed, but that he that puniſheth the breach of his owne lawes, above the breach of Gods Lawes, in that preferreth himſelfe before God? Surely it cannot, it is too plaine, and therefore once againe remember, that the love of God in man or woman, draweth them to the keeping of *His* Commandements, ſet downe in the VVord, and not of their owne conſtitution deviſed by themſelves. And thus much in briefe of this Commandement.

Read the Lord *Cobhams* laſt examination in the beginning of it.

The examination of the Conſcience.

NOw, if I would fruitfully meditate and think of theſe Commandements ſecretly, and ſhortly with my ſelfe, as I did of the former, then conſider I, that as in the other, ſo in this alſo, little is ſaid, and much is meant, part is put for the whole, and in the negative the affirmative is implyed. Therefore thus doe I take the Commandement, as if it were ſaid, thou ſhalt not worſhip me with any carnall, earthly, ſuperſtitious or outward deviſed worſhip by thy ſelfe, and namely, not by Images, but in heart, in ſpirit, in truth, as is commanded in my Word. Which when I know, if I would at any time rip up this heart of mine, and diſcloſe unto my ſelfe my ſecret guilt and ſinne herein againſt my God, and carefully conſider, and as I can in minde behold, how I have ever ſerved the Lord, or thought in judgement that he might be ſerved. And peradventure I finde, that living in the dayes of ſuperſtition and blindneſſe, ignorant of God and his truth, for feare and weakneſſe, with others, I have bowed my knee to *Baal*, worſhipped ſtocks and ſtones, or as I thought, God in them, and even been polluted with groſſe and grievous Idolatry. For which, if it ſo have beene, what can I ſay? Shall ignorance excuſe me? Did I labour then and ever by all meanes poſſible to attaine to knowledge? Or lived I rather careleſly as others did, thinking it good that many followed, and having or ſeeking no better ground of my conſcience, than the practice of my forefathers, Kings and Governours? If of this latter my heart condemne me, how ſhould my ignorance excuſe mee, ſince it was ſo plainly wilfull? Shall good intent or my good meaning ſtand for warrant before God? Ah! how ſhall he that gave me in charge expreſly, that I ſhould not doe what ſeemeth good to mine owne eyes, but what hee commanded, accept for excuſe my wilfull and ſtubborne diſobedience? Neither ignorance therefore nor intent may warrant ſo witleſſe walking before the Lord, but only pardon in Chriſt Jeſus my Saviour. But if either age, which then was yong, or other providence of the Lord have freed mee alwayes from ſo groſſe idolatry, yet ſeeke I further whether with any outward thing elſe whatſoever, not warranted by the Word, I have thought or ſought to ſerve and pleaſe the Lord, being, by reaſon thereof, brought aſleepe with an imagination of my well doing, and ſo careleſſe to ſeek or practiſe the duties of the Word. If I have, this alſo know I to be a breach of this Commandement. Then from things not warranted, I come to things commanded, as the hearing of the Word, Prayer, profitable conference with my brethren, and ſuch like: knowing that if in theſe by the Lord ordained, as things where-

wherewith he is honoured & pleaſed, I have otherwiſe uſed my ſelfe, than I ſhould, inſtead of performing the Lords appointment, I have brought before him mine owne invention, walking on wittingly in mine owne wayes, and fearfully broken this precept of my God. Which when I well conſider, I need no further ſhew of grievous guilt to caſt me down from height of all ſuppoſed ſoundneſſe in this law. Mine eyes doe ſee, my heart ackowledgeth, my conſcience cryeth, my ſin is great. Stand O ſoule before the Lord, the juſt and upright Judge, whoſe piercing eye diſcovereth all thy wayes; ſet thy ſelfe now in his ſight, while mercy may bee had, whoſe voyce ſhall ſound thy laſting woe, if ſight of ſin procure not true remorſe. And ſay now ſoule before the Judge of truth, haſt thou alwayes uſed as hee hath willed thee, the hearing of the Word? Did never deſire of worldly praiſe provoke thee to this ſervice? Never diddeſt thou thinke or ſay, ſuch I ſee, and ſhall of them be noted if I goe? Did never feare of worſe opinion to be bred of thee in worldly eſtates by thy abſence, draw thee out? No fleſhly thought, or earthly liking of the ſpeaker hath there been within thee to prick thee to his hearing? Hath painted pride, and new or ſtrange attire never ſaid ſecretly in thee, to day go heare the Sermon? Lye thou maiſt not, the Lord being Judge, cleare thy ſelfe thou canſt not, O my ſoule, thy ſelfe being judge. Therefore that which the Lord appointeth as a ſervice to himſelfe, and for our endleſſe comfort, by this corruption becommeth a ſervice of thine owne, and to thy juſt damnation. For to heare the Lord biddeth, but not for theſe ends. Thus ſerving the Lord in a thing commanded, not as he commandeth, I ſerve him with mine owne invention, and guilty moſt grievouſly I am before him. O that I were any better in the duty of prayer? Am I never negligent, cold and frozen? Burneth the fire with my tongue? Shaketh my fleſh with the vehemency of my ſpirit? Never ſtrayeth my heart from preſent prayer? Never haſte I to an end, or warily wiſh the voyce I heare to ceaſe, it is too long? Ah wretch, how dare I ſay it? Conſcience cryeth, and will not bee bribed, this duty of prayer thus corruptly performed, the Lord acknowledgeth not as a ſervice by him commanded, but as mine owne invention, and a breach of this his precept. My conference with others in ſhew ſo good, in words ſo faire, taſteth it never of liking of my ſelfe, or vaine delight to heare mine owne diſcourſe, of pride to ſeeme and to be knowne a man endued with ſuch and ſo good gifts? Tendeth my heart in truth to the praiſe of my God, and the comfort of my hearers, whenſoever I ſpeake of fruitfull things without all vaine reſpect and hidden evill whatſoever? If it doe not, then the thing that in it ſelf the Lord hath commanded, as I performe it, he utterly abhorreth, and it is will-worſhip of mine owne, not preſcribed duty by my God; therefore a breach of this Commandement. What ſhould I ſay? The more I ſearch, the more I ſee: I am not as I thought concerning the keeping of his Law. Moe things yet in it are commanded, and moe things well by theſe I ſee I have not performed. Thus much ſerveth to ſound damnation to me, and witneſſe ſufficient in dreadfull day ſhall this my guilt exhibite againſt me, beſide a curſe upon my poſterity to many generations. But, *O Lord, thy mercy reacheth unto the heavens, and thy faithfulneſſe unto the Clouds. Gracious art thou O gracius God, and full of compaſsion, ſlow to anger, and of great goodneſſe. Were my ſinnes as crimſon, thou canſt make them as white as ſnow: though they be as red as ſcarlet, ſoone canſt thou cauſe them to be as the Woolll.* Deare Father have mercy upon me, and bury in the bottome of the ſea (that they never more appeare before thee) all my ſinnes, and by name my breaches of this Commandement. O my God, as thou haſt vouchſafed me a Saviour to quit me from this curſe ſo due unto mee for my diſobedience; ſo in that Saviour of mine, thine owne deare Sonne, looke upon me. He was borne for my ſake, he lived for my ſake, he dyed for my ſake, then let his birth, his life, his death, good Lord, profit mee, in winning pardon of thee for my faults, and direction of thy Spirit for the time to come, that better daily I may know to ſerve thee, and even in truth, as thou haſt preſcribed, performe the ſame unto thee. Amen, good Lord heare me.

Pſa. 36. 5.
Nehem. 9. 17.
Eſa. 1. 18.

The

The third COMMANDEMENT.

Question.

WHat is the meaning of this Commandement?

Answ. God chargeth us in this third Commandement theſe three things. Firſt, that we uſe with moſt high reverence the name of God, whenſoever we either ſpeake or thinke upon him. Secondly, that wee never blaſpheme the name of God by conjuring, witchcraft, ſorcery or charming, or any ſuch like, neither by curſing or banning. Thirdly, that we never ſweare by the name of God in our common talke, although the matter be never ſo true, but only where the glory of God is ſought, or the ſalvation of our brethren, or before a Magiſtrate in witneſſing the truth, when wee are thereunto lawfully called. In which cauſes we muſt only ſweare by the name of God. But as for Saints, Angels, Roode, Booke, Croſſe, Maſſe, or any other thing, we ought in no caſe by them to ſweare.

Queſt. *What is meant by the name of God here?*

Answ. Not only any word uſually given to him in Scripture, as *Iehovah*, or ſuch like, but alſo his Majeſty and excellency, with ſuch attributes as declare the ſame, as his wiſdome, his juſtice, his providence, his mercy, and ſo forth. Againe, his Law and Commandements, or his Doctrine and Word, are uſually ſignified by it, to make us more carefull to attend upon them, as things whereupon depend the honour, glory and name of God. Phil. 2. 9. Levit. 22. 31. 1 Tim. 6. 1.

Queſt. *What is it to take the name of God in vaine?*

Answ. Surely, either to ſpeake or thinke of it without moſt high reverence, and eſpecially to ſweare by it otherwiſe than we ought. Alſo to caſt behinde us the diligent care of his Commandements.

Queſt. *Of the latter we ſhall ſpeake hereafter, now in the meane time how prove you that we muſt every way uſe reverently the name of God?*

Answ. To name but one place of many, it is proved evidently by theſe words of the Law: *If thou ſhalt not feare this glorious and feareſull name*, The Lord thy God, *then will the Lord make thy plagues wonderfull, &c.* That is, if thou doſt not with moſt great feare and reverence uſe the name of God at all times, and ſhew the ſame by keeping and doing all the words of this Law, then will I plague thee to the example of all others, even in thy ſelfe and in thy ſeed, *with great plagues and of continuance, and ſore diſeaſes and of long durance.* Deut. 28. 52. Verſe 59.

Queſt. *How prove you that in ſwearing I muſt uſe his name reverently?*

Answ. By neceſſary conſequence. For if I muſt ever uſe it reverently, then when I ſweare by it.

Queſt. *The Argument is very good, if it were lawfull to ſweare at all, but the Scripture ſeemeth to deny all ſwearing, ſaying,* Sweare not at all, but let your communication bee yea, yea, and nay, nay. *Whereupon the Anabaptiſts have thought this Law a ceremoniall Law, and now abrogated.* Mat. 5. 33. Iames 5. 12.

Answ. Thoſe places you name are to be underſtood either of common talke, or of ſwearing by creatures, and they doe not in generall condemne all ſwearing. Of this judgement is *Auguſtine*, who ſaith, *In novo Teſtamento dictum eſt, ne omnino juremus, non quia jurare eſt peccatum, ſed quia pejerare eſt immane peccatum:* That is, In the new Teſtament we are forbidden to ſweare at all, not becauſe all ſwearing is a ſin, but becauſe forſwearing is an horrible ſin. And in another place, *Admonitio non jurandi, conſervatio eſt à peccato perjurii.* The admonition in Scripture not to ſweare, is a preſervation from falſe and wrongfull ſwearing.

Queſt. *Is it then lawfull to ſweare?*

Answ. Yea, it is both lawfull and a glory to God.

Queſt. *Firſt, how prove you it is lawfull?*

Answ. God in his Law expreſly commandeth us, ſaying, *Thou ſhalt feare the Lord thy God and ſerve him, and ſhalt ſweare by his name*, therefore it is lawfull. Secondly, God himſelfe and all his children (as occaſion ſerved) have uſed to doe it, and therefore lawfull. God himſelfe (as we reade) *Becauſe he had not a greater to ſweare by, ſware by himſelf.* And the Patriarkes, Prophets, and Apoſtles, did honour God with this ſervice. We ſee it. Deut. 6. 13. Cap. 10. 20. Heb. 6. 2 Cor. 1. 23.

Queſt. *How prove you that it is honour to God?*

Answ. By the teſtimonies before cited we evidently ſee, that the thing we ſweare by, wee make it the greateſt of all other, we make it the witneſſe and diſcerner of our truth we meane, and the revenger of falſhood and our fault, if we doe not as we ſweare, all which to be given to the Lord by ſwearing only by him, is a glory to him, and contrariwiſe, a diſhonour to him to aſcribe them elſewhere, ſince indeed they are not incident to any creature.

Queſt. *But doe all ſwearers by the name of God, honour God in ſo doing?*

Anſw. O no, unleſſe we ſweare as we ought, we diſhonour him greatly.

Queſt. *How is that?*

Anſw. Firſt, the matter muſt be true, to Gods honour, and the benefit of our brother. Secondly, before the Magiſtrate when we are lawfully called. Thirdly, the name of God muſt only be uſed. And laſtly, our affection ought to be good. The firſt is proved by the oath of *Ioſua* his eſpies made to *Rahab*. Againſt which it ſhould be an offence very fearefull, if men having the places of Judges, Juſtices, &c. ſhould miniſter oaths to men in every light trifling cauſe for more ſpeed, becauſe they will not ſtand to ſearch and examine the matter otherwiſe; and ſhould either doe it themſelves, or ſit and heare their ſervants doe it, in ſuch hudling, poſting, and unreverent manner, as that a man can ſcarce tell what he ſaith. Whereas amongſt Chriſtians it were very commendable, if there were ſome pithy and godly admonition (either longer or ſhorter) to adviſe them of the nature of an oath, what honor it is to God, if it be as it ought to bee, and what dreadfull woe it pulleth upon them, if it be otherwiſe. The ſecond is proved by the Law of God, provided and ſet downe to that end. The third is proved by the Prophet *Ieremy*, by whoſe mouth the Lord complaineth, that therefore he was forſaken of them, becauſe they ſware by them that are no gods. And mark it well: is the Mother of Chriſt a god? Are *Peter* and *Paul*, Saint and Angell whatſoever, ſo many gods? Is the Roode a god, the Maſſe a god, your faith and truth a god? &c. Is the body of Chriſt a god? Is his blood a god, his armes, ſide, feet and heart, ſo many gods? If they be not, how ſweare we by them then ſo uſually and fearefully? We heare what God ſaith by the Prophet, namely, that they that ſweare by any thing that is not God, doe flatly forſake the true God himſelfe, and will not we mark it? Shall it not feare us from ſo foule a cuſtome? I hope it ſhall. Laſt of all, that my affection ſhould be good, very reaſon may aſſure me. For if I come to ſweare, not for any care or love to the glory of God, to the truth of the cauſe, and peace and right of my neighbour, but in choller, in malice, for ſpite and envy, certainly, howſoever my oath doth good, yet ſhall the Lord never aſcribe that good to me, but in wrath puniſh me for doing a good thing with ſo evill a minde. Thus then we ſee how we muſt ſweare if God be pleaſed and honoured by us in that action, and how if we doe otherwiſe, we breake this Commandement, and take his name in vaine.

Ioſua 2.12.

Exod.22.10,11 Ierem.5.7. Amos 8.14. Sophon.1.4.

Queſt. *One queſtion by the way let me aske you, whether may a Chriſtian admit an oath by an Idoll, having to deale with an Infidell, or no?*

Anſw. The Civill Law (they ſay) permitteth ſtrangers to ſweare by their owne gods. *Tertullian* in the booke of Idolatry, ſaith, we ought not to contend with them overmuch about this matter. *Auguſtine* in an Epiſtle ſaith plainly, it may be admitted of a Chriſtian, and wee ſee it in the word, that when *Iacob* and *Laban* ſware each to other, *Iacob* ſweareth by the true God, and *Laban* by the god of *Nachar*, beſides other examples.

Queſt. *Then to goe forward, certain it is that we are not onely bound to the affirmative, that is, every way with moſt high reverence to uſe the name of God, and namely, in ſwearing, but alſo to the negative, no way to pollute his name, and chiefly not in ſwearing. Having then heard how by oathes he is diſhonoured, I pray you what other breach doe you know of this Commandement beſide ungodly ſwearing.*

Anſw. Truly Gods name is taken in vaine, diſhonoured, and this Commandement broken, in praying alſo as well as in ſwearing: for if I powre out a ſort of words without feeling, or any burning entire affection, if I draw neare with my lips, and my heart be far away, certainly I abuſe the holy name of my God in ſo calling upon him, and I am guilty of the breach of this Law. For beſide that reaſon teacheth God careth not for lip-labour, it is the rule of the holy Ghoſt, that when we pray, we ſhould pray in ſpirit, that is, with heart and affection.

Prayer.

Epheſ.6.18.

Queſt. *How elſe?*

Anſw. Againe, Gods name is taken in vain and polluted, whenſoever it is called upon in conjuring, witchcraft, ſorcery, charming, and ſuch like. For the words of the Law are plain, *Let none be found amongſt you that maketh his ſon and his daughter to go through the fire, or that uſeth witchcraft, or a regarder of times, or a marker of the flying of fowls, or a ſorcerer, or a charmer, or that counſelleth with ſpirits, or a ſoothſayer, or that asketh counſell of the dead. For all that doe ſuch things are an abomination unto the Lord, and becauſe of theſe abominations, the Lord thy God doth caſt them out before thee.* And many other notable teſtimonies hath your booke quoted in the Margent.

Conjuring. Deut.18.10. &c.

Queſt. *Why but in earneſt (to let the reſt paſſe) doe you not thinke much good is done, and may be done by charming, that is, by vertue of ſome wholſome prayers, as a Pater noſter, two or three good Avies and a Creede, or ſuch other good words, either Engliſh or Latine, or any thing elſe in ſignification oftentimes.*

Anſw. I anſwer to this queſtion in three degrees. And firſt I ſay, the queſtion is not onely whether any good, (as you terme it) be done, or may be done by a charme, but whether it be or may be done lawfully by the ſame or no, and you heare the word of God plainly condemning the practice of it. Wherefore with what conſcience can we derive health, or any help whatſoever, either to our ſelves or ours by that meanes that God hath ſo fearefully threatned vengeance unto,

unto, were we never ſo ſure to obtaine it by the ſame? Secondly, what benefit ſoever we reap by ſuch forbidden meanes, I dare aſſure you (all things conſidered) we get no good, but much harme: For what God will not have done, God is never the author, worker, and cauſe of, properly and directly; but health, or any help to our ſelves or others by charming, the Lord will not have procured, therefore of that health and help ſo gotten, aſſuredly the Lord is neither author, worker, nor cauſe directly. If then not the Lord, who but the devill? and if it be hee, (as moſt aſſuredly it is) then I pray you let us all, men and women thus reaſon with our ſelves: Is the devill our friend or our foe, our welwiller or our enemie? Surely, we cannot be ignorant of it, he is the ſworne enemy of mankinde, the Serpent that in burning malice deceived us once and overthrew us quite, the roaring Lion that rangeth about without any reſt, ſtill ſeeking out whom he may devoure. And will even be that hath even ſworne the woe of us all, and ſeeketh, as *Peter* ſaith, that is, with all diligence and endeavour, with might and maine, with tooth and naile (as we ſay) with his candle in his hand light, leſt by any meanes we ſhould eſcape him, applyeth his whole power to deſtroy us and to bring us to endleſſe calamity; will he I ſay ever do us any good thinke we, but to the end to infer thereby a greater plague upon us? certainly he will not, for he were not the devill if he ſhould, and we may be aſſured of it, as we are ſure that he hath that name and nature. Then I ſay let us mark. We finde by a charme bodily help in our ſelves or ours. But this would never Satan have done, unleſſe he had knowne that the uſing of meanes forbidden of God, would ſting our bodies and ſoules to eternall death in the world to come. Then ſee ſtill I ſay, and note it, good he doth us in body, that a thouſand times more evill he may worke both to body and ſoule in the day of judgement. Temporall eaſe hee is content to beſtow upon us, that endleſſe diſeaſe, miſery and woe, he may procure unto us. This is moſt true, and now what good doth charming if all things be conſidered? Shall a Chriſtian man or woman ſo hunt for help of body or goods, that they ſhall for it loſe body and ſoule eternally? Shall our health and wealth be dearer to us than the Lords Commandement? God forbid, and therefore let us reſt perſwaded, howſoever we thinke ſuch ungodly meanes procure us good, yet indeed all things conſidered, it is no good: For Satan being our foe will never doe us good but to the end to hurt us more by it, and the breach of Gods Commandement will ring our ſoules a paſſing peale from the face and favour of the Lord. Laſt of all (which eſpecially I thinke you would heare) I deny that by the charme any thing at all is done, whatſoever the words be. For every action muſt have a fit and convenient meanes applyed unto the patient to be done by, but bare words, *Pater noſters*, *Avies*, & *Creeds*, characters and figures are no means appointed of the Lord to doe any cures by, either upon men or cattell, and therefore if any thing be done, aſſuredly it is not done by theſe things as the true and working meanes, but by the devill himſelfe, blearing our eyes by theſe ſhadowes. And this vaine opinion very *Ariſtotle* could mocke and diſdaine as abſurd and fooliſh: *Pliny* alſo, with divers others.

Queſt. *But how prove you by Scripture that bare words being good words be not forcible to this end?*

Anſw. Surely, me thinkes beſide others, that example in the Acts of the Apoſtles proveth it, where we ſee thoſe vagabond Jewes there ſpoken of, uſed as good words as might be, but all to no purpoſe, when the devill liſted not to diſſemble. And therefore wee may ſee it is not the charme that can doe any thing by vertue of the bare words. And you cannot ſay that unto the words come any faith and good minde of the charmer, for faith leaneth upon promiſe, and promiſe annexed to a thing makes it lawfull, but charming hath neither promiſe in word, nor is allowed, but by name expreſly forbidden and condemned.

Queſt. *Yet we ſee many things are done by it, and experience daily confirmeth a contrary aſſertion to you.*

Anſw. True it is, and I grant it, that by charmes divers are healed, &c. But therefore that they were the very words that did it, it is no conſequence. For other meanes might doe it, and yet nothing apparent to us but the charme. As a witch may hurt me with ſpeaking to mee, not that her words doe it, but ſome peſtilent thing of an infective operation held in her teeth delivered her of her devill to ſuch uſe, as ſome of them at death have confeſſed. *Daneus* out of *Auguſtine.*

Queſt. *What then is your concluſion touching Charmers, Soothſayers, and ſuch like?*

Anſw. Truely this, in ſuch things as I can be aſſured by mine owne true underſtanding or others counſell, they doe by true naturall cauſes and meanes in reaſon effectuall to ſuch an end, I may lawfully uſe the benefit of the knowledge given them of God and ſeeke their help. But where I ſhall know the want of theſe meanes, or but in mine own heart ſuſpect it, ſurely there I may not, there I cannot with a good conſcience uſe them or ſeeke unto them, for the law that willeth a witch ſhould die, being broken of me by uſing ſuch a meanes, ſhall bring greater death to me without repentance.

Queſt. *How yet further is Gods name taken in vaine?*

Anſw. By raſh and ungodly vowes either made or kept.

Queſt. *Whether might the Iewes vow what they would or no?*

Anſw. No indeed. But firſt they had a warrant to vow, and then alſo even the thing that they

they did vow was warranted. And if they went further than their commiſſion, were their intent never ſo good, it was rejected. Sometimes they vowed in adverſitie, to the end that if it pleaſed the Lord to deliver them, they might not onely in generall, but even in ſpeciall ſhew their gratefull heart to the Lord for the ſame. Thus vowed *Iacob* at his going to *Padan Haran*, and many moe in their ſeverall diſtreſſes. And this they did to prevent and ſtay in ſome manner the mutability of their will, and frailty of their nature, which in any griefe eaſily promiſeth to the Lord, but being once freed and ſet at liberty, ſoone forgetteth that ſweet feeling and all ſpeeches that proceeded from the ſame. Sometime in proſperity they uſed to vow for ſeverall ends. As for amplification of that outward ſervice of ſacrifices which then the Lord required, and this was warranted unto them to doe. Firſt-fruits and Tythes warranted alſo, gold and ſilver to the building of the Temple warranted alſo. Sometimes they vowed abſtinency for the ſubduing of the body, warranted alſo. Sometimes men vowed themſelves unto the Lord, as *Hanna* her Son *Samuel*, and this her and their deed was allowed of the Lord. But if once they came without a warrant, we ſee their ſervice rejected, were their heart and meaning never ſo good. Example is *David* promiſing to build the Lord an houſe, with many other. So ever hath the Lord kept man under his hand and direction touching Religion, hating the boldneſſe of man preſuming to invent any ſervice of himſelfe. I anſwer you, therefore I ſay, and you ſee it, that the Jewes might not vow what they liſted, and what they meant well in, but what the Word of the Lord gave them leave to vow.

Levit.7.22. Deut.12. Exod.25. Numb.30. Numb.6.

Queſt. *Were they bound ever to keep their vow, if once they had paſſed it out of their mouth?*

Anſw. No indeed. But it is marvellous worthy noting the exceeding care that the Lord had, leſt their vowes ſhould become ſnares to their conſciences. Therefore he would not the wives vow to ſtand unleſſe her husband heard and allowed it, nor the daughters without the fathers conſent. And if they vowed a wicked thing he would not have it performed, as we ſee. If an uncleane thing were vowed it might be redeemed. And which is eſpecially to be noted, if a poore man vowed a vow above his ability, being decayed betwixt the time of his vow and the performance, at the Prieſts diſcretion he was releaſed, and not ſnared with the word that had paſſed him once. For all which you ſee a great liberty granted to mans infirmity, leſt by any meanes his mouth might cauſe his fleſh to ſinne, and how it never pleaſed the Lord, that drew ſinne with it in the other hand, as the unchaſte vowes doe of chaſtity in the Church of Rome, with ſuch like. But indeed if they vowed a thing lawfull and warranted, and in their powers without inconvenience to performe, then were the Jewes very ſtraitly bound to performe their vowes, and not otherwiſe.

Deut.23.

Levit.27.

Queſt. *What ſay you then to the argument of the Papiſts, The Iewes vowed and the Lord accepted them, Therefore we may doe the like?*

Anſw. I anſwer, it is a ſenſeleſſe concluſion: For they had warrant, we have none ſo to doe: the things they vowed were warranted, we vow Pilgrimages to this Saint and that, to this Idol and that, we vow to be Monkes, Fryers, Nunnes, to weare this apparell and that, to live ſingle, to abſtaine from this meat and that, with a number ſuch inventions of our owne no where warranted. Laſtly, they were releaſed if any inconvenience grew, our vowes muſt ſtand though body and ſoule periſh for it. Therefore to reaſon from the Jewes vow every way warranted, to the allowance of Popiſh and raſh vowes no way warranted, is abſurd.

Queſt. *How yet further is Gods name abuſed?*

Anſw. Gods name is yet further abuſed whenſoever it is prefixed before any wicked inſtruments, as the Popes Buls and pardons, which commonly begin thus, In the name of God Amen. So did the ſentences of condemnation againſt Gods children in Queene *Maries* dayes, pronounced by theſe bloody Biſhops begin alſo, with ſuch other devilliſh inſtruments, before which to ſet the name of God as though he were author and approver of ſuch acts, cannot bee but a fearefull pollution of the name of God, and a breach of this Commandement. Againe, to ſpeake of the name of God lightly and without any due regard thereof in ſports, playes, and paſtimes, when my conſcience telleth me I not once thinke of God, neither is that a right uſe of prayer. Alſo to uſe the phraſes and ſentences of Scripture in jeſt, in deriſion, in mirth unreverently, as a number doe moſt fearefully; ſure it is a grievous breach of this Commandement.

Queſt. *And what ſay you of banning and curſing which the booke here nameth, and yet is it uſuall with David as it ſeemeth?*

Anſw. Even this alſo in ſome circumſtance is a great evill and forbidden by this Law. For thus we are to weigh this queſtion: the matter either is the Lords or mine owne. If it be mine own in no caſe ever ſhould I curſe and wiſh any evill, but patiently abide the Lords good time to ſee to it. If it be the Lords, then is the party either corrigible or incorrigible and paſt all hope of amendment in mans eyes. If he be corrigible not even in the Lords cauſe ſhould I curſe my brother, but if he be paſt hope in mans judgement, then conditionally may wee pray the Lord either to turne him or to remove him, that no longer he may reſiſt his glory. And to this head are *Davids* ſpeeches moſt of them to be reduced. Others are pleaſed with this anſwer alſo, that

David

David had the gift of Propheſie, whereby he might ſee and ſay more than wee may ſafely follow, having not the like gift in us.

Queſt. *What if I heare a man commit any of all theſe?*

Anſw. Certainly, they that in zeale of heart and love to the offender, doe not rebuke the abuſe of Gods name, as their calling alloweth them, doe alſo ſin againſt this Commandement. So doe they againe that being utterly unworthy, take upon them raſhly or coveteouſly the calling of the Miniſtery, as they alſo who admit ſuch into the ſame. The Prophet is plaine if we mark him in this caſe. And to ſpeake much in a word, that we may ſooner end, by a careleſſe and a wicked life is the name of God greatly prophaned: For the Lord ſaith, you ſhall keepe my Commandements and doe them, neither ſhall you pollute my holy name. Where we plainly ſee that whoſoever doth otherwiſe than God commandeth, polluteth his name. And let ſervants count their Maſters worthy of double honour, ſaith the Apoſtle, that the name of God and his Doctrine be not evill ſpoken of. And more neere goe other places, when it is ſaid, *Thou ſhalt obſerve and doe all things, &c.* That is, thou ſhalt bend all thy thought and care upon this, how thou maiſt keep my Lawes and Statutes. Whereby we firſt ſee excluded all fained and careleſſe walking in the wayes of the Lord, and that the Lord regardeth him that trembleth at his words. Secondly, we ſee by it not only Atheiſts, but even every one that is not touched with deſire by their good life to glorifie God, to be guilty of this Law. And therefore wee may hereby ceaſe to marvell at the afflictions of thoſe men in whoſe lives we have ſpyed no great outward offence. For albeit they have not greatly to mans eyes offended, yet if they have not obſerved to keep his ſtatutes, that is, carefully feared and fled even from very little breaches, the Lord hath juſt occaſion to puniſh their coldneſſe. Laſt of all, the neglect of thoſe meanes that God hath appointed for welfare either of body or ſoule, is a breach of this Law. For the words and works of his wiſdome may not be refuſed as needleſſe, which were to detract from his wiſdome, but with all thankfulneſſe and readineſſe imbraced, that in ſo doing his wiſdome may be honoured. And thus doe you ſee in ſome part, the breadth of this Commandement.

Queſt. *What then remaineth yet to conſider?*

Anſw. Theſe words (thy God) are not to be paſſed over without ſome profit to us: and very well may we ſee in them that our obedience ought even in this Commandement alſo to proceed of love, and love ought to make us moſt carefull to pleaſe the Lord. Then are wee to weigh the reaſon annexed, namely, that the Lord will not hold him guiltleſſe that taketh his name in vaine, which is as great a threatning as may be. For all our help ſtandeth in this, that the Lord in Chriſt pardoneth us and will not charge us with our faults, which if hee will not doe, but enter into judgement with us, needs muſt we dye, and abide eternall woe. Therefore how ſhould this reaſon move us all and ever to a reverent regard of his name?

Mal. 1.

Levit. 22. 31.

1 Tim. 6. 1. Deut. 28. 58. & 15. &c.

The examination of the Conſcience.

Queſt. *NOw then I pray you, as in the former, ſhew mee how I may fruitfully uſe the cogitation of this diſcourſe?*

Anſw. In the examination of our ſelves by this Commandement, what ſhould we do, but even lay before us, as with one ſight we may ſee then fully the ſeveral branches now repeated of the ſame, carefully weying in what caſe we ſtand, if we ſhold be judged according to them? And firſt to begin with falſe & vain ſwearing, where is that man or woman that can excuſe themſelves in it? Hath there never paſſed an oath from me in all my life, but before the Magiſtrate when I was lawfully called thereunto? Yes, yes, God knoweth both often and grievouſly hath my ſin appeared in this behalfe. My ſpeech hath not bin yea, yea, and nay, nay, as it ſhould have bin, but bitterly and vehemently, earneſtly, and ungodly hath this tongue of mine added more. Yea, (which was madnes now I ſee) I have ſought to get and keep my credit with mortall man by ſwearing, and to loſe it with my God by ſo offending. But O curſed credit ſo gotten, where were mine eyes, where was my underſtanding? Whether is it better for the preſent time of men to be beleeved, and of the Lord for evermore abhorred; with light ungracious people, with whom oaths be only truth, to abide a little deniall, & of God my God ever for my obedience to be loved? Yet have I, witleſſe wretch made choice of the former many a time, & neglected the latter. For, ſworne I have often to be beleeved, when I ſhould have abſtained, of God to be loved. If any rebuked me, it was unſeaſonable, it was unſavory ſure I am, I liked not of it, and ſure I am I amended not by it. Nay, have I not either excuſed oathes to be no oathes, but affirmations, or openly evill ſpoken of ſo good

Swearing.

admonition, or, at leaſt ſecretly in my heart diſdained with ſcorne, and judged it fooliſh and preciſe curioſity? What hath any man to doe with mee? Let every veſſell ſtand upon his owne bottome, if I ſinne it is worſe for me, amend your ſelfe and carke not for others. Theſe have been our ſpeeches and ſuch like; I feare me, in the impatiency and ignorance of our hearts, and therefore of ſwearing to ſay no more, ſinned we have, and excuſe we want, the Lord grant pardon to our treſpaſſe. If I looke at the reſt, am I able to ſay I am not guilty in them? No, no, not I, nor any fleſh living, I am ſure of it, but that the Lord for ſinne will not let us ſee our ſinne, weigh our ſinne, nor grant us judgement to diſcover our guilt. For what man or woman may not the righteous God ſummon to his high court and ſay, Thou art faulty of taking my name in vaine by praying? Alas for my ſelfe, I ſee it in the time of mine ignorance I have pattered often with cold affection, for peradventure I knew not what I ſaid, thinking the deed done to be ſervice liked, and the words pronounced all to be well. And even now ſince the Lord hath opened mine eyes that I know it to be ſin to pray without attentive minde upon the thing I doe, and without ardent affection, yet how hard it is to doe it ever, and never to ſwarve or ſtray, I finde it, yea even impoſſible to my corruption. For this thing and that thing is Satan ready to trouble ſo fruitfull an exerciſe withall, and a thouſand wayes he hath to make the minde to wander from the thing it onely ſhould attend. If affection bee good, attention faileth: and if attention ſtand, affection dyeth. And therefore ſeeing that even reaſon teacheth me, that to call upon the name of God not as I ought to do, is plainly to abuſe his name and take it in vain, neither in this point can I cleere my ſelfe, but broken herein alſo I have this his Commandement. What vaine vowes and promiſes have paſſed from me needleſſe to be made, and fruitleſſe too to be kept? For ſorcery and witchcraft, charming and conjuring, am I able to ſay I have as earneſtly abhorred them as I ought, and every way ſo abſtained from them as I ſhould? Nay, hath not rather eaſe beene ſought in paine of me by theſe meanes, or at leaſt wiſhed if I could have gotten them? My ſelfe and my friends; my children and goods, have I loved obedience more than them? Or hath not ever ſome baſe creature, as ſwine or ſuch like, been dearer to me than the Lord, ſeeking by charme to ſave the one, and not fearing by ſin to loſe the other? God ſift not my guilt even now in this: for practice or will, for my ſelfe or for others, will ſurely accuſe me.

Praying, or ſinging.

Vowes.

Charming.

Further, and beſide all theſe, let it be well weighed of any Chriſtian heart that feareth God indeed, and carefully ſeeketh the credit of his name, how often unreverently in ſporting and playing, in ſhooting and bowling, in dicing and carding, we uſe his name, how the phraſe of Scripture will rowle out of their mouthes in jeſting and light conferences, how fearefully wee uſe him in curſing and banning our brethren, and ſurely he ſhall ſee no ſmall guilt touching this Commandement in every one of us, if God in juſtice weigh us in the balance, and reward us as hee findeth weight of ſinne full duly to deſerve. Where is that happy man or woman, ſo waking and ſleeping, ſo ſitting and going, ſo ſpeaking and keeping ſilence, ſo living and dying, as for no ſinne of theirs, for no infirmity, for no ſlip or fall, the name of God and truth hath been evil ſpoken or thought of? Let this man and woman appeare and boaſt that in great meaſure they have kept this Commandement. But if none ſuch can be found, whoſe frailty hath not foſtred in reprobate mindes a miſliking of good things, then let all fleſh fall downe before his footſtoole, and ſue out pardon, for that living ſo looſely they have taken his name in vaine and broken this Commandement. Laſt of all, if we caſt our eyes about, and conſider a little the manifold meanes provided by the Lord to doe us good in body and ſoul, and every way, are wee able to ſay wee have neglected none, but ever uſed them as wee ought, reverently, carefully, and with thankſgiving? Hath never an unprofitable baſhfulneſſe made us conceale our bodily griefe, or refuſe the meanes thought meet to doe us good? Hath not careleſſe contempt robbed us of the remedy appointed for our ſoules? And hath not unthrifty ſelf-will rejected meanes to encreaſe

Gaming. Scripture phraſe. Banning.

Meanes not uſed.

creaſe our worldly eſtate? If theſe all or any be true, wee have deſpiſed the wiſedome of the Lord, which appeareth in theſe things, and ſhould be magnified by them, & in them; we have polluted his name our ſelves, greatly occaſioned others to thinke lightly of good things, and grievouſly guilty we ſtand before him for it, of the breach of this Commandement. What ſhould I ſay of not rebuking others according to our place, whom we have noted to offend in any of theſe, which is a thing, as hath been ſaid, required alſo in this Law, and therefore a thing that reſting in us, doth crie for vengeance, though in all the reſt we were pure and innocent? For we were not borne for our ſelves, but alſo for others: and the body, the ſoule, the goods, and eſtate of our brethren ſhould be deare unto us, we not ſeeing and ſuffering them by our wils to doe the thing that we know will hurt them. What I ſay ſhould I ſpeake of this, many other branches yet remaining? Doe we not ſee alreadie ſhame enough and grievous ſinne in great abundance? Where were we now then even for theſe that have beene named, if the pearcing eyes of the living God ſhould prie into us, and with juſt reward ſeek to pay the wants he could eſpie in us? Could we eſcape the pit of endleſſe paine? Speake in the feare of God even what you ſee, Are you pure and blameleſſe in theſe all? Dare you ſtand out and make the challenge, Come judge and ſtay not, ſift me and ſpare not, thy tryall I feare not, for all theſe have I kept from my youth? O ſinfull fleſh eſpie thy caſe. Thou canſt not, thou maiſt not, and I know thou dareſt not, unleſſe the dreadfull wrath of God have ſealed up thy ſight. And therefore even in this Commandement alſo, as in the former, crie rather up to Heaven with ſhrilliſh ſhrike, *Waſh me O Lord from theſe my ſinnes, and cleanſe me from my wickedneſſe. Have mercy upon me, O gracious God, and according to the multitude of thy mercies doe away mine offences. O ſweet Saviour, who may not ſee what he is without thee? Full heavy laden I come unto thee Chriſt my deare God, as thou haſt promiſed, refreſh and eaſe me. Amen, Amen.*

Not rebuking.

The fourth COMMANDEMENT.

Remember that thou keep holy the Sabbath day.

Queſtion.

WHat is the meaning of this Commandement?

Anſw. Your booke anſwereth, that the hallowing of the Sabbath day, is to reſt from our labours in our calling, and in one place to aſſemble our ſelves together, and with feare and reverence to heare, marke and lay up in our hearts, the Word of God preached unto us, to pray altogether that which wee underſtand with one conſent, and at the times appointed to uſe the Sacraments in faith and repentance, and all our life long to reſt from wickedneſſe, that the Lord by his holy Spirit may worke in us his good worke, and ſo begin in this life everlaſting reſt.

Queſt. *Had not the Iewes divers feaſts beſide this Sabbath?*

Anſw. Yes indeed. Some of God immediatly appointed, and ſome by themſelves upon ſpeciall occaſiõ. By the Lord they were tyed to three ſolemne feaſts in the year, at which he would have all the males to appeare before him. To wit, The feaſt of unleavened bread, that is, Eaſter, or the Paſſeover, in remembrance how the Angel paſſed over their houſes, when in one night he ſlew all their firſt borne in Ægypt both of man and beaſt. The feaſt of the harveſt, of the firſt fruits of their labours which they had ſowne in the field, which was Whitſontide, or Pentecoſt, in remembrance of the Law that was given fifty dayes after their departure out of Ægypt. And the feaſt of gathering fruits in the end of the yeare, when they had cleanſed the fields, this was the feaſt of Tabernacles, putting them in minde that forty yeares they dwelled in Tents and Tabernacles in the Wilderneſſe. Beſides theſe they had the firſt day of the moneth, the ſeventh yeare, the Jubile, and ſuch others. The feaſt of the Macchabees, the remembrance of deliverance by *Heſter*, and ſuch others had they then againe appointed by themſelves.

Levit. 23.
Exod. 23. 15.
Verſe 10.

Verſe 16.

Iudith 26.
1 Macch. 4.
Heſt. 9.

Queſt. *And even of this feaſt of the Sabbath, as I doe thinke; there were divers kindes: were there not?*

Anſwer.

Exod. 23. Levit. 25.

Anſw. By that which hath beene ſaid, it partly appeareth ſo. For indeed they had every ſeaventh day a Sabbath, and that was called the Sabbath of dayes; they had every ſeventh yeare a Sabath, and that was called the Sabbath of yeares. Then reckoned they ſeven times ſeven yeares, which was nine and forty, and the fiftieth yeare was their Jubile. They had alſo their great Sabbath, as when the Paſſeover fell on the Sabbath day, as it did when Chriſt ſuffered. For it is there ſaid, that the Sabbath was a great day. But paſſing over theſe thus named by the way, this Commandement occaſioneth us to thinke onely of the Sabbath of dayes, and to conſider therein what remaineth, and what is taken away. Where mark firſt, that both in the Sabbath, and other feaſts, they were preciſely tyed to certaine circumſtances of time, as what day, in what moneth, how many dayes together, when begun, when ended, what feaſts onely at *Hieruſalem*, what elſe-where, with what rites and orders, & ſo forth. And for this Sabbath of dayes that this Commandement ſpeaketh of, ſo preciſe reſt was required in it, that further than a Sabbath dayes journey, they might not travell in it, they might not bake, nor ſeethe any meate, nor ſo much as gather any ſtickes to doe it withall, Now conferre and lay unto theſe places thus ſtrictly tying them, the words of *Paul* to the *Galathians*, *Yee obſerve dayes, and moneths, and times, and yeares.* Dayes, as the Sabbath, new Moones, &c. Moneths, as the 1. and the 7. Times, as Eaſter, Whitſontide, Tabernacles, &c. Yeares, as the 7. and the 50. &c. Which beggerly rudiments are moſt pernicious to them which have received the ſweet liberty of the Goſpell, thruſting them back unto ſuperſtitious bondage againe. *I am afraid of you*, ſaith *Paul*, *&c.* Therefore if wee marke this coherence of Scriptures and times, wee evidently ſee the caſe ſtandeth not now under the Goſpell touching this Sabbath, as then it did. Marke againe the ſame Apoſtle to the *Coloſſians*: *Let no man* (ſith he) *judge you in meate or drinke, or in reſpect of an holy day, or of the new Moone, or of the Sabbath dayes, which are but ſhadowes of things to come, but the body is in Chriſt.* Therefore you ſee a change. Adde hereunto, and marke the practice of Chriſt, who indeed not refuſing all uſe of their Sabbath and feaſts, at the firſt did both himſelfe teach and bee preſent at other exerciſes in the ſame. But yet that he might ſhew that he did not that of neceſſity. (as in former time it was done) now and then would hee both by word and practice inſinuate an abrogation or a change of the ſame from the former eſtate under the Law, as by theſe words; *The Sonne of man is Lord alſo of the Sabbath*: and againe, by defending his Diſciples when *they had plucked and rubbed the eares of corne on the Sabbath day: healed on it, and preached other dayes beſide that day, &c.* By all which I ſay it may well appeare, that there is not the ſame eſtate of the Sabbath now under the Goſpell, that was of it under the Law.

Exod. 16. 29. Chap. 3. 53. Num. 15. 4. 70.

Ver. 16.

Mat. 12. 8.

Queſt. *How then I pray you ſtandeth it now?*

Anſw. There was in this Commandement touching the Sabbath ever ſomething ceremoniall. Whatſoever is morall remaineth ſtill to us as much to be obſerved as ever of them: and whatſoever then was but ceremoniall, that is now by Chriſt taken away, and wee freed from it. As for example, to have ſome day in the ſeven to ſerve the Lord generally in, that was morall and remaineth ſtill, binding us unto it, as alſo to reſt that day from all labours, letting the courſe of piety and ſanctification that that day ought to bee kept. But to have preciſely the Saterday, and to reſt ſo ſtraightly from all labour as they did, that was but ceremoniall and a ſhadow, and therefore now abrogated by the comming of the body of Chriſt.

Queſt. *Yea, but even the day alſo now in our Church is changed from Saturday to Sunday.*

Anſw. Truth it is, and for that matter marke and conſider in the Scriptures, that as Chriſt in his time, ſo after him his Diſciples in their time, did beare a while with the infirmity of the Jewes, and taught on the Sabbath, and *Paul* haſted to *Ieruſalem* againſt the feaſt of *Penteeoſt*; yet ſo, that ever ſtill they inſinuated a freedome by Chriſt, and therefore daily alſo met, &c. But when as falſe teachers vehemently urged a neceſſitie thereof, to ſhew the freedome by Chriſt from dayes and times, then indeed ſtood they againſt it, and changed even the very day quite and cleane.

Queſt. *But did the Apoſtles indeed themſelves make this alteration of the day?*

Anſw. How ſhould we otherwiſe thinke, when wee conſider theſe and ſuch other places? Firſt it is ſaid in the *Acts*, that *the Diſciples being come together the firſt day of the weeke to breake bread, Paul preached, &c.* Now the firſt day of the weeke with the Jewes was Sunday, immediately following their Sabbath, wherein they uſed not to receive the Sacraments and heare the Word preached ordinarily, yet here we ſee the Diſciples did, and not on the Sabbath, which was but the day before: therefore you ſee a change of the day even by the Diſciples. Againe, to the *Corinthians*, *Paul* commandeth that the collection for the poore, which was a work of the Sabbath, ſhould be made every firſt day of the weeke, that is, on the Sunday, as we call it. And therefore wee plainly ſee what day they celebrated and met upon, having their ſolemne aſſemblies, namely, on this our Sabbath, laying aſide quite the Jewiſh ceremony. And it addeth alſo farther ſtrength to this, that *Iohn* ſaith in his *Revelation*, calling this our Sabbath day the Sunday, *Dominicum diem*, *The Lords day.* All or any of which teſtimonies if we would ſeeke to delude, beſide the judgements of them that have noted theſe places, the hiſtoricall teſtimony of thoſe

Act. 20. 7.

1 Cor. 16 2.

Mar. 16. 2. 1 Ioh. 10. 1. Apoc. 1 10.

thoſe dayes, and ſince will prevaile. For in *Euſebius* wee reade it, the witneſſe of *Dionyſius* the *Corinthian*, that in thoſe dayes they celebrated for holy the Lords day. *Tertullian*, naming the ſolemnities of the Chriſtians, beginneth firſt with the Lords day, which they celebrated, and ſheweth their exerciſes. *Iuſtinus Martyr* nameth the ſame day, and ſheweth the workes. *Ignatius* againſt ſome that being Chriſtians would retaine the Jewiſh Sabbath, ſaith in plaine termes; We celebrate no longer the Jewiſh Sabbath, but every one that loveth Chriſt, keepeth now holy the Lords day, being honoured with his reſurrection. The like witneſſeth *Auguſtine*, *Cyril*, and even all antiquity. And therefore though we ſee not the very time definitely named when this Sabbath was changed, yet we ſee it was by the Apoſtles in their times, and therefore hath credit enough.

Euſeb. lib. 4. Cap. 23. Lib. de Idololatria. Apolog. 2.

Now, the holy Church of Rome that would by this alteration made by this Primitive and pure Church challenge authority and liberty to change and doe what they liſt, ſurely wee muſt deny their conſequence, till ſuch time as they breed in us by good proofe that credit of their ſpirit, that we have, and ought to have of the Apoſtles that made this alteration of the Sabbath from Saterday to Sunday.

Queſt. *This ſatisfieth me for my part touching the alteration of that which was but ceremoniall in this Commandement, namely, the day and the preciſe reſt in it, neither can it be otherwiſe than abſurd for any falſe Church, only under a title and an uſurped name of a Church to challenge authority to doe matters both contrary to piety and comlines, becauſe the true Church of God hath done what was moſt agreeable to them both. But now as I ſee the bond unto any particular day onely, and to ſuch ſtrict reſt in the ſame, as the Iewes obſerved, is taken away by Chriſt: ſo yet ſee I what is morall remaineth, namely, a day in ſeven, and a certaine reſt in the ſame. Wherefore I deſire as well to know the reaſon of the remaining of the one, as I have the cauſe of the abrogation of the other: and therefore firſt I pray you why have we ſtill yet a Sabbath, and ſhall have till the end of the world? and ſecondly, what reſt and exerciſes are therein required?*

Anſw. The ends of the remaining of a Sabbath yet ſtill in the Church of God, are chiefly three. Firſt, that we might have a kinde of reſemblance and forme of eternall reſt from ſinne in the Kingdome of God. Secondly, that by this meanes ſervants and cattell might bee provided for againſt the cruell greedineſſe and inſatiable covetouſneſſe of ſome maſters and owners. And laſtly, Eccleſiaſticall diſcipline and ſome eſtate of a Chriſtian common-wealth in performing to the Lord joyntly together demanded duties, might this way be eſtabliſhed.

Maſter. N.

Queſt. *Of every one of theſe I pray you ſeverally, for more plainneſſe, and firſt, what is that ſpirituall reſt and ſanctifying of the Sabbath, which layeth before us a reſemblance of eternall reſt?*

Anſ. That is, when reſting from worldly buſineſſe, and from our owne workes and ſtudies, wee yeeld our ſelves wholly to Gods governance, that he may doe his worke in us, and when (as the Scripture termeth it) we crucifie our fleſh, we bridle the froward deſires and motions of the heart, reſtraining our owne nature that we may obey the will of God. For thus doing, our Sabbath day here upon earth ſhall moſt aptly expreſſe a figure and likeneſſe of the eternall and moſt holy reſt which we ſhal for ever enjoy in heaven. Yet ever muſt we know, that theſe things are not to be done onely on the Sabbath, but even all our life long, every day of every private man, and this one day is appointed chiefly above the reſt, for our negligence and weakneſſe ſake onely, without which ſuch appointment it is greatly to bee feared ſome would never doe it.

Queſt. *And is this ſpirituall reſting from ſinne indeed neceſſary in every one that will as hee is bound, ſanctifie the Sabbath?*

Anſw. Surely, it is even ſo neceſſary, as that without this all our other reſting, putting on our better apparell, going to the Church, hearing ſervice, &c. is nothing but even abhorred of God, and deteſted. This is a great matter, if wee had grace to conſider of it, yet nothing but plaine and open Scripture: For what ſaith the Prophet *Eſay? Bleſſed is the man that doth this, and the ſonne of man which layeth hold on it: he that keepeth the Sabbath and polluteth it not, and keepeth his hands from doing any evill.* See what it is to keep our hands from doing any evill, that is, to ceaſe from ſinne, and our owne wayes. Againe, the ſame Prophet in another place: *If thou conſecrate the Sabbath as glorious to the Lord, and ſhalt honour him, not doing thine owne wayes, nor ſeeking thine owne will, &c.* And in his firſt Chapter alſo, *I cannot ſuffer your new Moones, nor Sabbaths, nor ſolemne dayes, (it is iniquity) nor ſolemne aſſemblies, my ſoule hateth them, &c.* And why ſo? The reaſon followeth in the next words, *For your hands are full of blood*; that is, you abſtaine not from ſinne, remaine ſtill in avarice, deceit, cruelty, extortion, and ſuch like, which as long as you doe, howſoever you ſeeme to ſanctifie the Sabbath, I abhorre you and your doings. And then followeth notably a deſcription even of this ſpirituall reſt: *Waſh you, make you cleane, take away the evill of your workes from before mine eyes, ceaſe doe evill, learne to doe well, ſeeking judgement, relieve the oppreſſed, judge the fatherleſſe, defend the widow, &c.* Many other ſuch places are there.

Eſa. 56. 2.

Eſa. 58. 13.

Eſa. 1. 13, 14.

Queſt. *Now I pray you of the ſecond end and uſe of the Sabbath a little alſo.*

Anſw.

Answ. That was, and is, as hath beene ſaid in regard of ſervants, and the bruite beaſts, who are to have mutuall reſt from their travell, which yet ſome cruell inſatiable wretched miſers would hardly have granted, had not God inſtituted this day both for man and beaſt to reſt. This that I ſay is evident in the words of this Law, and therefore it needeth no further proofe. But let us thus profit by it. Firſt, it doth wonderfully ſhew the goodneſſe of God, who neglecteth nothing that he hath made, but carefully provideth for the welfare even of bruite beaſts. O faithleſſe hearts, if we can doubt the goodneſſe of our God to us, when we here before us ſee his care for thoſe creatures whom hee hath made us Lords of! Secondly, it well teacheth us what nature, pietie, and charitie requireth at our hands touching our ſervants and cattell. Nature ſaith,

Quod caret alterna requie, durabile non eſt.

What wants his mutuall reſt and eaſe, ſtill toſt in paine and ſtrife,
Cannot continue long that courſe of labour, or of life.

And therefore Nature hath appointed as well the one as the other for creatures, and willeth that ſenſeleſſe hearts in us ſhould not break the ſame. Piety willeth that we ſhould let them ſerve God on this day as well as our ſelves, yea, even ſee that they doe it, *Who are all one with us in Chriſt, made of the Sonne of God, redeemed with the ſame price, ſubject to the ſame hell if they doe not, &c.* Charity requireth that we ſhould have a feeling of the paines of our ſervants. Thankfulneſſe would acknowledge the mercy of God, in making me Maſter and him ſervant, when he could have done otherwiſe if it had pleaſed him. And to conclude, if this reſt we deny either to ſervant or cattell, we ſhew there is no regard of nature in us, no pietie, no charitie, no thankfulneſſe to God for our eſtate, but the contraries of all theſe. I would to God men would carefully thinke of this, who upon every occaſion can finde in their heart to ſend horſe and men, cart and carriage to and fro on the Lords day moſt wickedly. Aſſuredly, it will have a ſmarting recompence in the end.

Ephes. 6.

Deut. 5. Cap. 15.

Queſt. *The third and laſt end of the Sabbath, yet remaineth, touching reſt and exerciſes required. I pray you what reſt are we bound unto, and what ſpeciall exerciſes on this day?*

Anſ. Concerning the former it hath beene ſaid before, that there is required of us this day a reſting from our proper labours in our calling, as your booke ſaith, ſo farre as they are hinderances to that ſanctifying of the Sabbath, that is required of us. *For in it thou ſhalt doe no manner of worke, &c.* That is, no manner of worke that thou canſt not doe, and attend alſo to the exerciſes commanded for the Sabbath; as the Artificer cannot work in his ſhop and go to Church to pray and heare, the Countrey-man cannot both ſerve the Lord with his neighbours at home as he ought, and ſerve to his Chapmen his ſold corne in the weeke dayes alſo, &c. Therefore from theſe we muſt abſtaine.

Now for the ſecond thing, namely, the exerciſes demanded at our hands, many they are, and hard of me are many to bee either named or eſpied, ſo large is the Law of the Lord. But as I can I will lay before you ſome of them. And firſt to begin withall, for as much as without knowledge of God there is no love of God, without love no faith, and without faith no ſalvation by God, therefore it is a work or exerciſe of the Sabbath, a duty that we are ſtraitly bound unto, in that day to attend to the knowledge of God, by aſſembling our ſelves together into one place, and there with feare and reverence to heare, mark, and lay up in our hearts the Word of God read or preached unto us.

Queſt. *How prove you this?*

2 Reg 4. 23. *Anſw.* Doe you not remember the ſpeech of the *Shunamites* husband to her, when her child being dead ſhe deſired an Aſſe to be ſadled that ſhee might goe to the man of God: what wilt thou doe with him to day, ſaith he, ſince it is neither new Moone, nor Sabbath day? Whereby you may plainly ſee, that on thoſe holy dayes they carefully reſorted to the Prophets to be inſtructed in the will of the Lord.

In the *Acts* of the Apoſtles againe thus we read, that *The firſt dayes of the weeke, that is, on the Sabbath day, the Diſciples being come together to breake bread, Paul preached unto them, ready to depart on the morrow, and continued preaching till midnight.*

Acts 13. 16. Read Luke 4. 16, &c. to the 21. verſe. Mat. 13. 23. In another place, *After the Lecture of the Law and the Prophets, the Rulers of the Synagogue ſent unto them: ſaying, Ye men and brethren, if ye have any exhortation for the people, ſay on:* with a number moe ſuch places. Wherby evidently we ſee the manner of keeping holy the Sabbath in thoſe dayes. Yet is not the going to the Church and outward hearing of the Word all, but they are *The good ground that heare the Word and underſtand it, bearing fruit, and bringing forth ſome an hundred fold, ſome ſixtie, and ſome thirty.*

Queſt. *Theſe places are plain touching the cuſtome of Gods children in times paſt, and beſide theſe very reaſon would teach us, that if God hath of ſet purpoſe in great wiſdome appointed one day generally of all men and women to be obſerved; ſurely, he would have on that day none to lurke at home in an hole, withdrawing themſelves from God, from his Word, from their brethren, and from all cōmanded exerciſes on this day: and therefore in my opinion our Recuſants (as we call them) that is, our refuſing*

fusing Papists to com to Church, doe greatly offend, I pray you what think you?

Answ. I settle no sentence of them, but what the dreadfull voice of the eternall Judge shall pronounce upon them in his generall day to the horror of body and soule everlastingly in the boyling heate of unquenchable fire, unlesse they repent, see and amend their intolerable obstinacy against the Lord. For can it be that the Lord should pronounce accursed all them that keep not every tittle of his Law, and yet not punish them that prophane his Sabbath by withholding themselves from the congregation, refusing appointed duties by God himselfe, and at home or abroad, in this corner and in that, under this hedge and that, patter to themselves, what God knowes they understand not, and therefore consequently what the Lord detesteth, and will assuredly charge them withall as sin in that day of his? How can we heare these examples of Gods children, purposely set downe in his Word to teach us, and our selves performing no such duty, yet boldly presume of mercy? what the best of them with all their learning could say for defence of this their folly, have we not heard, and may we not read? Too childish and frivolous are their reasons to justifie so great impiety. I refer you to the reading of them your selves, together with the answers made unto them by the godly. This only my selfe I say, that if I were a Papist and had to this day refused to come to the Church, to receive the Sacrament, &c. yet I assure you now seeing the weake grounds of those Doctors, (for more than one had their heads about them, though one beare the name) I would begin to looke better about me, and never pin my everlasting estate in paine and blisse, upon so slender and ungodly perswasions of perverse men. But what should we speake of reason which truly they have not of their deniall? God and many a conscience of theirs know full well, that it is not any impiety which they are able to charge our prayer or preaching withall, but a secret sworne or promised obedience to the forraign Antichristian power of Rome, without knowledge what they doe, blindly consenting to doe as others doe, and have done, for vaine glory and worldly speech amongst a few of their own pack, that maketh them obstinate against the Lord, despisers of his Sabbath, rebellions against their lawfull and most gracious Prince and his Lawes, unkinde contemners of the counsell of their deerest friends, breakers of their hearts whose lives they ought to love, increasers of their woe whose paine and griefe they should never wish to see, and finally, even every way to God, to Prince, to Country, to friends, and their owne soules enemies most dangerous and pernicious. The Lord Jesus Christ open their eyes, touch their hearts, and confirme their practice of behaviour to his will, if it may stand with his good liking.

Quest. *I pray you now goe forward in recitall of the exercises of the Sabbath.*

Answ. Secondly, beside the diligent hearing of the Word preached on this day, and reade unto us, it is our duties, and a godly exercise fit for the day, amongst our selves, and with our Pastor and Preacher, to conferre and talke of that which hath been said, and to ask questions how this and that is to be understood. Such examples have we in the Gospell, where it is said, that *when Christ was alone, they that were about him with the twelve, asked him of the parable which before he had uttered, & he readily expounded the same unto thē. Then uttered he more, and without Parables* (saith the Text) *spake nothing unto them, but he expounded all things apart to his Disciples.* Marke 4.10. Vers.34.

Thirdly, to receive together the Supper of the Lord, as wee are commanded, and the Church ever accustomed to do. To attend unto Baptisme, (if occasion so serve) duely pondering the promise that is past us, to serve the Lord, and praying faithfully for his guiding grace to be powred upon our selves, and also on those infants then presented to the Church, that they and wee may ever fulfill what we have vowed before the congregation. Fourthly, from a true feeling heart of Gods received goodnesse, to give him thankes on this day, for his many and great mercies upon body and soule, at home and abroad, upon our selves and ours, knowne and unknowne, bestowed the weeke passed upon us, to pray for the continuance of the same all the next week ensuing, and ever else, with his gracious supply of all necessaries whatsoever, without the which either our worldly estate or spirituall obedience to him cannot bee sustained. Luke 22. Acts 27.

Fiftly, to consider of the poore which the Lord hath set amongst us as subjects for our love to worke upon, to see what they want, how they live, and to visite them and provide for them. This hath ever of Gods children beene greatly regarded, and is a part of the discipline of the Church also. The Apostle *Paul* ordained a gathering in the Church of *Corinth* every Sabbath day to this use, & that to the example of other reformed Churches. Christ visited the Cripples and lazers on the Sabbath day, and healed him that had none to put him in the poole. The borne blinde he healed on the Sabbath day. And from the godly care of our fore-fathers touching this matter have flowne our Hospitals and Almes-houses, with such like. This is an exercise of faith and love fit for all times, but chiefly on the Sabbath day to bee regarded. Thus wee feed Christ when he is hungry, cloathe him naked, visit him sicke, and so forth, and sure shall wee be to finde it at the generall accounting day of his. 1 Cor.16.1. Iohn 5. Iohn 9. Mat.25.35.

Lastly, to take care and conferre amongst our selves how to maintaine all means that serve to the knowledge of God, as the Ministers, Schollers, Universities, Schooles, and such like: To meditate also this day more than other daies, of the creatures of God, & of his exceeding goodnes towards What it is to keep holy the Sabbath day.

What it is to keepe holy the Sabbath day.

towards us in them is an exerciſe of the Sabbath, with a number ſuch moe, that were now too long particularly to name: therefore to conclude and end this matter, eaſily may we hereby ſee, that to keepe holy the Sabbath day, is nothing elſe but even to ſeparate and conſecrate the ſame to all godly exerciſes, wherein our faith to God and obedience is to be ſhewed.

Queſt. *If theſe then and their like be commanded to us on this day to be performed, their contraries I take by the ſame Law to be forbidden?*

Anſ. Truth it is, and muſt needs be ſo, but I thinke it needleſſe now againe to goe over them, and ſhew their contraries; rather weigh them your ſelfe, and marke them particularly. Onely theſe I wiſh by name may more duely be thought of, that if the ſanctification of this day conſiſt greatly in laboring to know the Lord by the preaching of his Word, how ſhall they ſafely paſſe the curſe of God for the breach hereof, who with benummed ſoules, parched, padded, ſenſleſſe, and every way moſt hardned hearts, either lie and ſleepe on the one ſide idle, or toſſing the Ale-pot with their neighbours, ſuffer this day to paſſe without any inſtruction, and like dumbe dogs hold their peace, no way diſcharging the duty of a true Miniſter, and one that tendereth the glory of God, his owne and his peoples ſoules. What ſhould I ſay of them, that ſeeing the harveſt great, and laborers few, and feeling within themſelves working a ſecret power, perſwading to put their helping hand to this buſineſſe, yet doe not, but ſuffer the people to pollute the Sabbath for want of teaching, and ſtay themſelves from this worke of the Lord upon cauſes, that as it is to bee feared, will melt away, and not ſtand to excuſe them, when God ſhall come unto judgement? Every ſervant to his owne maſter, it is true, ſtandeth or falleth, yet may one ſervant admoniſh another to beware betimes, and therefore with my whole heart I wiſh a due regard hereof. Againe, if to ſanctifie the Sabbath, bee to conſecrate to it holy uſes, ſuch as have bin named, is it poſſible to eſcape the revenging hand of the eternall God, if he content in mercy with one day in ſeven, we deny him that alſo, and dedicate it to drunkenneſſe, to feaſting and ſurfetting? &c. Now in the name of God in heaven, and of Jeſus Chriſt his Sonne, who ſhall come to judge the quick and the dead at the later day, I require it of all that ever ſhall reade theſe words, that as they will anſwer me before the face of God and all his Angels, at the ſound of the laſt trumpe, they better weigh, whether carding, dicing, and tabling, bowling, and cocking, ſtage-playes and ſummer-games, whether gadding to this Ale or that, to this Beare-bayting and that bull-baiting, with a number ſuch, bee exerciſes commanded of God for the Sabbath day or no? O heart all frozen, and void of the feeling of the mercy of thy God, that having every day in ſixe, every houre in every day, and every minute in every houre ſo taſted of the ſweet grace of thy God in Chriſt, as that without it thou hadſt periſhed every minute, yet canſt not tell how poſſibly to paſſe over one day to his praiſe, unleſſe one halfe of it bee ſpent in carding and bowling. Awake, awake, in Chriſt Jeſus admoniſhed awake, and ſeeing all the weeke long the Lord of heaven doth defend and feed thee, comfort and bleſſe thee, and is contented but in one day eſpecally to be regarded, vow with thy ſelfe in requeſt of ſtrength to keepe it, and to the Lord that one day ſhall be conſecrated of thee, and obſerved according to his will.

Queſt. *Theſe things then thus paſſed over, I pray you are theſe words,* Sixe dayes ſhalt thou labour, *&c. A Commandement, ſo that we ſinne, if we labour not on them all?*

Anſ. No, they are no Commandement, but a permiſſion, or a remiſſion rather of ſo much right of the Lords. For ever hath the Church upon occaſions ſeparated ſome of the weeke dayes alſo to the ſervice of the Lord, and reſted from their labours. Which they never would have preſumed to doe, if the Lord had commanded to the contrary. And even now our holy dayes commanded by publike order, are not all to be miſliked, if to the glory of God and ſanctification of his name, they be beſtowed as they are intended. Therefore a Commandement I ſay they are not, but a remitting of the Lords right, who indeed might challenge all.

Queſt. And for the ſeventh day it ſelfe, may we not in any caſe doe any thing thereon, becauſe the words here are ſo, In it thou ſhalt doe no manner of worke, &c?

Anſ. I have ſaid before, if you remember, that the preciſe and ſtrict reſt of the Jewes on this day was ceremoniall, and therefore now by Chriſt taken away, that it bindeth not us. And therefore touching your queſtion and our eſtate in theſe dayes under the Goſpll, very certain it is, that not even in the ſeventh day we ſtand ſo bound to reſt, but that in it alſo we may worke, if either neceſſity ſo urgently requireth, or the deed done be greatly to the glory of God. Examples of the
1 King 22. firſt are *David* eating the Shew-bread, and the Diſciples gathering & rubbing the eares of corne. Of the ſecond, Chriſt himſelfe healing on the Sabbath day many, which yet the Jewes thought to be unlawfull. The diſcourſe of Chriſt touching this point, in the Goſpell, is very worthy noting, wherein he flatly and ſtrongly refuteth this ſuperſtitious conceit of the Sabbath in the *Phariſies*, and all other, by divers arguments: as firſt, by the example of *David* above named. Secondly, of their lawfull practice, they circumciſed children, and ſlew their ſacrifices, &c. on the Sabbath. Thirdly, by the teſtimony of *Oſee, I wil rather have mercy than ſacrifice*; That is, love to our brethren, than outward ſervice. Fourthly, from the leſſe to the greater, it is lawfull on the Sabbath day to pull out a brute beaſt that is fallen into a pit, or in ſuch like danger, as needs it muſt

muſt be helped, or elſe it periſheth, therefore much more a man, &c. By all which you ſee that man is not made for the Sabbath, but the Sabbath for man. And even in the right of our Chriſt, we alſo are in ſome ſort lords of the Sabbath, as in it, to doe what urgent cauſe conſtraineth indeed, and may not conveniently be deferred.

Queſt. *Here is named in the words of the Commandement, The ſtranger that is within thy gates. I pray you therefore how farre thinke you this bindeth us?*

Anſw. I doe willingly ſtill tell you my opinion in every thing, my ſelfe and you alſo I truſt ready to yeeld to better advice, when we ſhall heare it. For my part I ſee not how we may anſwer it to the Lord, if being private men and houſholders, wee ſuffer within our gate to lurke and lie hid, any that refuſe to obey the Lord in the ſanctifying of this day, as is commanded to the glory of his name, after that ſuch meanes have been uſed for the reforming of them, as poſſibly we can. And the more I weigh with my ſelfe that moſt ſtrait law of the Lord, for execution of them that ſhould ſeeke to eſtrange any from the true God, the more I am confirmed by the very end, equity, and meaning of it, in this opinion, againſt all affection of kindred, aliance, friendſhip, or whatſoever. Reade the words, and marke the zeale which God requireth in all men towards him, when as no meanes will reforme our friends, but they ſtill peradventure tempt us, and then by the way, let it not paſſe unmarked, I pray you, how ſtraitly all maſters and miſtreſſes ſtand bound to ſee that the Lord bee honoured, not onely in themſelves, but by man-ſervant and maid-ſervant, old and young, in their houſes, of diſcretion, on the Sabbath day ſeeing God of purpoſe nameth them. And ſee againe how this naming of the ſtranger doubleth the bond more upon us. For by compariſon, if we ſtand charged with our ſtranger and gueſt, much more with our dayly ſervants, children, &c. it muſt needs be, and indeed weigh it well. Deut. 13.

Queſt. *I am then thus, I thinke, ſatisfied in every point of this Commandement, neither doe I remember what further to aske you herein.*

Anſw. The Commandements of the Lord (ſaith *David*) *are exceeding broad*, neither indeed is any man able ſo to lay open any one of them, but *judgement* by the gift of God encreaſed, more may bee ſeene and eſpied in them: but thus much now ſhall ſuffice for my meaſure, this onely added, that this reaſon drawne from the Lords owne example, who reſted from his worke on this day, ought greatly to move us to the carefull keeping of it, as even the very firſt word alſo of the Law, for if you marke it, hee doth not ſay, Keepe holy the Sabbath day, but *Remember to keepe it holy*, that is, have an earneſt care of it, and in any caſe forget it not, but remember to keep it holy. And thus much of this Commandement.

The examination of the Conſcience.

THe profitable uſe and application of this Commandement, is to weigh and duely conſider that it is the law of no man, but of God the chiefeſt Law-giver, the wiſeſt, moſt righteous, and moſt able to revenge, inſtituted of purpoſe by him for theſe and ſuch like ends.

Firſt, that we ſhould wholly conſecrate, as that day, our ſelves unto the Lord, and his ſervice, hearing, reading, and meditating thoſe things, which might lay before us the goodneſſe of Almighty God towards us, and our great ingratitude to him againe, with all other ſinnes, whereby we have provoked him to wrath, ſtirring up our hearts to true repentance for them, and amendment of the ſame.

Secondly, for the eaſe of ſervants and cattell, which otherwiſe by the unmercifull greedineſſe and cruelty of ſome, might happily be abuſed.

Laſtly, to expreſſe and lay before us ſome ſhew of that ſpirituall and eternall reſt in heaven, which we all ſo looke and long for. Then theſe things conſidered, to call to mind how often and grievouſly wee have offended againſt every one of theſe, as againſt the firſt, by abſenting our ſelves from the Church, and place of common meeting, when we might have been preſent, if wee would, a very horrible thing, if we could duely regard and thinke on it. For what is it, but to contemne God and his wiſedome, to ſtrive and fight againſt the ſpirit, teaching and converting men by the miniſtery of the Word, and even in effect to ſay, I am as wiſe and godly, as either he can make me, or ſhall make me: I will none of his grace. What is it, but to give a grievous offence to others, for the which the living God hangeth a woe over our heads, ſaying: *Woe bee to him by whom offence commeth: it were better for that perſon to have a milſtone tied about his necke, and to bee caſt into the bottome of the Sea:* And againe, *It were good for that man if he had never been borne.* What is it but to

What it is to be abſent from the Church, and place of Common-prayer.

feed the Devils humour, and to doe that thing, that moſt highly pleaſeth him? Againe, to conſider how wee have offended, when we were preſent at Church by negligent and cold performance of that thing, which time, place, and duty required at our hands. Have we never come to the hearing of the Word, but with reverence, with willing deſire, preparing our hearts before unto it, by ſome ſecret praier within our ſelves, to the Lord, that he would bleſſe the Speaker, that he may ſpeak to our hearts, and bleſſe us, that we may attentively hearken, profitably feele, and thankfully taking whatſoever is ſpoken, increaſe in obedience to it? Have we never come to the Sacraments, when we could, and never without ſuch examination, and other circumſtances, as are ſtraitly required of a Chriſtian? Have we ſpent the Sabbath in godly conference and meditation, powring out thanks from a feeling ſoule for the Lords goodneſſe ever to us, and namely, for the weeke paſſed? Have we viſited or thought upon the ſick, ſore, diſeaſed, impriſoned, baniſhed, or any way ſuffering for a good cauſe, and to our power comforted them? Have we ſtudied how either to procure, or continue, or encreaſe amongſt our ſelves, or our neighbours the meanes of ſalvation, as the preaching of the Word, and ſuch like? O beloved, we have not, we know it, and muſt needs confeſſe it, if there be any truth in us. Too much have wee neglected all theſe, yea even divers of them, it is greatly to be feared, have little or never at all troubled our heads: but for their contraries in moſt full meaſure wee have wallowed in them, and with greedineſſe ever accompliſhed them. Where is the Miniſter whoſe negligence hath not made his people to pollute the Sabbath? Where is the people whoſe conſciences awaked, may not juſtly condemne them for ungodly gadding on this day to Church-Ales, to Weddings, to Drinkings, to Banquets, to Faires, and Markets, to ſtage-Playes, to Beare-baitings, and Summer-games, and ſuch like? Where is that Maſter that hath had a conſcience to reſtraine his ſervants from this impiety; or the ſervant againe that hath either bridled himſelfe for the Lords cauſe, or elſe well accepted his Maſter or Miſtreſſe reſtraint being made unto him, and which hath not rather burſt out into ungodly and diſobedient ſpeeches, murmuring that becauſe hee hath wrought all the weeke, therefore he ſhould have liberty to do what he liſt on the Sabbath, not conſidering that this Commandement bindeth not onely the Maſter himſelfe to honour God on this day, but to ſee to his family ſo much as he can, that they alſo doe it: nay I would to God the Maſters in many places were not ring-leaders to their owne and all other mens people, to prophane this Sabbath of the Lord; and that even ſuch Maſters, as in reſpect of their calling, office and credit in the Countrey, ſhould farre otherwiſe doe. When doth a Gentleman (to name no higher Eſtates) appoint a ſhooting, a bowling, a cocking, or a drunken ſwearing Ale, for the helpe, as they ſay, of ſome poore one, but upon the Sabbath? And if he bee at Church in the fore-noone, for the after-noone it is no matter, hee hath been very liberall to God in giving him ſo much.

What day in the weeke uſually doth hee give ſo evill an example of unmeaſurable ſetting in bed, as on the Sabbath? But O filthy ſavour that ariſeth out of this loathſome channell, thus raked up into the noſtrils of the Lord? I ſpare to ſpeake, I ſhame to ſee, I rew to know, what I fully know againſt our ſoules in this reſpect. Let every man and woman more particularly view themſelves, and lay open unto the Lord their ſinne in ſorrow for it: by this occaſion thinke what is commanded, looke what we have done, and the Lord make our ſinfull hearts to ſee, and ſigh for ſo great offence againſt our God. What ſhould I ſay of the ſecond end of the inſtitution of the Sabbath, namely, for the reſt of ſervant and cattell? But even in a word, woe is the man whom God ſhall judge according to his guiltineſſe herein. For it is too uſuall with al eſtates to be a meanes to rob their ſervants of the bleſſing due to the keepers of this Law, and to pull upon them the plague for the contrary, by making them ride and run, poſt and away, upon every occaſion that commeth in their heads, when in truth, if they would but even looke into it, the matter may bee done well without ſuch haſte. O happy is that man whoſe heart thinketh how his

ſervant

ſervant is bound to this Commandement of keeping holy the Sabbath, as well as hee, hath a ſoule to loſe or ſave as well as he, to be nouriſhed with the food of the Word as well as he, and therefore thereon concludeth, he will neither ſin himſelf, nor make his ſervant ſin in breach of this or any other Commandement.

The third end of the Sabbath we heard it was, that hereby might be reſembled in ſome ſort our ſpirituall reſt in heaven, wee ceaſing from our workes, and doing the will of God. But are wee able to ſay, wee have this done? O miſerable men, tenne thouſand times, if in this wee ſhould have our deſerts: for wherein, or how crucifie wee the fleſh more on this day than any other, bridle the froward deſires of the heart, reſtraine our owne nature, and doe the will of God more on this day than any other? Alas our owne conſciences crie unto us, wee doe nothing leſſe, wee drinke, wee eate, wee ſurfet, we ſweare, we play, wee daunce, wee whore, we walke and talke idlely, vainly, uncleanly, and ungodlily: Theſe are our workes on the Sabbath more commonly than any day in the weeke elſe; and if this bee to reſemble a ſpirituall reſt, then indeed wee doe it, not otherwiſe. Thus ſtand wee therefore guilty, and grieuouſly guilty of this Commandement. So that if wee had not a Saviour, who in our fleſh had fulfilled this Law, and every one for us, and appeaſed the wrath of God his Father, juſtly conceived againſt our ſinnes, never ſhould wee have looked within his Kingdome. And how ſhall we be better for all which hee hath done, but by ſeeing our paſſed ſinne, and namely, our foule and careleſſe abuſe of this Sabbath of our God, by lamenting the ſame even from our heart roots, purpoſing unfainedly to amend it hereafter, and even while life endureth to be more carefull to honour God on this day, than we have beene, and by ſtedfaſtly beleeving in Chriſt, and for Chriſt, and by Chriſt, to have all that is paſt forgiven? This is the way to bee freed from the curſe of this Commandement, and all other which we ſo grievouſly have tranſgreſſed, and therefore juſtly deſerved. O mercy great and marvellous! O nature ſweet and patient of our God, who contenting himſelfe with one day in ſeven chiefly to be his, and yet robbed of the ſame alſo by us vile wretches, notwithſtanding till this day hath ſpared us, whereas a thouſand times and a thouſand, he might with great right have deſtroyed us, either among our pots, or in our dances, or idle in our beds, asking us if that were to hallow the Sabbath, or to honor his name, to ſwill and to bibble, to leape, to wallow and tumble in bed till it be noone? with ſuch like.

Now doth hee ſpeake, now doth he warne, now doth he admoniſh, loath to puniſh us, a moſt mercifull God, and if now we will not conſider, learne, and bee inſtructed, that our waies heretofore have not beene good, and therefore amend them; ſurely, ſurely, if God be God, wee ſhall taſte his hand for ſo great diſobedience.

Now the living God awake us, and touch us truely in this behalfe: mercifull Father lay it never to our charge, for thy great mercies ſake, wherewith wee have grieved thee touching this Commandement, but encreaſe our knowledge, encreaſe our feeling, encreaſe our conſcience, carefully to live and ſpend our dayes in thy feare and favour, as thou maieſt be honoured, the power of thy Word magnified, our brethren moved with good example, our ſelves ſaved in the great day, and this Sabbath of thine for ever hereafter more carefully kept of us, to the better performance of the former, for Chriſt his ſake. *Amen, Amen.*

The fifth Commandement.

Queſtion.

What containeth the ſecond Table?

Anſw. As the firſt contained all duties due to the Lord, inward and outward; ſo the ſecond Table containeth all duties due to our brethren, either in heart or action. And therefore in this ſecond Table are laid the very grounds of all civill ſociety, from whence all mens lawes proceed, if they be juſt.

Queſt. *But do theſe works of the ſecond Table concerne only our neighbors?*

Anſw. No, we may not thinke ſo: For though outwardly they be done to men, and immediately as the proper object of them, yet indeed they are done alſo to God, and he more delighteth in them, than in all burnt ſacrifice: For if we feed our brethren, cloath them naked, viſite them ſicke, or any way doe them good, God taketh it as done to himſelfe.

Queſt. *When any preſcription is made to men in the Scriptures what they ſhould doe, why ſo often and uſually are the works of the ſecond Table appointed?*

Anſw. Not that they are better than the works of the firſt Table, but for that they are the true bewrayers of them: for every hypocrite will ſay hee loveth God, feareth God, truſteth in God, &c. becauſe theſe are ſecret duties in the heart, and of man cannot bee judged; but looke how hee liveth towards his neighbours, and it may ſoone bee ſeene, that failing in the duties of the ſecond Table towards men, the duties of the firſt which hee boaſteth of, in truth are not in him: For if they were, they would bring forth the other. *He that ſaith he loveth God whom hee never ſaw, and hateth his brother whom he hath ſeene, is a lier.*

1 Iohn 4.

Queſt. *Which is the firſt Commandement of the ſecond Table?*

Anſw. Honour thy father and thy mother, that thy dayes may be long, &c.

Queſt. *What is meant by honour here?*

Anſw. Reverence, obedience, and maintenance, if need require.

Queſt. *What is this reverence?*

Anſw. It is a true acknowledging in my heart and mind of that ſuperiority, which God hath given either my Parents, or any other perſon, together with a willing declaration of the ſame, by any ſuch outward geſture or behaviour, as it may be declared in, or by.

Queſt. *How prove you that we muſt reverence our Parents?*

Anſw. Many ſufficient proofes hath it in the Word, but a few may ſuffice us: *You ſhall feare every man his father and his mother, ſaith the Law of God*, that is, if we expound it, ye ſhall ſtand in a reverent awe and regard of them with love: for we muſt needs underſtand a ſon-like feare, not a ſervile in that place. Againe, *Honour thy father and mother, which is the firſt Commandement with a promiſe*, ſaith the Apoſtle: this honour implieth reverence. Thirdly, the example of our Saviour Chriſt performing this reverence to his Mother, and his reputed father *Ioſeph*, doth prove it to us. And that example of *Salomon*, who being King, and hearing that his mother came to ſpeake with him, went to meet her, bowed downe to her, cauſed a ſeat to be ſet for her, and placed her on his right hand. Laſtly, the Scripture expreſly forbidding ſuch things as are contrary to this reverence, manifeſtly proveth the ſame to be our duty.

Levit.19.3.

Epheſ.6.2.

Luke 2.

1 Kings 2.

Queſt. *What is contrary to it?*

Anſw. Firſt, to curſe father or mother is manifeſtly contrary to it: and hath not the Scripture forbidden it, ſaying: *Curſed be he that curſeth father or mother, and let all the people ſay, Amen?* And againe, *He that curſeth father or mother ſhall die the death, yea he ſhall die and his blood be upon him.*

Deut.27.16. Exod.21.17. Levit.20.9.

Queſt. *What elſe is contrary to it?*

Anſw. To ſmite father or mother is apparently contrary to it, and this alſo hath the Word forbidden: *He that ſmiteth father or mother ſhall die the death.* And to mock our Parents is contrary to this reverence wee owe them: and therefore it is ſaid in the thirtieth of the *Proverbs*, *The eye that mocketh his father, or deſpiſeth the counſell of his mother, let the Ravens of the field devour it, and the young Eagles pick it out.*

Exod.21.15.

Prov.30.

Queſt. *How if the ſonne be a Magiſtrate, and the father none, whether muſt hee then reverence his father, or no?*

Anſw. In matters that concerne his office he muſt doe his office, and his father muſt acknowledge his authority, but in private places and matters, notwithſtanding hee is a Magiſtrate, hee muſt doe reverence to his father, as is due, neither taketh Magiſtracie this duty from man, or out of man, for they may both well ſtand together.

Queſt. *How prove you it?*

Anſw. King *Aſa* executeth his office, and depoſeth his mother, wee reade, yet otherwiſe, no doubt, he reverenceth her as a childe: And pretily was it ſaid of *Taurus* the Philoſopher, when the father and ſonne came to him about a matter, the ſonne being a Magiſtrate, and the father none,

1 King.15.13.

none, that the father ſhould ſit downe upon that one ſtoole that hee had, till the queſtion was diſputed, whether of them ought of right to have it.

Queſt. *And are the children onely bound?*

Anſw. No indeed, but there is a duty as well of the parents to their children, as of the children to their parents.

Queſt. *And what is that I pray you?*

Anſ. In generality this it is: If the parents look for at the childrens hands, honor, that is, reverence, obedience, and maintenance if they need, according to ability, then it is queſtionleſſe their duties, ſo to behave themſelves toward their children, as that theſe things may be due unto them.

Queſt. *In particularity what procureth reverence to them?*

Anſw. Firſt and formoſt, if parents will breed this in their children, let them in any wiſe carefully looke to their life and behaviour before them. For truely, grave, modeſt, and vertuous behaviour ſtriketh the hearts of both children, ſervants, and all other beholders, with a reverent conceit of ſuch perſons, and contrariwiſe light behaviour loſeth the ſame. Parents behaviour.

Queſt. *What eſpeciall things can you name that indeed loſe parents and ſuperiours this reverence?*

Anſw. Neglect of Religion, Drunkenneſſe, incontinency of life, uncomely talke, wanton behaviour, ſwearing, with ſuch like; and which may not be forgotten, brawles, jarres, and unkindneſſe betwixt man and wife, before their children and ſervants.

Queſt. *What elſe breedeth reverence?*

Anſw. Good bringing up, a duty which the parents doe owe to their children, as farre as their power will reach, and which indeed maketh the children performe to them their duties the better.

Queſt. *How prove you that parents are bound to this?*

Anſw. The Apoſtle giveth an expreſſe commandement of it, ſaying, *Fathers, provoke not your children to wrath, but bring them up in inſtruction and information of the Lord.* And the neglect of this bringing up, maketh many parents want good behaviour in their children. For very great is the force of it to good or evill; as the Heathen man *Lycurgus*, by his two whelps very lively ſets out, the ſtory whereof is this: *Lycurgus* deſiring to let the *Lacedemonians* ſee the force of education, brought forth on a day to them two whelps, which he had diverſly brought up, the one hee had accuſtomed to the field, the other kept ever at home, and with them hee brought out alſo an Hare, and a pot of pottage; which when hee had ſet downe, the one according to his uſe of bringing up, tooke preſently to the Hare, and the other utterly neglecting what even Nature ſhould have wrought a regard in him of, as preſently betooke himſelfe to the pot of pottage. See then, ſaith *Lycurgus*, O ye *Lacedemonians*, what bringing up is in very brute and unreaſonable creatures, how much more muſt it needs bee effectuall to good or evill in your children? And the example moved them much. But in how many moe examples out of good writings may we plentifully ſee how carefull ever all godly parents have beene, that in the fruit of their bodies the Lord ſhould bee honoured, and his true Religion planted and placed in their poſterity? for very well knew they that, which experience taught both them and others, that as vertuous and godly fruit is a ſpeciall bleſſing of the Lord, ſo an ungracious and froward offſpring is a croſſe, that next after ſenſe of Gods wrath againſt themſelves, doth ſting moſt bitterly the heart of godly parents. And againe, they knew that, which we alſo cannot bee ignorant of, that by nature neither theirs were, nor ours are borne ſo pure, as that they needed not the induſtry of their parents to reforme them: For both then was it, and now is it moſt true, which the Spirit of wiſedome ſaith: *Fooliſhneſſe is bound in the heart of a childe, but the rod of correction ſhall drive it away from him.* And in another place, *The very imagination of mans heart is altogether evill from his childhood.* Wonderfull hath the care of Heathens beene therefore in this reſpect, as partly you have heard, and might moſt largely have beene laid further before you, if it were needfull. An ancient ſaying it was, and common amongſt them: *Nil dictu fœdum viſuve hæc limina tangat Intra quæ puer eſt.* That is, *Let never any thing undecent to be ſaid or ſeene, enter into the houſe where a childe is within.* *Cato* the wiſe Counſeller of *Rome*, thruſt *Manlius* from the Senate, becauſe on the day time, his daughter being by, he kiſſed his wife. *Plutarch* in his booke of this matter ſingularly diſcourſeth of this care, how great it ought to bee, and ever hath beene in good men, and he maketh a compariſon betwixt Education and other matters which men much eſteeme, preferring it before them all: *Natalium ſplendor* (ſaith he) *res eſt præclara, at bonum à majoribus profectum*, &c. That is, *Birth and parentage is a notable thing, but yet deſcending to us from others.* Riches are highly regarded, yet ſuddenly taken from them that have them, and given to them that looked not for them, and ever common to the bad as well as to the good. Glory is a thing in mans eyes honourable, yet ever moſt variable. Beauty much wiſhed for, yet not to be kept any long time with all the wiſhes and wiſedome in the world. Onely one thing, ſaith he, there is, the benefit whereof never faileth, but with life, and that is the ſingular fruit of good bring up. *Lycurgus* the Rhetorician, when it was objected to him, that hee waſted too much upon the feathers of his children, anſwered moſt wiſely, That to a man that indeed would

Ephes.1.4. The force of Education.

Prov.22.15. Gen.8.

undertake to better his children to his deſire, he would not onely give that wages, but even the halfe of all that ever he poſſeſſed. Such a care had this Heathen of that, which Chriſtians profeſſing God, can be ſo careleſſe of, in theſe dangerous and infective dayes. *Ariſtotle* could ſay, that looke how much better it is to bee well, than to be; ſo much more bound are thoſe children to their parents, that receive by them good bringing up, than they which receive but their bare exiſtence in the world. Another in *Plutarch* againe ſaith very pretily, That if he could, he would get him to the top of the higheſt hill that any where hee might find, and with all his power, from whence he might furtheſt be heard, crie out upon the monſtrous madneſſe of thouſands of parents, that take ſuch intolerable and inceſſant paines, to leave much unto their children, and yet never any care at all, in compariſon, what manner of men or women they ſhall be, to whom ſo much ſhall be left: As though that earthly pelfe either wholly made a man, or elſe muſt of neceſſity with worldly credit, continue his poſterity upon earth, when want of bringing up, maketh want of knowledge any way with credit to uſe the ſame. But what view I ſo much the commendable care of Heathens in this behalfe? Have not Gods faithfull beene in this point as carefull as they? Yes truely, many have, and in better order a great deale. For there being in this thing degrees and ſteps to be obſerved; as firſt, of piety; ſecondly, of learning; thirdly, of manners; and laſtly, of the function or calling: the children of God, many of them have in this excelled the Heathen, that being generally as carefull as they in all, particularly in this, as men better acquainted with it, through greater given light and knowledge they have far excelled them, that firſt they have attempted, what indeed is firſt to bee cared for, namely, to frame the hearts of their children to God and grace, and then in order to the things following. We ſee it in *Adam*, who taught his ſons to ſerve the Lord. We ſee it in *Abraham* moſt notably. We ſee it in *Timothies* parents, who brought him up from a childe in the knowledge of the Scriptures. Wee ſee it in *David*, *Ioas* the King, and a number others. Generally to them all it was a commandement, that as ſoone as their children could underſtand and aske them queſtions, they ſhould carefully inſtruct them concerning the Lords dealings with them, and for them: And I doubt not but many did it of the ancient Chriſtians. *Philo* writeth that they were called *cultores ac cultrices*, that is to ſay, *Tillers*, becauſe as men painfully till their ground, ſo they carefully laboured the ground of their childrens hearts, to plant in them the feare of God. *Nos hodie vaſtatores ac vaſtatrices*, (ſaith he) That is, *Wee in theſe dayes may better bee termed deſtroyers, than tillers*; ſo retchleſſe wee are, and careleſſe in this ſo great a matter. Hence ſprang the Cloyſters in the beginning, ſaith *Chryſoſtome*, and that kind of life, namely, of the exceeding care that men had to have their children well brought up, and excluded from evill company, and hurtfull ſights in the world, till yeeres and ſetled inſtruction had made them leſſe capable of the harme thereof. Afterward they degenerated from that inſtitution, and became as we well know dens of drones, and nurſeries of ungodlineſſe, corrupters of all, not correctors of any, and the wrath of the Lord hath now deſtroyed them. It is a good admonition of wiſe *Salomon*, *Teach a childe in the trade of his way, and when he is old, he ſhall not depart from it.* And that experienced ſonne of *Syrach* in many places ſpeaking of this matter, hath theſe words, in my opinion not lightly to bee looked on: *Neither deſire nor delight* (ſaith he) *in children, though never ſo many, unleſſe the feare of God be in them. For one that is juſt, is better than a thouſand: and better it is to die without children, than to leave behind us ungodly ones.* Thus let it ſuffice to have touched this matter, whereof long and large Treatiſes are made, needfull to be touched, if ever needfull, and even long ſtood upon; for too much it is of parents neglected, and yet are they grieved, if of their children they be not reverenced: and howſoever many there be, that in theſe dayes are carefull enough to procure unto their children knowledge of Arts, of Countries, and any thing that in worldly ſort may make them mighty or famous, and ſpoken of: yet is the ground of all very fearefully neglected, namely, to ſettle in them the true feare of the God of *Iſrael*, delivered and taught in his Word: yea, it is even accounted by father and childe not ſo needfull, or beſeeming for a Gentleman, to the great exaſperating of the Lords wrath againſt them in their ſeed. Humility alſo and ſhamefaſtneſſe are taken from youth in theſe dayes, even by their parents and their teachers, and where it hath ever beene held, bluſhing in meaſure, modeſty and ſilence, have beene commendable tokens in young yeeres, now is it a ſhame to be aſhamed at any time: bluſhing is want of countenance and bringing up, ſilence is ignorance, modeſty is too much maidenlineſſe, and in ſhort, now vertue is vice, and vice very comely and gallant behaviour. So times are changed to and fro, and changing times have changed us too. But of this thus farre.

Crates.

Gen.4. Gen.18. 1 Tim.3. 1 Chro.28.9. 2 Kings 4. Deut.6. Pſal.78.5.

Lib. contra vituperatores Monaſt. vitæ.

Prov.25. Syrach. 16.22. & 30. alſo.

Queſt. *What elſe nouriſheth in children due reverence?*

Anſw. Due correction. Due, I ſay, with wiſedome and moderation: *For hee that ſpareth his rod, hateth his ſonne; but he that loveth him, doth chaſten him betimes. Chaſten thy ſonne while there is hope, and let not thy ſoule ſpare for his murmuring.* And in another place, *Withhold not correction from thy childe, for if thou ſmite him he ſhall not die.*

19. verſe 18. 23. verſe 13.

Q. *But what if parents in fooliſh pity cocker up their children, and pretermit this due advertiſement?*

Anſw. Then will they loſe this reverence moſt aſſuredly in their hearts, and often make them

them come to evill ends. It is proved by *Heli* his two ſons, who by their fathers lenity, conceived not what it was to ſin againſt the Lord, and therefore to their own hurt, and their fathers great griefe, taſted the heavie hand of God, and died both in a day. Alſo by *Abſalon*, *Ammon*, and *Adoniah*, *Davids* Sons: Whoſe fearefull ends may ſerve for ever to admoniſh all Parents, how they fooliſhly love their children, and cannot abide to ſay or do their duties to them, nor yet to let others. Marke well the ſixt verſe of the firſt Chapter of the firſt booke of *Kings*, and be wiſe betime. A ſmall twigge will not kill the tendereſt Prince, Lord or Ladie in the world. *If thou ſmite him*, ſaith *Salomon*, you heard before, *he ſhall not die*: I warrant him. 1 Sam.2. & the 4. alſo. Prov.23.13.

Queſt. *What is the ſecond part of this honor that children owe to their parents?*

Anſw. Readie and willing obedience.

Queſt. *And what is that?*

Anſw. Obedience is the performance of parents will, ſo farre as lyeth in our power, and lawfully we may.

Queſt. *And how prove you that this, children are bound unto?*

Anſw. Firſt, by the words of *Salomon*: *Obey thy father that hath begotten thee, and deſpiſe not thy mother when ſhe is old.* Secondly, by the Apoſtle to the *Coloſſians*: *Children obey your parents in all things, for that is well pleaſing to the Lord.* And to the *Epheſians* againe: *Children obey your parents in the Lord, for that is right.* Thirdly, it is very ſtrongly prooved by the ſharper puniſhment, which God appointed for all diſobedient children, to wit, even flat and preſent death. For we reade in the Law: *If any man have a ſon that is ſtubborne and diſobedient, that he will not harken unto the voice of his father and mother, and they have chaſtened him, and hee would not hearken unto them, then ſhall his father and mother take him and bring him unto the Elders of the City, and unto the gate of the ſame place, and ſay unto the Elders of the City, this our ſon is ſtubborne and diſobedient, and will not hearken unto our voice, he is a riotour and a drunkard: and all the men of the Citie ſhall ſtone him with ſtones to death, and thou ſhalt put evill away from thee, and all Iſrael ſhall heare and feare.* Prov.23.22. Coloſ.3.20. Epheſ.6.1. Deu.21.18. &c.

Queſt. *But how farre muſt a child obey?*

Anſw. If we paſſe over the diſcourſe of Philoſophers touching this matter, and come to the Scriptures, the Apoſtle *Paul* determineth it thus, *That children muſt obey their parẽts in all things.* Coloſ.3.20.

Queſt. *Why, but ſhall we thinke* Paul *would have a child indeed obey his parents in all things, as the words ſound? What if they command a wicked thing?*

Anſw. No indeed we may not take *Pauls* words ſo generally, we muſt expound that place by another place of *Paul* to the *Epheſians*, where he biddeth children (as you heard above) obey their parents in the Lord. And by the words of *Mathew*, where it is ſaid, *He that loveth father or mother more than me, is not worthy of me.* Epheſ.6. Mat.10.

Queſt. *And how then conclude you touching my queſtion?*

Anſw. Thus I conclude, that a child is bound to obey his parents in all things in the Lord, that is, ſo farre as his obedience may ſtand with the duty which he oweth to his God, and with ſuch circumſtances touching his owne perſon, as both reaſon and piety would ſhould be regarded. Which concluſion compriſeth aſſuredly their obedience as touching mariage.

Queſt. *What begetteth this obedience in children?*

Anſw. When parents deſire obedience, they muſt know that it is their duties to command things lawfull in reſpect of God, and convenient in regard of their children. This excludeth forcing to marrie againſt all liking.

Queſt. *What is the third and laſt part of this honor?*

Anſw. Maintenance of our parents, if need be.

Queſt. *What meane you by this maintenance?*

Anſw. It is a thankefull ſuſtaining of the want of our parents, either by our riches, counſell, ſtrength, or any other thing, which God hath bleſſed us withall, and they have not.

Queſt. *But how dare we interprete the Commandement thus: Honor thy parents, that is, maintain them as thou art able, and they have need?*

Anſw. Surely, firſt, very reaſon telleth us, that this is as due as either reverence or obedience: but let that paſſe, wee have apparent Scriptures, where by honour is meant maintenance. As namely in the Apoſtles ſpeech to *Timothy*: *Honor widowes, that be widowes indeed.* That is, provide for them, and let them be ſuſtained. Againe, in the ſame place a little after, *They that rule well are worthy of double honor*, where by honour in part is meant maintenance. Laſtly, in the Goſpell of Saint *Marke*, our Saviour Chriſt notably ſheweth, that the *Scribes* and *Phariſees* perſwading children to give to their uſe, that wherewith they ſhould have helped their parents, cauſed them to breake this Commandement in not honouring them as they ſhould. Where we evidently ſee Chriſt himſelfe includeth in this honor, maintenance, and theſe places as they warrant this interpretatiõ, ſo do they alſo plainly prove that children owe this duty to their parents. 1 Tim.5.17. Marke 7.

Queſt. *What further may be ſaid for the warranting of this, that children ought to relieve their parents wherein they can?*

Anſw. Beſides the teſtimonies of Scripture now alledged to prove it, the Spirit of God hath added

added reaſons to urge it, and there are alſo examples to perſwade it, and fearefull experiences of Gods wrath upon the contrary to feare us from it.

Queſt. *What reaſons?*

Anſw. In the 6. to the *Epheſians* the firſt Verſe, this reaſon is added: becauſe it is a juſt thing or right. And indeed ſo it is right both in reſpect of God that appointeth it, and in reſpect of that which our parents have done for us before.

Queſt. *What elſe?*

Anſw. Againe in the 3. to the *Coloſſians*, the 20. Verſe, this reaſon is alledged: becauſe it is well pleaſing to the Lord.

Queſt. *What example?*

Anſw. Valerius in the 5. Booke and 4. Chapter, ſheweth a notable example of a daughter that nouriſhed her mother in priſon with her breſts. And if Heathens by the law of nature knew ſo much to be their duty, how much more Chriſtians, having added thereunto the light of Gods Word?

Queſt. *What elſe?*

Anſw. It is alſo read of the *Storkes*, that when they are old they keepe continually the neſt, and their young birds provide for them, and feed them till they die.

Q. *Well then, yet what now if children refuſe thus to behave thẽſelves to their parents or neglect it?*

Anſw. They are then to looke for the wrath of the *Lord* on them ſharply with heavy hand puniſhing ſo foule a fault. And to conſider well that as others have found him, ſo ſhall they undoubtedly. *Cham*, *Reuben*, *Hophni*, and *Phinehas*, with a number others are before their eyes, as experiences to be wiſe by, if they have grace.

And above all other, *Abſalom* that graceleſſe man, who like a diſobedient child to a good father, ſought greatly to diſhonour him, and ſo horrible was his ſin, that even the earth was weary of ſo wicked a burden, and would carry him no longer: the heavens alſo were aſhamed of him, and the wrath of God hanged him up betwixt heaven and earth by the haire of his head, till *Ioab* thruſt him through with three darts being yet alive. A fearefull ſpectacle to all rebels againſt their Prince, or diſobedient children againſt their parents.

Queſt. *Briefly now, whom doe you note to be comprehended here under the title Parents?*

Anſw. Firſt, parents by nature: ſecondly, by dignity and office: thirdly, by age: and fourthly by benefice. Generally they are all in ſtead of parents to us, by whom as by inſtruments the *Lord* deriveth his mercies to us.

Queſt. *Who be parents by dignity or office?*

Anſw. Magiſtrates over the people, maſters over their ſervants, Miniſters over their charges, and ſuch like.

Queſt. *For Magiſtrates what ſay you?*

Anſw. I ſay, their place and calling, that portion above others which the *Lord* hath given them of his authority, majeſty, and excellency, proveth unto us, that we muſt reverence them. The encreaſe and ſafety of that which we poſſeſſe through peace maintained by them, proveth that we ought againe thankfully to maintaine them, their eſtate and government, by Tribute, Taxes, Subſidies, and ſuch like: and for obedience it is in a number of places commanded, as are alſo the former. Therefore when as all the parts of honour are due unto them, as reverence, maintenance and obedience, I may conclude, Magiſtrates as parents are to be honoured.

Q. *There is no queſtion to be made of any of theſe, but now how farre are magiſtrates to be obeyed?*

Anſw. Certainely, but in the *Lord*, as was ſaid before of our naturall parents. For the limits both of the Magiſtrates bidding and our obeying, are theſe two, piety and charity, contrary to theſe muſt neither they command, nor we doe.

Queſt. *How prove you this?*

Exod. 1. Dan. 3. 1 Kings 18. *Anſw.* In the firſt of *Exodus*, when the Kings commandement paſſed theſe limits, the midwives would not obey, and the Lord bleſſed them for it: the three children obeyed not the King, as we read in *Daniel*: *Obadiah*, and *Heliah* obeyed not the King and Queene: *Daniel* himſelfe obeyed not: and the Apoſtles ſaid, God before you muſt be obeyed; with many ſuch examples.

Queſt. *What if ſtatutes be ſtraite, and in yeelding our policy great, may we not yeeld a little?*

Mich. 6. 14. &c. *Anſw.* Indeed be the weather never ſo hote, ſtatutes never ſo ſtrait, policy never ſo great, God is God, hell is hell, we may not doe what is good in our owne eyes, nor decline either to the right hand or to the left. Reade the Prophet.

Queſt. *How prove you that Miniſters are contained under the name of Parents?*

1 Cor. 4. 1. *Anſ.* They are in Scripture repured ſpiritual fathers, as we may ſee in many places, namely to the *Corinthians*, *Though you have ten thouſand inſtructers in Chriſt*, ſaith the Apoſtle, *yet have you not many fathers, for in Chriſt Ieſus I have begotten you through the Goſpell.* Againe, to the *Galathians*, *My little children*, ſaith he, *of whom I travell in birth again untill Chriſt be formed in you.* And in his Epiſtle to *Philemon*, *I beſeech thee for my ſonne Oneſimus whom I have begotten in my bonds.* Therefore

Gal 4. 19. Verſe 10.

fore truly termed *Elizeus* the Prophet *Eliah*, when he cryed, *my father, my father, the charet of Israel*, and *the horsemen of the same*. Now then, since they be thus accounted in the Word, proofe enough it should be that all those three parts of honour lately spoken of belong unto them. Yet for more full contentation let us weigh the words of Christ in the Gospel, *As my father sendeth me, so send I you, he that heareth you heareth me, and he that despiseth you, despiseth me*, with many such. Whereby apparant it is, that in his Ministers, God is honoured or dishonoured: for obedience to them in the workes of their calling the Scripture also is plaine, saying; *Obey them that have the oversight of you, and submit your selves, for they watch for your soules, as they that must give account, that they may doe it with joy and not with griefe : for that is unprofitable for you*. And for their maintenance also testimonies many are there in number both in the old and new Testament, as, Thou shalt not muzle the mouth of the Oxe that treadeth out the corne, The workman is worthy of his wages, He that serveth the Altar let him live of the Altar, He that delivereth us spirituall things by very good right ought to challenge and reape at our hands againe temporall: and to conclude, in flat words the Apostle commandeth, let him that is instructed in the Word, make him that hath instructed him partaker of all his goods, with other such speeches divers.

2 King.2.12.

Iohn 20. Matt.10.

Heb.13.

Quest. *How prove you that masters are fathers to and over their servants ?*

Answ. For the office and duty, no man that is godly will doubt (I hope) that the Lord hath blessed him with that superiority above others, not that hee should rule as a tyrant over them, but to love, cherish, and defend them even as a father his children, they doing him true and faithfull service. And for the name it selfe, besides a number other proofes, that plaine place warranteth it in the booke of the Kings, where *Naamans* servants come unto him and say, *Father, if the Prophet had commanded thee a great thing, wouldest thou not have done it ?* See how the Spirit of God giveth to masters the title of fathers.

1 King.5.13.

Quest. *What prescription is there in the Word for servants duties toward their masters ?*

Ans. First, see the words of *Paul* to the *Ephesians* : *Servants be obedient to them that are your Masters according to the flesh, with feare and trembling, in singlenesse of your hearts, as unto Christ, not with service to the eye as men pleasers, but as the servants of Christ doing the will of God from the heart, with good will serving the Lord and not men, and know yee, that whatsoever good thing any man doth, that same shall he receive of the Lord, whether he be bond or free*. Secondly, weigh well the same Apostles speech to *Titus*, *Let servants be subject to their masters, and please them in all things, not answering again, neither pickers, but that they shew all good faithfulnes, that they may adorne the doctrine of God our Saviour in all things*. Againe, to the *Colossians* most notably speaketh the same *Paul* saying : *Servants be obedient to them that are your masters according to the flesh, in all things, not with eye service as men pleasers but in singlenes of heart fearing God: and whatsoever you doe, do it heartily, as to the Lord and not to men, knowing that of the Lord yee shall receive the reward of the inheritance, for ye serve the Lord Christ*. The same counsell giveth *Peter* also, adding that not only to the loving, kind and courteous master, but even to the froward also, of servants this duty must be performed. And marke this wel I beseech you, because many servants take their masters unkindnes for an excuse of their disobedience or infidelity in their services, which indeed must, not be so, saith *Peter*; but be they never so froward, yet we must doe all duty if we be servants and even joy heartily in that crosse, that notwithstanding our faithfull and painfull duty, yet wee suffer unkind words, sowre and severe lookes, with such like at their hands. For wee serve not them, but God in them, said the places before cited, and what good thing soever we do, we shall receive it at our good Gods hands againe assuredly, what contempt soever they shew of us, casting us off unrewarded, yea, even with hatred peradventure for our good wils, as often it falleth out. O sweet and most sweet comfort for all servants. What stony heart doth not even melt at the consideration of this gracious nature of the Lord, that if I be a servant, and honour him in that my calling, by true, faithfull, painefull and loving service to my master and mistrisse, be they never so sowre, so wayward, so unkind, so bitter, so without either discretion to discerne a good servant, or conscience to reward him: yet will my God, I say, never forsake me, but returne into my bosome with his blessing my true dealing, living, and meaning, most assuredly, and marke the proofe and practice of the same upon *Iacob* and *Ioseph*, with others, as you reade them. Stand therefore in strength, serve with comfort, slippe not from you calling for want of reward, if other ability serve to continue. The Lords Word is past him, his promise is out, he will consider and recompence all true servants, feare it not, doubt it not, but cleave to the *Lord*, and when ever any snubbes and checks in word or countenance undeserved arise, say in your heart with *David* cheerefully, *O Lord, blessed is the man that putteth his trust in thee*.

Ephes.6.5.

Tit.2.9.

Colos.3.22.

Psal.84.

Quest. *What say you of parents in respect of benefits ?*

Ans. I must needs say they are greatly to be honored and truely loved againe, whose love and affection hath broken out in fruits to us ward. For ingratitude before God and man is hatefull. *And he that rewardeth evill for good, evill shall never depart from his house*, saith *Salomon*.

Prov.17.15.

Quest. *How prove you, that under the title of Father and Mother, old men and old women bee meant, and to be honoured ?*

Answ.

1 Tim 5.2.

Levit.19.32. Iob.32.6.

Let all towne officers conſider this, and become parents, not ſpoilers of the towne. Eph.6.

Anſw. The words of *Paul* to *Timothy* teach it: *For rebuke not an elder* (ſaith he) *but exhort him as a Father, and the elder women as Mothers.* And touching the honouring of them, the law is plaine, *Thou ſhalt riſe up before the hoare-headed, and honour the perſon of the old man, and dread thy God: I am the Lord.* And in *Elihu* we ſee the practice, who ſtayed his ſpeech that his ancients might ſpeake before him.

Queſt. *How then may we conclude this matter?*

Anſw. Thus, for this thing we may note and end: That if the Scripture to Magiſtrates, Miniſters, Maſters, and ſuch like ſuperiours, have given the name of parents, then ought they all, and every one of them, in heart, affection, and action, be anſwerable to the ſame.

Queſt. *Now then to proceed, here is a promiſe added to the keepers of this Commandement, that their daies ſhall be long in the Land. And to the Epheſians it is ſaid, that this is the firſt Commandement which is a promiſe, yet was there one added to the ſecond if you look on it, how then anſwer we this?*

Anſw. We anſwer, that the promiſe annexed to the ſecond Commandement, belonged to all, but this belongeth particularly to this, and therefore it is the firſt with any ſpeciall promiſe.

Queſt. *What might be the reaſon of this promiſe?*

Anſw. This may ſeeme to be ſome reaſon of it. Naturall Parents are the inſtruments of life, other Parents, as Magiſtrates, Miniſters and Benefactors, are the inſtruments of good and comfortable life, now it pleaſed the *Lord* to give them for a bleſſing long life, who dutifully behave themſelves to the inſtruments of life.

Queſt. *Why but is long life ſuch a bleſſing?*

Anſw. Surely mans life is full of trouble and griefe, it cannot be denied. Yet I anſwer, firſt, that notwithſtanding even to live and have a being is of it ſelfe a mercy of the *Lords*, yet to continue living, to ſerve and praiſe the *Lord*, to encreaſe his kingdome by any ability in us, is a greater mercy. For a good nature rejoyceth in opportunity given to ſhew himſelfe thankfull, though it be to his trouble and coſt, and ſo muſt we. Secondly, I anſwer, that all theſe miſeries of mans life have come of man himſelfe, and not of God, and therefore wee ought no leſſe to account of Gods bleſſing, for the thing which we our ſelves have beene cauſe of. Thirdly, it may bee anſwered, that God doth not promiſe barely long life in this place, but good with it alſo, either in reſpect of outward proſperity, or inward comfort.

Queſt. How prove you that?

Anſ. By having recourſe to *Pauls* words, who repeating this bleſſing upon them that honour Father and Mother, doth not ſay only, *that thou maieſt live long on earth*, but, *that it may be well with thee, and thou maiſt live long upon earth.* Therefore though mans life be full of miſeries, yet as God promiſeth continuance of it, it is a bleſſing, and a great bleſſing.

Queſt. *How can this promiſe reſpect us, ſeeing it nameth particularly Canaan, ſaying, that thy dayes may be long in the land which the Lord thy God giveth thee, meaning it?*

Anſw. Paul againe doth anſwer this, who boldly putteth for thoſe words theſe, *on the earth:* therefore by his interpretation it is not to be reſtrained to *Canaan* onely.

Queſt. *Doe alwaies they that honour Parents live long, and contrariwiſe againe?*

Anſ. We may not ſay ſo. For all things fall out alike to the good and evill, juſt and unjuſt, ſaith *Salomon*, meaning of outward things as life is, and it is the wiſdome of the Lord it ſhould be ſo, that good things (as we call them) may not be too greedily ſought for, becauſe they are common to the wicked, neither evill things be unlawfully eſchewed, becauſe they are incident to the good.

Queſt. *How then is God true in his promiſes?*

Anſ. So farre as long life may be a benefit to his children, ſo farre he ever giveth it: but if in wiſedome he know it better for them to be gathered to their Fathers, then he taketh them away and recompenceth want of temporall life with eternall.

Queſt. *Yea, but that is not his promiſe then, for his promiſe is long life here.*

Anſ. He that promiſeth money, and giveth gold, breaketh not his promiſe: he that promiſeth little and giveth much, breaketh not his promiſe: but ſo doth the *Lord* with us, and therefore who is he that unthankfully pleadeth againſt his mercy?

Queſt. *What fruitfull notes now gather you of theſe words?*

Anſ. Firſt, wee may note that the *Lord* joyning a promiſe of mercy to this Commandement, and not dealing ſo with any thing which hee liketh not, greatly pleaſing out of queſtion in his ſight is the keeping of this law: namely, when every man doth duty where duty is due, and in love we allow, cheriſh, and maintaine one another. Secondly, if long life be a bleſſing promiſed to ſuch as obey their Parents, and this obedience proceedeth greatly of good education, then they that careleſly and ungodlily neglect the ſame in their children, doe as much as lieth in them to ſhorten the daies of their poſterity. Laſtly, we alſo in this promiſe annexed, note that if long life be a gift of God, than commeth it not by nature or good conſtitution of body, further or longer then it pleaſeth the ſame God to bleſſe the meanes, and grant it. And thus much briefly in this Commandement.

The Application.

NOw remaineth it to apply theſe things to our ſelves, every one diſcloſing his life and inward thoughts before the Lord, and before our ſelves, as neare as we can, to the end that ſight of ſinne, if it be found in us, may bring forth ſorrow: and given grace to ſome ſtrength to ſtand, if we can find we have had it, may encreaſe our thankes to the Lord our God, who did ſo aſſiſt us. Let every one weigh their calling and eſtate, ſee what of them in this Law the Lord requireth, and what of them in their places hath bin performed. Children in duty ſubject to our Parents, we are or have beene every one of us. Have we then ever done it, or preſently doe we in the true teſtimony of a feeling conſcience, reverence in heart, and by all outward ordinary meanes, thoſe ordained inſtruments by the Lord, of ſo great good to us, our natural parents? Never have our hearts harboured any light or unworthy thought of them, or againſt them? Never have we failed in any outward geſture, to teſtifie to the world our hidden love and dutifull regard of them? Can wee ſay in truth, what of a childe any way ought to be, or (to mitigate the matter a little) what of us poſſibly could be performed in reſpect of age, of ſtrength, of ability, of time and opportunity, with ſuch like, that of us hath bin done ever fully, and willingly to them? O conſcience, caſting in our teeth our corruption, thou accuſeſt us.

Theſe boyling hearts not bearing juſt reproof, undutifully have often, if we could remember it, repined at their authority, impatiently fretted at their due correction, and the moſt of us, out of queſtion, at one time or other, if wee have not openly throwne out a curſe, yet have our hearts included a wiſh, and words peradventure uttered as much, not conſonant every way with our duties. Nay have not even outward violences bin offered to them by us? Joyfull were the Saints in heaven, if in truth we all could anſwer, no. But God knowes a guilty mind in many a one, doth ſtop his ſpeech, and filthy fact to beat or wiſh to beat them who brought him forth, doth cry to God without repentance for a plague. What ſhould I name, what ſhould I feare to name, ſo will it wring us alſo, the mocking of our parents? Where is that child, that hath carefully covered to his power, and ever borne withall in himſelf the wants, or infirmities whatſoever of his parents? No, no, the Lord hath not onely ſomething againſt us in this behalfe, but even great and grievous hath bin our fault, and ſtill it remaineth in many of us. Wee laugh to ſee our parents ſhame, we ſmile at their wants, we publiſh their infirmities, we diſdain their ignorance, we loath their age, and in many a thing to our owne confuſion, if the Lord give not an amending repentance, we bewray a robbed hart of the true reverence which ought to be in children to their parents. Alas, if God judge us for our obedience, where are we? what witleſſe will erecteth a kingdome in us? How cleave we to our ſelves in all matters, and thinke our owne direction beſt? How deſpiſe we the counſell of our friends, and caſt behind us their experience? Every ſonne and every daughter would rule their mariage wholly themſelves. And even in every action, alas what diſobedience ſheweth it ſelfe in us unto our parents? For maintenance which is the third branch, of honor, even that alſo accuſeth many a child before the Lord. Rare is the man that hath imploied every ability of his wit, of wealth, of knowledg, of ſtrength, at every need to his parents comfort. And therfore the Lord in mercy, not in fury, deale with us as we are children. Are we parents? then weigh and mark whether ſo we have alwaies behaved our ſelves, as that theſe duties of our children might be due unto us, even in regard of our behaviour: if not, then have wee pulled upon us the guilt of our childrens want of dutie, being cauſes of the ſame, and the Lord is angry with us. What life have we led before our childrē, to breed and continue theſe duties in them? Hath it bin holy, grave and modeſt, and ſo remaineth as neere as we can, ſeeking to hide from the eyes of their witleſſe heads, ſuch wants as we know our ſelves ſubject unto? No, no, but careleſly and looſely, even in every place, parents bewray neglect of religion, they will go to the Churches, or good exerciſes when they liſt, and that very rarely, they ſhew no regard of the dutie of Chriſtians, they carry no gravity in their doings, nor modeſty in their behaviour,

but

but live moſt diſſolutely, & often incontinently, they ſweare fearefully without regard, ſpeake profanely, not reſpecting the frailty of the youth that heareth them; father and mother let unkind ſpeeches paſs from them one towards another in the preſence of their children, to the great impairing of their credit with them, careleſſe God knowes of their bringing up, and too full of fooliſh pitie, when they ſhould correct them. All theſe are meanes to make the children faile in reverence to their parents, and to tempt them to ſinne. And therefore let us looke if we be parents, and grieved with unreverent regard in our children of us, whether wee our ſelves be not cauſers of the ſame. Againe, for their obedience it faileth oft by fault in us. For if we be parents, wee lay great burdens upon our children, preſſing them ſtill with our authority, we enjoyne them what we liſt, not weighing wel what they can like, and not carefully conſidering as well their natures, as our owne deſires, as well their comfort and convenient being, as our owne affection and will to have it ſo, what marvell if often God breake our hearts with their diſobedience? The like may be ſaid of that thankfull maintenance, that ſhould of children to their parents be performed. The very unnaturall and unkind dealing of parents with their children in their youth, denying them reliefe and comfortable helpe, maketh them often (though it ſhould not) when they have attained to any eſtate, to deale as undutifully with their needy parents againe. Conſider therefore, I ſay, if wee be parents, what cauſe we give, and compare it with the fruit we find in our ſeed. Let ſinne appeare, if we heve offended, and let the law condemne us, if we have tranſgreſſed: for ſurely what duties this Law bindeth all children to performe; it as ſtraitly bindeth all parents to deſerve. The parents evill excuſeth not the child, but it maketh him guilty of his childs offence. Thus may the reſt alſo deſcend into themſelves. Too apparent is contempt, in our lives, of Magiſtracy and authority. We honour them not as parents, but both in reverence, obedience, and maintenance of their ſtate by retribution of ſome part of that wee have got by them, we bewray ungodlineſſe, and ſinne againſt the Lord and them very grievouſly. For where is that heart that riſeth up in thankfulneſſe for them to our God; that obeyeth them ſecretly as well as openly, for conſcience, not for feare? Nay, O ſinne of ours, if it be ſought out by the Lord in this reſpect, even growne aſſuredly up to heaven. For how dare we and doe we defeate their lawes continually? How ſet we our ſhifts againſt the wiſdome and working of the Lord by them? We mocke the Lord, and ſwell in pride againſt him. For be he as wiſe as he will, in directing the Magiſtrate to a law, to rule us by, wee ſhortly after will be up in wit againſt him, to ſhake in pieces by a ſhift all his endeavour. Truly our hearts be dead, our ſin is great, and the Lord hath wrath in ſtore, if this our dealing with our parents be not confeſſed and amended. Thus deale we alſo with our Miniſters and ſpirituall Fathers, begetting us to the Lord, with moſt vile uſage we often abuſe them, and if not, yet in heart at leaſt, as the refuſe of the world, we eſteem them: Let God be judge, or our own ſoules, what baſe and ſcornfull conceits we harbour of them, and whether in truth, as parents they be loved, accounted of, and dealt withall. What ſwelling pride in youth againſt the aged? What ungratefull hands and hearts againſt our great and gainefull friends? Every way, every way guilty we are of the breach of this Commandement, if wee can ſee it. Magiſtrates alſo, and Miniſters even as much for their great offences in their callings, ſo that if in juſtice we be repaied, ſhort ſhal our lives be here on earth, and in the world to come eternall death. Who can ſay he hath done the duties of a Governour? Who can ſay he hath lived lawfully as an inferiour? Alas we are touched all with ſin, and robbed by it of all the bleſſing. Yet ſin eſpied and truly loathed, finds ever pardon. For this cauſe Chriſt died, that we ſhould not be damned, if we will be taught. Things paſt be gone, and the Lord forgive us: Some be to come, and the Lord ſtrengthen us. Whether we be parents and have not deſerved, or we be children, and have not performed, the Lord hath mercy if we do amend, the Lord hath love, if our lives do ſeek it, and judgement alſo, if perſwaſion profit not. Life doth he promiſe, if we keep this law, and life will he give us, as he is God, and true both here and evermore.

The

The sixth COMMANDEMENT.

Question.

HOw standeth the order of this Commandement?

Answ. Great wisdome hath our God shewed even in the order of every one, and by name of this. For having in the former established degrees against men, some to rule, and some to obey, if he should not also have set limits for their authority, it had been to arme injustice, and to strengthen oppression and wrong.

Quest. *What is the equity of this Law?*

Answ. It is a very just Law, and meete to be established and made in three respects. First, in respect of God himselfe, who loving all good preservation of life, goods, credit, &c. and hating the contrary, fitly provideth to work the same in men, whom he would have holy as he is holy. Secondly, in respect of man, for our brother is our owne flesh, and we come all of one roote, and therefore we should not kill. Lastly, for as much as the society and traffick of man with man cannot be, unlesse life may be in safety, therefore even in respect thereof also, meete it was that the Lord should make this Law, that we should not kill.

Quest. *Is all killing of any thing that hath life forbidden in these words of the Law?*

Answ. No indeed, but if we would understand what notwithstanding these words wee may do, we must consider that all living things are of three sorts: either they are plants, hearbes, trees, and such like, or bruit beasts, or reasonable creatures. And all these in time, place, and for some causes we may kill, notwithstanding these words. For the first, we have warrant in these words: *I have given you every hearb bearing seed, which is upon all the earth, and every tree wherein is the fruit of a tree bearing seed, that shall be to you for meate.* For the second, *Every thing* (saith God) *that moveth and liveth shall be meat for you, as the green hearb I have given all things.* For the third and last sort, both the sundry Commandements of God in sackages of Cities, to put to sword, man, woman, and childe, prove it, as also many his Lawes made to that end. Gen. 9. 3.

Quest. *But may any man shed mans blood?*

Answ. No, only they have lawfully shed mans blood, which have had a calling of the Lord to the same, as the Magistrate.

Quest. *And what say you of the Warriour?*

Answ. We must comprehend him under the title of a Magistrate, for so indeed he is, if he be thereunto appointed. The calling also *John Baptist* approveth in that his speech unto the soldiers, whom he doth not bid to leave that life, but to use it rightly, which yet he would not have advised them, if it had been ungodly. Also in the Gospell, Christ toucheth not the Centurion for his kinde of life, neither *Peter Cornelius*, who was a Captaine, or yet his messenger, which was a soldier. And *I come unto thee* (saith *David*) *in the name of the Lord, and blessed be the Lord which teacheth my hands to war, and my fingers to fight.* Luke 3. Mat. 8. Acts 10. Psal. 143.

Quest. *Is only the actuall killing of man forbidden?*

Answ. No, but even aswell also the ordinary forerunners of murther, to wit, fighting, and quarrelling. For, *if a man cause any blemish in his neighbour;* (saith the Law) *as he hath done, so shall it be done unto him. Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.* Whereby we see plainly how the God of heaven alloweth not that hurting, and laming of our brethren in fight, which a fleshly man taketh to be so lawfull, so glorious, and an argument of such valour in him. And no doubt but this Law of God thus executed upon us would quickly coole that raging heat within us, which no counsell of our friends, no consideration of necessary circumstances, as of our calling, the place where we live, the charge of wife, children, and such like hanging upon our safety, the law of man, no nor the Law of God it self condemning us for it, can stay or asswage. Again, *Resist not evill* (saith the Lord) *but whosoever shall smite thee on the right cheeke, turn to him the other also:* That is, be so far from yeelding to the rage of thy affections, which provoke thee to strike againe, that even rather be thou content to take as much more, than to displease thy God, by ungodly and forbidden revenge. And for quarrelling, what a sweet and vehement perswasion is it of the Apostle against such bitter words of a boyling and boisterous heart? *Now therefore* (saith he) *as the elect of God, holy and beloved, put on tender mercy and kindnesse, humblenesse of minde, meeknesse, long suffering, forbearing one another, and forgiving one another, if any man have a quarrell to another, even as Christ forgave you, even so do ye.* Hatefull therefore before God are, as I say, the ordinary forerunners of murther, quarrelling, and fighting with their fellowes whatsoever. And assuredly if the Lord were in us, as wee thinke he is, that meek spirit of his would kill more and more that fearefull hastinesse to revenge, that is even in all, and we would learne of him, for he is meek and lowly in heart. Mat. 5. 39. Coloss. 3. 13.

Quest. *What thinke you of killing by combat?*

Answ. I must needs thinke that the practice in a Christian Common-wealth being naught and unlawfull, the death that thereby ensues, is horrible murther, and condemned in this Commandement. Mat. 11. 20.

mandement. Now, that to fight a combat in a godly State is not tolerable, it may eaſily appeare if you weigh the cauſes for which it is at any time taken in hand. For if they be not (as it will appeare) ſufficient to warrant it, then is it not warrantable. The firſt cauſe that is alledged for it, is to try a truth, which otherwiſe cannot be knowne ſay they. But it may be anſwered that the end good, doth not by and by make the meanes good: to try out a truth is good, but to try it with the hazard of life, is more than can be warranted.

There are many lawfull meanes to finde out truth by, and if all thoſe faile, then is it evident that the Lord for ſome cauſe reſerveth it to himſelfe for a ſecret: and to ſeeke importunately and impatiently by extraordinary meanes (as a combate) to finde it out is to tempt the Lord, and even as it were by violence to draw from him the manifeſtation of that which as yet hee would not have revealed.

Secondly, the one party is innocent, yet either of them deſireth the death of the other indifferently, ſo that murther is in the heart of both of them, which amongſt Chriſtians ſhould not be countenanced. Sometimes the combate is craved for vaine oſtentation of courage & ſtrength, many a *Thraſo* thinking his glory to ſtand in the challenging of another to ungodlineſs, but this I hope no man will ſay to be a good cauſe for a Magiſtrate to admit of a combate. Sometimes to avoide or revenge ſome great diſgrace offered to a man, he beggeth thus to fight. But a Chriſtian man that muſt make an account at the day of Judgement of his life given him from above, muſt learne to eſteeme more of life, than honour (if honour by lawfull meanes may not be kept) and more of God and his Commandement, than of them both. Beſides, the profeſſion of a Chriſtian is to heare evill and to ſuffer evill, though he doe well, and deſerve ſo: therefore farre ſhould we be from yeelding to ſuch heats. Some alledge that it endeth ſtrife, and therefore is to be admitted: but to this may ſerve the anſwer to the firſt cauſe alledged for it.

And beſides, who knoweth not that howſoever it endeth it betwixt thoſe two, becauſe the one of them dyeth, yet layeth it the foundation of even deadly hatred in the hearts of all their friends, ſeed, and poſterity, and ſo for one which is killed, there ſtarteth up an hundred diſcontented hearts, ſeeking and following all occaſions of ſtrife againſt their enemies. Therefore in peace and at home how a Chriſtian Magiſtrate may allow the combate, we finde no ſufficient cauſe and warrant for the field: yet ſome doe thinke it is meete, and that they have reaſon for it, for ſay they when two Armies are incamped in battle together, if upon cauſes it bee judged fit not to hazard the loſſe of many, but to commit it to two Champions, either ſide agreeing to yeeld upon the overthrow of their man, who can miſlike this? But we anſwer, that as yet the combate in it ſelfe is not proved good, but is evill: and to doe evill that good may come of it, we may not.

Againe, in ſuch a caſe as this, we muſt conſider, not only of the men and their ſafety, but alſo of the cauſe and his honeſty. The cauſe is certainly either good or evill, either juſt or unjuſt. If it be good and juſt, then is not the credit of it to be laid upon one man onely to the mocking of juſtice and right: and if it be evill and unjuſt, then of a Chriſtian Magiſtrate not one mans life to be ſpent in it, and for it.

Yea, but ſay they yet further, the party that hath the good cauſe is far the weaker, and not able to ſtand if they once joyne all together, & therefore this other way of two to try all, is good. And we anſwer alſo further, that this were a marvellous diſtruſt of Gods mercy and power, not tolerable in a Chriſtian. For if the cauſe be good and meet to be maintained, then is the cauſe the Lords, the men the Lords, and he ſaveth not by Bow and Speare, nor by the multitude of an hoſt, ſo that we ſhould ſo regard theſe, but giveth victory at his will to the weaker, and driveth away, as the winde the duſt, very mighty force aſſembled againſt him, and his children. Therefore, not even yet doe I ſee a cauſe to beare out any combate. If there be any corruption in men that juſtice be not done (which ſometimes alſo is a cauſe alledged) we muſt ſay as he ſaid, committing our ſelves and our matter to God. *Video, fero, ſpero:* That is, I ſee, I ſuffer, I truſt in God. And even with a good heart, be ready to heare any thing, rather than by a thing whereof I have no warrant, to ſeeke my ſatisfaction.

Queſt. *Why, what ſay you then of* Davids *act with* Goliah?

Numb 25. Exod. 32. 1 Kings 18.

Anſw. I ſay it was an extraordinary motion in the heart of *David*, wrought by the Lord upon the hearing of blaſphemy againſt God, and it may not be our imitation, no more than the fact of *Phinees*, of the Levites, or of *Eliah*, which were all meere extraordinary, and had their warrant by ſuch ſpecialty from the Lord, as that others may not look it ſhall extend to them, if they doe the like.

Queſt. *What now of killing of our ſelves, is that never tolerable?*

Chap. 1.

Anſw. Much of this matter hath S. *Auguſtine*, in his firſt Booke of the City of God. And firſt he reaſoneth thus, If *Iudas* did evill in hanging himſelfe (which hee thinketh no man will deny) what may warrant any man or woman to lay violent hands upon themſelves? For never can any fall in earth to a fouler fact, or to worſe eſtate in the eyes of God and man. Secondly ſaith he, the Law ſaith not, Thou ſhalt not kill thy neighbor, limiting it as it were to ſome, but indefinitely,

definitely, *Thou ſhalt not kill*, extending it largely to all: and therefore ſaith he, not even our ſelves may we make away. Thirdly, not *Iob* in all his extremity durſt doe this, when as yet one prick would have finiſhed all his woe. And therefore no man may kill himſelfe. Chap.28. Chap.24.

Queſt. *Well, but yet becauſe you name* Auguſtine, *I have heard of ſome cauſes propounded by him in this matter?*

Anſw. Truth it is, but none to the warranting of this ſinne. For firſt ſaith he, what if a woman doe it to ſhun pollution of her body, or after ſhe is polluted to flie the ignominy following upon it? And he anſwereth to it, that the firſt is wicked, and proceedeth of this error, that whatſoever is done in us, the ſame is alſo done by us, which is not ſo, for then were chaſtity a vertue of the body, and not of the minde. It is not for a Chriſtian to ſay, this will I not ſuffer, but this will I not do. The minde being ſtained, the body is filthy, though it never did act, but not contrariwiſe: for the body by violence abuſed, is never able to make guilty the minde which conſenteth not to it. And therefore this excuſe, ſaith *Auſten*, cannot warrant ſuch ſin, as to kill our ſelves. For flying of ſhame which would follow that fact, neither, yet may it be done: for the ſhame is not ſo great as the act, and therefore if the deed done unto her may not warrant her, the ignominy following may not doe it. *Si non eſt impudica quæ invita comprimitur, non eſt illa juſtitia qua caſta punitur:* That is, If ſhe be now unchaſt which unwilling is oppreſſed, then is it no juſtice wherby the harmleſs is puniſhed. *Sedmulier avida laudis metuit, ne quod violenter paſſa eſt dum viveret, putaretur libenter paſſa ſi viveret.* But ſaith he, A woman that ſtandeth upon ſpeech and praiſe, reaſoneth with her ſelfe, that what ſhe ſuffered againſt her will while ſhe lived, ſhe ſhould be thought to ſuffer with her will, if ſhe lived: And therefore, ſhe will kill her ſelfe. Indeed, ſo may a woman reaſon that regardeth more man than God: But the Chriſtian guided with the ſpirit that *David* had, learneth to ſay with him, *O God thou knoweſt my innocency, &c.* And to reſt in joy of ſpotleſſe minde, whatſoever the world ſpeaketh. Then goeth he further, and they will anſwer ſaith he, what can they tell how they may be tempted to conſent by long importunity, or by ſight of hard extremity, and therefore they will provide before hand, leſt they ſhould offend, and they will kill themſelves. O, ſaith *Auſten*, what a ſpeech is this? *Iam nunc peccemus, ne poſtea forte peccemus: jam nunc perpetremus certum homicidium, ne poſtea incidamus in incertum adulterium:* That is, Let us now ſin, leſt hereafter we do ſin: let us now commit certaine murther, leſt we fall hereafter into uncertain adultery. Let us now do that which we cannot live to repent, leſt hereafter we doe what we may repent, &c.

Queſt. *But indeed is it not a vile thing to fall into the hands of mine enemy?*

Anſw. Indeed, *Cato* an Heathen, with many other could not abide it, neither *Saul* a caſtaway could ſuffer it. But better is the warrant ever of this ought to be done, than, and this is done of another: therefore we muſt not weigh the latter, but the former. And we ſee neither Patriarks, Prophets, nor Apoſtles, ever to have done it. Nay, ſaith Chriſt, *When they perſecute you in one city fly into another.* Where he might have ſaid, diſpatch your ſelves, leſt your enemies triumph over you. Now, if they might not doe it, for whom everlaſting manſions in heaven were provided, what care we for a thouſand examples of Infidels and Pagans? Thus then I conclude, that neither for theſe cauſes alledged, nor any other whatſoever, we may violently deal with our ſelves, and end our life.

Queſt. *What if we neither kill others nor our ſelves, but yet peradventure conſent?*

Anſw. Even that conſent of heart is horrible murther, and condemned in this Law. *Herodias* as guilty for conſenting to the death of *Iohn Baptiſt*, and ſeeing it, as if ſhee had hewed off his head her ſelfe. *Haman* as guilty for *Mardocheus*, as if he had done it: *David* for *Vrias*, *Ieſabel* for *Naboth*, *Pilat* for Chriſt, as if they themſelves had been executioners.

Queſt. *Often alſo have I heard men ſay, that ſorow and care will ſhorten our time?*

Anſw. Indeed it is not mans ſpeech only, but even the Doctrine of the Spirit of God. For *a joyfull heart* (ſaith *Solomon*) *cauſeth good health, and a ſorowfull minde dryeth the bones. Heavineſſe in the heart of man bringeth it downe, but a good word rejoyceth it: yea, a joyfull heart maketh a cheerfull countenance, and by the ſorow of the heart, the minde is heavy.* This Doctrine of God have men by experience found ever ſo true, that when any of them in their writings have ſpoken of care and ſorow, they have given unto them the epithites of biting, eating, conſuming care, and ſuch like, becauſe indeed they have that worke in thoſe that are too much ſubject to them. *Galen* the Prince of Phyſitians, in his Booke of the preſervation of health, affirmeth plainly that cares doe pull on and haſten many diſeaſes in us. *Ariſtotle* a Philoſopher ſaith, that ſorow dryeth and waſteth that naturall heat in us wherein our life conſiſteth, and ſo as it were giveth a reaſon of *Galens* aſſertion. No doubt the thing is true, tryed and found to their harme in thouſands. And therefore even in this reſpect muſt a Chriſtian beware leſt the Lord have againſt him in the day of judgement, that he ſhortned his owne life, ſuffering uncomfortable ſorow to lie ſnubbing and checking his heart within both day and night. Alas, what is it that ever hapned to a man or woman in earth, which taſt the mercy of God in Chriſt Jeſus towards them, ſo bitter, as that it may not be allayed, and comforted even with this, that God is on their ſide, and who or what Prov.17.22. 12.25. 15.Verſe 13. Rom.8.

can be againſt them? Doth not every thing, yea even every thing happen for the beſt to thoſe that love God? Have a true heart, and meane not falſly, and then ſay in faith as *David* doth, *My help commeth of God which preſerveth them that are true of heart.* Yea, let me ſay to all that ever ſhall reade this, in the name of the Lord of heaven, when cauſe of humility hapneth, deferre not to be humbled, harden not your hearts in the day of affliction, but ſacrifice them up bruiſed and troubled to the Lord, yet ever ſo far yeeld to ſorow, as that you conſtantly and even cheerefully hold that which followeth in the Prophet, *A broken and contrite heart is never deſpiſed.* And therefore whatſoever the matter is, with *David* unto your ſad ſoule in every corner cry: *Why art thou ſo ſad, O my ſoul, and why art thou ſo diſquieted in me?* Still truſt in God, ſtill truſt in God, for I will yet thank him, he is the help of my countenance, and my God. Thus tarry ye the Lords leiſure, be ſtrong and he ſhall comfort your heart, and put your truſt in the Lord.

Pſal. 7. 11.

O Lord help. *Omnes cum vaſemus, &c.* Pſal. 42. Pſal. 7. ult.

Queſt. *Thus then having ſpoken of actuall murther, or murther of the hand, as we ſay, together with the branches thereof, proceed if you thinke good to the murther of the tongue.*

Anſw. That even by the tongue alſo this Commandement is broken, it is evident by the teſtimony of our Saviour Chriſt himſelfe, who expounding this Law in the fifth of *Mathew*, concludeth them in it that ſay *Racha*, or thou foole to their brethren, that is, that by bitter and uncomely ſpeeches ſhew their heatts to be robbed of love, and to lodge an unlawfull affection towards them.

Mat. 5.

Secondly, the compariſons which the Scripture uſeth of the tongue, proveth plainly there is a murther by the tongue. It compareth it to poiſon, to fire, to ſpeares, to ſharp arrows, and many ſuch things, and all to teach, that as theſe are the inſtruments of murther, ſo is the tongue. Wherefore juſtly prayeth *David* in his Pſalmes, *O Lord deliver me from lying lips, and from a deceitfull tongue.* Iuſtly pronounceth he the curſe of God upon it in another place, ſaying, that the Lord ſhall roote out all deceitfull lips. And *Solomon* alſo flatly affirmeth, that *he which hath a naughty tongue, ſhall fall into evill.* Marvellous me think is alſo the diſcourſe of that wiſe man *Syrach* touching this matter, and to be carefully weighed: *Abhor* (ſaith he) *the ſlanderer and double tongued, for ſuch have deſtroyed many that were at peace. The double tongue hath diſquieted many, and driven them from nation to nation: ſtrong cities hath it broken down, & overthrown the houſes of great men: the ſtrength of the people hath it brought down, & been the decay of mighty nations: the double tongue hath caſt out many vertuous women, and robbed them of their labours. Who ſo harkeneth unto it ſhall never finde reſt, neither ever dwell quietly. The ſtroke of the rod maketh markes in the fleſh, but the ſtroke of the tongue breaketh the bones. There be many that have periſhed by the edge of the ſword, but not ſo many as have fallen by the tongue. Well is him that is kept from an evill tongue, and commeth not in the anger thereof, which hath not drawne in that yoke, neither hath beene bound in the bands thereof. For the yoke thereof is a yoke of iron, and the bands thereof are bands of braſſe. The death thereof is an evill death, and hell were better than ſuch one.* With moe ſuch ſpeeches in that Chapter if you reade it over. And in another place, *Who ſhall ſet a watch before my mouth, and a ſeale of wiſdome upon my lips, that I fall not ſuddenly by them, and that my tongue deſtroy me not?* Fearefull therefore is the fault of the tongue, as we plainly ſee.

Pſal. 14. Iames 3. Pſal. 56. Pſal. 120. Prov. 17. 21. Chap. 28.

Chap. 22. 26.

Queſt. *How doe men uſe to kill by themſelves?*

Anſw. By ſlanders, reproaches, mockes, and taunts, ſaith your Booke (and conſider indeed the diſpleaſure of God againſt all theſe: as againſt the firſt by an expreſſe Law againſt it:) Thou ſhalt not walke about with tales among the people, meaning, as ſlanderers, backbiters, and quarrell pickers doe. Alſo by the hatred of it, which the Spirit of God worketh againſt it in the godly, as in *David*, who ſaith he will deſtroy the ungodly ſlanderer which privily ſlandereth his neighbour: in *Solomon*, who counſelleth in any caſe to refraine harkening to them: and in many others. Againſt the ſecond by his Law publiſhed in that behalfe: that we ſhould not curſe the deafe, neither put a ſtumbling block before the blinde, that is, no way reproach them with their infirmity, but feare the Lord, for he is our God, as though he ſhould ſay, reproaches of our brethren, and to feare the Lord, are never in one man together. And it is a ſpeech worthy noting, of the wiſe *Syrach*, That who ſo caſteth a ſtone at birds, frayeth them away, and he that upbraideth his friend, breaketh friendſhip. Yea, mark what followeth, though thou dreweſt a ſword ſaith he, at thy friend, yet deſpaire not, for there may be a returning to favour. If thou have opened thy mouth againſt thy friend, feare not, for there may be a reconciliation: but if upbraiding, or pride, or diſcloſing of ſecrets, or a traiterous wound doe let, then by theſe things, every friend will depart. And againe, in another place; the man that is accuſtomed to opprobrious words, will never be reformed all the dayes of his life.

Lev. 19. 16. Pſal. 101. Lev. 19. 14. Syra. 22. 20. &c. Cap. 13. 15.

Queſt. *Horrible I ſee then it is either to ſlander or reproach any with ſuch infirmities as they have, but a mocke I take not to be in ſo high a degree?*

Anſw. What degree ſoever it is in, it skilleth not, certain and ſure it is, that God abhorreth it. And I refer but any heart that hath feeling to the firſt words of *David* in his Pſalmes, *Bleſſed is that man that hath not ſate in the ſeat of the ſcornfull:* I beſeech you if they be bleſſed that have not done it, what are they that daily doe it? *The wicked thought of a foole is ſin, and the ſcorner is an abhomination*

Pſal. 1.

abhomination to men, ſaith *Solomon. Yea, ſcornfull men bring a City into a ſnare, be that rebuketh a ſcorner purchaſeth to himſelf ſhame, and he that rebuketh the wicked getteth a blot. Rebuke not a ſcorner leſt he hate thee, but rebuke a wiſe man and he will love thee.* Wherefore not without reaſon ſeemeth the tranſlation of *Hierome,* and the Greekes, of the Hebrew word *Lezim,* mockers, into peſtilents, peſtilent fellows and hurtfull, for ſo they are indeed, even the plagues of a Common-weale. Yet if we mark the uſuall cauſe of mocks, it will make us ſee more into the vileneſs of this ſinne. For it is ever lightly for doing well, and refraining evill, that the wicked mock the godly, and is it not a vile ſpirit that cannot abide vertue, but ſo greedily thirſteth after vice? *Drinke not with the drunkards till thou be drunke, and they mock thee: ſweare not with the ſwearers, but admoniſh them, and they mock thee. Be not vain in words, in apparell, in behaviour, and they mock thee.* Heare the word, reade the word, talk of the word, and by and by, O yong Saint, old devill, you will to heaven or your bones be cold, with a number ſuch mockes and devilliſh taunts. The degrees be divers, yet all devilliſh, ſome ſcorne all admonition, and they would have every fatte (they ſay) ſtand on his owne bottome, and every man to meddle with himſelfe. Some ſcorne, but at that which toucheth themſelves, ſhooting out their lips, and refuſing to be charmed. Some ſecretly in heart, by a moſt contemptuous conceit of that good thing whatſoever, which their crooked nature cannot like of. Others openly by very vile ſpeeches uttered againſt God and godlineſſe, againſt their brethren, and what graces God hath given them. But it is a ſealed truth, and God give us hearts to conſider it well; *Iudgements are prepared for the ſcorner, and ſtripes for the back of the foole.* *Michol, Davids* wife, a mocking miſtreſſe, out of her gaſing window not ſparing her owne husband the King of a frump, and that in a good thing, found the reward of it at the Lord, ſhe was curſed as barren while her life endured, and never had children. Thoſe mocking children at the baldneſſe of the Prophet, felt the reward of ſuch a ſin: For our example the Lord cauſed Beares to devoure them all preſently. *Semei* that ſcorned the eſtate of *David,* went not to his grave in peace. *Bician* that ſcoffer, was devoured of dogs, as they write. And as yet never ſcaped the unrepenting ſcorner the hands of the Lord. For how ſhould it ſtand with his juſtice, to call us to a reckning for our idle words, and not for our mockes and ungodly taunts? wherefore truth it is, and ſhall ever ſtand: *Bleſſed is the man that hath not ſate in the ſeate of the ſcornfull.*

Prov. 24.9. 29.8. 9.7. & 8.

Prov. 19.29.

2 Kings 2.

Queſt. *Why, but may we not jeſt merily one with another?*

Anſw. Yes indeed, for all jeſting is not mocking, ſuch as now we have ſpoken of, and ſhewed to be evill. Merily, if you remember, did the Prophet *Eliah* jeſt with the Idolaters and worſhippers of *Baal,* bidding them cry loud, for their god peradventure might bee talking with ſome body, or purſuing his enemies, or in ſome journey ſome whither, or peradventure aſleep. Thus ſaith the Text, did *Eliah* mock them, and yet this mocking being but a pleaſant jeſting to have taught them good if they had grace, diſpleaſed not the Lord. Another example alſo we have in the Prophet *Eſay,* laughing as it were at their folly who would worſhip that as God, the chips whereof had made them ſuch a fire that they cryed *A ha, I am well warmed.* And for the place to the Epheſians, it condemneth not this manner of ſpeaking and jeſting, but that which proceedeth either of a vain deſire to ſhew our ſelves, or of an ungodly covering to ſting our brethren.

2 Kings 18.

Eſay 44.

Epheſ. 5.

Queſt. *Thus then I ſee the malice of the tongue to be great, and even all men by it to be made guilty of this Commandement, though their hands never ſhed blood: yet is it ſuch a miſchiefe as the godly are much ſubject to, I meane, to be ſtinged with the tongues of the wicked: and therefore I pray you if you know any give me ſome counſell how to thinke of this croſſe.*

Anſw. Truth it is, that howſoever the ſin be great to mock, or to ſpeake againſt any deſpitefully, and eſpecially the godly, yet is it a croſſe uſually incident to them that will ſeparate the ſins of this world, ſo neare as they can from their lives, to be taunted and ſpoken againſt, by both open deſpiſers of goodnes, & by open profeſſors alſo of religion. And that comfort which I know, is to thinke even often and ſeriouſly of theſe, and ſuch other places; *The mouth of the wicked, and the mouth full of deceit are opened upon me* (ſaith *David*) *They have ſpoken to me with a lying tongue, they compaſſed me about alſo with words of hatred, and fought againſt mee without a cauſe. For my friendſhip they were mine adverſaries. But I gave my ſelfe to prayer.* See the refuge of this Saint of God in this kinde of croſſe, even to heaven: mark the reſt of his conſcience, even the Lord: and if ever the like caſe be ours, let us poure with him our guiltleſſe grief into the boſome of our God, and thereon tend, till the Lord think good to make our truth appeare alſo to men. The like ſpeech and practice note again in another place of the ſame booke; *Princes* (ſaith he) *did ſit and ſpeak againſt me, but thy ſervant did meditate in thy ſtatutes.* And again, *The proud have had mee exceedingly in deriſion, yet have I not ſhrinked from thy Commandements.* And what a ſpeech is it of *Paul* to the Corinthians? *I take pleaſure in infirmities, in reproaches, &c.* Wherefore in God rejoyce, who ſeeth the heart that meant no harme, in the Lord be cheerfull, whoſe mercy turneth the deſerved croſſe of many great griefs into the biting of a peeviſh tongue, and in patience paſſing the time on, ſay in faith, what many have ſaid in folly: That time ſhall try the truth.

Pſal. 109.20.

Pſal. 119.23. Verſe 51. 2 Cor. 12.10.

Queſt. *Yet there are ſome moe branches of this murther of the tongue.*

Anſw. Indeed by the tongue alſo no doubt they kill, who by cruell counſell ſtir up the hating hearts of men to any bloody perſecution, or which with their mouthes witneſſe an untruth, to the end to ſhed any blood thereby, as did the Judges of *Suſanna*, and as many conſcienceleſſe in theſe dayes doe, being upon an enqueſt of life and death, to be maſters of their will.

Queſt. *Now if you thinke good, a little alſo of the third kinde of murther, namely, of the heart, and firſt how it is proved?*

That there is a murther of the heart.

Anſw. The words of our Saviour Chriſt are plaine, that out of the heart come evill thoughts, adulteries, fornications, murthers. Therefore there is a murther of the heart. Again, S. *Iohn* ſaith, *Whoſoever hateth his brother is a manſlayer*. But hatred is in the heart, & therefore manſlaughter. Thirdly, the minde and the will being the beginnings or fountaines of all actions, if they be infected, the man muſt needs be guilty before the Lord.

Queſt. *Doth this feareſull ſin ſtep into the heart at firſt, or it creepeth rather by degrees, as other great ſins doe?*

Anſw. Satan is more ſubtill than ſo, to draw every man to the extremity of ſinne at the firſt, and therefore howſoever in ſome men he doth upon a ſudden, yet ordinarily this murther ſtealeth into our hearts by theſe ſteps. Firſt, Satan breedeth by his unmarked creeping into our affections a miſliking of ſuch a man or woman, and yet we well know not why, but we cannot like them. Then doth this miſliking breed anger: for we cannot beare at their hands, that which we can well ſuffer at others. Anger breedeth hatred, hatred deſire of revenge, and deſire of revenge murther. Thus ſtealeth ſin into us, and by theſe ſteps. Therefore firſt every Chriſtian is to take heed how miſliking of any groweth upon him, and to ſnub the courſe of Satan at the firſt. Secondly, to looke the fruit thereof, namely, anger, weighing well what was ſaid to *Cain*, *Cain why art thou angry?* And by our Saviour Chriſt in the Goſpell, *But I ſay unto you, whoſoever is angry with his brother unadviſedly, ſhall be culpable of judgement*, expounding there this Commandement, and including as you ſee anger in it. And hence have growne all thoſe vehement ſpeeches in the Scriptures againſt it; *Let all bitterneſſe, and anger, and wrath be put away from you, and be ye courteous one towards another, and tender hearted, forgiving one another, even as God for Chriſts ſake forgave you* (ſaith the Apoſtle.) And again, *Be ſlow to wrath*, ſaith another. For the wrath of man doth not accompliſh the righteouſneſſe of God, That is, anger and wrath hindreth Gods work in us. Unto which and a number ſuch other perſwaſions in the Word, the prophane writers by the very light of reaſon have agreed, and ſought in their ſort to give men a ſight of this foule vice. Anger have they ſaid, is the beginning of madneſſe, anger is the drunkenneſſe of the minde, anger admitteth not good counſell, anger is the roote of murther, death, with a number ſuch ſpeeches.

Miſliking.

Anger.

Gen. 1. 6.

Mat. 5.

Epheſ. 4. 31.

Iames 4. 19.

Queſt. *Foule then I ſee is this vice in all, and eſpecially in a Chriſtian: and therefore it were good we knew how to avoide it.*

Anſw. We reade that a King of Thracia being preſented with a ſort of very fine glaſſes, by and by brake them all in pieces. And being asked the reaſon, anſwered, that he did it to avoid the wrath that he was ſure would be in him againſt them that ſhould breake them afterward. How then are we taught by this King, though not every way to doe as hee did, yet with him to be carefull to prevent our anger by taking away the occaſion? The occaſions of anger in many men are play, and gaming, curioſity in dealing and medling, taking a matter as they thinke they heard it, when indeed they heard it not right, nipping words, and gauling ſpeeches, with a number ſuch: which if men will not have any care to eſchew, then in vaine doe they ſay they are afraid to let murther into their hearts. For in truth the effects will follow if the ordinary cauſes doe goe before.

Queſt. *Why, but is all anger forbidden to a Chriſtian?*

Anſw. No indeed: it is as lawfull for a man in time, place, in his office, and for a juſt cauſe to be angry in convenient meaſure, as it is unlawfull otherwiſe. And it is apparent by the children of God, in all ages, the Patriarkes, Prophets, Apoſtles, and other, whoſe hearts have burned with miſliking of evill, and words bewrayed as much unto them. Wherefore truly was it ſaid of the godly Father, *Nolle iraſci, ubi iraſcendum eſt, nolle emendare peccatum eſt:* That is, for a man not to bee angry, when hee ſhould bee angry, is as much as to bee unwilling to amend what is amiſſe.

Queſt. *Proceed now I pray you to the other branches.*

Anſw. Anger as was ſaid, begetteth hatred, nay becommeth hatred if it be let to ſettle. For *Odium eſt inveterata ira*, Hatred is nothing elſe but old anger: and therefore ſince anger is apparently forbidden in this Commandement, hatred by conſequence being feſtred anger, muſt needs be much more. Beſides, we have heard the words of the Scripture plaine, *He that hateth his brother is a marſlayer*. Therefore I paſſe it over and come to the fellow that is ever joyned with it, when it meeteth with a fit ſubject, to wit, envy, a vice cõpounded of the hatred of another for vertue, gifts, favour, and honour, and ſuch like, and of ſelf-love which maketh us grieve to ſee our ſelves in theſe things excelled of him. A vice alſo of the Spirit of God by name forbidden.

1 Iohn 5.

Envy what it is

forbidden. *Eat not the meat* (ſaith *Salomon*) *of him that hath an evill eye, neither deſire his dainties. Let us not be deſirous of vaine glory* (ſaith the Apoſtle) *provoking one another, envying one another. But laying aſide all maliciouſneſs, all guile and diſſimulation, all envie and evill ſpeaking, as new born babes, let us deſire the ſincere milke of the Word of God, that we may grow thereby.* Unto which expreſſe teſtimonies if we joyne the experience of ſuch evil as envy hath wrought, we ſhall plainly ſee the foulneſſe of it. *Aaron* and *Miriam* envied *Moſes*, and the Lord with leproſie plagued her. *Corah* and his company envyed him alſo, and the Lord as abhorred, made the earth to ſhrinke and ſwallow them up quick, with all that they poſſeſſed. *Saul* had an eye upon *David*, for the womens ſinging, and it ſtirred him ſtill to ſeek the life of his ſonne and ſervant. *Ioſephs* brethren envied him, and it almoſt brought them to his blood-ſhedding. Every way therefore is envy in a Chriſtian poyſon, and apparently it faulteth againſt this Commandement. It is a poſſeſſion beſides, that deſtroyeth the poſſeſſor. For as the ruſt the yron, and mothes a garment, ſo eateth up envy the man that envyeth. Theſe things make envie loathſome enough to a godly minde, and yet is there more to be ſaid againſt it. For beſides all this, envie as it wiſheth another mans fall, ſo doth it rejoyce if it happen unto him. Which alſo is a thing very horrible in the eyes of God. *For he that mocketh the poore* (ſaith *Salomon*) *reproached him that made him; and he that rejoyceth at deſtruction, ſhall not be unpuniſhed.* Again, *Be thou not glad, when thine enemy falleth, and let not thy heart rejoyce, when he ſtumbleth, leſt the Lord ſee it, and it diſpleaſe him, and he turne his wrath from him to be avenged of thee.* To the which words of *Salomon* how conſonant was the practice of *Iob*, teſtified in that moſt excellent ſpeech of his: *If I rejoyced at his deſtruction that hateth me* (ſaith he) *or was moved to joy when evill came upon him: If I ſuffered my mouth to ſin by wiſhing a curſe unto his ſoule, &c.* Meaning that he never did it, neither would do. For it is a fearfull ſin, *Calamitas illius fores pulſat, qui aliorũ calamitatibus non movetur:* that is, Miſery knocketh at his door of right, whoſe heart ſorroweth not to ſee others in adverſitie. And never object his hard hap to any man (could the Greeke Orator ſay) for fortune is common to all, and what is to come, is not yet ſeene. Therefore even this companion of envy maketh it worſe, as I hope we ſee, and of all that would pleaſe the Lord more carefully to be ſhunned. To rejoyce at the ſinnes of another much more muſt be grievous, if his worldly eſtate may not bee rejoyced at that it is evill. Beſides, when by ſinne the Lord is grieved, and my brother wounded to eternall death, what a ſpirit were it to rejoyce? Again, conſider our ſelves in compariſon with them that offend, and either we are better, like, or worſe, the two later give no cauſe of joy, and the former ſhould fill our heart with praiſe for our grace given of God, and not our mouthes with mockes at the infirmitie of others.

Pro. 23.6. Gal. 5.26. 1 Pet. 2.1.

Numb. 12.10.

Prov. 17.5. 24.18.

Iob. 3.1.

Queſt. *What elſe is forbidden?*

Anſw. Laſt of all, as the murther of the heart, is forbidden all cruelty and hard dealing with our brethren, for even this the Lord abhorreth alſo. The Law that was made of forty ſtripes to be given to an offender, and not above, did evidently draw to ſome pitifull feeling our cruell raging and fierce affections. The Law for widowes that they ſhould not be wronged, and for the fatherleſſe that they ſhould not be forſaken, ſhot at the ſame marke. So did the forbidding of Uſury to the poore, the taking of his raiment to pledge, the detaining his hire, and ſuch like things. All were to worke ſome mercy in us towards others, and to tell us plainly that the Lord abhorreth cruelty towards any.

Deut. 25.

Queſt. *Thus then, if you thinke good, let it ſuffice to have ſpoken of theſe three ſorts of murther, to wit, of the hand, the tongue, and the heart, together with ther branches: and now a little of the affirmative part of this Commandement, if you will.*

Anſw. The affirmative part of it eaſily may bee knowne by the negative. For who ſeeth not that if generally all hurting, or taking away of life (unleſſe it be by the Magiſtrate lawfully) bee forbidden, then generally alſo is commanded all care and preſervation of the ſame: and if in ſpecialty the bitterneſſe of the tongue be forbidden, then is the ſweetneſſe, the ſoftneſſe, and the comfort of the ſame commanded: if miſliking, hatred, envy, and joying at other mens harmes bee forbidden, then is an heart well thinking and accepting of other commanded, then is love and a true rejoycing at the good haps of our brethren commended: and to conclude, if all cruelty, rigor, and extremity be forbidden, then is all lenity, mercy, and pitie commanded. All which are vertues of great praiſe, and affording large perſwaſions unto our hearts to love and like them, to embrace and follow after them. But ſo ſhould I dwell too long in this Commandement. The blackneſſe of their oppoſite vices I hope, doth make their beauty and brightneſſe great before our eyes. Onely I wiſh us, to the end we may abound in all mercy, that we would often conſider that comfortable ſpeech of the Lord by his Prophet: *If thou refreſh the hungry and troubled ſoule, then ſhall thy light ſpring out of darknes, the Lord ſhal ſatisfie thy ſoule in drought, and make fat thy bones, and thou ſhalt be like a ſpring of water, whoſe water faileth not*: As alſo that ſentence which at the day of dayes ſhall be pronounced upon it; *Come, come ye bleſſed of my Father, & poſſeſſe the kingdome prepared for you: for when I was hungry ye fed me, when I was thirſty you gave me drinke, when I was naked ye cloathed me, when I was ſick ye viſited me, &c.* Both which places,

Deut. 19.10.

Eſa. 58.10.

Mat. 3.5.

places, with many moe to the ſame end being often thought upon, will ſoften our hearts in all dealings with our brethren, and make us profitable to them ever to our powers. And yet (which I had almoſt forgot) it is not enough for us to doe good, to be kinde, and to ſhew mercy, but we muſt do it alſo ſpeedily, readily and fitly, that is, when the need of our brethren requireth it, obſerving carefully all occaſions. For as it is ſaid of gifts, that, *qui cito dat, bis dat*, he that giveth a thing quickly, giveth it twice: ſo is it of all things we doe, to help in time is double help, and a benefit having loſt the opportunity of our brothers need, loſeth his welcome. Wherefore *Iob* propoſeth that he had not cauſed the eyes of the widow to faile in long looking for his helpe. And *Mardocheus* requireth of *Heſter* not onely helpe, but preſent, a ſingular example for all eſtates.

Iob. 31. 16. Heſter 4.

Queſt. *What puniſhment had the breach of this Commandement?*

Anſw. The ſpirituall puniſhment of it, as of all other ſinnes, is eternall damnation both of body and ſoule. *For without ſhall be dogges, inchanters, whoremongers, murtherers, &c.* (ſaith S. *Iohn*) The temporall puniſhment of it was amongſt the Jewes by the Lawes of God, blood for blood, and before the Law by expreſſe words, unleſſe in ſuch caſes as the Cities of refuge were ordained for. And even as it were above all other ſins it is worthy marking, how ever the judgement of God hath not ſuffered this ſinne to lie unknowne or unpuniſhed. All Stories bee full of examples, and every man almoſt in his owne dayes, hath knowne ſome experience. Hot is the wrath of the Lord againſt this ſinne, and his mercy therefore ever keepe us from it.

Apoc. 21. 15. Gen. 9. Levit 24. *Phocas.* *Boniface 7.* *Alexander 6.* *Ethelbert.* *Richard 3.*

The Application.

WIth what words now ſhould I wiſh every one to deſcend into themſelves, and to take a view of their eſtate before the Lord touching this Commandement? Many branches of it have beene laid before us, and what branch is it which we have not broken, being narrowly ſifted by the Lord? The murther of the hand, I know will be our inſtance; but alas, how many things make men guilty in this? If ever in ſervice againſt the enemy we have paſſed the bounds of a Chriſtian heart, in cruelly murthering concerning the manner, who yet might have dyed reſpecting the matter, weeare guilty and ſpotted before the Lord. If women and children, aged and impotent, ſick and diſeaſed, that carryed no weapon againſt our cauſe, have not ſo farre forth been regarded of us and ſpared, yea defended by us from our fiercer fellowes as by right we might, our hands have faulted, and our love hath wanted to the life of our brethren. If cruelly we have wiſhed, but in our inward hearts any diſorderly and unmercifull ſpoile of our foes in field, wee have ſinned certainly in this doing. For even the ſpoyle that a Chriſtian ſouldier maketh of his enemies in the warres, ſhould ſavour of the mercifull nature, ſo neare as he can, of that God whom he profeſſeth. If we have been ever, as you heard, but any occaſion of the death of any, either preſent, or ſpeedier than otherwiſe it would have beene, or of the ſhortning of our owne health, life and ability, by intemperancy, incontinency, or any meanes whatſoever, the juſtice of our undefiled God doth finde it out, and wee have ſinned againſt him in this thing. Where then is our righteouſneſſe, but even in this branch of actuall and hand murther? For the tongue what ſhould I ſay? Doth no mans heart accuſe him of unrighteouſneſſe? Have we never paſſed any ſpitefull ſlander, to the hurt of them we ſhould have loved? Denyall of it can never hide it, but confeſſion of it hath mercy promiſed. The name peradventure of ſlander is odious to us, and we hardly can accuſe our ſelves of ſo foule a vice. Well then, let him change his coate, but remaine the ſame monſter ſtill. Have wee never reported any unknowne thing to the harme of our brethren? Never whiſpered that matter in the eare of another againſt any body, which yet if it had been mine owne offence, I would willingly have wiſhed concealed and covered? Hath this heart of mine carryed ever that love in this reſpect, and that true and tender regard of my brothers credit that poſſibly it might, or of duty it ſhould? O the God of gods *be mercifull unto us, and deale not with us according to our ſinnes, neither ever reward us according to our iniquities.* For I am ſure I may ſpeake it in truth, and yet in ſorrow againſt all fleſh that liveth, we are faulty in this behalfe. Wee ſnub not our hearts when we ſee their want of love provoke our tongues to ſpeake unlovingly. We ſay not in our ſelves with a pauſe upon the matter,

Slander.

matter, what am I about to say, to whom, of whom, to what end? Will it hurt or profit him, what is my desire, how should I wish if his case were mine, and so forth? But headily, unadvisedly, and I feare unlovingly we speake what we list, and almost say with the wicked; *Our tongues are our owne, and who shall controle us?* Therefore I say againe for this branch of murther by the tongue, the God of mercy bee mercifull to us, and truely teach us how we both sinne in it, and how we ought to be reformed of it. For reproaches how stand we? Have we never cursed the deafe, nor put a stumbling block before the blind? That is, have we never insulted over any mans infirmity, or unkindly reproached him with his imperfection? O spitefull tongues of ours, how passe they the bands of love herein? It is our pleasure to bewray the wants of others, it is our pastime to grieve their spirits, and to gaule them for them, yea, we glory in their ignominie, we swell in conceit of our selves when we see them, and we stretch out our neckes, and lift up our hautie eyes when we passe by them. Their weakenesse is our boast all the day long, taunting them and riding them, as we use to speake, in every corner, and as very Pharisies we are in another case, we looke at their wants, we exalt our selves, and in pride we speake it, or at least inwardly thinke it, we are not as those silly idiots are. Rare is that man and woman that with a tender heart comforteth and covereth whom they see to need, as they wish their owne wants with the sufficiency of Jesus Christ covered from the wrath which they deserve. But I trust for the time that is to come, it shall never be verified of us, which we have heard before out of *Salomon* spoken, That *the man which is accustomed to opprobrious words, will never bee reformed all the dayes of his life*. And for that which is past, the God of mercy wipe it out as hee hath promised. Let us consider the mockes and taunts that have passed from us even with joy in our wits that wee could so doe, and every speech so neare as wee can, whereby our brethren have received harme privately or openly in place of justice, or out of it. And are wee then upright before the Lord touching the murther of the tongue? *Blessed is the man whose unrighteousnesse is forgiven, and whose sinne even in this respect is covered.* The murther of the heart remaineth, wherein we are to weigh how we have ever upon any occasion suffered mislike to grow within us of our brethren, or anger, or hatred, or envy, rejoycing at other mens fals, desire of revenge, crueltie, or bitternesse, pretermission of opportunity, or any other branch thereof, and whether through our negligence and suffering Satan to creepe upon us, even all these almost have not beene within us at one time or other, one pulling on another as things unseparable? How hath misliking of some, and wee well knew not why, made us apt to anger with any thing which they did, and often displeased with them more than we would? How hath anger being lodged too long, changed his nature and become hatred in us? How hath hatred hatched up envy and desire of revenge? how hath envy wished the fall of others, spited the good whatsoever it was, joyed at their misery, if wee lived to see it? How hath desire of revenge pricked us to the thing it selfe, nursed up cruelty and over great security? What wants have we shewed of tender compassion and comfort to the comfortlesse? What prolonging have we made of the good which we have done, and how carelesly have we passed many an opportunity to doe our duties in kindnesse to our brethren? Alas then, where is the perfection of our love, where is the innocency of our life, where is that integrity of ours touching this Commandment which wee dare present of it selfe to please before the Lord? Our hearts are stained, our tongues have straied, and even our hands also peradventure against it have grievously offended. Let us thinke of it, and the Lord give us hearts effectually to feele it. For the sight of sinne can never hurt us when it causeth sorrow and true repentance. And to see sinne, to despaire we need not, since Christ our Saviour hath fulfilled the Law for us. The very strength of the Law is but conditionall damnation, if we will not be humbled, if we will not repent: But if we doe, then steppeth Christ in with all his perfection, and presenteth himselfe to his Father for us; Then doth he justifie, and who can condemne? Then will hee save us,

Psal.12.

Reproach.

Pro.23.16. Pro.28.13.

Psa.7.32.

us, and what can lose us? O that we would therefore see our offences against every Commandement, and namely against this! O that we would confesse them as we can hereafter. The Lord give it, and the Lord grant it, and so shall we live with the Lord for ever.

The seventh Commandement.

Thou shalt not commit Adultery.

Question.

What is the meaning of this Commandement?

The act.

Answ. First there is forbidden all adultery, fornication, and other uncleanesse in our bodies (saith your Booke) which needeth no proofe besides the plaine words of the Law, and that print which in his conscience every one carrieth about: yet hath the Author added some for more strength against the froward, which I leave to every one to reade by themselves. Secondly, there are forbidden all unpure thoughts, and lusts of the heart. For as in the other Commandements it hath beene said, so is it to be thought of again in this; The Law-giver is Spirituall, and therefore this Law. Besides, it is testified in plaine words, that not onely he is guilty of this Law which committeth the act, but he also which looketh upon a woman and lusteth after her, and therefore the contrary is incident both to body & minde. Thirdly, the Apostle placeth chastity in body and minde. Nay, in very truth, man is rather that which he is in minde, than that which he is in body. The qualitie of the heart is the qualitie of the man, and therefore an adulterous heart, an adulterous man no doubt, and a breaker of this Commadement. Now what a generality may this particularity very profitably teach us, namely, not only to runne to the outward shew we beare, & to our body with the actions thereof, when we would judge of our selves, but even to our very heart and inward thoughts, to see how all doth there, and as there we finde, so to give sentence. If there bee integrity, then so thinke: but if there be lust and adultery, if there be dissimulation and falshood, if there bee iniquity and sinne, then according to it let us thinke of our selves, and say, the Lord be mercifull to us such and such, for as our hearts are, so are we. Moreover, it may give us a great light to discry the spirit that guideth the Church of Rome. For if God condemne the thought, how allow they the fact of simple fornication at the least, if not of adultery, and yet say they have the Spirit tho? Is the Spirit of God so variable, that sometime he condemneth the thought, and sometimes alloweth the very fact? What an impiety were this to be said or thought? Therefore strange out of question from the Lord is their spirit. Thirdly, in this Commandement is condemned that thing whatsoever, which inticeth to any uncleanesse, whereof there might many particulars be named.

The thought. Mat. 5. 21.

Man is that which he is in heart.

Quest. *And I pray for more plainesse let it not be grievous to name some of the chiefe?*

And of Sodomy for the 3 hot moneths.

Answ. First then, here is forbidden all wanton and immodest lookes, for the eye is a vehement inticer unto lust, as appeareth by many proofes. For thus fell *Putiphars* wife into ungodly lusting after *Ioseph*: for the Text saith, she cast her eyes upon *Ioseph*. Thus came *David* to adultery with *Bersebe*, even by disorderly looking upon her from his house top. Thus fell the sonnes of God into unlawfull love with the daughters of men, by seeing that they were faire. This caused *Peter* to say of the wicked that they had adulterous eyes. And the knowledge of it made *Iob* to take a bond of his eyes, that they should not looke upon a maide. Whereunto for another inticement to uncleanesse, we may referre all undecent and uncomely pictures, the corruption of our eyes, and consequently of our hearts, and therefore no doubt here also condemned. Thirdly, unchaste behaviour, such as the Lord cryeth out against by his Prophet, saying, that *the daughters of Sion are haughty, and walke with stretched out necks, and with wandring eyes, walking, and mincing as they go, and making a tinckling with their feet, &c.* Fourthly, all wanton speech, filthy tales, songs, and sonnets of love and lightnesse, lacivious salutations, and such like. *For evill words corrupt good manners*, and there must no corrupt communication proceed out of our mouthes, but such as is good to the use of edifying, and may minister grace to our hearers. As for filthinesse, foolish talking, jesting, and such like, they are things uncomely for a Christian. Again, unchaste books, and wanton writings, who knoweth not how they tickle to uncleanesse? and therefore both they and the reading of them forbidden in this Law. Sixtly, too much shew in apparell, painting, tricking and trimming our selves above conveniencie, it is a dangerous allurer of lust, and therefore forbidden.

Gen. 30.

Gen. 6.

2 Pet. 2.

Iob 31.

Esay 3.

1 Cor. 15.

Eph. 5. 3.

Quest.

Queſt. *I could wiſh yet a little larger ſpeech of apparell, becauſe I ſee it is one of the wormes that waſteth at this day the common-wealth, that decayeth houſe-keeping, that maketh ſtrait the hand of the maſter to his ſervant, and the Lord to his Tenant, and a thing to conclude, that the deare children of God cannot overcome themſelves in.*

Anſw. And I will willingly anſwer your wiſh with a little more ſpeech of it, yet not ſuch as with diligence might be made, but ſuch rather as I have at times thought of, and found in ſome manner effectuall. Apparell.

Firſt, therefore mee thinke the very originall of apparell ſhould much move a Chriſtian feeling heart. For, *when we had ſinned, then were we cloathed: when we had loſt our honour, then were we apparelled:* ſo that it is the ſigne of our ſinne, the badge of our rebellion, the witneſſe of our ſhame, and it remembreth unto us, that we ſhould weepe continually to thinke what wee have loſt. Now alas, how ſmall cauſe have we to be proud of ſuch a livery? Nay, ſee the dulneſſe of our hearts, and the abſurdneſſe of our dealing. If a theefe ſhould be ſaved from hanging, with this condition added, that hee ſhould ever weare a halter, were it not a ſtrange hardneſſe of his heart if he ſhould ſo forget his fall, and ſo glory in his ſhame teſtifyed day and night unto him by that halter, that he ſhould begin to boaſt of his halter, to be proud of it, and to make it of ſilke in ſumptuous ſort, for ornament to his necke? Truely it were. And ſo it is in man a very ſtrange worke of Satan, that he ſhould ſo exceed in pride with this thing, the ſight whereof ſhould rather pinch his heart with ſorrow, than be ſo exalted even out of his owne knowledge, with apparell, which in truth (to ſpeake as a good heart ſhould feele it) ſhould humble us, beate us downe, and make us even with the Peacocke, let our feathers fall for the foulneſſe of our feet. Therefore I ſay one thing, me thinkes to draw us to mediocritie in this matter ſhould be well, weighing of the firſt beginning of apparell. Gen. 2.

Secondly, the ſpeedy waſte of it is ſomething. For how can a good conſcience warrant unto us ſuch great charge, yea, ſuch exceeding charge in a thing ſo changeable, when we ſhall give an account how we beſtowed our goods? The matter or the forme failes, ere ever our price bee halfe anſwered with uſe. And there is no eſtate in earth that may warrant a Chriſtian man or woman to be a wilfull waſter of the Lords gifts unto them.

Thirdly, the miſliking of the Word ſhould make miſliking in my heart of exceſſe or vanity in this matter. Now the Lord ſaith in the Law: *Thou ſhalt not weare a garment of divers ſorts, as of woollen and linnen together.* The meaning whereof was this, hee would not have them new-fangled, wanton and fantaſticall in their apparell. The ſame God cryeth out againſt the Jewes by his Prophet, that he would *take away the ornament of the ſlippers, and the calles, and the round attires, the ſweet bals, the bracelets and the bonets, the attires of the head & the ſlops, the headbands, the tablets and the earings, the rings and mufflers, the coſtly apparell and the vailes, the wimples, and the criſping pins, the glaſſes, the hoods and the lawnes.* With which in extremity uſed no doubt they had provoked the Lord, and daily did offend him. Alſo by another Prophet, *I will viſit the Princes, and the Kings Children, and all ſuch as are cloathed with ſtrange apparell:* that is, as imitate the vaine faſhions of other Countries in any vaine manner. And the Apoſtle *Paul* hath a moſt plain ſpeech to women, whereby men alſo may know their dutie. *I will* (ſaith he) *that the women array themſelves in comely apparell with ſhamefaſtneſſe and modeſty, not with * broidered haire of Gold, Pearles, and coſtly apparell, but as becommeth women that profeſſe the fear of God, with good workes.* Which very words *Peter* alſo hath to the ſame end. Theſe with many more ſuch places ſhew us the miſliking of the Lord of diſorder in apparell, and they ſhould I ſay me think make us miſlike alſo with it. Deut. 12. Eſa. 3. Soph. 1. 8. 2 Tim. 2. 9. * Reade the note of this word in the Teſtament. 1 Pet. 3. 3.

Fourthly, the ſentences of grave and godly Fathers, which have ſpoken of this matter, ſhould not be neglected of us. And what are they? If the matter of our apparell bee too coſtly, heare what Saint *Bernard* ſaith: *exterior ſuperfluitas veſtium, interioris hominis indicium:* The outward ſuperfluity and waſte of the garment, is an evident token of the inward man (that hee is unreformed.) If the forme and faſhion be unſeemely or wanton, then ſaith the ſame Father, *Veſtium curioſitas deformitatis mentis & morum indicium eſt*; The curioſitie of the garment bewrayeth deformitie of minde and manners in thee. Thus matter and forme being unſeeming, either of them diſcredit man and woman, and make their inward hidden corruption appeare to the world.

Fiftly, all the world knoweth it, and it cannot be denyed that immoderate apparell is a vehement inticement to the breach of this commandement: and therefore wicked. *Caſtitatis comes frugalitas*, The companion of chaſtity is frugalitie, ſaith a learned man, and even in apparell. I would to God, if with a Chriſtian heart any will not thinke of theſe two laſt reaſons, yet that they would thinke of them with worldly wiſdome, and in policie weigh them. For there is no man or woman ſo farre fallen out with religion, and honeſty, but that if they bee not ſuch, yet they deſire to ſeeme ſo, and to be ſo taken; now apparell in matter or forme unſeemly, robbeth them of this, that they neither ſeeme nor are thought to be of many. For touching religion, who can thinke them mortified to ſinne within in heart, who ſo ſeeme to live to all vanity and exceſſe without in body? Who can thinke they are reformed in ſoule, who are very much above their

their calling unreformed in ſhew? Man cannot enter into the inward heart, but judgeth ever by the outward fruit, and religion withing uſeth alwayes to ſhew men effects without. For honeſty of body, though our hearts never meant any thing contrary to it, yet doe wee by apparell bring our credit in queſtion, when it paſſeth our calling and conveniency. And therefore even in policy, if we care not for Chriſtianity, wee ſhould beware. Laſt of all, modeſty in apparell both touching matter and forme, anſwereth to the originall of it well, which was to hide us after ſinne, confirmeth by practice that apparell is vaine, liveth according to the named Scriptures, eſcaping the threatned evils, and finding promiſed good, ſaveth our credit out of queſtion, anſwereth the gravity of the Goſpell, hindereth no piety, (for often under an ill garment a good heart is hidden) and laſtly, is ſo farre from alluring to luſt, that it even cutteth the throat of it, and very greatly ſtoppeth it. *Sex ſunt enim quæ incorruptam ſervant caſtitatem, ſcilicet, ſobrietas, operatio, inhibitio ſenſuum, aſperitas cultus, raritas ſermonis, evitatio opportunitatis, perſonæ, loci, & temporis*; that is, There are ſixe things which keepe chaſtity uncorrupted; to wit, ſobriety, labour, reſtraint of our ſenſes, courſneſſe of apparell, rareneſſe of ſpeech, and eſchewing of opportunity, of perſon, place, or time. O but yet it ſtickes in our hearts that apparell makes a man. Indeed many ſo judge both of themſelves and other, that they are made, and beautified by apparell. But the very heathen man ſhall condemne us,, if we doe ſo, who could thus ſay, that *Ornamentum eſt quod ornat, ornat autem quod honeſtiorem facit. Id autem non aurum, non ſmaragdus, coccus, ſed quæcunque gravitatis, pudoris, & moderationis ſpeciem præbent*: that is an ornament (ſaith he) which adorneth us, and that adorneth us that maketh us honeſter. Now that doth not gold, precious ſtone, ſcarlet, but that which giveth a ſhew of gravity, ſhamefaſtneſſe, and moderation. And thus now let it ſuffice a little to have anſwered your deſire touching apparell, pretermitting the judgment of God upon *Herod*, even then when hee was moſt royally cloathed above all other times, with many things moe, which to this end might be brought. And this I pray you take not ſpoken to draw all to an equality, or yet any from the thing that is meet for their calling, but to kindle care in all, that we deceive not our ſelves with our worldly calling ſo much, that we forget our calling to God, to his Goſpell, and to his mercies ſo many in Jeſus Chriſt, and what is convenient for the gravity and excellency thereof. This is my meaning, and this is my end.

Acts 12.

Queſt. *Now then proceed I pray you to recite ſuch other provocations to the breach of this Commandement as you know.*

Anſw. Theſe prophane and wanton Stage-playes or Enterludes, what an occaſion they are of adultery, and uncleanneſſe by geſture, by ſpeech, by conveyances, and devices to attaine to ſo ungodly deſires, the world knoweth with too much hurt by long experience. Vanities they are it we make the beſt of them, and the Prophet prayeth to have his eyes turned away by the Lord from beholding ſuch matter: *Evill words corrupt good manners*, and they have abundance. There is in them ever many dangerous ſights, and *wee muſt abſtaine from all appearance of evill.* They corrupt the eyes with alluring geſtures: the eyes, the heart: and the heart, the body, till all be horrible before the Lord. *Hiſtrionicis geſtibus inquinantur omnia*; (ſaith *Chryſoſtome*) *Theſe Players behaviour polluteth all things.* And of their Playes he ſaith, they are the feaſts of Satan, the inventions of the Devill, &c. Councels have decreed very ſharply againſt them, and polluted bodies by theſe filthy occaſions have on their death-beds confeſſed the danger of them, lamented their owne foule and grievous fals, and left their warning for ever with us to beware of them. But I referre you to them, that upon good knowledge of the abhomitations of them, have written largely and well againſt them. If they be dangerous on the day time, more dangerous on the night certainly: if on a ſtage, and in open Courts, much more in Chambers, and private houſes. For there are many roomes beſide that where the Play is, and peradventure the ſtrangeneſſe of the place, and lacke of light to guide them, cauſeth error in their way, more than good Chriſtians ſhould in their houſes ſuffer.

1 Cor. 15.
1 Theſ. 5. 22.

Queſt. *What elſe?*

Anſw. Dancing againe is in the number of vaine paſtimes, and the allurements to uncleanneſſe, as much experience hath too well proved. The Scriptures checke it, the Fathers miſlike it, the Councels have condemned it, and the proofe of Gods judgements upon it biddeth us beware. *Inſtrumenta luxuriæ tympana & tripudia*, ſaith one, the inticers to luſt are pipings and dancings. *Laqueiſunt & ſcandala non ſolum ſaltatoribus, ſed ſpectatoribus*: They are ſnares and offences not onely to the actors, but alſo to the beholders. *Iob* noteth it as an old practice of the Devill to occupie men withall, and as an ancient exerciſe of the wicked, that they ſhould dance. Upon which words a godly writer ſaith: that from the Tabret & the Flute, which in themſelves are not unlawful, they come to dancing, which is the chiefeſt miſchiefe of all. For there is alway (ſaith he) ſuch unchaſte behaviour in dancing, that of it ſelfe: and as they abuſe it, (to ſpeak the truth in a word) it is nothing elſe but an enticement to Whoredome. In the Goſpell the Spirit of God noteth it in a wicked woman, as an immodeſt thing, and of a damnable effect in her wicked father *Herod*, to dance. And ſuch as interpret the place are not afraid of theſe words, that

Job 21. 11.
Calv ſer 80. upon *Iob.*
Mat. 14.

that it was *meretricie laſciviæ turpis nota nubilis puellæ ſaltatio.* That is, *that for her to dance being a maid for yeeres mariage-able, was a note of whoriſh wantonneſs,* For whoſoever (ſaith he) hath a care of honeſt gravity, hee ever condemneth dancing, and eſpecially in a maid. Againe, hee calleth it, *ſpectaculum familiæ Regis probroſum, A diſhonourable ſight in a Kings houſe:* with many ſpeeches moe of miſlike. *Sirach* a wiſe man, and of great experience, biddeth a man not to uſe the company of a woman, that is a ſinger and a dancer, neither to heare her, leſt he be taken with her craftineſſe. The godly fathers as I ſaid miſlike it. For *ſaltatio ad adulteras, non ad pudicas pertinet,* ſaith one of them: *Dancing belongeth to adulterous, and not to honeſt women.* A ſharpe ſpeech: Yet was this grave father not afraid to ſpeake it. *Saltatio barathrum diaboli,* ſaith another: *Dancing is the devils hell.* And we heare ſpeech of *Iacobs* mariage (ſaith he) in the Scripture, but not a word of any dancing that was at it. *Mira Colluſio* ſaith another. *Saltat diabolus per puellam:* It is a ſtrange iugling, when wee thinke the maide doth dance, and it is not ſo, but the devill in her, or by her. The Councels have condemned it as others have at large ſhewed. And very *Tullie* could ſay, an honeſt may would not dance in an open place for a great patrimony. For the iudgements of God upon this vaine paſtime, it is ſtrange which *Pantaleon* noteth out of *Crantzius*, that in *Colbecke* a Towne in Germany, certaine light perſons hopping and dancing in the Church yard of Saint *Magnus*, being by the Miniſter admoniſhed to ceaſe, and not ceaſing, did for a long time (not able to ſtay) runne round about, and at laſt fell all downe dead.

Maſſor. ex Cal.

Syrac. 9.4.

Ambroſ. de virgin. lib. 3. Chriſt. Mat. hom. 41. in Geneſ. Theophilact. in Mar. 6.

Anno 1505.

But becauſe others have ſo largely writ againſt this vanity, I ſay no more of it at this time, but wiſh us to conſider that it is an inticement often to adultery, and therefore in this Commandement forbidden. And as for any dancing that we reade of in the Scriptures to have beene uſed of the godly, we muſt underſtand, that their dancing was even a ſober modeſt motion with ſome ſong uſually to Gods praiſe, and men by themſelves, women by themſelves. Which nothing will warrant our cuſtome and guiſe in theſe daies.

Queſt. *Are there yet any more allurements?*

Anſw. There are yet many moe. But I may not in this ſort ſtand upon them. Gluttony and drunkenneſſe, with houſes of open whoredome, your booke nameth, and proofes for them. Idleneſſe alſo is another meanes, the vow of chaſtity, the deniall of ſecond mariages, the going of men in womens apparell, and women in mans apparell, with a number ſuch. This onely muſt I ſay, and ſo conclude this negative part of this Commandement, looke whatſoever it is, that wee can ſee to be any allurement, any occaſion, or meanes to uncleanneſſe, all that is condemned in this Commandement, as much as the very act of adultery, which here onely is expreſſed. Then how the holy Pope of Rome can warrant by the Word of God the erection and continuance of his ſtewes, iudge you, although his gaine be never ſo much thereby. Nay, how could that monſter *Sixtus* the fourth, warrant an erection of a ſtewes of both kindes, that is, both of women and men, whereby 20000. and ſome yeeres 40. thouſand Duckets came to his coffers? Or the whole Church of Rome ſo like of, and ſo diminiſh the ſinne of fornication? That at this day in Venice it is counted good policy when there be foure or five brethren of one family, one onely to marie, and all the reſt to welter with as little ſhame in open lechery, as Swine doth here in the common myre. Can this ſpirit that guideth them, be the Spirit of God, when it condemneth not the act, whereof God condemneth all occaſions and allurements? No, no, the Lord give us eyes, and then have we markes ſufficient to bewray them by.

Ezech. 16.
1 Cor. 7. 39.
Deut. 22.

For he that wil no evill do, Muſt nothing do that longs thereto.

In King *Edward* the 4.

Aſcams School.

Queſt. *Thus then may we ſee what we are forbidden in this Law: now I pray you adde ſome thing of the things we are commanded in the ſame.*

Anſw. For this matter your booke anſwereth well, that as we are forbidden in it all uncleanneſſe, and all inticements to the ſame: ſo on the other ſide wee are commanded to keepe our bodies and ſoules chaſte, pure, and as the temples of the holy Ghoſt, or if the gift of chaſtitie be not given us, then to uſe the lawfull remedy appointed for us by God, which is mariage. Concerning therefore chaſtity wee are to know, that very greatly the Scripture layeth downe Gods liking of it, and with many words exhorteth us unto it. *This is the will of God,* (ſaith the Apoſtle) *even your ſanctification, and that you ſhould abſtaine from fornication, that every one of you ſhould know how to poſſeſs their veſſels in honour and holineſs, and not in the luſt of concupiſcence, even as the gentiles, which know not God.* And in another place, *Seeing* (ſaith he) *that wee have theſe promiſes dearely beloved, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, and grow up unto all holineſs in the feare of God.* And againe, the ſame Apoſtle *beſeecheth the God of peace to ſanctifie them throughout, that their whole ſpirit, and body, and ſoule may be kept blameleſſe till the day of the Lord Ieſus Chriſt.* Many ſuch as theſe are there, all which our un-erring Papiſts take and expound of ſingle life, and will have them ſo many teſtimonies of the ſame to excell mariage. But their bold ſpeaking is not ever ſound prooving, and therefore we ſtay to beleeve them.

2 Cor. 7. 2.
1 Theſſ. 5. 23.

Queſt. *In other matters indeed wee have good cauſe to refuſe them, but in this (give mee leave to ſpeak as I thinke, being ready to learne if I erre) me think we are not to miſlike ſo much of their ſpeech.*

For, ſurely it cannot bee denied, that the ſingle life is farre above the maried. The Scriptures you know have many ſpeeches to this end.

Anſw. Well then, for your better ſatisfaction, it will not bee amiſſe, if wee a little conſider the courſe of this error And firſt I pray you marke, that during all the time of the old Teſtament they dare not, nor doe not ſay, that ſingle life paſſed mariage in excellencie, but contrary, to bee fruitfull and ſtored of children was a bleſſing, and to bee otherwiſe was a reproch unto them. Therefore this perfection and excellency of ſingle life, they ſet it to bee but now in the time of the Goſpell. Where let us alſo beginne, and going with them, ſee whether it bee ſo or no. Wee conſider then and ſee, that as the Lord is holy himſelfe and pure, and therefore hath ever liked and loved all holineſſe in his children, and by name, this cleanneſſe of body and mind, which we ſpeake of; ſo on the other ſide, Satan being impure and filthy, hath ever ſought and laboured to worke the like in us, and by name, to draw us to impurity of fleſh and ſtaine of mind in this behalfe. The Lord hath had ever his meanes to worke the one: Satan hath had his againe to breed the other. The Lord by his Word and Spirit, and what elſe it pleaſed him to uſe: Satan by ſundry alſo very forcible wayes wrought the contrary. Some hee ſo mightily hardened, and ſtrangely overcame, that even contemning the Lord and his threats, and ſmothering what in their owne conſciences at any time they found contrary to it, gave themſelves over as it had beene bruit and ſavage beaſts to all luſt and uncleanneſſe without remorſe. Of theſe ſpake the Apoſtle to the *Epheſians*, ſaying: *That they being paſt feeling gave themſelves to all wantonneſſe to worke uncleanneſſe even with greedineſſe*, where the word hee uſeth is very ſignificant. And againe to the *Romanes* he ſaith, that *God gave them up to their hearts luſts unto uncleanneſſe, to defile their own bodies betwixt themſelves, yea, he gave them up to vile affections. For the women changed the naturall uſe into that which is againſt nature.* Then ſheweth hee the meanes and way whereby all this was wrought in them. For a man would think that even reaſon and nature ſhould keepe us from ſuch pollution: *They regarded not* (ſaith the Apoſtle) *to know God, and therefore God delivered them up into a reprobate mind, to doe thoſe things which are not convenient:* That is, God ſuffered Satan ſo to harden their hearts, and to deprive them of the uſe even of naturall light, as that thoſe things ſeemed but ſports unto them, and matters of ſmall weight, which otherwiſe would have feared them even to thinke upon. The Prophet *Oſe* ſeemeth to alledge the very ſame manner of proceeding of Satan in thoſe that know God, when hee ſaith of *Iſrael, that whoredome and wine and new wine took away their hearts:* That is, their judgement and underſtanding, their conſcience and feeling, whereby they ſhould abhorre ſo diſpleaſing a life before the Lord. And what meaneth *Solomon* when hee ſaith, that *The young man followeth the enticing harlot to her houſe as the Oxe to the ſlaughter*, but even this, that by the ſubtill malice of Satan hee is deprived of ſenſe to diſcerne whither hee goeth, and what his fall will bee? So then I ſay one meanes whereby Satan in times paſt drew men from chaſtity the vertue of this Commandement, to luſt and impurity the breaches of the ſame, was by dulling their hearts in moſt fearefull manner, that they felt not ſinne to bee ſinne, no not even very great and grievous ſinnes to bee any at all. Another meanes was by inſtilling into their mindes an opinion of indifferency in theſe matters, and that God (ſo hee were ſerved in ſpirit of them) paſſed not for their bodies, but left them in ſome ſort to themſelves, to uſe to their pleaſures. This (to omit a multitude of heathen Hiſtories, as alſo *Simon Magus* whom *Auſten* noteth a defender of this doctrine) may appeare by that Decree of the Apoſtles, That the Gentiles ſhould abſtaine from fornication, and alſo moſt evidently by the Epiſtle of *Paul* to the *Corinthians*, who thought of this matter as of a meere naturall thing, ſo lawfull for them as either to eate or drinke, ſo they reſerved their ſoules and ſpirits to worſhip God. But the Apoſtle ſheweth it to bee farre otherwiſe, and with many vehement repetitions of the duties of their bodies, impugning ſo vile a conceit of liberty to uſe them unto luſt. Hee hath created your bodies, ſaith the Apoſtle, as wel as your ſoules, and therefore you muſt glorifie him as well in body as in ſoule. He preſerveth alſo the one as well as the other, the blood of Chriſt was ſhed as well for the one as the other to redeeme it from death, they are both indifferently the Temples of the Holy Ghoſt, they are both the members of Chriſt, and at the latter day they muſt both by Chriſt bee raiſed, the body then to bee joyned to the ſoule, which before lived ſeparated, and therefore as well in body as ſoule God muſt be glorified, and both of them from filthy luſt and pollution kept chaſte. Many moe are the reaſons of *Paul* in that Epiſtle to drive the *Corinthians* from this deteſtable conceit, that fornication was a matter indifferent, and chaſtity required not ſo much in body as in minde.

Want of feeling, one meanes of Satan. Epheſ. 4. 19. Rom. 2. 6.

Verſe 28.

Oſee 4. 11.

Prov. 7. 22.

Opinion of indifferency an other meanes.

Acts 15. Verſe 13. & 14.

Verſe 17.

But I referre them to the diligent Reader himſelfe to marke, and thus much onely note, to ſhew the meanes whereby Satan in thoſe daies prevailed ſo much to draw men to the breach of this Commandement. A third meanes wee reade of, which argueth not a little the dulneſſe of man and the boldneſſe of Satan, if once hee got any vantage, even the very Word of God abuſed to confirme that which neither God nor his Word could ever abide. In the *Apocalyps*, mention is made of the *Nicolaitans* ſinning in this reſpect moſt fearefully: and it is alſo by learned

learned men recorded how *Nicholas* the firſt father of the filthineſſe fell into groſſe and moſt fearefull ſinne. *Clemence* and *Euſebius* ſay that hee did it of meere ſimplicity to remove from him the ſuſpition of jealouſie, and to give a teſtimony unto the world, that he was not, contrary to the profeſſion of a Chriſtian, too much addicted to any earthly thing, ſince it is written, *That he which hateth not father or mother, wife or childe for Chriſt, cannot bee his Diſciple,* and *no man can ſerve two maſters*, with ſuch other places moſt wickedly wreſted to bring in a moſt horrible concluſion. *Carpocrates* and his ſect through their abominable life was warranted by that ſpeech of *Paul*, that *anger and tribulation ſhall bee upon every ſoule that ſinneth.* See ſay they, how hee ſaith upon every ſoule, not upon every body, ſo that our bodies we may uſe as wee liſt. Others uſed theſe places: *Wee are not under the Law, but under grace. Iuſto non eſt lex poſita.* There is no law for the juſt, and ſuch other. By all which things it is apparent how mightily Satan hath bent his force to draw men to the pollution of their bodies, and to uncleanneſſe forbidden in this Commandement.

The Scriptures wreſted, another meanes. Chap. 2.

Rom. 2.

Now marke ſtill, I pray you, the courſe of this matter, and ſee how the Church of God ever withſtood this worke of Satan in meaſure, and ſought to eſtabliſh honeſt life and chaſte behaviour, as I have before ſhewed: ſo in the beginning of the Goſpell eſpecially (as moſt cauſe was given through the abundance of the contrary ſinne) very vehemently and ſharpely was condemned that liberty of luſt, and filthy affection, which then ruled, and on the contrary ſide was urged chaſtity, with reaſons laid downe for the excellency of it, and the Commandements of God for it. And indeed ſo zealouſly, ſo diligently, and ſo effectually was this done by the godly teachers of thoſe times, as that Satans ſubtilties prevailing ſo much before to the contrarie, beganne to loſe their ſtrength daily more and more. For the hardneſſe of mens hearts through which ſinne ſo greatly encreaſed, was turned into ſoftneſſe, and Chriſtian feeling, their ignorance which accounted ſo foule an one an indifferent matter, was daily diminiſhed and turned into knowledge: their judgements before abuſed with ſhew of Scriptures to confirme their evill, were bettered by the Spirit of light to perceive and ſee how fouly theſe Scriptures were wreſted to a wrong end, and how many apparently commanded the contrary. So that their conſciences being quickned, their eyes opened, and their underſtanding augmented by continuall and godly teaching, luſt waxed leſſe or at leaſt more orderly to the ſhew of man. For it brake not out in ſuch confuſed manner, as before, to all and every one that was liked, and might be obtained. Now then yet ſee a devill. When hee ſaw his kingdome in men thus every day fall to ruine through diligent exhortations unto chaſtity, ſo that hee was not able to deale with men as before, and to make them little account of actuall pollution as hee had done, what deviſeth he yet ſtill to continne his venome in mankind? Surely, even this (note it and wonder) he himſelfe falleth to preach and teach chaſtity alſo by his miniſters, and to extoll it to heaven. But how? Not as hee ſhould I warrant you, but as it beſt ſerved for his wicked intent. Hee doth not teach men to keepe body and minde pure from all uncleane actions or conceits, but hee laboureth to perſwade the outward continency of body (what broiles of ſcorching luſt ſoever the minde abideth) is an holy thing before God, of it ſelfe acceptable, and meritorious. Hee doth not teach men that there is an acceptable chaſtity in godly matrimony, if the gift of continencie bee not given, but unto certaine perſons hee flatly forbiddeth it, as not tolerable and generally in all he doth note it as culpable, preferring ſingle life in dignity, holineſſe, and merit before it in all men. Thus taught his ſcholer and inſtrument *Marcion* the heretike about the yeere of Chriſt 133. publiſhing, and teaching, that the conjunction of man and woman even in matrimony was ſinne, that it proceeded or was invented of a contrary god, that women wholly were the worke of the devill, and men alſo the one halfe of them. Hee would allow none to bee baptized, unleſſe they either were ſingle or would promiſe ever after to bee ſo, &c. To this end againe ſtepped up *Tatianus* and his crew about the yeere 142. And hee at the firſt as well as *Marcion* condemned matrimony altogether alſo, but afterward hee drew in his ſpeech from openly touching it any more, and under the high commendation of ſingle life privily pinched at the ſtained eſtate of wedlocke, and ſought to make it hatefull. Whereupon his followers were called *Encratites*.

After *Tatianus* came *Montanus* about the yeere 145. who ſuffered firſt mariages in ſuch as were weake, but condemned the ſecond as intolerable in any. Then followed *Manicheus* and his ſort, and they gave to the ruder ſort, as they called them, leave to marry, but for ſuch as were of any credit amongſt them, and growne as they ſay to any perfection, they might not in any wiſe marry but live chaſte. Thus began the opinon of ſingle life to excell the other even by theſe ſteps. From whence divers godly Fathers received infection, as *Tertullian*, *Hierom*, *Origen*, *Clement*, *Nazianzene*, with others, falling very farre with theſe heretikes into a miſliking of the ordinance of God againſt incontinencie, and into an over great opinion of ſingle life. Then from a thing commendable in all men, it was brought at laſt to bee a thing neceſſary in ſome men, and ſo grew more and more daily. Then did neceſſity to obſerve what infirmity could not obſerve, cauſe much ſecret and very often, even unnaturall and fearefull pollution, where-

by it fell out, that by this ſubtill ſlight of his, to extoll chaſtity, and to place it onely in ſingle life, Satan brought as great an harveſt into hell, as before with his other named meanes.

Queſt. *Thus then by this ſtory I ſee how this opinion beganne of ſingle life, and how ſubtilly Satan transformed himſelfe into an Angel of light; but yet I ſee nothing why ſingle life is not better than matrimony.*

Anſw. That is ſtrange, ſeeing by the ſtory it is apparant, that during the time of the olde Teſtament, there was never ſuch a thought amongſt the children of God, but even the quite contrary: and ſecondly, even under the Goſpell it ſprung from ſuch Teachers as *Marcion*, *Montanus*, *Tatianus*, and other heretikes. But yet if we would more fully be ſetled, let us duly weigh what the Scripture ſaith of godly matrimony, and then ſhall wee ſee whether chaſtity bee onely in ſingle life, or whether wee can finde any greater praiſe of it and acceptance before God than of mariage or no. Firſt, then I pray you, let us conſider what in the Goſpell is
Matt.19. ſaid in matrimony: to wit, that *thoſe whom God hath joyned together no man ought to put aſunder.*
1 Cor.7. Surely, if God joine them, then is the life accepted, and not unchaſte before him. Againe, every man hath his proper gift, ſaith the Apoſtle, ſpeaking of this matter, ſome to marry, and ſome to live unmarried. Whereof we may truely conclude, that if to marry be the gift of God as well as continency is, then is it as well accepted of him, and no way can it be unholy. Againe, in the
Verſ.14. ſame place it is ſaid, that *the unbeleeving husband is ſanctified by the beleeving wife*, and contrariwiſe. But that could not be, if matrimony were either impure ſimply, or in compariſon to ſingle life. In the place above named to the *Theſſalonians*, it was generally ſaid unto all men, and
1 Theſ.4. not onely to unmarried men, *that they ſhould poſſeſſe their veſſels in holineſſe and honour, and not in the concupiſcence of the fleſh.* Therefore mariage is holineſſe, and not uncleanneſſe before God
1 Tim.4. any jot more than ſingle life is. In the Epiſtle to *Timothy* the forbidding of mariage is called a
1 Cor.7. doctrine of the Devill, which could not bee if it were a ſtaine to a Chriſtian man or woman. *And art thou bound to a wife?* ſaith the Apoſtle, *ſeeke not to bee looſed.* Which hee would never have ſaid, if in it ſelfe the ſingle life had been more holy and good before God than the maried. We know alſo what the Pſalme ſaith; for a bleſſing ſhall befall to him that feareth God, namely this: *His wife ſhall bee like a fruitfull vine upon the wals of his houſe, &c.* Whereby very evident it is how the Lord alloweth wedlocke, when hee vouchſafeth ſo to bleſſe it and ſpeake of it. How then dare we ſay that to be maried is to bee unchaſte, or any way to diſpleaſe the Lord? How dare wee ſay the ſingle life in it ſelfe is better, or more holy? What ever find wee in the Word of God more ſetting downe the praiſe of ſingle life, than theſe have done the true commendation of godly matrimony? It is noted of many even under the Goſpell, that they were maried, but not in all the world doe I remember either man or woman noted as liked the better for a ſingle life. Therefore to cut off this diſcourſe which might very greatly be encreaſed, apparent it is, that of thoſe two eſtates there is no preheminence of merit or holineſſe of either above the other, but both of them good and allowed of God in thoſe perſons for whom they are expedient. And it is alſo manifeſt, that albeit the commanded vertue in this Commandement bee chaſtity, yet is not that in ſingle life onely ſituated or in the body alone, but both in body and minde, both in ſingle eſtate and double, and as well in the one as in the other. For both of them are capable of the ſame.

Queſt. *Yet am I troubled ſtill with the ſpeeches of Paul, two or three in one Chapter together, which evidently ſeeme to preferre ſingle life before mariage. You know the places I am ſure, and therefore I name them not, but expect your anſwer to them.*

1 Cor.7. *Anſw.* Why, it is very true, and I deny it not, that *Paul* in that Chapter doth preferre ſingle life before mariage, but how I pray you? As more godly, more holy, or more meritorious before God than it? No I warrant you. And yet this is the queſtion.

Queſt. *How then?*

Verſe 16. *Anſw.* Altogether in worldly reſpects, as you may eaſily ſee, if you marke the places. For firſt, for thoſe words in the 26. verſe: that to live ſingle was better for the preſent neceſſity, you ſee that it is a worldly cauſe, and no matter of more holineſſe. For neceſſity there either ſignifieth the perils and perſecutions of the Goſpell, which in thoſe dayes it was ſubject unto, wherein it were better for a man to be ſingle, than tied to a charge that would both tronble him to keepe, and grieve him to part withall, or elſe it ſignifieth the ſcarcity of Chriſtian wives and husbands as then to bee had, the Goſpell being but young, in regard whereof if they had the gift to tary, without ſinne, it were better to bee ſingle than matched to an Infidell. So that I ſay this cauſe is altogether worldly. For the ſecond ſpeech of *Paul* in the ſame Chapter, *that they which are maried ſhall have tribulation in the fleſh*, that he would have all men as he was, and that he wiſhed them without care, &c. you ſee againe it is a worldly cauſe. For what ſignifieth tribulation in the fleſh there, but either thoſe griefes, cares, heart-breakes, and ſorrowes which are incident daily to maried folks, ſometimes about one thing, ſometimes about another, as about their children, about the government of their family, about getting or keeping theſe worldly matters, or by reaſon of contrary Religon, &c. in reſpect whereof, ſaith *Paul*, I ſpare you, that

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is, I doe wiſh you free and ſingle, that you might miſſe them all, if it might be, and that for the love I beare to you.

For his third ſpeech, that *the maried woman taketh care to pleaſe her husband, but the unmaried to pleaſe the Lord:* No way may it bee taken to prove that none that bee marſed either doe or can take care to pleaſe God, for the contrary of that hath beene evidently ſhewed in the places before: or yet to inferre that the unmaried doe ever ſeeke to pleaſe him, for experience too much teacheth the contrary: But it onely ſheweth thus much, that ſuch as bee unmaried, if they bee godlily diſpoſed, may more freely and readily, as it were, attend their devotion, than others that bee maried, having nothing to trouble them or to diſtract their cogitations withall. Which alſo as you ſee is but an outward reſpect. And therefore wee may now conclude, that far was it from the meaning of *Paul* to prefer ſingle life before matrimony, in reſpect of greater piety or merit before God, but onely in reſpect of outward incombrances, whereof indeed it is much freer than the other eſtate is. Which preheminence and dignity, if it would content our Papiſts, wee and they ſhould well agree: but they will needs have virginity and the vow of ſingle life to bee a ſatisfaction for ſinnes, a deſerving of remiſſion, of the grace of God, of ſalvation, and life everlaſting: As you may ſee in the Catholique confeſſion of one of their great Teachers *Petrus a Soto,* and may alſo note in the ſpeech of the Biſhop to them that made this vowe, who ever anſwered after they had promiſed in this manner: *Et ego promitto tibi, ſi hæc obſervaveris, vitam æternam:* That is, And I promiſe thee if thou keepe theſe things, life everlaſting: that is, if thou live ſingle,&c. Yet ſee we *Paul* who they ſay lived ever unmaried, not to dare once to exhibite his ſingle life to the Majeſty of God to merit any thing for him, or to purchaſe him any favour, but onely and wholly to depend upon the merits of Chriſt Jeſus. And wee ſee not *Peter, Philip,* or any in the New Teſtament, that were maried, to begge any pardon for it at Gods hand, or to inſinuate any way any impiety of theirs in ſo doing. Which yet aſſuredly they would have done, if the opinion of Popery had beene true concerning ſingle life and Matrimony.

Rom.3.

Phil.3.

S. *Auguſtine* in his booke of Virginity, hath many words of the rewards of Matrimony, and concludeth thus, That eternall life is given of the Lord both to maried and unmaried indifferently.

*Lib.*10. *cap.*26.

The Councell of Gangren thought good to make this Canon, That if any living ſingle for the Lord, ſhould in arrogancy and pride contemne thoſe that were maried, they ſhould bee accurſed. Wherefore wee conclude this matter, and ſay as the Church of God ſaid in that time: *Virginity we commend, Widowhood we praiſe, and the chaſt bond of goaly wedlocke wee honour and receive. But as for adultery, fornication, and uncleanneſſe whatſoever, either of body or mind, wee abhor it, and condemne it.*

*Ann.*333.*can.*10

*Concil. Gangren. Epiph. tom.*1.*l.*2. *hæreſ.*48.

Thus then I hope you ſee how the opinon of chaſtity to conſiſt onely in living ſingle is ſprung up even by the Devill, who knew not otherwiſe how to draw men to uncleanneſſe, being robbed of his former meanes, than by making them to abridge themſelves of the ordinance of God againſt that evill. You have ſeene alſo how falſe this is, and that in godly Matrimony, as well as the ſingle life, there is liked chaſtity of the Lord. You have ſeene, that neither of theſe eſtates have any preheminencie above the other in reſpect of greater pietie or merit, but both of them alike acceptable to God, if for the parties they be expedient, onely in regard of outward incumbrances, the one is more free than the other.

Laſtly, you ſee the vertue of this Commandement oppoſed to adultery, to bee chaſtity: but how? Not to live unmaried, as the Papiſts dreame, but both in mariage and out of it, to keepe body and ſoule unſpotted of filthy luſt and concupiſcence.

The other points of Mariage it ſelfe, of ſecond mariages, of Poligamy, of divorſe, and ſuch like, which were in this place to bee handled, I thinke good to cut off, having taried already too long in this Commandement, and to reſerve them till ſome other occaſion.

Queſt. *Yet adde ſomething concerning the puniſhment of them that breake this Commandement.*

Anſw. The Law of God, as wee all may ſee, puniſhed Adultery with preſent death: Fornication with mariage of the party if the parents would, and if they would not, with a dowry to be given. The Athenians puniſhed it with death. This Land of ours, in the dayes of *Canutus,* had a law to cut off the noſes and eares of adulterous women. And for the ſpirituall puniſhment of it, it was ever, is, and ſhall bee, damnation of body and ſoule in the pit of hell without repentance.

Deut.22.

1 Cor.6.

The Application.

NOw then conſider what hath beene ſaid, and even as we deſire true fruit of the Word of God unto our ſoules, let us weigh our owne eſtate in every branch of this Commandement. The act of uncleanneſſe how it can accuſe us, that God doth know, who hath hell in his hand to caſt us into it, if wee have ſinned. And therefore if either with married or unmarried we have ever thus offended, let his power bee thought of, let hell bee feared, and ſo foule a fault from the very heart roote be earneſtly lamented. Excuſe it not with youth, or any circumſtance, cauſe or occaſion in the world, theſe ſcoffings of the Lord will not ever bee borne: in youth wee are Gods as well as in age, and in youth wee ſhould ſerve him as well as in age: if we doe not, even youth ſhall to hell as well as ſhall age. Sinne ſeene and ſorrowed for, left and forſaken, hath pardon promiſed: but ſin jeſted at, and plaied withall, hath vengeance threatned. It is the voice of a Chriſtian, to ſay I have ſinned, but it is the voice of a reprobate to ſay ſtill, I will ſinne without remorſe. The beſt may offend, but the beſt can never continue offending. And therefore take heed, and if act can accuſe us, let it never hereafter be able to blame us: for ſudden and fearefull is the vengeance from heaven that lighteth upon adulterers.

From the act, let us come to the inward thought, and as it is more privy, and wee all more prone unto it, ſo let it be more carefully weighed and ſearched out even of us all. Let us call to minde with a feeling heart, how fouly, how fearefully, and how even continually we offend the Lord by our hidden conceits. How quickly creepeth into us an evill thought, and how ſwelleth it within, when it once is there? It worketh within us, as a thing moſt ſtrong, and very fouly ſtaineth us often ere wee doe conſider it. Yea, our negligence in this behalfe doth condeme us before the Lord, and pronounceth againſt us that we feare more men than God. For our outward actions wee are carefull of, ſo neere as wee can to keepe the blots of them out of ſight, but our hearts being things hidden from the eyes of men, wee carry little care over them to keepe them cleane from impure conceits. What man may ſee, we are aſhamed that he ſhould ſee: but which God beholdeth, our ſecret thoughts, we feare not at all to have them foule, filthy, and wicked. O what a God ſerve we, that being able to ſet every thought we thinke viſible in our foreheads in great letters, that every one which runneth by might reade them, yet moſt mercifully ſpareth us, and is content our ſecret ſhame ſhould not appeare to men! Shall we ſtill provoke him, ſhall wee ſtill offend and grieve him? Surely then hot will bee the wrath at laſt, which ſo long his mercy hath with-holden. Wherefore to conclude this matter, even as we love the Lord and our own health, let us ſee and weigh how deepely the Law againſt impure thoughts is able to charge us: let us conſider the cauſe, if we can finde it out, that driveth us uſually into ſuch hidden ſinne, and hereafter as men touched with ſome Chriſtian remorſe, that ſo good a God ſhould ſo ſtill be offended, let us rid our hearts as wee can of the effect, by taking away, or at leſt ſtopping in ſome meaſure the courſe of the cauſe. The meanes and allurements either to the actuall offence, or the thought condemned in this Commandement, as we heard before, are many and divers. Sometimes the eyes diſorderly wander, and being not checked by a Chriſtian conſcience that feareth to give them liberty too long, they become the occaſions both of thoughts and acts, wicked and damnable. Sometimes behaviour unchaſt and unſeemely. Sometimes ſpeech wanton and light, ſtirre the heart up to conceive that thing, and the wicked fleſh to performe it fully, which God and nature abhorre as filthy. The dallying tattles of theſe courting dayes, the laſcivious Songs made by looſe minds, and the wanton greetings in every place now uſed, alas what thoughts procure they, never liked of the Lord, that I may ſay no worſe? Books written by unreformed hearts, and continually read to the griefe of God, are they not occaſions to fraile fleſh, both in thought and deed to offend againſt this Law? God knoweth, and experience teach-

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eth ſuch ſoules as taſt of Chriſt, that very deadly poyſon under a falſe delight, doth this way creepe into us. An unchaſt looke makes an unchaſt heart, and a roving tongue beyond the liſts of godlineſſe ere ever we well know what we do. So ſubtil is the ſinne that this way creepeth into our ſoules. Apparell is next, a moſt fearefull allurement to the breach of this Commandement, both in thought and deed, if God once in mercy would open our eyes. So are theſe Stage playes and moſt horrible ſpectacles, ſo is our dancing, which at this day is uſed, ſo is drunkenneſſe, gluttony, and idleneſſe, with a number ſuch like, as can witneſſe each one in the world that will weigh them. Now what care we have had of theſe things the Lord knoweth, and to our profit if we liſt a little, we may conſider it. Our eyes O Lord, how doe they offend through our careleſſe beſtowing of them to their owne deſire? Where is the teſtimony of truth within us, that we doe reſtraine them ſo ſoone as ever we perceive any tickling motion ariſe by them? Where is the counterpane of that band wee have taken of them that they ſhall not cauſe us to offend? *Iob* did it, and yet we weaker than he ten thouſand times think it needleſs. Alas our folly, alas our ſecurity. By this meanes our ſoules ſucke in their bane, and yet we care not nor will be warned. The Lord of his mercy give us once the grace to deſire it with *David*, and very heartily to begge it, that our eyes may be ever turned away from beholding vanity. For the reſt which follow conſider them well, and let never ſatan or ſelfe love ſo ſtil bewitch us, that we cannot be brought to ſee our ſinne. In behaviour or ſpeech have we never offended? But ever in them both ſo uſed our ſelves as that neither we nor they whom we dealt withall may be charged of more lightneſſe, than became the profeſſors of Chriſt and his Word? Have we never tranſgreſſed in matter or forme of apparell? O that we could ſay it! But in truth we cannot. For the contraries abounding in the eyes of all men would give us the lie. Light behaviour and alluring dalliance is every where accounted comely boldnes, and good bringing up: diſcourſing ſpeech to a vaine end we count a quality commendable in us, and the want of it we eſteeme ſimplicity, whereſoever wee ſee it. And therefore by bookes to ſuch ends ſet out, we endeavour to attaine unto it, and having once polluted our ſpeech (for I will never call it poliſhing) wee are never better than when we have company to beſtow our tales and greetings upon. Our apparell in matter to our power we make ſumptuous, and in forme to allure the eye as much as we can. If this be true, in the name of Chriſt let us better think of it than we have done. Theſe are allurements to ſinfull luſt, and this law of God forbiddeth not only both act and thought, but even every allurement to either of them. What ſhould I ſpeake of Stage plaies and dancing? Can we ſay in truth before the Majeſtie of God that we carefully abſtaine from theſe things, becauſe they tickle us up either more or leſs to the breach of this Commandement? Alas we cannot a number of us. But we runne to the one continually to our coſt, when we will not be drawne to better exerciſes that are offered freely, we ſuck in the venome of them with great delight, and practiſe the ſpeeches and conveyances of love which there we ſee and learne. The other we uſe with eſpeciall pleaſure, and God being witneſs to many an one, they wiſh the fruit of their dancing to be this, even the fall of themſelves and others into the breach of this Law. What ſhould I ſay of gluttony and idleneſs? Do they not make us ſin? Good Lord give us eyes to ſee, and hearts to weigh the occaſions of our fall. The Spirit of God hath ſaid, that theſe pricked up the fleſh of the filthy Sodomites to that height of ſin, and yet we can imagine they will cauſe no ſin at all in us againſt this Law. And therefore profeſſing the Goſpell and integrity of life, yet dare we ſo pamper, ſo ſtuffe and cram this rebelling fleſh, as if we were Gods that could ſuffer no temptation: We dare gull in wine and hot drinks continually, being peradventure both ſtrong and yong, and every way needing rather pulling downe than ſetting up. We dare ſolace our ſelves in ſoft beds, too long for our conſtitutions, and all the day after betake our ſelves to nothing whereabout the mind might walke, and ſo eſcape impure conceits. We dare deferre the meanes which God hath appointed for our help to live undefiled, for every trifling cauſe,

Iob.31.1.

Pſal.119.

Behaviour. Speech.

Apparell.

Plaies.

Dancing. Gluttony.

Drunkenneſs.

Idleneſſe.

cauſe,and feeling the fleſh to ariſe in diſobedience againſt this Law even daily, yet neither faſt we,nor breake our ſleepe,nor labour, nor marry, nor any way ſtop the courſe of it. But certainly as unfeeling men paſs on the time,and heape up wrath againſt the day of wrath for our bold offending. And yet we hope to be ſaved,& yet we hope to have a joyfull reſurrection. But (O deare in the Lord) it will not be ſo. For is not this the Law of God, *Thou ſhalt not commit adultery?* doth it not forbid both act and thought as we have plainly ſeene,and even every allurement to either of them? and muſt not God judge us according to his Law? How then ſhould we live when we have witneſs within us that we offend his Law? Be not deceived,but as we feare the loſs of body and ſoule for evermore,let us be warned. Can nothing accuſe us that hath been ſaid? Did we never in act or in thought receive any ſtaine contrary to this Commandement? Have we ever had care and power to avoid all meanes? What mouth dare ſpeake it,what heart can thinke it, if it be not braſſe,or ſteele,and as void of feeling? Wherefore let us all awake from our former ſleep,let us ſtand up at laſt from the dead in treſpaſſes and ſins, and Chriſt our deare Savior ſhal give us light. Let us acknowledg what this Law requireth,and what we ſhould have done every one of us. Let us confeſs we have ſtraied from it many a time and way,and are no way able to offer up our ſelves righteous,cleare, & innocent to the Lord touching this Law,and for the time to come that we ſhall yet live here. O let us cary ſome greater care to obſerve his will. We now know,not our acts only,but our inward thoughts muſt ever be holy: we now know many meanes that leade to offence herein,& that even the meanes muſt alſo be eſchewed. Now then if we live as in ignorance we did,ſcorning at counſell, cleaving to our pleaſures,and rejecting the Lord and his law,ſhal we eſcape? He that knoweth his Maſters will and doth it not,ſhall he be unpuniſhed? Mark what I ſay,and pray ever to feele it. As the wrath of the King bad heat the furnace ſeven times hotter than ever it was, to conſume the men that withſtood him to his face for truth: ſo ſhall the wrath of God that made this law, cauſe hell to be heat ſeventy times ſeven times hotter for us,if wilfully after warning,and maliciouſly after knowledge we oppoſe our life againſt it. That is,he ſhall multiply the paines of hell upon us for theſe pleaſures of our fleſh, that ſweet ſin may have bitter and ſowre confuſion for evermore. Now the God of heaven give us ſence and feeling,the Lord of mercy touch us with a taſt of ſinne by the viewing of his law. For we cannot alwaies live and thus dally with our owne ſoules,neither ſtandeth it with the nature of our God, who is juſt,finally to forgive us,though he long forbeare us,unleſs we amend. But he muſt have his judgment,and we muſt have our torment,as ſure as we live. Now doth he wiſh us to conſider his waies,and to turne our feet into his teſtimonies, his warnings waſt,and his wrath increaſeth,if we ſettle our ſelves againſt him. Yet,O how I feare we will wilfully do it. For it is ſo ſweet and ſo incident to us which this law forbiddeth, that a thouſand to one we forſake the Lord. The allurements I have named, we will never withſtand,no,we will not heare of it,that they cauſe us to fall. But pleaſing this fleſh for the time we do uſe them,we will never eſpie the paine that will follow them. Yet why ſhould I feare ſince God is of power to pierce any heart, and hath promiſed to do it if we heartily beg it? O Lord I hope thou wilt worke with us,that by this law we may ſee how we have offended thee, and what hereafter we muſt more eſchew,the one with ſorrow and true remorſe, the other with faith and continuall care. Then ſhall thy Chriſt and our comfort (who in our fleſh fulfilled the law for us) cover with his righteouſneſs all our ſins againſt it. Then ſhall ſins paſt, in his blood be forgiven, and we by him ever hereafter ſtrengthened. Then we ſhall order our eyes with a carefull heart,we ſhall ſet a watch before our mouth,and keep the doore of our lips. All falſe inticements to forbid luſts we ſhall gladly refraine, and ſo eſcape the ſin it ſelfe the better. This I ſay good Lord we ſhall doe, if thou worke with us: that is, thou and thy power, and thou and thy mercy, ſhall doe it in us. Which vouchſafe, O Father of heaven,for thy unmeaſurable and unſearchable goodneſs ſake. *Amen.*

The

The eighth Commandement.

Thou ſhalt not ſteale.

Queſtion.

How can this Commandement poſſibly ſtand with that opinion of community?

Anſw. Indeed no way: or it manifeſtly overthroweth ſo vile an imagination, and ſheweth the diſtinction, dominions and propriety in things, was and is the ordinance of the Lord. For every prohibition ſheweth an ordinance before eſtabliſhed, which ſhould bee obſerved either in Gods Lawes or mans, though not alwaies expreſſely. As forbidding of murder, ſheweth preſervation of life to be the will of God, and the deniall of adultery inferreth the liking of chaſtity, either in mariage or out. So the forbidding of ſtealth, which is an alienation of another mans goods to our ſelves, ſheweth that every thing is not our own to take at our pleaſure, but propriety in poſſeſſion is the will of the Lord. For if all things be common, there can bee no ſtealth, and this law frivolous and to no purpoſe, which God forbid wee ſhould affirme or thinke.

Queſt. *Yet many have beene of this opinion, affirming that tyranny, and not Divinity, maketh this difference amongſt men.*

Anſw. It is very true: Yet I hope you ſee how evidently this law of God, which I trow they will account Divinity, doth overthrow them and their folly, as doe alſo all other lawes, that may hereunto be reduced with many Scriptures moe. For as there can be no ſtealth if all things be common; and therefore this law of God, as I ſaid, in vaine given; ſo there can be no buying or ſelling, no borrowing or lending, no letting or leaſing, or any ſuch thing amongſt men, if every man have like intereſt to take at his pleaſure; and therefore the Lord God even in theſe alſo greatly overſeene, for that he would trouble himſelf to make laws touching theſe matters, when as no man hath or ought to have any propriety in any thing more than another. Againe, all the exhortations in the Scripture to almes-deeds and to mercy towards the poore, are frivolous; for they have as good right to take any thing they want from any man, as the other have to give them. But all theſe you ſee are abſurd, and therefore the opinion; and the contrary of it the will and ordinance of the Lord.

Queſt. *What is then the very drift of this Commandement?*

Anſw. The very end of it is this, to bind our love and care to our neighbours goods, as before it hath been to his life, and things deare unto him as his life. For it cannot be, that our hearts ſhould be right in affections towards our brethren, and we ſpoilers and waſters, or any way harmers of the commodities which they enjoy. Love cheriſheth and keepeth even every thing ſo neere as it can which he accounteth of whom we love, and eſpecially which he liveth by, and maintaineth both himſelfe and others by. And therefore, as I thinke, wee cannot take a better courſe, to lay before our owne eyes the wants of love in us towards the goods of our neighbours, and conſequently our breaches of this Commandement, than diligently to weigh ſome particular duties ſpecified in the Word, wherein the Lord God would have our love to ſhew it ſelfe. As for open rapine and plaine ſtealth, no man, I thinke, will excuſe it, or deny it to bee ſin, and therefore I ſtand not upon it, your booke hath evident places quoted againſt it. I come rather to thoſe other duties of borrowing and lending, of hiring and letting, of buying and ſelling, and ſuch like.

Queſt. *Firſt then what is the law of borrowing and lending in the Word?*

Anſw. If a man (ſaith the Law) *borrow any thing of his neighbour, and it be hurt, or elſe die, the owner of it not being by, he ſhal ſurely make it good, If it be an hired thing, he ſhal not make it good, for it came for his hire.* In which law, if we well weigh it, we may firſt ſee, that if we have that thing which our neighbour would borrow, and wee able, without our hurt, well to ſpare it him, wee are bound to doe it, or elſe we ſinne againſt this Law of God, and we even ſteale from our brother, that which in right is his. For God would not ever have made a Law for recompence of the lender, if his thing lent receive any harme, unleſſe it had beene a neceſſary duty of love to lend when we may. Therefore this narrowneſſe of heart, and unkind diſpoſition to grudge unto any that good which by lending we can poſſibly doe him, it is hatefull in the eyes of God, and a plaine breach of this Commandement. Secondly, in this law, as one very well hath noted, we may ſee a great light given to that hard controverſie concerning uſury of money. For marke

Exod.22.14.

Vſury.

I pray you how he saith in plaine termes, *That if the thing were hired, and though it perished in use, yet should it not be made good by him which hired it, for it came for his hire.* The money which Usurers give out, is hired as you know. Therefore if it were a thing that might be hired, you see the sentence of God, though it perished.

Secondly, marke againe how the *Lord* saith, though a man lend of meere love freely without any hire, yet shall his recompence be nothing more than good will againe, unlesse it die, or bee hurt which he lendeth. Now money neither dyeth, neither commonly is any whit hurt, but returneth every way as good as it came. Thirdly, consider how the law will have an apparent hurt of the thing lent, or else it alloweth no recompence, but Usurers will have consideration for likely losse: For, say they, if I had had my money, possibly I could have gained thus much with it: Yet are they not sure they could have done it, for God could have crossed their expectation, and being not sure that they could have gained, it is not apparent that they have beene hindered, but this law of God provideth in equity onely for apparent harme, and therefore nothing for them. Fourthly, the equity of this law is onely this, that good will bee no loser, and therefore provision is made for recompence, if the thing lent received hurt: but Usurers will have their good will, as they call it, certaine and an excessive gainer. Fiftly, in this law of God the borrower is respected, that he should have helpe of his neighbour, and not pay for it, unlesse hee hurt the thing which he borrowed, but usury regardeth wholly the lender. Wherefore it seemeth that if this law of our God had ever any equity, this usury of money had ever plaine injury, and that this kinde of lending is void of love, and therefore apparently a breach of this Commandement. Thus therefore we see what light the equity of this law, of lending, giveth to this question of usury, which equity remaineth, and ever shall.

Quest. *But I pray you what thinke you of giving usury, which many a good man is constrained to doe?*

Answ. Truly, for mine owne part, I am satisfied to thinke it also evill, by the words of *Ieremie*, who saith, *he hath neither given usury nor taken, and yet they hated him.* Insinuating plainly, that if he had done either, he could have found just cause in himselfe why he should be evill thought of.

Quest. *What is the law of pledges?*

Exod.22.26. *Answ. If thou takest thy neighbours rayment to pledge,* saith the law, *thou shalt restore it to him ere the Sun go downe: For that is his covering only, and this is his garment for his skin, wherein shall sleepe? Therefore when he crieth unto me, I will heare him, for I am mercifull.*

Deut.24.6. 10. 11. And in another place: *No man shall take the upper or nether milstone to pledge, for this gage is his living. And when thou shalt aske again of thy neighbour any thing lent, thou shalt not go unto his house to fetch his pledge, but thou shalt stand without, and the man which borrowed it of thee shall bring the pledge out of the doores unto thee.*

12. 13. *Furthermore, if he be a poore body, thou shalt not sleepe with his pledge, but shalt restore him the pledge when the Sunne goeth downe, that he may sleepe in his rayment, and blesse thee, and it shall bee righteousnesse to thee before the Lord thy God.* The very end of all which lawes, as you see, is nothing but this mercy and kindnesse of man towards man, even in this matter of taking pawnes. And therefore if my dealing herein be sharpe, hard and cruell, laying aside, as it were, all regard of other mens needs, so that my selfe may be safe, it is not apparent that I faile in love towards the wealth and good estate of my brother outward, therefore have broken this Commandement. It must needs be granted.

Quest. *What is the law for things committed to our custodie?*

Exod.22.10. 11. *Answ. If a man deliver unto his neighbour* (saith the Law) *to keepe, asse, or oxe, or sheepe, or any beast, and it die or be hurt, or taken away by enemies, and no man see it, an oath of the Lord shall be betwixt them two, that he hath not put his hand unto his neighbours goods, and the owner of it shall take the oath, and he shall not make it good. But if it be stollen from him, he shall make restitution unto the owner therof. If it be torn in peeces, he shall bring record, and shall not make it good which is devoured.* By which lawes thus much we may note, that notwithstanding for things committed to their custodie, it might fall out that they might be brought before the Magistrate by oath to protest their truth and honesty, which corrupt flesh will lightly grudge at, or else to their cost to make that good, the keeping whereof never gained them peny: yet nevertheless would the Lord have man even herin to shew his love, & in no case for either of these respects, or any other to deny it.

Wherefore it followeth then, and both now and ever shall follow, that whosoever shall not willingly and readily take into his custody, that thing which he may keepe to the benefit of his neighbour, better than he that doth deliver it him, and so taken truly, keepe and faithfully restore it againe unto them, that of right should have it, that man or woman want in their hearts affection or love to their neighbours, they withhold the thing which is due unto them, namely, the fruit or their love; in this particular we stand upon, and therefore guilty they are before God of stealth, the breach of this Commandement.

Quest. *What is the law of finding things lost?*

Answ.

Anſw. Thou ſhalt not (ſaith the Law) *ſee thy brothers oxe nor his ſheep go aſtray, and withd aw thy ſelfe from them, but ſhalt bring them againe unto thy brother: and if thy brother be not neere unto thee, or if thou know him not, then thou ſhalt bring it unto thy houſe, and it ſhall remaine with thee, untill thy brother ſeeke after it, then ſhalt thou deliver it to him againe. In like manner ſhalt thou do with his aſſe, and ſo ſhalt thou do with his rayment, and with all loſt things of thy brother, which he hath loſt, if thou haſt found them, thou ſhalt not withdraw thy ſelfe from them.* See here the love of man to the goods of his brother, in what ſort the Lord requireth it. Now leſt the name of brother, uſed here in this place, ſhould deceive us, to thinke we are bound but to our friends in this dutie, it is profitable to note, how in another place, in ſtead of brother, is put enemie, and all theſe particulars nevertheleſſe named. *If thou meet thine enemies oxe, or aſſe, going aſtray, thou ſhalt bring him againe*, and ſo forth of the reſt. So that this being a fruit of love, which God requireth in us all towards the goods of all men, be they friends or foes, that we ſhould keepe them, and cheriſh them, and in ſafety reſtore them, if we finde them loſt, when once we know the owners of them: ſurely we muſt needs confeſſe, that to conceale, and retaine things found of us, after we know who ſhould have them, is plaine and flat theft: yea it is a breach of conſcience, no doubt, in this matter, to enjoy any thing found, without true teſtimonie in our ſelves, that we have uſed as many meanes as we could, to learne out the loſer, as by asking, by proclaming, and ſuch like. This well conſidered and weighed, ſhould a little more awake ſuch as be Lords of waifes and ſtrayes, as we ſay, that they carry an eye over their Bayliffes in that behalfe, ſo neere as they can, to ſee that they bring not ſin upon them, by making them unjuſt retainers of other mens goods, a complaint common in moſt places, and a theft not to be warranted in any place. Deut.22.1,

Queſt. *What is our duty in buying and ſelling?*

Anſw. When thou ſelleſt ought to thy neighbour (ſaith the Law) *or buyeſt at thy neighbours hand, you ſhall not oppreſs one another* (meaning by deceit or any otherwiſe) *but according to the number of yeeres after the Iubile thou ſhalt buy of thy neighbor, alſo according to the number of the yeers of the revenewes, he ſhall ſell unto thee. According to the multitude of yeeres thou ſhalt encreaſe the price thereof, and according to the fewneſs of yeeres thou ſhalt abate the price of it for the number of fruits doth he ſell unto thee. Oppreſſe not yee therefore any man his neighbour, but thou ſhalt feare thy God: For I am the Lord thy God.* In which Law this I marke, that when I ſell or buy, I muſt ſhew even a love to my brother, and a tender affection in that my dealing with him. For ſo it is meant when it is ſaid, you ſhall not oppreſſe one another. Secondly, that then conſequently my greedie affection may not ſet the price, but the value of the thing, and the benefit which it is likely to yeeld. For how can I love him, and yet take more of him than I give him, that is, more money, than the thing is worth? Which things, if they be wanting, ſurely then our ſelling is deceit and guile, yea it is theft by this Commandement proved. For the very equity of this Law, as every one may plainly ſee, was this, that as good ſhould be given as taken, and taken as given. Even that commutative iuſtice, which Heathen men could ſee to bee ſo neceſſary in all contracts and bargaines, as that without it no trading could ſtand, or ſociety endure. Upon which Law well conſidered and ſoundly ſetled in our minds, a godly man draweth theſe concluſions, and let us thinke of them. Firſt, it condemneth all over-ſelling, I meane knowne and wilfull over-ſelling of any thing, for ſo ſay the words (*according to the number of yeeres ſhalt thou ſell*) that is, if the *Iubile* be farre off, thou ſhalt ſell dearer, by reaſon the buyer ſhall reape longer profit for it; but if it bee neere, then cheaper for the contrary reaſon. So that an equality of commodities preſent, is plainly ſhot at in this Law. How then can they warrant their dealingss to have requited loved in them, who in reſpect either of paſſed loſſe, or ſuppoſed poſſible in time to come, doe inhaunce the price of the things they ſell, above the value of the things? This dealing, if you marke the words well, could not be allowed amongſt the *Iewes*. And as yet I am ignorant of any larger commiſſion granted to us to wrecke our ſelves upon our brethren, and to rob them becauſe God in his pleaſure hath croſſed us with loſſe, or may doe hereafter. Secondly, it condemneth all uttering of naughty and counterfeit coyne or wares. For firſt for the ſeller, if hee raiſe the price to the value of good wares, and then deliver evill or counterfeit, how doth hee obſerve an equality of commoditie? and then for the buyer, if he beate it downe to as low a price as he may, till he conſent to give ſo much for it, and then deliver counterfeit and evill coine, where is againe the equity of this law on his part, who is bound by it to give as much and as good as he taketh, ſo neere as iudgement can any way ſerve him? Thirdly, it condemneth all lying in waite to prey upon one that muſt needs ſell for preſent money; to get his commodity for halfe the value if I can, when as rather I ſhould for pity give him equality. For what love is this to the goods of my neighbour, when I can be content even to rob him in his neceſſity, by taking that for a penny, that is worth in mine owne conſcience three, and not to be bought under, were his need not ſo great? Now ſee and note then how commonly, yet fearefully for want of love and conſcience to give as good as we take; our buying and ſelling one with another is ſpotted and ſtained with great and grievous theft. For moſt aſſuredly, even as in the time of the Law, if they obſerved not a proportion betwixt the *Iubile* yeere and their price, they offended againſt Levit.25.14, 15, 16, 17.

againſt the Commandement of theft: ſo now the Law being gone, if the equity of it be not obſerved, to wit, the equality of commoditie given and taken, the ſame ſin is committed, in the day of the Lord we ſhall find the burthen of it.

Queſt. *Thus then how our love ſhould ſhew it ſelf in theſe commodities we may eaſily ſee, now I pray you go forward with other branches of this Law.*

Anſw. Oppreſſion generally all, is contrary to that love, which the Lord by this law ſeeketh to draw out of us, and therefore, no doubt, forbidden in the ſame: And if in particulars wee liſt to lay it out.

Deut.22.14. Firſt, ſaith the Word, *Thou ſhalt not oppreſs an hired ſervant, That is needy and poore,* &c. *But thou ſhalt give him his hire for the day, neither ſhall the Sun goe downe upon it, for he is poore, and therewith ſuſtaineth his life, leſt he cry againſt thee unto the Lord, and it be ſin unto thee.*

Exod.22.21. Levit.19.33. Secondly, it forbiddeth to doe injury to any ſtrangers, or to oppreſſe them, and addeth this reaſon to the *Iewes, becauſe they were once ſtrangers.*

Exod.22.12. Thirdly, *you ſhall not trouble or oppreſs any widow,* ſaith the law, *nor any fatherleſs child: for if you do, he ſhall crie unto me, ſaith the Lord, and then mine anger ſhall burne, and I will kill you with the ſword, and your wives ſhall be widdowes, and your children fatherleſſe.*

Where by the way marke the vehemency of this ſpeech, and ſee what comfort to the godly, and terror to the wicked it may juſtly exhibite. For the former, God knowes and the world ſees, how often they are wrecked and wronged and ſet to the wall by cruell, ungodly, and hard hearted men, how often they faile of friends to maintaine their right, and defend their cauſe againſt the evill. But yet ſee here a comfort, though all forſake us, if wee cry to the Lord, the cauſe ſhall be his, and he will helpe us, the Lord will awake and ſtir up his wrath, till the wrong we have ſuffered be revenged fully. And for the ſecond, what knowes the oppreſſing and mercileſs man, whether any cries paſſe from the grieved hearts of ſuch as he hurteth, or no? If they doe, as it cannot be but they ſhould, why trembleth not he to conſider what hangeth over his head, even ready to light upon him every houre, if God be God, and true of his word? O that our hearts then may cleave to the *Lord* if we be oppreſſed, and tremble at his judgements if we uſe it to others.

But to returne to the matter againe, if all oppreſſion be ſtealth before God, what I pray you ſhal we think for the fountaine of much oppreſſion, to wit, acceptance of perſons in judgment? Surely it muſt needs alſo be evill before the *Lord*. Reaſon doth teach it, and yet God for more aſſurance expreſſely forbiddeth it as a miſchiefe in a Common-wealth: *The Lord your God* (ſaith *Moſes*) *is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no perſons, nor taketh reward. Which doth right to the fatherleſs and widdow, and loveth the ſtranger, and giveth him food and rayment.*

Deut.10.7.

What alſo ſhall we thinke of one cauſe of acceptation of perſons, to wit, of bribes and rewards, but even alſo as the very poyſon of iuſtice abhorre them and condemne them, and the rather, for that ſo expreſly they are forbidden in the Word? *Wreſt not the Law* (ſaith the Lord) *nor reſpect any perſon, neither take reward. For the reward blindeth the eyes of the wiſe, and perverteth the words of the juſt. That which is juſt and right, ſhalt thou follow, that thou maiſt live, and poſſeſs the land which the Lord thy God giveth thee.* Thus then as branches of this Commandement, we ſee not onely oppreſſion generally, and particularly, but even alſo the cauſes of it, acceptance of perſons, bribes and rewards forbidden.

Deut.16.19. Exod.23.2.

Liveries are often meanes and covers of oppreſſion.

And I will yet adde one thing over unto all theſe, which muſt needs be included in this head of oppreſſion, becauſe it is a common and a dangerous cloake of the ſame, to wit, Liveries of Princes or Subiects, Noble-men, Gentlemen, or whoſoever. Which if they maintaine and beare out the uniuſt and wrongfull dealings of any man with the knowledge of the Lord, not onely the deed doer, but the giver of that cloath and coate, whatſoever he be, ſtandeth guilty of that oppreſſion before Almighty God. The conſideration whereof being ſo true and ſure, ſhould iuſtly cauſe in all the eſtates, that deale their cloath to others, a more vigilant eye and eare to ſee and heare the converſation of their followers, and a reſtraining hand of ſuch countenance, credit, or cover to them (all worldly reaſons ſet apart) whenſoever they ſhall underſtand the ſame to be abuſed. For why ſhould any earthly reſpect ever ſtand ſo great in mens eyes, as that for it they dare take upon them the guilt of other mens ſins, and ſpoyling oppreſſion? But alas, great is the unfeelingneſſe of many mens hearts in this matter in theſe daies. Either Pope, profit or policy do make us deale our cloath too liberally, and regard our mens behaviour too negligently. But a word is enough.

Queſt. *Yet ſtill proceed on.*

Anſw. Another branch of this Commandement of ſtealth, is idleneſſe. For ſince the fall of our firſt Parents, whatſoever we enioy iuſtly and truly as our owne, wee muſt get it by labour. And whenſoever I labour not for, and yet enioy, I ſteale it, and the uſe of it belongeth not unto me. For then was it ſaid to *Adam* and his poſterity for ever, that in the ſweate of their browes they ſhould eate their meate. The meaning whereof bindeth not all eſtates to a like bodily labour,

labour, but it enjoyneth every one ſome lawfull calling; the Magiſtrate muſt governe, cheriſh and defend; the Judges determine the cauſes of the people; the Miniſters deliver their gifts to the Church; and every one in ſome ſort of ſweat, that is, in ſome godly endevour of body or minde, derive unto himſelfe the uſe of theſe outward things. Otherwiſe if idly he live by the labour of others, having no teſtimonies that hee deſerveth his hire; bee that man or woman whatſoever aſſured, that they make a breach of this Commandement. For, *if any worke not, let him not eate*, ſaith the Apoſtle: as if we ſhould ſay, if he doe, he doth more than he hath right to. *The labourer is worthy of his wages*, but not the loyterer. *The Ox that treadeth out the corn muſt not be muſled*, but the idle Aſſe, if he be pined, is but well ſerved. Idleneſſe what miſchiefe it hatcheth in towne and country, what tongue is able to lay downe? It cauſeth contention and ſtrife by pratling ſpeeches, it nurſeth and nouriſheth whoredome and filth, it pulleth on poverty, and loſeth honor, it hindereth vertue, and maintaineth vice, and by name, to the breach of this Commandement it mightily moveth. For, *let him that ſtole, ſteale no more* (ſaith the Apoſtle) *but let him rather labour and work with his own hands the thing which is good, that he may have to give him that needeth*. Noting, as it were very plainly, that the cauſe why the ſtealer ſtole, was want of labouring in his calling. Many goodly lawes and cuſtomes have heathen men made, and had againſt idleneſſe. Some have puniſhed it with very death, as did *Draco* the Law-giver of the Athenians, others have admitted none to dwell in their Townes with them, unleſſe he had ſome art, and carefully followed it alſo. All Countries and all people, to conclude, that have lived under any good government, have abhorred it. *Solomon* ſendeth the idle belly to learne his duty of the very vileſt creature the *Piſmire*, who laboureth in Summer to live in Winter, and whoſe many little cariages, as you ſee, make a great heap at laſt. And in another place he ſaith, *that he which will not plow becauſe it is cold, ſhall beg his bread, when it is warm, and no man ſhall give him*, which is worſe, even puniſhing juſtly his great ſloth. There was a little tittle tattle, when time was, they ſay, betwixt the Graſhopper and the Piſmire, and we may laugh at it, and yet looke better about us, as admoniſhed by it. The Graſhopper having paſſed the Summer over merrily, as her cuſtome is, ſinging and tuning the notes of a thoughtleſſe minde under every leafe; at laſt when winter came on, began to ſhake, and to goe to bed with an empty belly many a night, to the great weakning of her lively limbes, and the quite marring of all her muſicke: To ſteale, ſhe refuſeth of her honeſt nature, and to begge ſhe is aſhamed, for feare to be mocked: Yet need maketh the old wife trotte, they ſay, and modeſty in this hungry creature muſt yeeld to neceſſity. To it therefore ſhe goeth, and having a wealthy neighbour not far off, that had laboured ſore all Summer, and laid up much good victuall; to her ſhe commeth, and craveth ſome ſuccour at her hand: Who by and by demanded of her what ſhe did all Summer? Alas (ſaith the Graſhopper) I ſung and little remembred this change. Did you ſo (ſaith the Ant) indeed did you ſing all Summer? Now truſt me, for me you ſhall dance all Winter, for I live by my labour, and I will never maintaine idleneſſe in any. Thus received ſloth a check, when it looked for help, and wee warned by it, may learne this morall, to labour leſt we lack. *Optimum opſonium ſenectuti labor*, (ſaith one) They are good refreſhings in our age, the well beſtowed travels in our youth. Yeares paſſe, and ſtrength failes, get nothing in youth, and have nothing in age. But O careleſſe hearts of ours, and heady will, who can perſwade this, or beate it into the heads of yong men and maides, of ſervants, and ſuch as are comming on? No, no, we will hop and dance, tiple and drinke, banquet and revell, what counſell ſoever is given us to the contrary, with that little wee have, and ſing care away: And a little gay apparell on the backe, is worth much money in the cheſt. But wiſe is he whom other mens harmes can cauſe to take heed. Sickneſſe may come, and every maſter will not keep a ſick ſervant: a maime may fall to us, and we then may heare it, I have no wages unleſſe you could work; many things may happen, and a mans own is his owne, and great is Gods bleſſing to faithfull labour, as truly his plagues are not little or rare to idleneſſe and ſloth.

2 Theſſ. 3. 10.

Prov. 10. c. 22.

Epheſ. 4. 28.

Prov. 6. Chap. 20.

Queſt. *Well ſir, then ſince labour we muſt and ſo live, I pray you is not every labour commendable?*

Anſw. No indeed: For the Apoſtle in the place I named before, maketh a diſtinction, which I pray you marke, and ſaith, *Let him labour with his owne hands the thing that is good*: as if hee ſhould have ſaid, there are labours which are naught, and yet labours too. Wherefore, it is not enough to make us guiltleſſe of this Commandement to ſay, We get that we have by labour, but it muſt be good labour (ſaith *Paul*) juſt labour, and lawfull labour. The which diſtinction overthroweth all maintenance gotten by maſſing, by jugling, by charming, by playing interludes, by fidling and piping up and downe the Countrey, by carying about Beares and Apes, by telling of Fortunes, and ſuch like trades, mentioned in the ſtatute of this Land, touching vagabonds. For though they be labours, and make them ſweate often, ſome of them, yet want they warrant in the Word to prove them good, and lawfull labours. And therefore ſubject to the penalty of this law before God.

Epheſ. 4. 28.

Queſt. *And I pray you let me adde one thing more, becauſe you ſay all labours muſt be lawfull: what*

if a man in the purſuite of a Pirate, or any enemy in the field, get a ſpoile, whether it is lawfull to retaine it, and conceale it, or it is ſtealth ſo to doe? The labour is juſt, honeſt and lawfull.

Anſw. Truly I muſt needs anſwer you, that albeit the labour in reſiſting, and repelling any enemy, be commendable and good, and therefore goods ſo gotten lawfully poſſeſſed of the Prince, the Lieutenant, the Generall, or Chiefe whoſoever: yet is there no warrant that every ſouldier ſhould be his owne carver, and take what he can get. But the cuſtome of law of all well ordered warres is this, or ſhould bee, that what ſpoile ſo ever is got, and not given before hand by the Captaine to the ſouldiers, ought by them to be brought unto him, and by him to be diſpoſed to every man Geometrically, that is, according to every mans ſervice and worthineſſe, not Arithmetically, that is, to every man alike. And if any man of his own greedineſſe alienate to himſelfe any thing, or otherwiſe than thus, that is, either with generall gift of the Captaine, to take what he can, or a particular gift, to take this and thus much; ſurely that poſſeſſion is not warranted by Gods Law, but lighteth under this Commandement. For as for a mans labour, firſt he oweth it both to God and to his Country, and then he hath his ſet pay for it, which he agreeth to as ſufficient, and therefore he ſhould not ſerve his greedy affection diſorderly. As for the caſe of Pirates, if upon any coaſt they be taken and impriſoned, ſurely it is very barbarous cruelty to leave them utterly uncomforted, with any portion of that which was taken about them, and with them, even ſo that for food they ſtarve ere ever their cauſe be heard. This ſpoile to ſpeed our ſelves. and ſpill our brethren, in this lamentable and unmercifull manner, what defence ſoever it may have by law of man, ſurely it ſavoureth not of that compaſſion and tender bowels of pitie, which is required by the Law of God. And therefore I include it, where, no doubt, the day of Judgement will finde it, even within the forbidden branches of this Commandement.

Gen. 14.

1 Sam. 30. 20, &c.

Queſt. *I take your anſwer, and therefore now follow your owne courſe againe.*

Anſw. It is now time to draw to an end, and there yet remaineth to be ſomewhat touched the theft of the heart through greedy covetouſneſſe, and the theft of the tongue by falſe and filthy flattery, wherefore a little of theſe alſo as of the other. That this Commandement then doth reach unto the thoughts and inward conceits of the heart, it is firſt proved by that reaſon, that often before hath beene alledged, namely, becauſe the Law-giver is ſpirituall, and therefore his Lawes not reſting onely in outward actions, as mens lawes doe.

Secondly, by that ſpeech concerning *Adultery*, which is true in all the Commandements, *He that looketh, and luſteth, or coveteth, hath ſinned.* And by the teſtimony of our Saviour Chriſt, who reckoneth covetouſneſſe amongſt thoſe things that proceeding out, and not going in, defile a man. To all which *Chryſoſtome* ſubſcribeth, and ſaith, *Avarus fur, & latro eſt*, A covetous man is a theefe.

Mark. 7. 23.

In Theſſ. Hom. 11.

Now, what covetouſneſſe is, albeit every man for the acquaintance hee hath with it, may know, yet doe I thus define it, to be a damnable vice of the minde, pricking and provoking us to follow after filthy lucre. Which thing without the name, and even under the name, is marvellouſly enveighed againſt in the Scripture. The Prophet *Habacuck* cryeth out againſt the heart that enlargeth his deſire as the hell, and is as death, and cannot be ſatisfied, but gathereth unto him all Nations, and heapeth unto him all people. He, he that coveteth an evill covetouſneſſe to his houſe, that he may ſet his neſt on high to eſcape from the power of evill. Thou haſt conſulted ſhame to thine owne houſe by deſtroying many people, and haſt ſinned againſt thine own ſoule: *The ſtone ſhall crie out of the wall, and the beame of the timber ſhall anſwer it, woe to him that buildeth a towne by blood, and erecteth a citie by iniquitie*, &c. It is cryed out againſt in the Goſpell, called the roote of all evill, Idolatry, and a thing not to be named among Chriſtians. There is no ſpeciall calling amongſt men, whereunto by name this vice is not forbidden, as a venome of all vertue, in every degree, in Princes, in Judges, in Miniſters, in all it is forbidden, and ſurely this is no ſmall argument to a Chriſtian man againſt it: Fearfully puniſhed was it in *Gehezi* the Prophets man, in *Achan*, and a number moe.

Chap. 2. 5.

Luke 12.
2 Tim 6.
Epheſ. 5.
Coloſſ. 3.

And to conclude our Scriptures, *Iob* the ſervant of the Lord moſt notably ſheweth, how hee ſhunned it, and *David* with all the heate of his heart prayeth againſt it: *O Lord let my heart bee never inclined to covetouſneſſe.* I might recite the Lawes of God againſt raking their lands too cleane in the time of harveſt, and againſt gathering ſo cleane their Grapes in the time of vintage, as that nothing was left for the poore. All which directly ſhoot at the ſhame of this ſinne in a profeſſor of godlineſſe. And I might alſo heape up hereunto a thouſand teſtimonies of men, Heathen and Chriſtian, uttered in deteſtation of this foule ſinne. But whom the Word fears not, men ſhall hardly move. Onely a ſpeech or two I cannot paſſe over, which prettily deſcribe the corruption of our nature: *Omnia tanquam mortales timemus, omnia tanquam immortales concupiſcimus*, (ſaith *Seneca*) That is, *We ſtand in feare of divers things, as though we thought we could die, but we covet ſo, as though we thought we ſhould never die.* Fortune (ſaith another) hath given too much to many, but enough to none. Againe, *Non ſolum avarus eſt, qui rapit aliena, ſed qui cupidè ſervat ſua*: He is not onely covetous which greedily catcheth at more, but he alſo which pinchingly

Iob 32.
Pſa. 119.
Deut. 24. 19.

De brevitate vitæ.

Auguſt.

chingly ſpareth that which he hath. Whereof very excellently ſpeaketh both *Solomon* and *Syrach*, painting out the filth of this folly to have the bleſſings of God, and yet to want nothing more, through a miſerable minde, than the bleſſings of God. Eccleſ.6.1. Syrach.14.3.

But I will follow no further this common place: this little which I have ſpoken, I have done it to give us a taſte of this ſubtill ſin, which with griefe we may marke, thoſe men and women very grievouſly aſſaulted withall, and fearefully overcome after their profeſſion made of Gods truth, and his glorious Goſpell, who in the dayes of their vanity before their calling, never felt any ſuch temptation. So ſeeketh Satan to ſlander the Word, and to hinder the credit of the Goſpell. When he cannot longer detaine us in ſwearing, in exceſſe of dyet or apparell, in adultery and uncleanneſſe, in ſpoyling and ſpending waſtfully Gods given graces, and in other fruits of ignorance, and of an unreformed ſoule; then creepeth he in, and draweth us ſubtilly, ere ever wee eſpie him, to the other extremity, even greater care to get, and nearer ſeeking how to ſave, than can or may ſtand with the credit of the truth which wee profeſſe, or calling often which we have in the Common-wealth. This is too true, wee ſee examples daily, and mens owne hearts being well examined ſhall confeſſe it. The Lord then give us judgement to ſee, and hearts to abhorre ſo foule an evill. For what a derogation from Gods promiſes, and damnable miſtruſt is this, when we doe feare God, and ſerve him, attend to his Word, uſe his Sacraments, forbid ſin in others, and forbeare it our ſelves, than ſo to looke at wife and children, and other expences, as that we feare to want, who living before in a farre looſer ſort, never doubted yet any ſuch defect? Will God be worſe to men when they follow him, than hee was when they forſooke him? Surely an eye muſt be had unto this thing, and very deare unto us muſt be the credit of the Goſpell, that others by us may be wonne unto it, or at leaſt none deterred from it. God ſtrengthen us, for Satan is ſubtill, and we are ſoone deceived. And truly better we had never given our names to Chriſt, than by any faithleſſe greedineſſe, or unſeemly hardneſſe to overthrow all againe, and hinder by offence others that are yet without. The earth is the Lords, and the Lord is ours, if we ſerve him, with all that either heaven or earth hath to doe us good withall.

Queſt. *And what of the ſtealth of the eye?*

Anſw. The eye is ſaid to ſteale, becauſe it maketh the heart to covet. For by our eyes creepe in deſires into our hearts, both in this behalfe which now we meane, and in other alſo, as before hath been ſaid. By the eye firſt did *Achab* ſteale *Naboths* Vineyard, and then by his eye the deſire of it crept into his heart. And the Prophet ſaith, *They covet fields*, meaning no doubt, which they ſaw to lie commodious for them. Wherefore Gods children muſt ſtop the very firſt beginning, and looke to their eyes and eares, that they make no flame, which God or charity doth miſlike: and let us learne to thinke as an Heathen ſaid, *Turpe eſt, non ſolum pedes ſed & oculos in alienas poſſeſſiones immittere*: It is a foule thing, not only to let our feet, but even our eyes walke into other mens poſſeſſions, any further than becommeth us as we are Chriſtians. 1 Kings 21. Mach.2.2.

Queſt. *What ſtealth committeth the tongue?*

Anſw. By fraud and ſubtilty, by ſmoothing and flattery, and ſuch like: For thus ſtole falſe *Ziba* his Maſter *Mephiboſheths* goods from him. Thus ſtole many crafty pleaders in publike places, and make no conſcience of it. Thus is it ſaid in expreſſe words, that *Abſolon* ſtole the hearts of all *Iſrael*, to wit, by his ſhameleſſe flattery. Thus ſteale men the hearts of ſubjects, even in theſe dayes from their Princes and lawfull Governours; the hearts of the people from their Miniſters, of ſervants from their Maſters, of children from their Parents, *Et hoc magnum furtum eſt*, ſaith one, And this is a great theft. A kinde of this tongue-ſtealth it is for a Gentleman or a greater eſtate, to caſt out a word to his inferiour in way of begging what hee conveniently may not ſpare, and yet dare not deny, but bringeth and delivereth in faire words, what God knowes, his heart grudgeth, and peradventure his wife weepeth to ſee him part withall. And unto this head is referred all ungodly counſell whatſoever, and all lewd vanity, or babiſh ſervility to make men delight more in us, and leſſe in the feare of God. Is it not lamentable to ſee, that a Popiſh, or an Atheiſticall ſpirit ſhall doe more hurt at a table, or ſuch like place, with one peeviſh jeſt, and girding ſcoffe in the heart of the hearers, than twenty good men can recover with much good counſell? and yet what ſay wee? O he is a merry greeke, a pleaſant companion, and in faith a good fellow. Hee cannot flatter, his words muſt bee borne, and ſo forth. But marke, mark what effect this mirth hath in us, and whereto it tendeth. And if it increaſe our knowledge, increaſe our zeale, and increaſe good graces in us, then like it, and ſpare not, and cheriſh ſuch an one. But if it poyſon the profit of the Word unto us, decay our diligence and liking of good exerciſes, and decreaſe all that I have named, then know him for a theefe, though his hands be true, for he ſtealeth our ſoules from the living God, and both body and ſoule from eternall life. It is pretily ſaid of a flatterer, that as the wood maintaines the fire, to the conſuming of it ſelfe, ſo riches doth him, till he eat up our wealths, and I apply it to this caſe with no leſſe truth, that countenance beares out many an evill counſeller, till he and his counſell have brought his maintainers to carry but a ſmall port. Such greekes make griefe in a Chri- 2 Sam.16.

ſtian heart to heare them, and if ſin be ſweet to us, the Lord in mercy rowze us from ſo dead a ſleep. But I goe no further in this matter; I wiſh what I would, and I would what might kindle in every man and woman more faith and obedience towards God and man: for we need no cooling cards, our hearts are dull and evill enough by nature of themſelves.

Queſt. *Yet muſt I once againe make bold, and crave your opinion concerning goods got by play. For in truth me thinke the poſſeſſion of them hath no ſound warrant. And if you will joyn a little concerning corrupt Patrons, I thinke it will not be unfit.*

Anſw. Surely you doe moſt juſtly doubt of the former, and I dare avouch it, you may as fitly doubt of the latter. For neither play nor patronage will ever beare out, when our conſciences ſhall awake, what at this day is done by the title of them. Of the latter I purpoſe ſome other ſpeech, and therefore will not here intreate of it, but only ſay thus much, that in truth, as you have well noted, this Commandement of ſtealth is his ſtall wherein he muſt be placed, that ſtealeth to himſelfe the reward of the Miniſter. Lamentable are our dayes, wherein ſuch wickedneſſe is wiſdome; and thrice dead are thoſe hearts, that daily dare enjoy, what neither before God nor man, they may openly ſtand to. But of the latter a few more words at your requeſt. A matter, as you know, greatly liked, and therfore hardly blamed without great miſliking. For what we have to doe, we love not to be letted to doe, and untoothſome is that truth ever, that treadeth down my liking. But be it as it will be. To this was I borne, I doe willingly acknowledge, and to this am I called, as I am a Miniſter, even plainly to ſpeak what I ſee a truth, when the place requireth it, or elſe to cary the brand of an evill conſcience to my grave. And whether miſlikers of any truth here, ſhall finde a day of miſliking elſewhere before the God of truth, let them now betimes, in love admoniſhed, well conſider and weigh.

Concerning then playing and gaming in generall, divers you ſhall finde both in writing and ſpeaking very ſtrait, who hardly will be perſwaded to allow unto Chriſtians almoſt any play at all. For, ſay they, wee muſt give account in the day of Judgement of every action, of every word, and of every jot of time, how wee have beſtowed it, and therefore wee ſhould not play.

1 Cor. 10. Secondly, the Apoſtle ſaith, *Whatſoever you doe, doe all to the glory of God*; but our idle ſports rather diſhonour God, and therefore we ſhould not play.

1 Pet. 4. 3. Thirdly, *Peter* ſaith, It is ſufficient that we have ſpent the time paſt of the life after the luſts of the *Gentiles*, walking in wantonneſſe, drunkenneſſe, in gluttony, and ſuch like; therefore now we ſhould not play.

Fourthly, by the multitude of Chriſtian exerciſes and duties that we are bound unto, cry unto us to ſpend no time in play.

Ambroſ. 1. offic. 23. Chryſoſt. hom. 6. in Matth. And laſt of all, by the ſentences of grave and godly Fathers, who have and doe condemne all idle ſports, and ſay the devill, not God, was the author of them, they prove, and wiſh to profit, that we ſhould not play. The meaning of theſe our brethren, no doubt, is good, and willingly would draw us to our God. And theſe reaſons of theirs ought to have this effect in us, even to abridge that exceſſe which all may ſee in our playing and our ſports, and to bring us home to a greater ſtrictneſſe of life, in heeding what we ſhould. But to cut us off from all recreation by any play (be it without offence of any ſpoken) indeed they cannot. For wee are men, and no Angels, and as men in this world we muſt walke our courſe, ſubject to dulneſſe and wearineſſe, even in good things; and we muſt refreſh that feeble weakneſſe of ours, by lawfull and allowed comforts: Which I ſo terme, becauſe I am aſſured that the word of God condemneth not all our play, and the corrupt conſtitution of our bodies, together with the dulneſſe of our minds require ſome play. Sparing in truth is the word in giving, becauſe well knew the Lord we would not be ſparing in taking liberty for to play: Yet is it plaine enough. Notwithſtanding fitly may it be ſaid of play, as he ſaid of ſtudying Philoſophy: *Philoſophandum paucis*, We muſt play but little.

Zach. 8. 5. Exod. 13. 2 Sam. 8. Levit. 23. The appointing of feſtivall dayes.

But now the ſecond ſtep is more hard than this, namely, to know what games wee may uſe, and at what we may play. Wherein not purpoſing any ſet and curious Treatiſe, I anſwer briefely, that of thoſe many and differing kindes of ſports, that are deviſed and uſed in every place; I condemne none which make for the quickning of body or minde, which ſerve to activity, and prepare men for better ſervice another day, unleſſe they have joyned to them any ungodlineſſe, or are by law of that particular place forbidden: no, not Cards, or Tables in all reſpects, and to every perſon at all times, and in all places: Nevertheleſſe, I am fully aſſured, and doe willingly affirme, that they ought not, of Chriſtians profeſſing the Goſpell, to bee ſo much uſed as they are: I have joyning with me that godly Father, Maſter *Peter Martyr*: whoſe judgement it is in plaine termes, That, *Non ſtatim damnandus eſt ſi quis dum egrotat, aut debilitatur, eo genere ludi ſe recreat, quod à fortuna vel caſu pendeat, modo ibi pecuniæ non periclitentur.* It is not by and by to be miſliked, if one that is ſick or weakned in body, whereby hee cannot uſe other exerciſe, do recreate himſelfe with thoſe kindes of play, which depend of Chance and Fortune, as Tables and Cards (for againſt Dice he hath flatly ſpoken before.) Let us therefore rather

Pet. Mart. de Ludis.

enter

enter to conſider another point, which is harder than this, namely, whether wee ſhould play for money, or no? And firſt, I reaſon thus: If it be lawfull to play for money, then is it lawfull to win money in this ſort, and the money lawfully poſſeſſed: But this ſecond is falſe, therefore the former alſo: that the ſecond is falſe, the end and firſt invention of play proveth, which as every one can well witneſſe, was never invented to this end, but only to refreſh either body or minde, and corruption afterward brought in money, as wee ſee daily before our eyes. For ſo long as a game is ſtrange or new to us, we can take great delight to play for nothing: but when once wee are perfectly acquainted, and ſee the courſe of it, then forſooth, unleſſe we may pervert the end of it, and make it a way to gaine or loſe by it, we cannot like any more to uſe it. Therefore I ſay ſince it is apparent, that the firſt beginning of play, and the true uſe of it, was never any ſuch matter, we ought not thereby to gaine any goods.

Secondly, I ſay, that as play in the beginning was not made for it, neither is it yet allowed a meanes to alienate our goods to another, either by Gods Law, or mans Law. For marke the heads of any lawfull Conveiance, and it is either buying, ſelling, letting, hiring, or ſuch like, amongſt them all you finde not gaming. Wherefore the looſer is unjuſtly diſpoſſeſſed, and the winner is wrongfully poſſeſſed. *Daneus* handling both this matter and this reaſon, added this, which I pray you marke, that albeit ſome private Law or Cuſtome of ſome private place ſhould allow it, yet is the Law of Nature againſt it, and the former ought to give place to the latter. But ſaith he, I have not reade ever any private law of any private place publiſhed in writing, that money won and loſt by play could either be retained, or recovered, if it were denyed, by vertue of any ſuch title or right. And hee bringeth *Ottoman* a famous Lawyer to confirme as much. *Auguſtine* would have all things gotten by play taken from the winner, and never reſtored to the loſer, but given to the poore, that both the winner might want what ſo greedily hee gaped for, and the loſer not to recover what ſo fooliſhly he parted with. *Daneus* beſide would have them both puniſhed with a further mulct of money.

De ludis.

Lib. 2. de uſuris cap. 2. epiſt. 54. ad Maced.

Thirdly, I reaſon from the multitude of miſerable creatures that are the ſame fleſh that wee are, and yet pittifully cry for want of ſuccour: from the multitude of godly and Chriſtian uſes to employ that which wee may ſpare upon, and even from the want of many neceſſities for our ſelves, that is not lawfull nor tolerable to play for money. For is it not lamentable, and moſt fearfull, that any Chriſtian man ſhould carry about in his conſcience day and night a witneſſe, that this ſeven yeares he hath not given ſeven ſhillings to the naked, needy, and comfortleſſe members of Jeſus Chriſt, and yet hee hath loſt at vaine play, in a vaine manner, twenty times as much? Can a man be ſo dull, as to thinke this thing will never prick him, or never have a juſt reward of puniſhment at Gods hands? Is it not lamentable, that a man can ſee no Chriſtian uſe to give of his abundance to, but thinke all that ever he can get, little enough to conſume in play? Are we exempted out of the number of them that are bound to workes of love, and deeds of mercy, ſo that we need to doe none of theſe, and yet ſhall be ſaved too? Nay, is it not wonderfull, and a thing that heaven and earth are aſhamed of, and even all the creatures in both of them ſtand aſtoniſhed at, to conſider that a man ſhould not either doe the former duties, or himſelfe have either any good apparell to weare, any bookes to benefit his ſoule by, no not ſo much as a Bible, or a Prayer Booke; any meate at home for his wife and children, any wages to pay his ſervants, or his other debts, or a number moe ſuch neceſſaries, and yet thinke his playing, yea, his coſtly playing lawfull, and not to be ſpoken againſt? Is it I ſay poſſible that ever a Chriſtian man, that thinkes he hath Gods Spirit, ſhould thus have his conſcience ſeared up? Truly, for mine owne part, I profeſſe I have ſtood in my heart amazed at it, and I beſeech the Lord to drive away from us ſuch groſſe ſecurity. For elſe as we live, wee ſhall know we have deceived our ſelves, and others, we were never any thing leſſe than Chriſtians. Theſe duties therefore due to others, ſo many, and great, and theſe wants of neceſſaries for our ſelves, improve our playing for money.

Laſtly, the judgements of men, both grave, godly, and wiſe, who have ever condemned it, ought in very right to make all men learne it. To thoſe that I named before wee may adde *P. Martyr*, who giveth not leave to the ſicke and weake in their houſes to play, but with this condition, that *they play for no money*. And we may reaſon from *Auguſtines* fact, that if hee thought it evill to give money to a Jugler, or a Stage-player, which to their paine, doe ſerve our ſenſes: much worſe is the warrant to give to a gameſter, that playeth with us, ſince hee laboureth no more to make us ſport, than we doe to make him. Much have many men writ, whence larger ſpeech may be fetched, and of me for a taſte let this ſuffice to be ſaid.

Queſt. *Why, but doe you thinke it ſimply unlawfull to play for money?*

Anſw. Surely no: For when either ſo little is plaid as no way enableth me to any duty of my calling, or the money (not much) is beſtowed in ſome meeting, for the increaſe of love, or that which is wonne, is a reward appointed to that exerciſe, then thinke I with others, that is lawfull. And thus much of theſe three queſtions, whether we may play or no, at what games, and whether for money.

Queſt. *Nay one thing more I pray you, and that is this: Whether make you that like account of dicing, that you doe of other games, and thinke it as tolerable?*

Anſw. No ſurely doe I not, to ſpeake plaine, but judge it moſt unſeeming for a Chriſtian man or woman, and a very ſhame to the place where it is uſed. For of all games, it hath neither wit in it, memory in it, nor art in it, (but falſe art) nor exerciſe of any thing, except it bee the elbow, nor any thing to commend it. And yet if this were all, it were not in ſo evill eſtate, howbeit, ſurely this is not a little againſt it. But ſee (which is far more) even of all men by a generall conſent as it were, this vile game as moſt vile detected and deteſted. For if you caſt your eyes to the Heathen, they ever hated it: if you looke at Chriſtians, they ever abhorred it, the Scripture hath forbidden it, the Councels have condemned it, the Lawes of every good Common-wealth, and eſpecially of our owne, have ſeverally puniſhed it, and what kinde of argument of miſliking is there not againſt it? This have they not dealt with other exerciſes, and therefore ſurely there is in it more ſhame to the uſer, and more hurt to the place where it is uſed, than in the other. But let us weigh the named heads in order. And firſt for the Heathen, do we not ſee how *Tully* layeth it to the ſhame of *Catiline* and his company, that they were dicers? and when he would have even ſpit fire in *Anthonies* face, and ganled him as greatly as he could, this comes in for one great diſhonour to him, and diſhoneſty in him, he is (ſaith *Tully*) a dicer, and his houſe a receptacle of ſuch men.

Suetonius in his life. *cap.* 71. *Auguſtus Cæſar*, a worthy man as we know in many reſpects, and greatly renowned, yet got by his dicing a reproach never dying, even to be accounted a diſſolute man.

Publius. *Gobylon* an Embaſſadour of the Lacedemonians, being ſent to make a League with the Corinthians, when he came and ſaw they uſed dicing, counterfeited ſome other cauſe, and went home againe, and would not make it, anſwering when he came home againe, that they were a vile people, and unworthy to be cared for, they were dicers. The King of Perſia ſent to *Demetrius* King of Aſia dice of gold in reproach to him, becauſe he uſed dicing. And another ſaith flatly thus, that *Quanto aleator eſt in arte melior, tanto nequior eſt*, The cunninger that a dicer is in his art, the worſe man aſſuredly he is. The Poet layeth it downe amongſt the Cankers that conſume men and make them beggers, Dice, Wine, and Women. What ſhould I ſay? Take any Booke in hand of an Heathen man, and it is a wonder, if you finde not ſome thing againſt dicing.

De civit. Dei l. 4. *In præceptorio.* Now come from the Heathens to Chriſtians, and ſee even a great miſliking. *Auſtin* beginneth, and is not afraid to ſay plainly, *Aleam invenit dæmon*, The devill firſt found out the game of dicing. *Lyra* deteſting it ſeeketh to make other men doe as much by divers reaſons. It coveteth (ſaith he) another mans goods greatly, it is a mighty meanes of deceit, it paſſeth uſury, it cauſeth lying, ſwearing, brauling, and many idle words, it is an offence to the godly, it breaketh the Lawes, it miſpendeth the time, and what not? Old *Chaucer* ſo long agoe ſet his ſentence downe againſt this exerciſe, and ſpares not to diſplay the vertues of it in this manner:

Dicing (ſaith he) is very mother of leaſings,
And of deceit and curſed forſwearings,
Blaſphemy of God, manſlaughter, and waſt alſo,
Of battaile, naughtineſſe, and other moe.
It is reproofe and contrary to honour,
For to behold a common dicer.
And ever the higher he is in eſtate,
The more he is holden deſolate.
If thou a Prince doeſt uſe hazardy
In all governance and policy,
He is by a common opinion,
Holden leſſe in reputation.
Lords might finde other manner of play,
Honeſt enough to drive the day away.

But of all other ſpeeches mee thinkes it is a marvellous ſaying of Sir *Thomas Eliot*, and ought very greatly to move us, who affirmeth that if a man heare one to be a dicer, and knoweth him not, by and by he judgeth him to be a light and vaine perſon, and of no credit or account. Conſider againe the decrees of Councels, and ſee how with one heart they have hated it. The firſt Councell of *Conſtantinople* determined thus, that no man whether hee be clarke or lay-man from that time forward ſhould play at dice. If hee did, being a Clergy man, hee was deprived, and if a lay-man, he was excommunicated. *Can.* 50. The Councell of *Eliberis* concluded, that if a Chriſtian man did play at Dice, hee ſhould be forbidden the Communion, and never admitted againe till he left it, and not under a yeare then alſo. Two godly Synods at *Rochel* and *Nimanx* in France, by the Paſtors, Elders, and Deacons of the reformed Churches in that Kingdome,

Kingdome, utterly condemned it. Amongſt the Canons called the Apoſtles Canons, this is one, that if a Miniſter, Elder or Deacon, give himſelfe to Dice, Cards, or drunkenneſſe, if hee did not (admoniſhed) ceaſe from it, he ſhould be deprived. The Civill and Canon Lawes they ſay are ſo againſt it, as that if a man ſhould be beaten of him that he played withall, or robbed at home whileſt he were a playing, he may have no benefit of Law or juſtice in that caſe. And if any man conſtrained or allured another to play with him, hee ſhould be impriſoned or caſt into the quarries to digge. *Geneva* condemneth the very making of Dice in their City.

Laſt of all, peruſe the Statutes of this our owne Countrey, and I beſeech you marke the liking they have ſhewed of dicing.

In the twelfth yeare of *Richard* the ſecond all unlawfull games were forbidden, and by name dicing generally.

In the twenty one yeare of *Henry* the fourth, dicers taken were impriſoned ſixe dayes. And if any head Magiſtrate, as Major, or Sheriffe, made not diligent ſearch for them, they forfeited xl.s. If the Conſtable were negligent, he loſt vj.s. viii.d.

In the ſeventeenth yeare of *Edward* the fourth, they that kept dicing houſes, were to have three yeares impriſonment, and xx.li. fine. Players at dice in thoſe houſes two yeares impriſonment, and x.li. fine.

In the eleventh yeare of *Henry* the ſeventh, dicers ſhould be openly ſet in the Stockes, by the ſpace of one whole day, and the houſe-keepers that ſuffered him to play, forfeited a noble, and be bound to their good behaviour.

In the thirty three yeare of *Henry* the eight, dicing houſes forfeited xl. s. every one time, and dicers vj. s. viij.d. and bound in recogniſance never to play againe. And yet more may you ſee in *Pultons* Abridgement.

Now is it wonderfull, that notwithſtanding all this, yet ſo foule a thing ſhould ſeeme ſo faire, and that a man ſhould not thinke himſelfe uſed as a gentleman, or almoſt as a man, unleſſe hee may have liberty in this looſneſſe, and a large reine to ſo great an evill. And yet wee be Chriſtians, and that of the better ſort too, or you doe us wrong.

The Heathen hated it, and wee hatch it up in every houſe, and yet wee bee Chriſtians. The godly write againſt it, wee waite for it, and yet we bee Chriſtians. The Councels have condemned it in the Spirit of Chriſt, and Chriſtian Lawes have moſt ſharply puniſhed it; wee day and night uſe it, and cannot bee bereaved of it, and yet wee bee Chriſtians. But alas, alas, the day of underſtanding, or the day of damnation for our ignorance ſhall teach us another thing. We ſweare, we lie, wee revile, and wee runne into the field with murthering mindes (for ſuch anger is murther) moved by play, and yet wee will not leave it. And if I doe not thus in ſhew, yet inwardly I fret, I chafe, I gnaſh with my teeth, and teare the Cards, burne the Dice, throw away the Tables, and ſuch like, and yet I am religious. The Lord forbiddeth all apparance of evill, all occaſions of ſinne, and yet we are the Lords, and doe neither. The Lord ſaith, If thy right hand cauſe thee to offend, or thy right eye, cut it off, plucke it out, and caſt it away: wee will be the Lords, and not reſtraine a little play, that mine owne ſoule being witneſſe, moſt grievouſly maketh me offend. Fie, fie, what deadneſſe is this? Where is either love of God, or feare in us? Love maketh us burne, with deſire to doe well, feare makes us ſhake to thinke of any ſinne, we continually ſinne in our greedy gaming, and yet we bee godly. But this either makes us ſee it, or wee will never I feare ſee the miſchiefe of playing, and by name of dicing. The Lord for Chriſt his ſake awake us, and ſo I end. 1 Theſ.5.

Queſt. *What is now contained in the affirmative part of this Commandement?*

Anſw. Even as all theſe former Branches are forbidden, ſo the contraries of them are commanded: as in generall, all helpe, all ſuccour, all care and providence for the ſafty and the benefit of the goods of our neighbour that poſſibly wee can ſhew. And againe, the right uſe of our owne goods, as to the maintenance of the knowledge of God amongſt us, to the defence of the Common-wealth, and the Magiſtrate, to the nouriſhing of our family, and to the reliefe of the poore.

Laſtly, as diffidence and miſtruſt in Gods providence for us, the root of ſtealth and unlawfull proviſion for our ſelves was in the negative part forbidden, ſo here contrariwiſe is faith and full perſwaſion, that if we ſeeke his Kingdome and the righteouſneſſe thereof, theſe outward things ſhall be caſt unto us commanded. Mat.6.

The puniſhment of this Commandement, temporall or worldly, was ever divers in divers places, ſomewhere death, ſomewhere but fourefold, &c. The Spirituall puniſhment, as of all Commandements was, and is everlaſting damnation. 1 Cor.6. Zach.5.

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The Application.

NOw, now my beloved to the worke of further fruit in our ſoules, let us lay this rule to them, and them to it, and let us even heartily I beſeech you every man ſecretly, betwixt God and us, ſee how we have anſwered in obedience this Law of our God and Father, mercifull and Almighty. We are bound by it generally to ſhew all love and carefull regard to our neighbours goods that we poſſibly can, and to doe him with our own goods what benefit we may. In particular if we will ſpeak we are bound to lend. We ſee both when and what we may, not hurting our ſelves, profit our neighbours withall, and to take no recompence, unleſſe it be hurt which we lend. Now, looke I ſay, if you have ever obſerved this thing without any want. Have you done it? Nay, have you not refuſed of a meere pinching and an unneighbourly mind, even ſmall matters, when you have been very earneſtly intreated, adding often a lie to mend the matter withall, and ſaying that you either had not that which indeed you had, or occupyed it your ſelfe, when indeed you did not. And have you not often contrary to the Law of God made in this behalfe, taken reward when the thing you lent received no harme? Surely your money & many things elſe doe witneſſe againſt you. For the Law of pledges and taking of pawnes, have you never paſſed the bounds of love, or the limits of mercy in that reſpect? Have you never gone in to take what you could, but ſtood at the dore to receive what he might ſpare you? O that our haſty hands, and hard hearts deſerved not the wrath which in truth they doe in this one thing. Many a time doe I greatly feare have we little regarded the caſe of the party whoſe pawne wee tooke, ſo wee might be ſafe our ſelves from our feared loſſe. And if it were ſo, ſurely we wanted love, and we have ſinned. Againe, in the things commended to our keeping, let us look alſo a little how we have ſatisfied the Law of God. We ſhould neither deny for any feare of harme thereby to keep for our neighbour, which we may better than he defend, neither conceale, hurt, purloyne, or convey away what ever any truſt repoſed in us, hath brought into our cuſtodie. But many a dogged nature denyeth the former, and many a covetous heart offendeth the later.

Pledges.

Cuſtody.

What ſay you of things which you have found being loſt? Have you ever regarded even as your owne to keepe it, to cheriſh it, and to find out the owner of it, the ſtraying beaſt of your neighbour, and even of your very enemy? Have you never either of negligence, or of malice & ſpite, or by a pinching mind tranſgreſſed herein? Conſider it well. And have you never even in the true teſtimony of a good conſcience retained any thing that ever you found, from the true owner, if you knew him, neither ever neglected any means to find him out, if you knew him not? Well were it with you if a privy witneſſe within you did not crie and ſay, that a greedie covetous heart hath made you often to offend in this duty. Alas, we ſee it not, we know it not, we feele it not to be a ſinne to retaine what we finde, or almoſt to finde before it be loſt, and ſo to conceale it. So gapeth each man after worldly gaine, and ſo ſeeke we to have, how ſo ever we have it, if it happen into our hands, and we well like of it. But ſinne will bee ſinne, when ſuch gotten goods will no where be ſeene, and the Lord give us feeling of it now betimes.

Next, let us looke of our buying and ſelling, wherin alſo all love is to be ſhewed to our brethren, and an equalitie kept ſo near as we can of commoditie given & taken. But how many of us do this, there is a God that knoweth, & a conſcience within us, that if it were wakned would crie I feare me a loud, we are grievouſly guilty. For where is that mā or woman of trade almoſt to be found, that taking up a ſtanding in Fayre or Market, doth once thinke with themſelves, that there they ſtand to ſhew their love to their brethren, as to themſelves, and ſo to interchange their commodities with them, as that in the teſtimonie of a good conſcience, and even God being witneſſe, ſo neare as they can, they keepe an equalitie, giving as good as they take, & taking no more thā they give value & worth. Now alas it is too wel known, and too much amongſt us daily ſeene, that wee thinke wee have our ſtanding there

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to pray upon all that come to us ſo much as we can, to deceive them, to ſpoile and robbe them in a ſort, and to get for our wares what poſſibly we may, with an utter neglect and refuſall of equalitie.

And therefore we ſell as we may be ſafe though we never be paid above halfe, we ſell to day with a pinching price, wee make account God may ſend us ſome loſſe, and therefore betimes we wrecke our ſelves upon our brethren, and ſo take of them for that which we doe ſell, and that if it happen that God doe ſo deale with us, we may be revenged before hand, and able to abide it if it be not great. To conclude, we are merrieſt when we have robbed moſt, and then goe wee ſinging home when we have given occaſion to the moſt to cry. So dul and dead are our hearts within us, and ſo hath a greedy minde to rake up riches ſpoiled us of love or any thought thereof towards our brethren. And as little conſcience there is often in the buyer, who if hee might have for a penny that is worth a pound, could well enough digeſt it.

And therefore if one in his need come unto us for preſent money, we will none of his commoditie, we want it not, we eſteeme it not, we looke lightly both of the man and the matter, till we have brought him to our owne price, and God knowes farre farre under the value of the thing. So that he which of charity in his need ſhould be helped, is of us commonly by reaſon of his need, preyed upon, and moſt cruelly robbed; And yet we be no theeves. Ah, God be mercifull to us and awake us, and never deale with us according to our iniquities for his Chriſts ſake. But paſſe we now on to other branches of this Commandement, and ſo ſhall we further ſee what manner of men and women wee are in obedience to the Lord. Who ſeeth not, who knoweth not, that all oppreſſion of my brother in his goods is contrary to that love that I ought to beare to him and his goods? And how ſtand we in this matter? Have we never detained the poor ſervants wages, and wrecked our anger upon him to his harme, further than a mercifull heart ſhould have done? Have we not taken even the flower of his youth, the ſtrength of his yeares, and the very juyce and ſappe of his body to ſerve our turns withall, and then either turned him off unrewarded, or taken from him, or diminiſhed without cauſe other than our own covetouſneſſe, the reward that our Anceſtor gave to his ſervice before? If we have done it, alas it is a great oppreſſion, a great wrong, and it ſtandeth not with that love that I am charged withall towards him in this Commandement. But man muſt firſt know ſinne before he can flie it, and now we know it, I truſt we hate it.

Oppreſſion.

Of ſervants.

Have we never againe dealt unkindly with a ſtranger, but even ſo as if GOD ſhould baniſh us from our warme home to a forraigne coaſt, we would be glad to feele our ſelves at their hands? If we have, this is oppreſſion, and we ſhould not doe it for any thing. Have we not hurt the deſolate widow, the fatherleſſe childe, or any whoſe might was leſſe than ours to beare off the hardneſſe of our hands? Have we not lift up our force againſt them, when we ſaw wee might have helped them in the gate? If we have, what can we ſay why we ſhould not rott in pieces for it, and our armes be broken from the bones, as *Iob* wiſhed to him in ſuch a caſe? Have we never reſpected the perſon more of one than another in cauſe of juſtice, a ſtrong meanes to draw us to oppreſſion? Have wee never ſuffered theſe hands to feele the weight of a bribers gift to draw us to oppreſſion? O ſpare not to ſpie your ſinne even to the full, if you have offended, and yet accuſe not your ſelves if you dare boaſt of innocency. Happy were our Countrey, and a thouſand comforts were it to every one of us, if the dulneſſe of our hearts in theſe deadly ſinnes pulled not upon us the often offending in them, and then ſuch ſinne, ſuch wrath againe from Heaven above, as is moſt due unto it. Alas, we ſee not, neither ever will be made to ſee, what love by this Law we owe to all men in their goods, but we robbe them, we ſpoyle them, and we take gifts to doe it, and yet wee be no theeves. But God is God as he was ever, ſinne is ſinne though we will not ſee it, and a juſt day of a juſt reward to every man for every matter muſt there be. We beleeve it, we ſay it in our Articles often, and yet we deale as if we never thought it.

Strangers.

Widow and fatherleſſe.

Iob 31.22.

Bribes.

Liveries.

it. What ſhould I ſay of that cloake and cover, and cauſe of much oppreſſion, the cloath and liveries of Superiours? Am I the giver or the taker? If I be the giver, have I never bluſtred my cogniſance out to doe the thing that God forbiddeth? Have I hearkened about to ſee and learne how they uſe the credit that is given them? God knowes we have little need to bee charged with other mens ſinnes, no doubt ſuch a Maſter ſhall with ſuch a mans offences. For we ſhall never be able to beare in our ſelves the burthen of our owne. Am I the taker? what then ſaith my conſcience, have I ſought it and ſued for it for affection, and true duty in my heart to him that gives it? Doe I weare it and wiſh to weare it to have my heart knowne to him or her the better whom with heart and hand, body and goods, power and might, till my death in right I honour and ſerve, and wiſh and will doe ever? Or rather a falſe faith ſeeketh a faire ſhew, and a powling hand of many a ſilly weak wretch ſeeketh a ſtrength to eſtabliſh my wickedneſſe, and a backer to beare out my foule oppreſſions? If it be ſo, conſider betimes how little love ſuch a ſervant deſerveth when he ſhall be found out, and feare leſt either the wrath of God to thee or love to thy maſter, that is ſo abuſed and little ſuſpecteth it, cauſe ſuch a falſe hypocrite and a trecherous *Ziba* come to light. Next let us conſider what our hearts will ſay concerning idleneſſe. For it hath beene proved before, that what is not enjoyed by the benefit of ſome lawfull labour, is but ſtolne and we have no right to it. If then my heart anſwer that I live all of other mens labours, doing nothing my ſelfe, I neither governe with the gifts of mind the quiet peace of my countrey, neither yet with bodily labour and true faithfull ſervice ſeeke to eate the meate of my maſter whom I ſerve; feele it, and ſee it, hate it, and abhorre it. For ſuch life is looſneſſe, ſuch a liver is a robber, and we ſhould not take any ſure comfort till we have changed ſo naughty a courſe, and altered quite ſo loathed a life. Too full, too full is every houſe and towne of ſuch idle bellies. Neither here muſt I onely examine my ſelfe whether by labour I live, but alſo as narrowly by what labour I live, and if it be ſuch as the word condemneth, the laws of man puniſheth, and each good man miſliketh, I ſin, I ſin, for ſuch labor is no life. But I referre you to what I have ſaid before, looke wee alſo even as wee love our ſoules, I beſeech you, at our hearts, eyes and tongues, whereby wee may ſteale as well as by the hand, as before in the Commandement hath beene proved. The heart by coveting and catching, or by too neare and niggardly keeping, tranſgreſſeth againſt this Law of God. The eye by looking beyond his limits, and ſending in word to the heart within to make it in love and ſet it in longing for other mens goods. The tongue by falſe flattery and filed forgery committeth a ſtealth which is called a great ſtealth, as hath bin ſhewed and proved before. All which or any whereof how they touch us and ſtaine us, the Lord knowes that knows all, and we with profit may well now thinke and weigh. Doe our hearts, and have our hearts ever reſted upon Gods promiſes for all neceſſary proviſion while we live, for us & ours, not caring, not carking, not wiſhing, not willing above that which the Lord alloweth, and we may juſtifie? No no, we ſuffer our hearts to goe too farre, and for want either of knowledge or care to live according to our knowledge, wee boldly looke of every mans commodities. As we goe and ride, we ſtraight way covet, and that which is worſe, preſently we deviſe to obtain our will to the impairing of our brothers wealth, and the fearfull breaking of this Commandement. And would God the rage of our luſt were not ſometime ſo vehement, as that miſſing to get what it greedily ſeeketh, it caſteth us downe ſicke in our bed, or cauſeth us to hurt him who hindereth our wiſh, as we ſee fell out in *Ahab* to *Naboths* vineyard. But of this hereafter more againe in the tenth Commandement. For the tongue, alas, what ſhould I ſay? I wil never bid you enquire whether you be guilty or no. For whither ſhould a man flie in theſe dayes from flattery, or where may we live, and not light on falſe forgers ſeeking by filed phraſe to bleare the eyes of ſuch as leaſt ſuſpect them? Rather looke in what meaſure you have or doe ſinne in this behalfe. For I feare not to ſay, you doe offend. And if your conſcience tell you your ſinne is great,

Idleneſſe.

Stealth in heart, Eye.

By tongues.

great, runne not headlong into hell without returne. Curſed is that tongue that flattereth any man in his ſinne for any commodity, or that cooleth ſuch heate as Gods Spirit hath wrought to grace and good amendment. Well may I reape a reward with him for feeding his humour, but as I live, I ſhall loſe my reward with God for ſtealing away his honour. Let them joyne hereunto, whoſe calling is ſuch a true view of the drift and ſucceſſe of their pleas, whether they have not often endeavoured by their ſpeech the wrongfull alienation of mens right from them to other men. And is not this a theft? might not he even as well have robbed him with his hands, as to bee a meanes by ſpeech of wrong perſwaſion that others doe it? But alas what words can I uſe or any man elſe this day alive to make men feele, that neither golden gaine, nor any regard to be named whatſoever ſhould make them ſpeake untruly againſt the good eſtate of their brethren in any cauſes? Surely, if this will nothing move, that it is in nature theft which in name of theſe ſo abhorre, I will aſſay no further. The day will come, let them well remember, that ſin will be ſifted both by name and nature, and reape for reward at a juſt Judge ſuch torment as ſhall twitch above any conceit which can now be had of it, and ſo continue for evermore.

Lawyers.

To draw to an end of this Application, are wee all cleare of that theft of thefts committed in conveying of the Church livings to our owne uſe from them that ought to have them and doe the duty for them, to the diſhonour of God, the ruine of the Church, and the fearfull caſting away of many a ſoule into the pit of hell for want of knowledge? If we have theſe livings in our diſpoſition, & are able to make a good account of the beſtowing of them to our power, thrice happy wee in eſchewing ſo carefully the wrath of God, and regarding ſo tenderly the health of others. But if either corruption in taking ſome, or looſe negligence in unworthily beſtowing all, may juſtly ſtand and give to the Lord a witneſſe againſt us, how ſhould we eſcape for ſo great a ſinne? Shall the Lord ſo loudly crie that he will require of every watchmans hand the blood of the ſoule that dyeth in his ſinne without his warning, and ſhall that patron eſcape ſcot-free by whoſe greedy hand and cruell heart they have all beene robbed of one that ſhould have warned them? Shall the Lord cry woe upon woe, wrath upon wrath, vengeance upon vengeance to the careleſſe ſhepherds that feed themſelves, and not the flocke, and ſhall hee ſo quietly paſſe them over, that put in, and place ſuch dumbe dogs, and unable drones to doe any duty for their owne lucre? It is a token of love to feed his ſheepe, to feed his lambes, and is it not a want of love both to God and his lambes, to put in for my gaine ſuch a drie nurſe as can give no milke nor feed at all, except it bee with folly and a foule example of drinking, ſwearing, carding, tabling, bowling, ſleeping, and ſuch like? Thinke we if *Ieremy* were now alive to ſurvey the Pariſhes of this our countrey, and ſhould ſee the fearefull eſtate of ſo many ſoules not able to tell how they ſhall be ſaved, or to prove any one principle of religion, not flying ſinne, becauſe they feele it not to be ſinne, not loving light, becauſe they know it not to be light, thinke wee, I ſay, that hee would not wiſh his head full of water, and his eyes a fountaine of teares, that he might weepe day and night for the ſlame of England through theſe powling Patrons? Aſſuredly he would. For the heart that harboureth any portion of pitie to the Lords people, or hath any care what become of the price of Chriſts blood, could never abide untouched deepe, to ſee ſo great a ſpoyle for worldly wealth, of that which all the world cannot redeeme, when it is loſt.

Ezech. 3.

Ier. 9. 1.

The Lord, the Lord looke upon his Church for his mercies ſake, and either alter the hearts of theſe Church-robbers by giving them to ſee what hangeth over them and their poſterity moſt juſtly for ſuch a ſinne, or elſe pluck out of their hands by reſtoring diſcipline the beſtowing of them any longer.

Next, let us weigh what goods we have ever gotten by unlawfull gaming, or by falſe deceit in the ſame, and remember it hath beene proved before a grievous ſtealth. Let us alſo conſider how wee ſtand touching the affirmative part of this

Com-

Commandement which wee are as well bound to performe, as wee are to flie the contrary, as how wee have ever to the uttermoſt of our ability, preſerved and cared for the goods of our neighbours, that they might be ſafe, how wee have uſed our owne wealth to the glory of God, the maintenance of the Magiſtrate, the defence of our Countrey, the comfort of our family, the reliefe of the poore, and the eſtabliſhing of the knowledge of God amongſt all. How wee have abhorred diſtruſt in Gods providence, the roote of ſtealth, and reſted aſſured of his goodneſſe if we ſerved him, with ſuch like. Are we cleare, and have done them all without reproofe or blemiſh? If we have, let us boaſt and looke for life for our workes, but if any thing touch us, and ſtaine us, know and remember what Saint *Iames* ſaith, *He that is guilty of one is guilty of all.* And doth nothing touch us, that hath beene ſaid? Hath neither hand by deed, nor heart by thought ever ſtrayed in any degree? O beloved, he that ſaith even in this Commandement he hath no ſinne, deceiveth himſelfe, and there is no truth in him. Let us therefore rather ſee our ſinne, know our ſinne, bewaile our ſinne, and crie to the Lord for his grace, to clappe hold of Jeſus Chriſt his Sonne, who hath fulfilled this and every Law for us, to the end, that we beleeving might be ſaved by his righteouſneſſe. The Lord give us pardon, the Lord give us faith, the Lord change our lives to a better courſe, for his bleſſed name and mercies ſake. *Amen.*

The ninth Commandement.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour. A Commandement teaching us our duties towards the good name and credit of our Brethren, in ſpeaking never any thing of them which is untrue, as the former have towards their lives and goods.

Queſtion.

Then by this it ſeemeth it ſhould have gone before the other in order, becauſe a mans name is dearer than either life or goods.

Anſw. It is true, to ſome it is ſo, but not to all, and rather doth the Lord reſpect the multitude than a few, and the common nature of the vulgar ſort, rather than the diſpoſition of the better, but farre leſſer ſort. And firſt and formoſt, could the wiſe Orator ſay, by nature is it given to every kinde of creature, to maintaine himſelfe, his life, and body, and to avoid whatſoever may be any way hurtfull to the ſame. Noting in effect the other to follow, but in a ſecond degree.

Queſt. *What right is there to eſtabliſh this Law?*

Anſw. Even a three-fold right as you have heard and ſeene in the former. For firſt the Lord himſelfe is true and truth it ſelfe, hating ever and abhorring falſhood, and therefore very meet that he ſhould ſeeke the eſtabliſhing of the ſame amongſt his children, and the carefull avoyding of the contrary.

Secondly, the very light of nature hath ever taught it to men, that lying is to be loathed and hath made them crie, *Socrates* is my friend, and *Plato* is my friend, but truth before and above them both. Wherefore very meet it was and right that this Law of nature ſhould be ſtrengthned and maintained by the Lord.

Laſtly, without truth there is no ſafety in mens councels, bargaines, meetings, conferences, and ſuch like, and therefore moſt fit and neceſſary that for the ſtay of truth amongſt us, and the avoiding of the contrary, the Lord ſhould make one law at the leaſt. The equity of it then you ſee is great. And now to the particular branches of it, as they lie in your book. Where the firſt named hurt and annoyance of my brothers credit, as falſe witneſſe bearing, when in open place of juſtice and judgement or any where elſe any man ſhall of evill will and malice, or for lucre, or favour of others, teſtifie or depoſe that which is untrue againſt his Neighbour. Which thing how horrible it is may firſt appeare by due conſidering the price of an honeſt man, and good report in the world amongſt our brethren; *Which* (as the Wiſe man ſaith) *is to be choſen above great riches, and loving favour above gold and ſilver.* And in another place, *A goood name is better than a good oyntment:* Becauſe that therby we ſmell as it were ſweetly unto many to the edifying

1 Reaſon.
Pro. 22. 1.
Eccl. 7. 3.

edifying of them, and working many things in them by our perſwaſions, which others could not, of whom they have or doe not thinke and heare ſo well. The Apoſtle *Paul* alſo in that excellent ſpeech of his to the Philippians, which I often very willingly remember unto you, noteth effectually how deare unto a Chriſtian any thing ſhould be that belongeth to a good name, and the working of a good report amongſt men of us. For *whatſoever things, my brethren* (ſaith he) *are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are worthy love, whatſoever things are of good report, if there be any vertue, or if there be any praiſe, thinke of theſe things, &c.* Again, Saint *Peter* in his Epiſtle, *I beſeech you, dearely beloved, as Pilgrims and ſtrangers abſtain from fleſhly luſts which fight againſt the ſoule, and have your converſation honeſt among the Gentiles, that they which ſpeak of you as of evill doers, may by your good works, which they ſhall ſee, glorifie God in the day of viſitation.* Phil.4.8. 1 P.t.2.12.

What is this, but even plainly enough, Have a care of your doings that your good name may never juſtly be touched and ſtained of any? And a number moe ſuch pithy perſwaſions in this behalfe hath the word. But I paſſe them over, and remember unto you that pretty ſaying of the godly Father S. *Chryſoſtome*, ſo fitly at this time confirming my perſwaſion. There are two things (ſaith he) neceſſary for thee as thou art a Chriſtian man and woman, to wit, a good conſcience and a good name, the former for thy ſelfe, the latter for thy neighbour. But alas (ſaith another) *Plures famam, pauci conſcientiam verentur: Many are afraid of the touch of their fame, but few of the hidden breach of their conſcience.* Adde unto theſe if you liſt, alſo the judgements of the Heathen, and firſt of him whoſe words be theſe; There is nothing ſo great, neither any commodity in the world ſo of thee to be eſteemed and deſired, as that for it thou ſhouldeſt blemiſh the beauty and brightneſſe of the good name of a good man. For deſire ever, ſaith another, rather to heare well, than to be rich: yea, prefer it in thy heart to leave unto thy poſterity an honeſt report and name, before heaps of any riches whatſoever, for riches are fickle and ſoone diſperſed, but a good report is permanent and never dyeth. Againe, by a good name may wealth be gotten, but not againe by wealth a good name. Laſtly, riches are common to the good and bad, but a good report is proper only to the good. *Chryſoſt. de communi ſermone. Plin. lib. 3. Cic. offic. 3.*

Queſt. *And how may a man or woman beſt breed a good report of them?*

Anſw. *Ageſilaus* was once asked the ſame queſtion, and he made this anſwer: If thou ſpeakeſt ever what is the beſt, and doſt the thing which is moſt honeſt. *Socrates* thus; If from thy heart thou endeavour in all truth to be, as thou deſireſt ever to bee thought to bee. For a fame that is gotten by gifts or hypocriſie, will never endure, but periſh. Wherefore now if the word of God, the teſtimonies of his children, and the very light of nature in heathens have ever ſo commended a good name, judge we hereby, if we will be taught what a ſinne it is to be a falſe witneſſe againſt this precious treaſure and jewell of my neighbour, his good name. Judge wee what a monſter before the face of God he is, that for the ſatisfaction either of his owne or other mens natures ſeeketh to deprive, to bite, and ſlander any man wrongfully, be the diſcredit he worketh never ſo ſmall. And thus much for my firſt reaſon.

The ſecond I draw from the puniſhment which hath uſually happened unto this vice either by Gods expreſſe commandement amongſt the Jewes, or ſecret working in the hearts of Magiſtrates in other places. For very effectually have I ever thought bewrayed by theſe things the foulneſſe of falſe witneſſe-bearing. The law of God ſaith thus: *If a falſe witneſſe riſe againſt a man to accuſe him of treſpaſſe: Then both the men which ſtrive together ſhall ſtand before the Lord, even before the Prieſts and the Iudges which ſhall be in thoſe dayes. And the Iudges ſhall make diligent inquiſition, and if the witneſſe be found falſe, and hath given falſe witneſſe againſt his brother, then ſhall ye do unto him as he had thought to do unto his brother. ſo thou ſhalt take evill away forth of the midſt of thee. And the reſt ſhall heare this and feare, and ſhall henceforth commit no more any ſuch wickedneſſe amongſt you. Therefore thine eye ſhall have no compaſſion, but life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.* A marvellous law, if the ſpirit of feeling worke withall to print in us for ever a true conceit of the perfect hatred wherewith God abhorreth falſe witneſs bearing. Deut.19.16.

Beſide which law, marke what *Solomon* ſaith: *A falſe witneſſe ſhall not be unpuniſhed, and hee that ſpeaketh lies ſhall not eſcape.* For howſoever the hand of the Lord which is ever full of mercy and long ſuffering even towards the wicked, may ſpare them for a time, yet in the end with ſharpneſſe of his rod will he recompence the long deferring of it. And what marvell, if wee marke the nature of ſinne? For doth not a falſe witneſſe abuſe the Judge, hurt his neighbour, make the place of juſtice and right, the nurſery of ſin and grievous wrongs? doth he not cauſe the Lord to ſet in the eyes of men the crowne of innocency, upon the offenders head, and to put the halter about the juſt mans neck? than the which diſhonour what can be greater againſt the Lord of life, and lover of right, to pull upon us his heavy hand? *Pericles* an Heathen man could ſay, we muſt be a friend to our friend no further than the Altar; that is, no further than God and a good conſcience, guided by his word, may warrant unto us. But we in theſe dayes eſteem not a ſtraw of that man or woman, that will not ſtick to lend us an oath at any time when Prov.19.5.

we ſtand in need,be the matter never ſo falſe and foule. For he is no friend,which is not ever a friend to feed our filthy humour with all wicked and wrongfull uſage of himſelfe. But woe unto us wicked wretches for ſo great and grievous ſinne againſt the Lord and alſo our ſelves. For doe I not tremble and ſhake every joynt of me to prefer any mortall man in love before my God,and ſo to become unworthy of him for ever ? Yet this I doe, when I dare doe for him what God forbiddeth me to doe for him, and I thinke not of it. Should an earthly bond of earthly mindes together work a fearefull finall confuſion, both of body and ſoule, in that flaſhing flame of bottomleſſe hell for evermore without regard ? Yet this it doth to ſpeake untruth for my friends favour when committed ſin ſhould reape a juſt puniſhment in this world, that body and ſoule might both remaine in comfort hereafter. I ſtay the reſt of Gods revenging judgement upon falſe witneſſes, till I come to the end of the Commandement, and thus for the time paſſe over this point.

Scripture, Epheſ.4.25. Pſal.15.12.

Exod.18. Pſal.12.1. Pſal.101. Apoc.21.8. 22.15.

The next thing that your booke layeth downe is lying, another foule breach of this Commandement, condemned of God, improved by reaſon, and eſchewed ever of all Gods children in ſome meaſure. *Caſt off* (ſaith the Apoſtle) *lying, and ſpeake the truth every man to his neighbour, for we are one anothers members. Lord who ſhall dwell in thy Tabernacle*, (ſaith *David*) *and who ſhall reſt upon thy holy hill ? even he that walketh uprightly, and ſpeaketh the truth from his heart.* In the Law this was one property,that was ever regarded in the choice of a judge,namely,that he was a true lover of truth. *Help Lord* (again in another place ſaith *David*) *for faith and truth are periſhed from amongſt men.* Again, *He that telleth lies ſhall not tarry in my ſight.* For this is a ſin that ſhall ſhut a man out of the heavenly City,the new Jeruſalem as we may ſee in S. *Iohn*, and couples him companion to whoremaſters,theeves,ſorcerers,and ſuch like. The reaſons that improve it are theſe. God is truth,and therefore if we looke ever for any fellowſhip with him, we muſt frame our ſelves in meaſure like unto his nature. Secondly,our tongues are given us to expreſſe,in truth what our hearts doe thinke,and therefore to lie in any matter or for any cauſe, it is to abuſe the good gift of God,my tongue and ſpeech to a quite contrary end. Thirdly, it is a perillous enemy to peace and quietneſſe. For of lies commeth debate, contention and ſtrife. Fourthly, it breaketh,and in time taketh quite away that affiance and truſt which is requiſite to be in one man to another, and maketh them hang alooſe, ſuſpect, and be ſtrange one to another.

Reaſons. 1 2 *Abuſus ſigni.* 3 4

And laſtly,it impaireth a mans owne good name and credit greatly and mightily as any thing he can uſe. All which ſhould deeply ſinke into a Chriſtian heart, and make it hate ſo foule a vice. All lying is iniquity ſaith a godly father. All untruth is ſin ſaith another. And it is not lawfull to lie though it could be for the praiſe of God.

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Greg.17. Moral. Aug Enchyrid. Epiſt.8.

Queſt. *But I have often heard a diſtinction of lies, as ſome to be merry lies made in jeſt, ſome to be lies of duty made to doe my friend a pleaſure in his danger, and ſome to be lies of ſpite made to hurt others thereby, I pray you what thinke you of it ?*

Anſw. For the firſt ſort many goe about to excuſe them and to diminiſh the fault of them, becauſe they intend no evill to the parties to whom they are told. But we heard before what *Auguſtine* and *Gregory* ſaid,namely,that all lying is ſin, and yet it hath a ſtronger check than this. For if we make the beſt of it we can, it is but an idle and fruitleſſe ſpeech, whereof wee know we muſt give account. And againe, *The Lord ſhall deſtroy them all* (ſaith the Pſalme) *that ſpeakes lies*, adding no diſtinction of merry lies from the reſt: and where the Law diſtinguiſheth not, we may not diſtinguiſh. The ſecond ſort many goe about to allow and juſtifie, bringing in for warrant the lie of *Rahab*, of *Abraham*, of the midwives and ſuch like, made for the ſafety of life. But touching them all and how many moe ſoever as may be brought like unto theſe, I anſwer as one ſpeaketh particularly of *Abraham*, *Non videtur mihi laborandum, omnino ut Abrahamum defendamus: homo enim fuit & nimio timore potuit labi, &c.* That is, I thinke it altogether needleſſe to goe about to defend *Abrahams* lie, for he was a man, and through too much feare he might offend. And ſo I ſay of all the reſt, they were faults in them and blemiſhes, and offended God. And concerning the Midwives lie *Auguſtine* plainly ſaith,that their feare of God and tender care mercifully to ſpare the infants pleaſed God,but not their lie. If this doe not content us,then remẽber the ſame *Auguſtines* judgment before in generality that it is not lawfull to lie, though it could be to the praiſe of God, ſurely then not for any mans helpe. Remember the words of *Iob*, who checked in his friends a falſe ſpeech although it tended to defend the Lord. And remember the words of Chriſt himſelf how he maketh the devil the father & author of all lies whatſoever without diſtinction. If we feare to bewray the man or matter, which we ſhould not, then hide the truth (ſaith S. *Auſten*) but in no caſe ſpeak an untruth. For the laſt ſort of lies nothing is ſaid of any to excuſe it, for every conſcience cryeth it is a ſin. And therefore now I conclude, one kinde of lie is worſe than another, but al naught, and of a Chriſtian man & woman ever to be forborne to their powers. The hyperbolicall ſpeeches in the Scripture are ever truths in matter and meaning, though not in words and forme, as I may ſay. For modeſty ſake neither may we lie in any caſe. But as *Ariſtotle* pretily ſaith: *Declinet veritas nonnihil ad defectũ, cum de ſe quis*

Mat.12. Pſal.5.6.

Iob 13.7. Iohn 8.

Veritas non rei ſed rationis.

quis loquitur. That is as I interpret it, *When a man ſpeaketh of himſelfe, let him ſpeake ſparingly, but not falſely.*

Queſt. *What ſay you of flatterie and diſſimulation the next things in this booke?*

Anſw. I ſay, I have touched them before ſufficiently, and therefore now I adde no more but this, they are both breaches of this Commandement. Inough to terrifie a feeling heart, and a dead ſoule what can move? From theſe then I follow your booke, ſetting downe next the unlawfulneſſe of telling falſe tales, hearing them, and beleeving them of others. And firſt to ſpeake of the firſt, do we not ſee the direct law of God in theſe words, *Thou ſhalt not walke about with tales amongſt thy brethren?* Do we not heare the Lord by his Prophet crie out againſt *Ieruſalem*, for that in her *were men that carried tales up and downe to ſhed blood?* Doth not the Apoſtle ſay, *He feareth he ſhall find amongſt them backbiting, whiſpering, and ſuch like?* Is it not the perſwaſion of *Iames*, that wee *ſpeake no evill one of another?* Is it not expreſſely named as one of the things, that may not be in man or woman elected to dwell in the Lords Tabernacle, *to falſe report and ſlander any man behind his backe?* Than the which things what may be more ſaid in deteſtation of ſo foule a vice? certainely what God ſo plainely diſcovereth to us to offend him, it will as plainely be puniſhed when God ſhall thinke it good in any graceleſſe wretch whatſoever that will not be warned. To be a taleteller and falſe witneſſe, why, it is a hammer, a ſword, and a ſharp arrow, (ſaith *Salomon*) *Et quid intereſt utrum Deum neges, an infames*, (ſaith *Seneca*) *what difference is there betwixt denying of God, and falſe reporting thy brethren?* Nothing, but a man may even as well doe the one as the other thought he. And in truth it is a notable ſaying of *Hierom. Vilium eſt hominum, alios viles facere, & qui ſuo merito placere non poſſunt, placere velle aliorum comparatione.* It is the property of a vile nature to ſeeke by tales to make others vile, or by a compariſon with others (whom they preſſe with their prattles) come to be accounted of, when ſimply and truly there is nothing in themſelves worthy of commendation. Filthy therefore and foule it is to be a falſe reporter: and what better is it to be a willing hearer of all detractions brought unto me of others? Doth not even the ſame God and Law condemne this alſo as well as the other? *Thou ſhalt not receive a falſe tale* (ſaith the Law) no, not receive it I ſay, and marke it well. *Iudge not* (ſaith Chriſt) *and ye ſhall not be judged, for with what judgement ye judge, ye ſhall be judged, and with what meaſure yee meete, it ſhall be meaſured to you againe.* He that hath itching eares to heare of others, ſhall reape for reward himſelfe as privie ſpeeches to his owne diſcredit. Take heed therefore (ſaith a godly Father) that thou neither deprave thy ſelfe nor any man, neither yet willingly heare others doe it. But flye to heare as thou wouldeſt flye to ſpeake what tendenth unto ſlander. For as he that ſpeaketh evill hath the devill in his tongue, ſo he that heareth evill hath him in his eare. It is the poyſon of friendſhip, and the very curthroate of all amitie betwixt man and man, to love to heare what peeviſh tongues ſhall ſeek to ſpeake. For ſoone creeps it in mine eare that will never creepe out againe whileſt the breath is in me. Let no proofe be brought for it, and never ſo much againſt it, yet ſticks the ſcarre of ſuſpition ſtill, and ſomething I think to the blot of my brother, though I can be content not to credit all. This open eare ſo greedy to heare, and not wiſely weighing, who telleth it, of whom, in what maner, to what end, with ſuch like circumſtances, what loſſe hath it laid full many a time upon both men and women? What hatred, what envie, what iealouſie, what ſuſpition, what diſquiet thoughts, and grinding griefe hath it ſetled ſoundly in many an one? How ſtealeth it the love of man from his wife, of father from his childe, and a friend from his long and liked acquaintance? How alienateth it the heart of a true ſervant from his Maſter, if he will yeeld to what his fraile fleſh will aſſuredly pricke him? And how many a maſter hath ſhaken off through ſpeech of hate light pick-thankes, ſuch truth and love, ſuch ſervice and ſtrength, as never after could in like manner, be gained againe with gold? But what ſhould we ſay? *There is no miſchiefe to the tongue:* and therefore no queſtion but a danger great to attend unto it without good diſcretion.

Telling falſe tales. Levit.19.26. Ezeck.22.9. 2 Cor.22.20.

Iam.4.11.

Pſal.15.3.

Prov.25.18.

Note.

Exod.23. Mat.7.1.

Hieron. ad Nepotian.

Then to proceede to the third. If telling, and hearing the depravings of the wicked bee forbidden, muſt it not alſo needs be evill to beleeve them? Certainly much more. For it is a degree further to beleeve the report that is made unto us, than to heare it. And if a man ought to bee ſlow to ſpeake when he is not certaine, much more ſhould hee be ſlow to beleeve what may be falſe before he knowes it. See therefore how the Lord ſpeaketh to ſuch among the *Iſraelites* as were to puniſh the offenders. *If thou heare* (ſaith he) *concerning any of the Cities which the Lord thy God hath given thee to dwell in, wicked men are gone out from among you, and have drawne away the inhabitants of their Citie, ſaying, let us go and ſerve other gods, which you have not known, then thou ſhalt ſeeke and make ſearch, and inquire diligently if it be true, and ſo forth.* What I pray you might meane this repetition of words, to ſeeke, to ſearch, to inquire, and that diligently, but to admoniſh us what a fault it is to condemne before we know, and to beleeve what ever we heare by and by? Likewiſe againe, if an Idolater were accuſed, and had but one witneſſe againſt him, he might not be put to death upon the teſtimony of that one, but *at the mouth of two or three witneſſes ſhall he that is worthy of death, dye*, (ſaith the law) all to teach us that wee may

Deut.13.12.

Deut.17.6.

not be light of beleefe, when we are whiſpered in the eare againſt a man, and by and by kill him in our hearts by ceaſing to thinke well of him any more upon the reporters ſpeech. For to robbe him of that credit in my heart, that he had before me, unleſſe he deſerve it, is a branch of murther, as hath been proved. Againe, as *Solomon* ſaith of anſwering a matter before a man heare it, that it is folly and a ſhame to him that doth it: ſo ſay we and thinke we of beleeving a matter before we know it, for it it is as true. Is it not regiſtred of *Putiphar*, *Ioſephs* maſter to his blemiſh as long as ever the world endureth, that he was too credulous? Was it not a blot in *David*, and ſo by Gods ſpeciall wiſdome left unto us to conſider of it, that he would beleeve ſo quickly a falſe flattering *Ziba* againſt his truſty and moſt true hearted ſervant *Mephiboſheth*? But what ſhould I heape up examples? May not even every mans conſcience tell him, that the fault is not little, the diſcredit whereof God hath left unto us but in one example? I conclude therefore this matter of light beleeving ſuch tales as ungodlily and falſely are made unto us with the ſpeech of wiſe and experienced *Syrach* in his booke. *Blame no man* (ſaith he) *before thou haſt enquired the matter, underſtand firſt, and then reforme righteouſly, give no ſentence before thou haſt heard the cauſe, neither interrupt men in the midſt of their tales.* God give us the uſe of it. For great is the hurt of light beleefe both towards body and alſo ſoule.

Prov. 18. 13.

Gen. 39.

2 Sam. 26. 1.

Syrac. 11. 7.

Queſt. *Yet there remaineth one thing more in the booke.*

Anſw. It is true, and that is this. In private offences to ſpeake any thing (although it bee true) to the hurt of our brothers good name, if by private admonitions he may be wonne, is a branch and a breach of this Commandement. The Apoſtle *Peter* proveth it, when he ſaith thus. *But above all things have fervent love among you. For love covereth a multitude of ſins.* *Paul* proveth it in like words alſo: *Love ſuffereth all things, it beleeveth all things, it hopeth all things, it indureth all things.* If therefore we love our brother, there will be a care we plainly ſee, that we utter nothing to the hurting of his good name.

1 Pet. 4. 8.
1 Cor. 13. 7.

And if there be but any wiſdome in us (ſaith *Solomon*) we will be carefull of it alſo. *For hee that deſpiſeth his neighbour is deſtitute of wiſdome, but a man of underſtanding will keep ſilence.* But to ſtrike up the matter fully we ſee the words of our Saviour Chriſt in the Goſpell plaine: *If thy brother treſpaſſe againſt thee go and tell him his fault betwixt him and thee alone: if he heare thee, thou haſt won thy brother: But if he heare thee not, take yet with thee one or two, that by the mouth of two or three witneſſes every word may be confirmed. And if he will not vouchſafe to heare them, tell it unto the Church: and if he refuſe to heare the Church alſo, let him be unto thee as an heathen man and a publican.* Here we plainly ſee, that private offences are not to be made openly known, ſo long as there is hope of amendment: But remember, I ſay, that we ſpeake of private offences, for in publike faults there is quite another courſe, even openly to rebuke them that have openly ſinned that others may ſee and feare.

Prov. 11. 12.

Mat. 18. 15, 16, 17.

1 Tim. 5. 20.

Queſt. *Thus then of the negative part of this Commandement, now I pray you adde ſomething alſo of the affirmative.*

Anſw. Eaſily may we gather one contrary by another, for who ſeeth not, that if all falſhood be forbidden in generall, likewiſe all truth by the ſame words is commanded? As therefore no way we ought to doe the former, ſo by all meanes we ſhould maintaine the latter. And namely, in the delivery of any doctrine, in place of juſtice and judgement, in contracts, covenants, and bargaines, in our ſpeeches, in our actions, and every where and way is truth to bee maintained and ſhewed of us. For man is borne to truth, and by nature we have to enquire after it. Man is borne to know God, to conſider the creatures, to perceive the difference betwixt honeſty and diſhoneſty, and what is this but truth? Man is borne to learne and know ſuch arts, as God hath brought into our practice, and every art ſeeketh a truth. Therefore a ſhame and a diſcredit we ſhould ever thinke it to be found untrue, yea, even ſo farre wee ſhould thinke wee are degenerated from the nature of man, as we are led with any liking of falſhood and untruth. It is a notable place of *Zachary* to ſhew us the great liking which the Lord hath of truth, and how he deſireth it in godly men and women ever. For theſe are the things that yee ſhall doe (ſaith the Lord) *Speak ye every man the truth unto his neighbour, execute judgement truly and uprightly in your gates, and let none of you imagine evill in your hearts againſt his neighbour, and love no falſe oath, for all theſe are the things that I hate* (ſaith the Lord) *Zach.* 8. 16. And if we weigh with this againe and many ſuch other teſtimonies that might bee brought, the ſentences of the godly Fathers, even thereby alſo may we gather greatly the excellency and precious account that all good men ſhould make of ſpeaking truth. For if any man be offended for a truth (ſaith *Auguſtine*) *Vtilius ſcandalum permittitur, quam veritas amittitur.* That offence were better ſtill to be, than that to remove it any loſſe ſhould be made of the truth. And in another place againe, *To ſtrive or fight againſt a known truth, paſſeth in evill even Idolatry*, not much differing herein from the words of *Syrach*. *In no wiſe ſpeak againſt the word of truth, but be aſhamed of the lies of thine own ignorance.* And moſt excellently *Hierome* if thou mark it: *Tantus ſit in te veritatis amor, ut quid dixeris juratum putes:* That is, Carry ever ſuch a love in thy ſoule of truth, that whatſoever thou imagineſt thou ſweareſt it. And again in another place. If a man for the feare

Prov. 14. 25.
Pſal. 25.

Cic. 1. Offic.

Auguſt. de doctr. Chriſt.
Aug. Epiſt. 48.
Syrac. 4. 25.

Ad Celant. in Ezek.

of

of death be not licenced to conceale a truth that is asked of him, how ſhould it not be a farre greater impiety for the belly, or vaine hope of worldly honour to doe it? Wherefore we plainly ſee that if either God or his Children earry any credit with us, great ſhould be our regard of truth, and no leſſe hearty and unfained our hatred of falſhood.

Queſtiòn. *What then might that be which ſome Philoſophers maintained touching a generall uncertainty in all things, and that there is no truth that can be attained unto, or knowne of us?*

Anſw. Their ſenſeleſſe folly is very well diſcovered by another Philoſopher of another ſect: firſt, by examples, then by abſurdity, laſtly, by experiences and practice. For, ſaith he, do wee not know whether the ſnow be white or blacke, doe we not know whether the fire be hot or cold, is it uncertaine whether the ice will melt againſt the fire or no? If then theſe and a thouſand things moe be aſſuredly knowne, what abſurd opinion and unworthy of learned men might this be, that no certaine truth can be attained unto? Secondly (ſaith he) if I were one of their ſervants, and my maſter bade me fetch him bread, I would fetch him a ſtone; if hee called for wine, I would give him water, and what elſe ſoever he ſhould bid me doe, I would doe the contrary. Then if he asked me what I meant, I would anſwer, How ſhould I know that I brought him a ſtone and not bread, or ſo of any of the reſt which I named? Or how knew he himſelfe that I did not fulfill his Commandement, ſeeing there is no truth, by their opinion, that can be knowne. Thus doth he merily deride their folly, by ſhewing what abſurdity followeth of it. Laſtly (ſaith he) by their owne practice they confute themſelves. For when they are cold, they goe to the fire, and not to the water to warme them, and can they not tell which doth warm, and which doth coole? If they be dry they take water, and yet can they not tell whether it quencheth thirſt or no? Fooliſh therefore and moſt abſurd is that opinion, wee know no truth For both by experience, by certaine principles that nature hath ſet in us by order of a good conſequence, and by teſtimony of Gods certaine word wee know and doe attaine to many truths.

Epictetus Stoicus.

Foure wayes to know truth by.

Queſt. *But becauſe you ſay ever and in all things truth ought to be maintained, I pray you what ſay you of* Davids *diſſembling when he fained himſelfe mad before* Achiſh?

1 Sam. 21.

Anſw. I may anſwer with good authority of learned men, that it was a weakneſſe in *David* not to be imitated. Or I may with others make a diſtinction, and ſay thus: That if hee did it upon any diſtruſt, doubt or feare, that God would not, or could not deliver him in that diſtreſſe from the danger that was imminent, then did he ſin no queſtion very greatly, but if his heart reſted upon God in aſſurance of his mercifull eye and hand, watching over him, and defending him ever, and did uſe that diſſimulation, but as the meanes that then he could, becauſe he would not tempt God, then did he well, and yet that his doing is no warrant to breake this Commandement, by rejection of truth and following a falſhood in any of our particular dealings above named.

Danæus.
P. Martyr.

Queſt. *And what ſay you of the Stratagems and policies in wars, whereby the one party diſſembling, faining and counterfeiting with other, ſeeketh his overthrow? Is not this a kinde of falſe witneſſe?*

Anſw. Firſt, I anſwer that it cannot fitly be called any diſſembling, becauſe the one party ever preſuppoſeth and expecteth what device and conveyance ſoever the other can make. But rather it is a concealing from him of a truth. And then doe we rightly diſſemble, lie and exhibit a falſe teſtimony, when as one thing is expected at our hands, which alſo we ought to doe, and yet we performe a contrary.

Dolus an virtus, quis in hoſte requirat.
P. M. in Jud. cap. 3.

Secondly, I anſwer that it is the Law of juſt war, juſt I ſay againe and not wrongfull, that it may be made either openly or privily, by force or by policy, with a good conſcience. And for warrant hereof we have the Commandement of God to his people and their practice of the ſame. For *Ioſua* intrapped the men of *Ai* by an ambuſh and ſlew them downe right, ſuffering none to eſcape. So did the Iſraelites vanquiſh and overcome the Benjamites, *David* the Philiſtimes, and many examples moe hath the Scripture of Stratagems and policies uſed in the warres, when the cauſe thereof was lawfull and warrantable, but theſe may ſuffice now.

Ioſua 8.
Iudg. 20.
2 Sam. 20.

Queſt. *Will you then allow no little pretty gloſſe or colour at no time, but muſt we ever turne the right ſide outward?*

Anſw. No indeed, no colour of honeſty, pitty, friendſhip and love, or any good thing, unleſſe indeed it be there. For both God and man abhorreth all ſuch colours. And it ſhould ever be the ſpeech of any Chriſtian man or woman whilſt they live, *and that in truth that their rejoycing is this; the teſtimony of their conſcience, that in ſimplicity and godly pureneſſe, and not in fleſhly wiſdome, but by the grace of God they have had their converſation in the world,* as *Paul* ſaid to the Corinthians of himſelfe.

2 Cor. 1. 11.

Queſt. *What if I ſet no falſe colour on, but only conceale a truth and ſay nothing?*

Anſw. It hath been ſhewed before that in ſome caſes and times it is lawfull ſo to doe, as by

name, when it may ſtand both with my love to God and my brother. But if it be contrary to both theſe, or to either of theſe, then is it wicked and ungodly. And then (ſaith the holy Ghoſt) *The fearefull ſhall have their portion in the lake that burneth with fire and brimſtone, which is the ſecond death.* And *Hieroms* compariſon is good; if we may not for our life deny any way a truth, much leſſe aſſuredly for leſſer cauſes. Yea, be ready ever (ſaith *Peter*) in matters of faith to give an account of the hope that is within you, to any that ſhall aske you a reaſon thereof.

Queſt. *You promiſed before to adjoyne in the end, more examples of Gods juſtice upon this ſinne of falſe witneſſe bearing, and now if you will, you may performe it, and ſo conclude this Commandement; for in all things elſe, I am ſufficiently ſatisfied.*

Anſw. Firſt, conſider the puniſhment allotted to it by expreſſe word of the Lord, in this world even to reape by juſt ſentence of the judge, whatſoever hee by his falſe witneſſe had thought to have brought upon another, *life for life, hand for hand, eye for eye, tooth for tooth, foote for foote*, without any pitty or ſparing, and in the world to come everlaſting death. Then if you will remember alſo what *Euſebius* writeth of the accuſers of *Narciſſus* Biſhop of *Hieruſalem*: How three evill diſpoſed perſons that ſeeing the ſoundneſſe and grave conſtancy of his vertuous life, and fearing their owne puniſhment (as a conſcience that is guilty, is alwayes fearefull) thought to prevent his accuſations with a great oath; one wiſhing to be deſtroyed with fire if he ſaid not true, the other to be conſumed with grievous ſickneſſe, the third, to loſe both his eyes if they did lie. *Narciſſus*, although having his conſcience cleere, yet not able being but one man to withſtand the accuſation bound with ſuch oathes, gave place and removed himſelf from the multitude into a ſolitary deſert by himſelfe, where he continued by the ſpace of many years. In the meane time to them which ſo willingly and wickedly forſware themſelves this hapned. The firſt by caſualty of one little ſparke of fire, was burnt with all his goods and family: The ſecond was taken with a great ſickneſſe from the top to the toe, and devoured with the ſame. The third hearing and ſeeing the puniſhment of the other confeſſed his fault, but through great repentance powred out ſuch teares, that he loſt both his eyes. And thus was their falſe perjury and witneſſe-bearing puniſhed. *Narciſſus* after long abſence returning home againe was by this meanes both cleered of his fact, and reſtored to his Biſhoprick againe. Another good ſtory to this end is that of King *Canutus* the Dane, who being eſtabliſhed in the Kingdome, cauſed a Parliament at London, where (among other things there debated) it was propounded unto the Biſhops, Barons, and Lords of the Parliament there preſent, whether that in the compoſition made betwixt *Edmond* and *Canutus* any ſpeciall remembrance was made for the children or brethren of *Edmond* for any partition of any part of the land. Whereunto the Engliſh Lords falſely flattering with the King, and ſpeaking againſt their owne mindes, as alſo againſt their native countrey, anſwered and ſaid, nay: Affirming moreover with an oath and for the Kings pleaſure, that they to the uttermoſt of their powers would put off the blood of *Edmond* in all that they might. By reaſon of which anſwer and promiſe, they thought (many of them) to have purchaſed with the King great favour. But by the juſt retribution of God it chanced far otherwiſe. For many of them, or the moſt part, ſuch ſpecially as *Canutus* did perceive to bee ſworne before time to *Edmond* and his heires, and alſo conſidering that they were native Engliſh men, he miſtruſted and diſdained ever after. In ſo much that ſome he exiled, and a great ſort he beheaded, ſome by Gods puniſhment dyed ſuddenly. See therefore the heart and hand of the Lord againſt a falſe witneſſe. Many Hiſtories are there to this end, and many experiences even now adayes of Gods juſt plagues upon this ſinne. But I will not runne over them now. Eaſily may they be turned to in our owne Church ſtory. Only theſe two I cannot omit. Firſt, how *Hamelton* the Scot being brought unto his death by the falſe accuſation of a falſe Frier called *Campbel*, when he was in the fire, cited and ſummoned the ſaid Frier to appeare before the high God as generall judge of all men, to anſwer to the innocency of his death, and whether his accuſation was juſt or not, betwixt that and a certain day of the next moneth, which he there named, and ere that day came, the Frier dyed without any remorſe of conſcience, that he had perſecuted the innocent. And ſecondly, how *Calice* men in the dayes of King *Henry* the eighth being falſely accuſed, eſcaped ſafe from the danger of ſuch witneſſes, and they themſelves (a juſt plague upon their iniquity) hanged, drawne, and quartered ere they went home. Therefore let us tremble to provoke the Lord by this ſinne, let us ſpeake a truth if we doe ſpeak at all, and ſhame to lie even of the devill. The daily beggeries, diſcredits, ſhames and deaths, ſtrange and fearefull of ſuch as have made no conſcience by falſe-witneſſe bearing, to pollute their conſciences ought mightily to move us, and very effectually to perſwade us never to doe it. For God to us, as hath been to others, will moſt aſſuredly ſhew himſelfe either at firſt or at laſt, at one time or other, when our ſinne is the ſame, and he no changeling in his nature at all. And thus much of this Commandement.

Deut. 19. 16.
1 Cor. 6. 10.

The

The Application.

NOw let us weigh the guilt or innocency of our ſoules, if the Lord ſhould call us to an account for this his Law. Generally wee ſee the care that ſhould be in us to preſerve the credit, and good name of all men, and what heart ſo dull or dead, and paſt all feeling, that it doth not eſpie even a generall want in it ſelfe, concerning the ſame? Generally all truth would the Lord by his Law have loved, cheriſhed, and maintained, and the contrary hated, ſhunned and avoided, but what eye ſo blinde, that cannot ſee the courſe we commonly take, and the race we runne to the maintenance of the vice, and rooting out almoſt of the vertue from amongſt us? But conſider the particulars one by one, and ſo ſhall we reape moſt profit.

Have you never in all your life teſtified of your neighbour an untruth publikely, for favour, or gaine, or hatred, or any cauſe whatſoever? Have you never ſlipped neither in your owne behalfe, or your friends, nor your towne and liberties, nor any way? But have ever dealt in all the teſtimonies that ever you gave, as you dare abide Gods ſearching eye to judge you? Conſider well the matters that you have dealt in, remember the times paſt, remember the ſutes that have been made unto you, and peradventure the rewards that have beene offered you alſo, and if you be cleare and no way to be touched, though God ſift you never ſo narrowly, be glad and give God praiſe. But if you cannot, if you may not, if you dare not cleare your ſelfe, both becauſe a guilty conſcience accuſeth you within, and becauſe both men and matters may be produced and named, for whom and wherein affection hath led you, gifts corrupted you, malice incenſed you, and ſinne ſtained you, then ſee it, ſee it in the feare of God, and thinke of it, confeſſe it was naught, acknowledge your blemiſh, conſider this Law that ſo flatly forbiddeth it, tremble under the hand of the God of heaven, that hath ever plagued it, either by one way or another, in a mans ſelfe or his ſeed, in this world or the other. And ſo by the grace of God ſhall fight breed ſorrow, and amendment of life hereafter. Fie of that affection that damneth our ſoules, woe worth the gaine that getteth us hell.

And accurſed is that Juror and witneſſe, that ſo reſpecteth his preſent purpoſe, as that he caſteth away the care of God, of life, of hell, of death, of civill honeſty, fame and good name in his countrey and dwelling, never able after to come in company where he may not feare the touch in talke of his ill dealing. Certainly, certainly, if a good name be above gold and ſilver, a falſe witneſſe in the droſſe and dregs of the world that the Lord hateth & every honeſt hart very perfectly lotheth.

Lying.

The next branch that breaketh our obedience and duty to the Lord in this Law, is lying, the foule filth whereof hath in part before beene diſplayed and opened. And now it remaineth but to conſider our courſe and how grievouſly guilty wee are before God of this ugly vice.

Where is that man, that woman, that aged or yonger, that will cleare themſelves from all blot or ſtaine in this behalfe? Doth not every Maſter in his man, every Miſtris in her maid finde it, miſlike it, hate and abhorre it? Doth not every eſtate finde it in another? And God in us all to the juſt incenſing of his wrath and fury againſt us? If we can clear our ſelves let us, if we cannot, where is our righteouſneſſe, where is our perfection, where are our merits? Nay, why dread we not the death that is the deſert of lying lips? O ſift and ſearch the guilt of guilefull tongue, cover it not, excuſe it not, remember what I have ſaid of it before, mocke not God, dally not with your damnation, hate to be the child of the foule fiend, and with ſorrow in truth for paſſed ſecurity, flie with perſeverance for ever hereafter ſo ſinfull iniquity. Truth may be blamed, but it can never be aſhamed, yea even man in the end ſhall like it, and God for ever bleſſe it and crowne it. There follow then in the Booke the particulars of this generall flattering and diſſembling, and telling falſe tales behind our neighbours back.

Flattery.

Concerning the firſt, what ſhould I ſay? Should I aske whether you have, or doe offend? ſhould I make a queſtion of it, or bring you into doubt with your ſelfe

ſelfe whether you have herein faulted? not, alas how want I rather words to move us to repentance, than proofes of daily practice to convict us of tranſgreſſion? *Helpe Lord*, helpe may I truly ſay with *David*, *for good and godly men doe periſh and decay, and faith and truth from worldly men, is parted cleane away. Who ſo doth with his neighbour talke, his talke is all but vaine, for every one bethinketh how to flatter, lie, and faine.* But what followeth? Certainly even that which we ſhall finde, if God by his grace change not our hearts to more ſincerity. For we make no conſcience to lie, to flatter, to fawne, to halt, to cogge, to gloſe, and diſſemble honeſty, piety, friendſhip, and favour, love and obedience, faithfulneſſe and truſt, and whatſoever may be profitable to us, even from morning to night, from wee riſe till we goe to bed, and then how ſhould we eſcape, and yet God be juſt too? It is even the wiſedome we extoll in others, and that wee ſtrive continually to attaine unto our ſelves, to have neither true eye, true heart, nor true tongue, but onely to ſeeme to have all to every one, whoſe word, wealth, or authority, may gaine us any thing in this curſed world. And ſo man is our ſtrength, our policy is our God, fleſh is our arme, and what *Paul* ſo rejoyceth in, we laugh at, as vile and too ſilly ſimplicity. *David* aſſureth himſelfe the Lord will defend them that are true of heart, we verily thinke if we be true of heart we cannot, nor ſhall not be able to live in the world, we muſt *Cretizare cum Cretenſibus*, that is, we muſt ſmooth it, and ſooth it, and carry two faces under one hood, or elſe we are not ſo wiſe as we might be.

Pſa.12.

Pſa.7.11.

Pſa.32.11.
Pſa.36.10.
Pſa.64.10.

Thus ſinne we, I am ſure of it, ſome more and ſome leſſe, and the reward of the leaſt ſinne is eternall death. But it is the Lords great mercy to move us from any ſinne. For dull are our hearts to feare any judgement till it be upon us. And therefore to him I commend us to open our eyes, that wee may even earneſtly ſee and conſider effectually, how impoſſible any fellowſhip is ever to be had for me hollow, ſubtle, guilefull, hypocriticall, and ſo forth, with a God all truth, ſincerity, ſimplicity, and open aſſured faithfulneſſe it ſelfe.

1 Iohn 1.7.

For the ſecond, which was telling of tales, we have heard it before ſhewed, and our owne knowledge doth aſſure us it is a branch of that breach of this Commandement, which ſhall burne both body and ſoule in the fire of hell. And yet ſee, doe we feare it, or flie it? Alas we know, I am ſure of it, we have beene too ſecure in this point, and our ſecurity not ſeeing and weighing, the wickednesſe of the vice, hath ſtained both heart and tongue horribly.

Looke about the world and view the generall courſe of all. Feareth any man to diſcredit his neighbour privily, and to whiſper upon heare-ſay or his owne imagination, what tendeth to the blemiſh of his name whom hee ſpeaketh of? Feareth any woman when ſhe hath met with her goſſip, to tittle tattle, to the ſlander of another, this thing and that thing, which yet hath no certainty, and which full loath ſhe would have ſaid of her ſelfe upon like conjectures? No, no, wee ſee too much the curſed courſe of lawleſſe tongues in every place, though the Lord in mercy giveth ſome conſciences, and a thouſand times I begge that we would ſee our ſinne, confeſſe our ſinne, and rip up our guilt in this reſpect. Why ſhould wee be ſo dull and without feeling? If it be a vertue thus to prittle and prattle of every body uncertaine tales, but moſt certaine diſcredits, then prove it ſo and uſe it: but if it be a branch of falſe witneſſe that doth truly witneſſe Gods wrath to hang over us for it, good Lord, ſhall we ſtill be polluted with it? Shall hell have us without any help? will not the dread of dolefull day ſtrike ſuch a filthy fault into the waining, and by little and little cut quite the throat of it, and make it bleed to death in us? I hope the beſt, and I wiſh the beſt, the Lord in his mercy ſet a watch before our mouthes, and keep the dore of our lips for ever hereafter.

Next commeth hearing and beleeving to bee conſidered of faults in neceſſity alſo, if telling falſe tales hath before beene juſtly blamed. For there is nothing that ſo nurſeth and nouriſheth up a tale-teller, as doth the credulous heart, and attending willing eare of the hearer. And therefore if the one bee a vice, the other

other certainly is no vertue. Now how guilty are wee in this againe, how ſtained, how blotted before our blemiſhleſſe God, if hee ſhould enter into judgement with us? For Chriſt his ſake let us weigh it, let us view it, and even earneſtly thinke of it, and fearing to be damned, let us feare to ſleep ſoundly in the ſinne that leadeth to damnation. We doe not diſcountenance the whiſpering carper, we doe not eſchew the reports of peeviſh pratlers, but we itch to heare, and take pleaſure in hearing what true charity in our hearts towards our brother ſhould make us abhorre to heare, and weep to have it true. And for beleeving, marke and conſider, if you dwell amongſt neighbours, whether you have not grievouſly offended toward many of them in this reſpect? How have you ſuffered a falſe tongue to fire your hearts with the beliefe of your neighbour, that could never yet bee extinguiſhed ſince you heard it, and yet you doe not know it? Alas, is this charity, which who ſo wanteth, wanteth God? Is this to love your neighbour as your ſelf? When full ſore it offendeth me that any man ſhould credit a ſurmiſe of me, if it be not true? O eyes, O hearts, where is their ſight and feeling? What love can my neighbour beare me, or with what heart can a ſervant ſerve me, when he ſeeth whiſperers ſtill about me, and findeth my nature ſo credulous of them, as that all his faith and truth, all his travell and labor, all his affection and love, were it never ſo ſincere and upright, and even flowing from the rootes of his heart, in the very bottome of his ſoule, yet is in hazard every houre of unjuſt condemnation, of unkinde regard, and moſt undeſerved reproofe? Truly, as I have ſaid before, it is the very tryed cutthroat of all amity, friendſhip, or faithfull loving ſervice to have a liſtening eare, and a credulous heart without marvellous good diſcretion. And I am moſt aſſured of it, there is no plague nor infection grievous in the world comparable to this poyſon, in eſtranging, alienating, and in the end quite driving away from me thoſe hearts that were mine owne, with body and all worldly abilitie, in truth, in honeneſty, in allegeance, in God, in Chriſt, and in all good meaning to the death. Who loveth for gaine, and ſerveth for hire, he is a ſlave to the thing that he gapeth for, and to make up his mouth, he will carry any thing: but to whom love is gain, and due regard of his poore true heart an abundant reward, the denyall of it diſcourageth his meaning, grindeth his ſoule in ſunder, and raketh him up in duſt, by untimely death. And therefore ſince it offendeth God, hurteth our brother, and very greatly endamageth our ſelves: O that we would ſee it, conſider it, and as God by grace ſhall ſtrengthen our fraile natures, ſcoule upon the ſpeech that practiſeth manyes harme, and covenant with our hearts to know before we credit; ſo would God bleſſe us, many report well of us, and true hearts of neighbour, friend, ſervant, or whoſoever never leave us. Paſſing then on in this examination further, we may not forget the publiſhing of our brethrens private offences, a diſpleaſing thing unto the Lord, and a grievous breach of this Commandement. Wee ſhould cover in charity what no body knoweth but wee, if the party will be reformed even as willingly and readily as ever we would our ſelves findefavour for our infirmities. But doe we it? Is my brothers ſhame my griefe, is his credit deare unto me as my life? Goe I backward with a cloak on my back to caſt upon his offence, loath that either others or I my ſelfe ſhould ſee it, as good *Sem* and *Iapheth* did to their bared Father in his drunkenneſſe? No, no, we grinne and laugh rather with curſed *Cham*, and blab it out to others. Good beloved, let us weigh our wants, and never make our vices vertues. God asketh but our confeſſion in griefe and ſorrow, and he will heale us. It is a branch, and a breach of this Commandement, and therefore nothing to be continued in. But I dwell too long in this ſpeech unto you. Many things moe might yet be rehearſed, but ſee them your ſelves, and let my ſilence paſſe them. Theſe few bewray our want of perfect obedience to the Law, and ſo conſequently of any life and ſafety by the workes of the ſame. And therefore I hope we clearly perceive, that without a Saviour we were but loſt, make what diſtinctions we can of obedience, of juſtification, or ſuch like. Faſt cleaveth to us, and cannot be denyed, grievous guilt againſt both this Law, and all the former, and curſed

Gen. 9. 23.

curſed is he which abideth not in all to doe them (ſaith the Lord) *He that is guilty of one, is guilty of all, and by the workes of the Law can no fleſh living be juſtified. For the juſt ſhall live by faith.* We have not done all, but we have broken much, and therfore the concluſion lighteth upon us, and all the ſubtilties of all the wits in the world, cannot remove it from us, if the Lord ſhould marke what we have done amiſſe, but in this one Law of his, and judge us thereunto and by, we are not able to abide it, we are caſt away. Therefore let us flie from the Law as faſt as ever wee can, and take the right uſe of it, thereby to be led unto Chriſt, and let this be our firme comfort, that *When the fulneſſe of time was come, God ſent forth his Sonne made of a woman, and made under the Law, that hee might redeeme us from the curſe thereof, and ſo by him we might retaine the adoption of ſonnes, which without him we could never attaine to.* This is ſure, and this is comfortable to hold by, and the Lord encreaſe this faith in us ever.

Deut.27. Iames 2.10. Gal.3.11.

Gal.4.4.

The tenth Commandement.

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his, &c. *Wherein (ſaith your Booke) the Lord plainly forbiddeth all inward deſire of any thing unlawfull to be done, although we never conſent unto it, as the rebellion of the fleſh, all corruption of the old man, all blot of originall ſinne: ſo that by this Commandement moſt clearely we may ſee the image of that man that pleaſeth God, even ſuch an one in whom nothing is impure, neither in will nor nature.*

Queſtion.

YET plainer I pray you, if you can, ſet downe the difference of this Commandement from the other, for as I have heard, ſome have halfe thought it ſuperfluous, ſeeing as the former did alſo forbid the inward thought as well as the outward act.

Anſw. It is as plaine as may be already, yet to content you, thus over againe. The former Commandements did forbid the act and the ſetled or conſenting thought of the heart, though the deed were not done; as for example, the precept of killing forbiddeth the deed, and withall once to thinke in heart to doe ſuch a deed, with a reſolution verily to accompliſh it if I can. But now this Commandement commeth nearer, and condemneth not onely that thought that is ſetled, and lacketh but opportunity to doe the deed, but even the very thinking alſo of any thing contrary to the love of God, or my neighbour, though I doe never conſent to it, but ſnub it, miſlike it, and reject it. For even that having of an evill thought in my minde is a fruit of my corruption, ſuch as in innocency if we had ſtood we ſhould never have had, and therefore naught. So there are two degrees of thoughts, the one with conſent to accompliſh in deed what we doe thinke, if we can, and the other without conſent repulſed away, when we awake and ſee it. The former in the former Commandement was forbidden, and the latter in this. A ſtrange doctrine in ſhew, no doubt, to many that thinke this their thought is free. But we muſt not marvell, ſince even the Apoſtle *Paul* himſelf would never have ſuſpected any danger in concupiſcence, luſts, and deſires, if the Law had not ſaid, *Thou ſhalt not luſt or deſire.* Nay it appeareth very plainly in that place (ſaith a godly man) that he thought marvellous well of himſelfe before he came to this Commandement. Hee tooke himſelfe before to be living, and in good liking towards God and godlineſſe, but when he had looked upon this Law, and beheld himſelfe a while in this part of the glaſſe, he ſaw himſelfe plainly to be no body, but a dead man ſold unto ſinne. And therefore a thouſand times needfull, that the Lord ſhould adde this Law to all the reſt to humble us throughly, ſeeing ſo ſingular a man was not fully caſt downe before he had wreſtled with the Juſtice of God in the ſame. Let us therefore thinke of this thing that ſeemeth ſo little in our eyes. For we heare what the Apoſtle ſaith, it is ſinne to deſire, and we may joyne unto it the words of the Lord himſelfe, affirming plainly, that the very imagination of mans heart is evill, even from his youth. God hath made the heart as well as the body, to ſeeke his glory, and therefore good reaſon the cogitations of the heart ſhould no more ſtray from their true end, than the actions of the body. Neither may our rejection of ſuch thoughts in the end, and not conſenting unto them to accompliſh them in act, bleare our eyes with any imagination, that we have not offended in them, in going ſo farre as we went. For it is a blemiſh, a want, an impietie, and a degree of unchaſtity in a woman, to ſuffer the cogitations of any forren friend beſide her husband, to tickle her with conceit unlawfull, though in the end ſhee repulſe it, and abhorre to accompliſh it, and how can it then bee faultleſſe

Rom. 7.7.

Gen.8.21.

faultleſſe in theſe hearts of ours, the Spouſe of the Lord to dally with ſuch delights, and to purſue in minde, by thinking of them, the pleaſures that ſuch conceits doe plead before us, though in the concluſion we give the denyall, and doe not conſent. O it is a greater matter to love the Lord with all the heart, than that it may abide any light licentious wandring from the ſame for any time. For they are oppoſed to love the Lord ever, and to thinke evill at any time: to love the Lord with all my heart, and to thinke now and then of vaine follies or flat impieties with my heart. And if it be a certaine truth, as we know it is, which I ſaid before, that if we had ſtood in our innocency firme and immoveable, we ſhould never have conceived in our time any evill thought at all, or vaine fooliſh conceit for any moment or point of ſpace, but ſhould ever have been able to have juſtified our thoughts before God, whatſoever they were, as agreeing with the love of him and our brother, then is this tickling delight, that now and then will take us and poſſeſſe us for a time to enjoy our neighbours houſe, his wife, his child, his man, maide, or any thing that he hath, otherwiſe than we ſhould, wicked, vile, and againſt that rule of right, wherein we were created, and whereto our regeneration daily tendeth, if we be the Lords. And therefore let this argument convict us, and this conſideration ever aſſure our ſoules within, that it is unlawfull for the childe of God once to conceive an ill thought, although we never conſent unto it. And conſequently let it ſtirre us up to pray with *David* againſt our corruption, that the Lord in mercy would vouchſafe to make us cleane hearts, and to renue a right ſpirit within us evermore. Let it be ſtill the property of a Popiſh ſpirit to extenuate ſinne, and exalt fleſh and blood and corruption above truth and right, ſaying, concupiſcence is no ſinne, but onely bringeth forth ſinne after it hath conceived. But let the child of God ſchooled up in the truth of the Goſpell, preſſe fleſh and blood and his corrupt nature, ſo far as Gods Word, and Law preſſeth it, and let him know that firſt very concupiſcence in it ſelfe is a damnable degree of vice, yet not the higheſt degree, but upon the conception thereof followeth actuall accompliſhment of wickedneſſe before: but thought in heart, is an higher and further ſtep of evill in us, which is the meaning of *Iames*. For if concupiſcence were not evill, then muſt it needs be either good or indifferent. But neither of theſe it can bee, and therefore it is evill. Good is it not, for the whole ſeventh Chapter to the *Romanes* denyeth it. And S. *Auguſtine* prettily againſt *Iulian*, gathering upon his words, that concupiſcence remained in them that are regenerated, though not the guilt of it, that therefore it was good, anſwereth, *Si hoc ſentirem, non dicerem eam malam eſſe, ſed fuiſſe: Nos autem malam eam dicimus, & manere tamen in baptizatis:* That is, *If I had thought ſo (to wit, that it was good) then would I not have ſaid it is evill, but it was evill. But we ſay it is evill, and yet remaineth in them that have been baptized.* And when *Iulian* goeth on and urgeth his aſſertion, that nevertheleſſe the guilt was taken away, yet (ſaith he) *Reatus quo hominem reum facit, non quo ipſa rea eſt, ut homicidii reatus tollitur in aliquo, non tamen ideo bonũ eſt.* That is, *That guilt is taken away wherewith ſhe ſtaineth man, not wherewith it is ſtained it ſelfe, in it ſelfe. As the guilt, and the deſert of murther a man may be quit of, and freed from, and yet not the wickedneſſe it ſelfe in it nature changed for that cauſe, but remaineth ever ſtill.* Good therefore you ſee concupiſcence is not. And indifferent it is not: For the Apoſt. flatly giveth it an harder name, ſaying, *That when he would have done good, he was ſo yoaked, that evill was preſent with him.* If the Spirit of God call it evill, beware wee preſume not to call it indifferent, and beware more how we play with the pleaſure of it, and take delight to doe it. Againe, what concluſion carry all thoſe exhortations to crucifie, *Crucifie the old man with all his luſts*, & that piercing plaint of an Apoſtles mouth, *O wretched man that I am, who ſhall deliver me from this body of death? I know, I know that in me, that is, in my fleſh dwelleth no good:* I ſay, what concluſion carry they all, but this, that concupiſcence is neither good nor indifferent, but flatly evill.

Pſa.51.

Iames 1.25.

Lib.6.cap.6.

Rom.7.21.

Queſt. *How then falleth it out, that it condemneth us not?*

Anſw. The Apoſtle anſwereth in the five and twentieth verſe, *I thanke God through Ieſus Chriſt our Lord:* and in the next Chapter, *There is no condemnation to them that are in Chriſt Ieſus, which walke not after the fleſh, but after the ſpirit. For the law of the Spirit of life which is in Chriſt Ieſus hath freed me from the law of ſinne and of death.* So that we ſee it in Chriſt, in whom, and by whom, and for whom we are not charged with the condemnation due to the concupiſcence and corruption ingrafted and growing in us.

Rom.7.25. Chap.8.1.

Queſt. *But is then all deſire and affection and all coveting unlawfull by this Commandement?*

Anſw. No indeed, for God hath created affections and deſires in men, as mirth, joy, hunger, thirſt, &c. And they would have been in man, though he had never fallen, they ſhould have loved their children, their parents, and friends even ſtanding and abiding in innocency, and therefore theſe things are not evill: Nay, the want of them maketh a monſtrous abſurdity in nature, and therefore not to be maintained. The inſtruments of affection, and delight, and dolor, created by the Lord, prove them allowed, the Law of God commandeth them, and reproveth their want, Chriſt our Saviour, untouched by ſinne, ſhewed them in great meaſure, they are ſpurres, and prickes unto vertue in us, and therefore allowed. Beſides numbers of other reaſons that might be alledged.

Queſt.

Queſt. *What elſe doe you obſerve in this Commandement?*

Anſw. I doe truly weigh the particulars that God reſtraineth our coveting in, and I ſee them to be ſuch as moſt commonly, and moſt without checke, men ſuffer themſelves to be carryed away withall. As the houſe of my neighbour that is his inheritance, lands and poſſeſſions, which we ſo greedily often behold and marke, wiſhing and willing them farre otherwiſe than a Chriſtian heart ſhould. We can flatter our ſelves with our offering of money for them, not remembring that ſo did *Achab* for *Naboths* vineyard, and yet grievouſly offended. Our neighbours wife, or any other wives husband, God knowes the ſinfull thoughts they cauſe within us. For coveting the childe againſt Parents liking, and inticing away the ſervant of another againſt their good, they be things wherein few of our hearts have any feeling. And for their cattell, with ſuch ſinfull eyes we looke upon them, that we ever thinke our neighbours bullocke hath a fairer yowre than our owne hath, as the Poet ſpeaketh: and therefore, wiſely in the naming of theſe particulars hath the Lord taught us wherein commonly our thoughts offend, and what moſt carefully we are to take heed of. Alſo I further conſider the marvellous care and ſtrict regard, that every Chriſtian man and woman ought to have of their ſenſes, ſeeing all evill thoughts are forbidden. For it is the eye and the eare that ſendeth in ſinne in ſtore into our hearts, and never ſhall we have the one reformed, unleſſe there be a ſtable covenant made with the other. The heart will conceive wickedly, if the eyes freely behold vanities. But checke the one, and ye ſtay the other marvellouſly. And no more quench you the fire by withdrawing the wood, than aſſuredly you ſtay the courſe of wicked conceits, when you watch and ward well over your ſenſes.

Iob 13.1.

Queſt. *But I pray you what ſhall we thinke of dreames, which ſeeme to be ſinfull, and we cannot amend them?*

Anſw. We muſt conſider the cauſes of them, and thereby, as well as we can, grow to ſome right conceit of our offending by them, and in them. The cauſes are either inward or outward: and of inward, either the minde it ſelfe or the body. For often doth the minde, the body ſleeping, and the ſenſes reſting, remember thoſe things which it waking conceived, and either deſired or feared. Alſo the divers complexion and temperature of the body occaſioneth divers kindes of dreames, whereby the Phyſitian will gueſſe the nature of the body, and cauſes of diſeaſe in the ſicke. Cholerick men will dreame of fires and down-fals. Melancholick men of monſtrous and horrible things. The phlegmaticke of waters and dull matters: and the ſanguine of pleaſant and confortable events. The outward cauſes are alſo divers, as the influence of the heavens, the circumſtance of Elements, neceſſity and want, ſome hapning chance, and ſuch like. Thus doe hungry men dreame of meate, drunken men of moiſture, &c. *Quæ vigilantes cogitavimus, ea ſolent poſtea dormientibus obſervari,* (ſaith one) that is, Such things as waking we earneſtly thought of, even ſuch things often we ſleeping dreame of.

Aucupibus volucres, aurigæ ſomnia currus.
The Fowler dreames that birds he takes,
And Carters Cart his viſion makes.

Therefore theſe things thus knowne and weighed, if we dreame wickedly, (to name no particulars) let every one conſider well what occaſion in himſelfe he can finde of the ſame, and if his own diſorder either in dyet or ſpeech, or meditation, or any way hath done it, then needeth he none to tell him, his conſcience is a thouſand witneſſes hee hath offended. Thus anſwered *Gregory* Biſhop of Rome, when he was writ unto for his judgement of this matter, and if I can finde in my ſelfe none of all theſe to procure it in me, yet know if it be evill, it is a fruit of corruption, and weigh well the Law of the Lord in this behalfe laid downe. *Plutarch* ſaith, Honeſt dreames are an argument of vertue in a man, and then wee thinke in reaſon a contrary effect ſhould bewray a contrary cauſe. The ſame man ſaith, *Perverſorum ſomnia ſemper turbata.* Evill mens dreames are commonly trouble ſome. But I referre you for more of this to others. And this onely I ſay againe, the body well ordered, and the minde well occupyed, hardly ſhall our dreame feare us from evill.

Levit. 15.

De virt. & vit. Plutarch.

Queſt. *What now then might be the affirmative part of this Commandement?*

Anſ. If thus we ſee all wandring wayes from upright integrity, be they but even in thought, and that alſo in the leaſt degree without any conſent, to bee by this Law condemned as impure, what ſhould wee ſee on the contrary part to be commanded, but even a full, perfect and abſolute conformitie, both of minde, will, appetite, and whatſoever is in man to the Law of God? That which *Moſes* in theſe words deſcribeth, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoule, and with all thy might:* and our Saviour Chriſt doth adde unto it for plainneſſe ſake, *with all thy thought:* That alſo which Saint *Paul* deſcribeth thus: *This is the will of God, even your ſanctification, and that ye ſhould abſtain from fornication, that every one of you ſhould know how to poſſeſſe your veſſel in holineſſe and honor, and not in the luſts of concupiſcence, &c.* From which

Deut. 6.5.

Luke 10.27.
1 Theſſ. 4.7.

which exact perfection, looke how farre our conſcience truely awaked doth tell us we are wanting, even ſo far accurſed ſtand we before the Lord, for not fulfilling all, if we had not a Saviour.

Queſt. *Is there any puniſhment outward appointed to this Law?*

Anſw. No, and that becauſe man cannot judge the guilt of hidden heart. But it ſufficeth to feare any man that feareth any thing, to conſider that the ſpirituall puniſhment allotted unto it, as to the reſt, is eternall death, and endleſſe torture both of body and ſoule for evermore in flame of laſting fire. Onely one ſtory, that I remember, there is recorded of ſome outward execution upon an inward thought, and that is of *Glaucus* King of Sparta, who for conceiving but a thought to retaine *Mileſius* his pledge committed to his keeping, yet not doing it, was utterly deſtroyed both he and his, and ſo foretold by the Oracle, whereat he asked counſell. *Herodotus.*

The Application.

LEt us weigh now well what hath beene ſaid, I beſeech you, and never ſpare to ſpeake, or feare to confeſſe, if not openly before the world, yet ſecretly in our hearts to the Lord, what due regard of paſſed courſe, compared with this Law, ſhall make us ſee. Though we were able (which yet never any could but Jeſus Chriſt) to ſtand clear before the Lord in al the former precepts, either for deed or thought, yet are we never able to ſay wee are cleare of this. For conſider, hath there never thought, but good, crept into that heart of yours within, at no time ſince the day that you were firſt able to thinke a thought, till this preſent houre? Weigh it well. And what though you have never conſented to it (yet wo, wo unto us for conſent) we ſee nevertheleſs, by this law of God, that we are but gone. For here is condemned the very entrance and being of any vile conceit within us for any time, though upon ſome better wakening, we repell it, and abhorre it, and thruſt it away without his act. And who is able to ſay he never thought awry in the leaſt manner or meaſure that might be? Nay what conſcience crieth not, if it be a little rowſed, that in very fearefull manner and meaſure wee have all herein tranſgreſſed and offended? Call out our houſes and chambers, wherein and under which we have lived, aske the fields, the gardens, the wals and hedges, where we have often walked, ſummon the ſeats where we have ſate, examine the pillowes whereon our heads could take no reſt, what guilt againſt our hearts in this behalfe they well can witneſſe every one of them. Shall they not ſpeake firſt one by one, and then all with one conſent cry in the eares of the Lord with ſhriking ſound, that houres and dayes, moneths and yeeres, have we ſpent in toſſing and turning, in debating and ſcanning ſuch conceits and thoughts, as we would not for all that we enjoy were written in our foreheads? Fie, fie, the pleaſures that we have felt in this folly, nay in this impiety, how have they tickled us within, and made us laugh to our ſelves, rub our hands together, forget our meat, not heare what was ſaid about us, and ſuch like? How have wee longed to be at an end peradventure of ſome buſineſſe, that wee have been about, that wee might even fully debate the matter you know of, and play with the conceit thereof to our fuller pleaſure? Can we excuſe our ſelves, beloved? Doe I depaint out unknowne diſpoſitions unto you? O I ſay againe, beſide greater impieties, the follies, the toies, the trifles, the very babiſh fancies, that will and do ſteale upon us, will we, nill we, even when we are beſt occupied, and would not bee ſolicited in ſuch ſort. All which are breaches leſſer and greater, of this Law of our God, which requireth exact obedience and conjunction of all the motions of our minde, to his good will and liking. And if we had never fallen, wee ſhould never have felt them. Therefore to ſhut up this matter, for one whom I know better than I know any of you, I confeſſe a guilt, and a grievous guilt againſt this precept of my God, and I acknowledge damnation due if I ſhould be rejected: but the Lord I thanke, I feare it not, not that I have not ſinned, but becauſe my Chriſt hath not ſinned, and *He is my juſtification, ſanctification and redemption, he is my ſtrength and my ſtony rock,* both againſt the curſe of this Law, and all the reſt, *He is my defence and my Saviour, my God, and my might, in whom I do truſt, my buckler, and the horne of my health, and my refuge.* And to him in the true ſenſe of my weakneſſe, and with the knees of my heart bowed downe to the duſt, I ſay for my caſe, as *David* ſaid for his, Turne 1 Cor. 1. Pſal. 18. 2.

away my heart, O Lord, that it may never feed upon the follies of vaine conceits, or grieve the ſweet ſpirit, that I ſometime feele by ungodly wandring from his ſugred motions. Yea ſet a watch before my ſoule, moſt gracious Father, and keep the dore of my ſtrengthleſſe heart, that I may leſſe offend, and more obey in this behalfe, than ever I have done heretofore. And now paſſe we unto particulars mentioned to our hands by the Lord himſelfe in this his Law. O my beloved, how often have we coveted our neighbours houſe, that is, his earthly poſſeſſion and inheritance, if not in whole, yet in part? How often have wee toſſed our heads from the one end of the pillow to the other, not able to ſleep, for thinking how to compaſſe that peece and this peece, not weighing how well hee might ſpare it, but how well it would fit us? Yea this houſe muſt be had, and that garden, and the other cloſe, to the wringing out of teares from the man, the wife, and all their poore children that part from it, to the grieving of their hearts, and the very utter undoing of them all. Wee ſtop not our eyes that they gaze no further upon our neighbours helps, than a Chriſtian ſoule may warrant. We ſhut not our eares, neither take regard of the ſinne that may enſue, when we are whiſpered in the eare, that this thing is fit for us, and that thing, and thus and thus may be had. No, alas, we account them the beſt members about us, whoſe godleſſe counſell ſhall worke our endleſſe woe. Whereas a Chriſtian, as ſoone as he heareth ſuch a motion, ſhould by and by think in himſelfe, O Lord thou haſt dealt mercifully with me ever, let not me now deale unmercifully with any: thou haſt made me a maſter of much, this man a maſter but of a little. O Lord let not my much eat him out of his little ungodlily, let not my power oppreſſe his weakneſſe, &c. And then talke with the informer, be it either a man, or mine owne greedy eye, that hath ſpied it, and ſee whether what I may get I may well get, and well take into my hands, ſo as I may not be ſtinged for it another day before my God, nor exclaimed upon juſtly in the world. This doth your owne conſcience tell you, you ſhould do, and the other you ſhould not do, yet the other have you done, and this have you not done; and are you not guilty? Good beloved, go with me in this triall of our ſelves, and let us ſee ſinne to be ſin. The looking eye, and the luſting heart further after our neighbours wife, than they ſhould, would God they accuſed us not. What ſhould I ſay of his ſervant, man or maid? You know it as well as my ſelfe, there is almoſt no conſcience any where ſhewed in this behalfe, no feare of God, no love of man, but only of our ſelves: For if we like another mans ſervant, for any quality that we deſire to be ſerved withall, what enticements, what allurements dare wee uſe to draw him to us? What offers make we, what practiſes deviſe wee, till we have them? Yet (ſaith this Law) *Thou ſhalt not covet thy neighbours ſervant, man or maid:* And that is, as now wee know, not once think of it, although I conſent not to it. The like is ſaid of his Oxe, his Aſſe or any thing that is his. And yet wee ſee the world, ever in our eye, *Vicinum pecus grandius uber habet:* Our neighbours Cow doth give more milke than ours. His horſe we muſt have there is no remedy, his hawke, his hound, his pleaſure or profit muſt bee ours, and that which is worſe, often without any conſideration any way, either by favour or value, yea it muſt be given out, that wee covet our neighbours goods, and we our ſelves have twenty pretty indirect and figurative kinds of begging, and if wee either are not underſtood, or will not bee underſtood by him that hath it, becauſe he is loth to loſe it, then we fret and are offended highly, and as our calling, might and power is, we fit upon his skirts. Thus ſin we may, deare beloved, againſt this Law of God, and yet we ſee it not. Now would God have us open our eyes, to encline our eares, and to forget this old fathers houſe of our corruption. Now would the Lord have us reconciled to him by repentance, and offended no more. And therefore I cry unto you in the name of the Lord, and to this ſoule within me, *Thou ſhalt not covet.* If we will heare his voice, & yet harden our hearts, if wee will not reſtraine our ſenſes, the common carriers of conceits into us, if wee will not even every way we can hereafter ſeeke to let and leſſen our diſobedience in this thing againſt the Lord, the day of our viſitation is paſt, and our deſtruction is at hand.

hand. *The Lyon is come up from his den, and the deſtroyer of the Gentiles is departed and gone forth from his place to lay our Land waſte, and our Cities ſhall bee deſtroyed without an inhabitant.* Yet ſo neare is our deſolation aſſuredly, my beloved, that even, as it were, preſently my ſoule heareth the ſound of the trumpet, and the alarm of the battell. Deſtruction upon deſtruction is cried even at our doores, if we could heare it, and ſuddenly ſhall our tents be deſtroyed, and our curtainees in a moment. But I hope for what I wiſh, and I wiſh what ſhall bee our ſure ſafety, if wee will be perſwaded, even that wee would now ſee how farre we are from ability to fulfill theſe ten Commandements of our God, either all, or any one of them, deviſe what diſtinction wee can, horrible ſinners and tranſgreſſors we are, and ſo wee ſhall bee found: and therefore that we would acknowledge it, lament it, fly to the propitiation appointed of our gracious God for our ſinnes, and onely cleave to him, onely truſt in him, and claſpe him in our armes, ſo as all the world, nor the power of hell can looſe our hold, carry him ſo to his Father, and there offer him to him for all our miſdeeds, as the ſalvation which hee hath prepared before the face of all people, and in whom hee is perfectly pleaſed. This wiſh I, this beg I, this crave I with all the bowels of my affection, my fleſh ſhaking, mine eyes watering, my ſoule groning, and all the ſtrings of my heart enlarged, as you feare God, as you love your ſelves, as my calling is regarded, as my affection eſteemed, or as hell trembled at, that Jeſus Chriſt may be our onely hold, and our owne obedience no hold, and yet performed as a fruit of faith, daily more and more, but not with hope of ſafety by the ſame, either in part or in whole: and this, O my God grant unto us as thy mercie is unmeaſurable, and thy goodneſſe and loving kindneſſe unſearchable: what paſſed is, good Lord forgive, and make us better ever live. *Amen, Amen.*

Ierem. 4.

Proverbs 19.

Heare counſell and receive correction, for they ſhall make a man wiſe at the laſt.

Deut. 5.

O that there were ſuch an heart in this people to feare mee, and to keepe all my Commandements alway, that it might goe well with them and their children for ever.

Pſalme 19.

Let the words of my mouth, and the meditation of my heart bee alway acceptable in thy ſight.

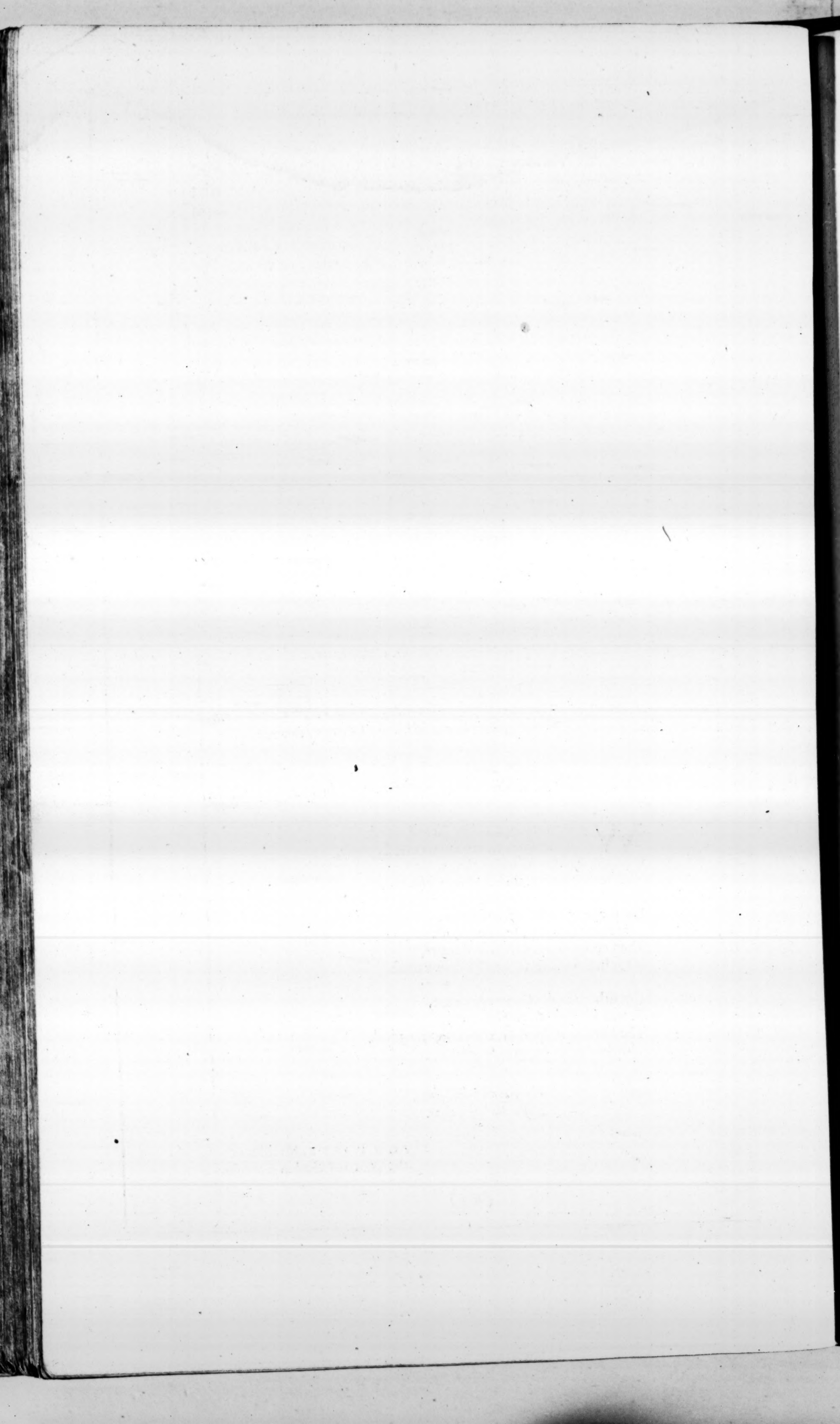
WHen gratious God by ſacred word
vouchſafes to call from curſed courſe,
O happy we ten thouſand times,
if feeling hearts do yeeld remorſe.

But if contempt of offered grace
accuſe us craving ſentence juſt,
Then curſed we ten thouſand times,
for hell remaines when hence we muſt.

Conſider this my Countrey deare,
and marke it *Cardiffe* heedily,
The Lord now ſpeakes, then take thy good,
or looke for vengeance ſpeedily.

Hwyra dial dial duw,
Toſta dial dial duw.

HVGH POOLE, Miniſter of
the Word of God in *Cardiffe.*



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A

PROFITABLE EXPOSITION OF THE LORDS PRAYER, by way of Queſtions and Anſwers for more plainneſſe.

Together with

MANY FRVITFVLL APPLICATIONS to the Life and Soule, as well for the terror of the dull and dead, as for the ſweet comfort of the tender hearted.

Whereunto is annexed an Alphabeticall Table, containing the principall Matters in this Booke.

BY

The right Reverend Father in God, GERVASE BABINGTON, late Biſhop of *Worceſter*.

PSALME 119.

O how ſweet are thy words unto my throat, yea ſweeter than hony unto my mouth.

LONDON,
Printed by M. FLESHER.
1637.

TO THE RIGHT HONORABLE, HIS VERY SINGVLAR GOOD LORD, HENRY, EARLE OF PEMBROKE, LORD HARBERT of Cardiffe, Marmion, and S. Quintine, Lord Preſident of Wales, *and of the Marches thereof, and of the moſt Honourable Order of* the Garter, Knight : And to the Right Honorable and vertuous Lady, the *Counteſs his Wife.* G. B. *wiſheth all Mercie and Comfort* in CHRIST JESUS, both here now, and for ever.

CONſider the old generations of men, yee children, ſaid that wiſe Son of Syrach (*Right Honourable, and my very ſingular good Lord*) *in his time, and marke them well. Was there ever any confounded, that put his truſt in the Lord? Or who hath continued in his feare, and was forſaken? Or whom did he ever deſpiſe, that called upon him? Agreeable truly to all Scriptures, and Experiences ever, if they were ſearched. For ſuch a thing is it to cleave unto the Lord with a faithfull heart, that the Bride may forget to trim her ſelfe the day ſhe is maried, and the Mother her Infant ſhe bare of her body, and eſteemeth full deare, before the Lord of Heaven can forget ſuch.* The Lord knoweth the dayes of the upright men, and their inheritance ſhall be perpetuall. They ſhall not be confounded in perilous times, and in the dayes of famin they ſhall have enough. Though he fall, he ſhall not be caſt off, for the Lord putteth under his hand. The Lord ſhall exalt them, as themſelves ſhall ſee, and their end (*ſaith the Prophet*) ſhall be peace. *Thouſands of comforts hath the Word mo, and yet theſe are both many and great ones, if we marke them.* Gaine is not godlineſs (*ſaith the Apoſtle*) but Godlineſs is great gaine, and hath the promiſe both of this life, and that to come. *Wherefore* (*Right Honourable*) *more joy in this, than in all the Earth, if it might be your owne. For the Earth muſt periſh, and all the gliſtering glory of it paſſe away as a tale that is told, burnt and conſumed, and melted with heat, but the feare of the Lord ſhall ſet her ſervants before the Higheſt, for ever and ever. Now did the Apoſtle ſay to King* Agrippa *before ſo many,* O King Agrippa I know thou beleeveſt: *Surely, I may ſay it before as many, I know* (*Right Honorable*) *your Lordſhip beleeveth both the Prophets and Apoſtles, and whatſoever the child of God is bound to beleeve unto ſalvation. I ſay I know it, and yet know I it not alone, but others with me, as well as I, attending your Lordſhip both in like and other places. And if we ſhould all deny it, yet would the world ſtep in and ſay, it knew what we denyed. God have the glory, to whom it is due, of his free election manifeſted both to your ſelfe and others, by a true Calling unto ſanctification. And it remaineth* (*Right Honourable*) *that with a ſpirit flaming with the thankfull love to ſo gratious a God, you let your light ſhine further to a greater glory to the Lord, and a fuller comfort to your owne ſoule. Performe your ſelfe therefore in all truth of heart, before the judging eyes of a mighty GOD ſtill more and more, as you doe already, an honorable maintainer and*

Eccleſiaſticus 2.11.

Pſal. 37.

1 Tim. 4.6.5. Chap. 4.8.

and furtherer of his truth. A ſhield and defence to all the godly in their griefes and diſtreſſes, carefull to have both your ſelfe and your family governed by the pretious and holy Word of God, maintaining and countenancing to that end, as moſt honourably you doe, both at home and abroad, the Lords poore ſervants, appointed to that miniſtery. Be a rare example ſtill, both worthy honouring and following of carefull beſtowing of thoſe livings whereof God hath made your Lordſhip Patron. Multiply as the Lord ſhall aſſiſt thoſe your Honors Zealous prayers, which ſome can witneſs for the peace of Hieruſalem, that her righteouſneſs may breake forth as the light, and ſalvation as a burning Lamp. And ſtill ſay with the Prophet David, *we wiſh you good lucke, yee that be of the houſe of the Lord. Your Honorable ſervices for a moſt gracious Soveraigne as ever the earth had any, and for your deare Country, let them ſtill, as they are, bee moſt ſweet and joyfull to you. In your honourable place and government, carry your zeale as your L. doth, even more and more againſt the incorrigible adverſaries of* Judah *and* Benjamin, *to note their doings, to obſerve their drift, and to overthrow their plots. Cut off ſtill with your ſword of holy Iuſtice, as with exceeding travell your Lordſhip moſt honourably doth, thoſe contentions, diſorders and offences, that corruption both breedeth and feedeth overmuch. And finally, as the Apoſtle ſaith, if there be any vertue, if there be any praiſe, to God or to Prince, to Countrey, or to any, Right Honourable, thinke of that. For ſo ſhall your Lordſhip eſtabliſh your ſelfe both in earth and in heaven, both here and for ever. Yee your ſelfe and your ſeed, as the former promiſes have given aſſurance. And ſo ſhall you to your God and your ſelfe, and as many as know your vertues, ſtand approved ever, whatſoever either ignorance or unkindneſs may effect in ſome. Without this courſe and care in a meaſure as the Lord ſhall give, well may a world continue a while flattering and fawning with many delights, God being patient and forbearing long, but the end is deſtruction, death and confuſion, God being juſt and paying at laſt. Your ſelfe Madam ſtill more and more, as your Ladiſhip doth, partake with your owne, what your place permitteth in theſe Honourable actions, and make them alſo your owne. Let it ſtill be your honourable, juſt, and true praiſe, that you feare the Lord, that you love his truth, favour his followers, and abhorre his foes. For there is no praiſe ſhall continue as this, there is no wiſdome that may be compared to it.* The feare of God is the beginning of wiſdome, a good underſtanding have all they that do thereafter, the praiſe of it endureth for ever. *Againe,* let this be your wiſdome, *ſaid the Lord of heaven to that people once,* even to heare my words, and worke my will with a carefull heart. For then ſhall all Nations ſay, you onely are wiſe, and you onely have knowledge of the beſt courſe. *Let it be your Poſie (Right Honourable) as pleaſant as ever it was: And now Lord what is my hope truly, my hope is even in thee:* Though the Lord ſhould kill me, yet will I put my truſt in him. *And let the plaine Prophet ſtrengthen your Ladiſhip ſtill by his words to King* Aſa *and all Iudah. The Lord is with you, while yee be with him, and if you ſeeke him, he will bee found of you, but if you forſake him, he will forſake you. The like hath dying* David *to his deere Sonne to be left behind him:* And thou Salomon my Sonne, know the God of thy father, and ſerve him with a perfect heart, and a willing minde. *For the Lord ſearcheth all hearts, and underſtandeth all the imaginations of thoughts. If thou ſeeke him he will be found of thee, but if thou forſake him he will caſt thee away for ever. But what ſpend I ſpeech, I know it well. Then ſtay I ſo, and to you both (Right H.) I adde but this, that as duty bindeth, and many great and honourable favours both to me and mine require and charge me, I reſt before my God in Prayer, that goeth out of unfained lips, that it may be thus with your Honors both: ſtill I ſay, and thus more, thus more againe, and thus ſtill, and thus both ſtill and more continually during life. That thoſe words of endleſſe comfort may reach unto you in the judging day,* Come yee bleſſed of my Father, and poſſeſſe eternall ioy. *If this poore travell of mine may availe any thing to this effect, it is your Honors owne, proceeded from your owne moſt deeply bound for ever to be your owne, and therefore bold to preſent it in this ſort, becauſe he is your owne. It was begun in your Honors hearing, being that part of the Catechiſme that then fell to my courſe, both the Law and Faith having beene expounded before; the one by my ſelfe, the other by my fellow that followed: and becauſe it could not at that time be*

Pſal. 111.

Pſal. 39.

2. Chron. 15. 2.

1 Chron. 28. 9.

gone

gone forward withall; I have ſince, as I could, laid it downe in this ſort, if it pleaſe the Lord for the good of moe. Who all ſhall welcome it by thus much more (as they did the other) by how much it bringeth countenance from your Honors both unto them, and is a gift derived even from your ſelves unto them. The Chriſtian Reader elſe whoſoever, I ſhould wrong too much, if I ſhould not comfortably hope he will accept it well; ſince already he hath ſhewed his love in the like reſpect. Therefore moſt humbly beſeeching you both (Right Honorable) to accept my duty, to weigh my heart, and to pardon my boldneſſe. I beſeech the Lord againe and againe to multiply his mercies towards you both, giving honor here, and honour ever in his happy Kingdome of eternall comfort.

Wilton the 11. *of May.* 1588.

Your Honors moſt humble bounden to death,

GERVASE BABINGTON.

A PROFITABLE EXPOSITION OF THE LORDS PRAYER: BY WAY OF QVESTIONS AND ANSWERS.

Of Prayer in generality.

MAny things are ſpoken by many men of Prayer *in generality, and gladly would I heare what you think convenient of the ſame: yet would I not preſcribe by any queſtions, for feare my want of judgement in asking, might procure in you any needleſſe anſwering.*

Your care is very good, yet ſpare not to ſpeake, if I omit any thing whereof you would willingly heare. Truth it is, that much is ſpoken, and much may be ſpoken of this matter at large, but a few things may ſuffice us at this time, having fuller diſcourſes to go to when we will.

First then let us conſider, that *Prayer* hath a foundation even in our nature, as we are men, and is ſo taught us by the very inſtinct and teſtimony of reaſon and conſcience, that looke what or whomſoever we acknowledge and thinke to be God, that and the ſame we alſo willingly confeſſe ought to be prayed unto. For a perſwaſion of Godhead ſtandeth not without a confeſſion of *Prayer* due to the ſame. So we ſee in the fourteenth *Pſalme*, wherewith the deniall of God, which the foole maketh in his heart, is joyned an utter want of *Prayer* and invocation. Contrariwiſe, in the 139. *Pſalme* with the confeſſion of God, an carneſt, hearty, and often calling upon his name. So that a neceſſary conſequence the Spirit maketh it upon the confeſſion of a God, even by the inſtinct of nature to uſe *Prayer* to the ſame. And contrariwiſe, if we ſhould never pray, then neceſſarily muſt we be even in the number of thoſe fooles, which ſay in their hearts there is no God. Which if it were duly and effectually conſidered of us, it would rowze us aſſuredly out of our dead and damnable negligence in this behalfe, if there were any ſpirit of life and feeling in us, and cauſe us to acquaint our ſoules more often and earneſtly with this heavenly exerciſe. Fearing even with a great feare, the vengeance of ingratitude towards God for innumerable benefits, the plagues in hell due to *Atheiſts*, and ſuch as deny God, and the ſame amongſt men that of force muſt fall upon us, when being men, yet we abhorre from the very nature of man. All which three grievous conditions the want of *Prayer* forcibly proveth upon us, as now we ſee. Againe, the Apoſtle Saint *Paul* in his Epiſtle to the *Romanes*, teaching how the *Gentiles* doing by nature the things contained in the law, ſhew the effect of the law written in their hearts, is a witneſſe inſtead of many moe, ſufficient and be whileſt man hath mans being a thing compriſed in the Law, was then, is now, and ever ſhall be ſtrong, that to pray to God, nature, a thing ingrafted and planted of God in the ſame nature. And many other reaſons might be brought, but theſe ſuffice.

Secondly, let us conſider the neceſſity of this Chriſtian exerciſe of *Prayer*: which wee ſhall evidently ſee, if either we reſpect the Lord, our ſelves, or our brethren. For unto the Lord we know is due ever, and eternally, here, and in the world to come, praiſe and thankſgiving, and that is *Prayer*. *Praiſe the Lord all ye people, for it is a good thing to ſing praiſes unto our God. O give thanks unto the Lord, for he is gracious, O thank the Lord of all Lords*, &c. Yea, *Let every thing that hath breath praiſe the Lord.* And *as long as I have any being, I will ſing praiſes unto my God.* In the world to come, ſee the Scriptures: *Holy, Holy, Holy, Lord God Almighty, which was, and which is, and*

Prayer naturall, but to pray rightly, of God Rom. 16.
Verſe 2.
Verſe 9.
Verſe 13.
Ingratitude to God.
Atheiſme.
Declination from nature. Rom. 2. 14, 15.
Prayer is neceſſary.
In reſpect of the Lord here. Pſal. 147, 148. &c.
Pſal. 136. 1, 2, 3.
Pſal 150. 6.
Pſal. 146. 1.

Apoc.4.8. *Verſ.* 11. *and which is to come. Thou art worthy O Lord to receive glory, and honour, and power: for thou haſt created all things, and for thy wils ſake they are, and have been created.* Beſides many other places: Unto the Lord is due worſhip and ſervice, of all them that looke for a place in his kingdome: of which worſhip and ſervice, *Prayer* is a notable part, and therefore neceſſary.

In the world to come. Luke 1.74,75. Oſea 14.3. Pſal.50.15. Prayer neceſſary in reſpect of our ſelves.

Unto the Lord is due obedience to his Commandements, if we be the Lords, for they are holy and juſt. But this is one, that we ſhould pray unto him; and therefore in reſpect of God *Prayer* is neceſſary: *Call upon me in the day of trouble, and I will heare thee, and thou ſhalt glorifie me, ſaith the Lord.* And in another place, *I have ſworn by my ſelfe, the word is gone out of my mouth in righteouſneſſe, and ſhall not returne, that every knee ſhall bow unto me, &c.*

In reſpect of our ſelves *Prayer* is neceſſary, if either we conſider the manifold woes and ſorrowes, which at times ſhall nip our hearts, lying there, and even grating and grinding our inwards to powder by day and by night, till we have eaſed our ſelves by *Prayer*, and powred them into the lap of the Lord, with ſuit for comfort and redreſſe, or the infinite neceſſities of this wretched life, which albeit the Lord is merciſull and ready to give, even before wee doe aske, yet good reaſon we ſhould aske them, and ever bound to that gracious God, that upon aſking will vouchſafe to give them. What helliſh gripes of wringing woe doe we thinke the ſervant of God *David* felt, when over and over he mentioneth the ſadneſſe of his Soule? What *Iob*, when the arrowes of the Almighty did ſtick in him, the venome whereof did drinke up his ſpirit, and when the terrors of God did fight againſt him? when he ſhriked out with mournfull voice, what my ſhrinking hand doth ſhake to pen: *O that I might have my deſire, and that God would grant me the thing that I long for.* And what was that? O fearefull! It followeth, *That God would deſtroy me, that he would let his hand go, and cut me off.* What the perſecuted Prophet, when he would ſo gladly die? What *Ionas* in the belly of hell, as he calleth it? And what thouſands, and ten thouſands of Gods children ever, and daily, and whileſt the world endureth? And how have they been eaſed? Doe we not ſee? Even by throwing themſelves at the feet of the Lord, and powring out by prayer their grievous complaints into the boſome of their gracious God, whoſe eare hearkened, whoſe heart pitied, and whoſe hand ever in his good time eaſed their ſhoulders from the burthen, to their great comfort.

Pſal.42. Chap.6. 1 Kings 19. Ionas 2.

Therefore *Prayer* in this reſpect we ſee moſt neceſſary. For the other we know the Scriptures alſo: *Aſk* (ſaith God) *and you ſhall have:* If having them be neceſſary in reſpect of wants, neceſſary is alſo asking: that is, praying in reſpect of having. So looke we at woes, or looke wee at wants, neceſſary in reſpect of our ſelves is *Prayer.*

Mat.7.7.

Goe we laſtly to our Brethren, and we are commanded to let our light ſhine before them, to their example and confirmation. Of which light this is a notable part and branch, our often, zealous, and religious prayer, and therefore in reſpect of them alſo neceſſary.

Prayer neceſſary in reſpect of our brethren.

Thirdly, the utility and profit of it would very duly and earneſtly of Gods children be conſidered, wherein the ſaying may have fit and proper place.

Prayer is profitable.

Æque pauperibus prodeſt, locupletibus æque:
Æque neglectum pueris, ſenibuſq; nocebit.

That is:

It gaineth good to poore and rich, if uſe thereof be free:
And hurteth youth as well as age, neglected if it be.

The Scripture wonderfully layeth downe the benefit of this holy exerciſe, not in one or two reſpects, but even in every thing, that may befall the childe of God in this life. In afflictions, as partly hath been ſhewed, it eaſeth the heart, it ſtayeth our ſteps, ſtill ready to ſlide into impatience, it perſwadeth the Lord, it winneth his mercy, and bringeth his gotten comfort at time appointed, to the panting *Soule*, all breathleſſe almoſt in the ſcortching heate of ſuch tryall, as pleaſeth God to ſend. And *therefore pray* (ſaith our Saviour Chriſt) *continually, that ye may bee counted worthy to eſcape all theſe things, that ſhall come to paſſe, and that ye may ſtand before the Son of Man.* But what things are they? O reade and conſider that ſingular Chapter, and ſee the fruit of *Prayer*. Falſe Chriſts ſhall come, and deceive, to their endleſſe woe, thouſands and thouſands, but pray we to God againſt this fearefull fall, and we ſhall eſcape. Warres and ſeditions ſhall be heard of, and ſeene, dreadfull and terrible, but pray to God and they ſhall not hurt us, no, not once make us juſtly afraid: Though it be Nation againſt Nation, Kingdome againſt Kingdome: though the earth ſhake and tremble in divers places, and we ſee hunger and peſtilence, and fearefull things, and great ſignes in heaven above us, yet pray we to God our guide and ſtrength, and wee ſhall eſcape. If hands be laid upon us, perſecuted and taken, and delivered up to the Synagogues and Priſons, and brought before Kings and Rulers for the Lord *Ieſus* ſake, pray we to the ſame our gracious God, and his word is paſt, theſe ſhall all turne unto us for a teſtimoniall, and not hurt us. If we want learning, knowledge or utterance, ſo that we feare of a truth any weake defence, pray we to him, that in weakneſſe is ſtrong, and the

Luke 21.36.

Verſe 8. 9 10 11 12 13 14

power

power he promiſed, both of ſpeech and knowledge, ſhall bind the very devil that he cannot ſtir, and with the head the members, with the Captaine the ſoldiers, with their life all the limbes, ſo that not all the kingdome of perdition, if their force could be joyned againſt the pooreſt man or woman of us, that ever ſhall profeſſe *Ieſus*, ſhall be able to reſiſt or ſpeake againſt us. Let our deare Parents that brought us into this world, ſeeke by cruell violence in hatred againſt a truth, to throw us out of the ſame againe, and our owne brethren, kinſmen, and friends betray us, and kill us, if it pleaſe God, we being hated even of all men for the Lord *Ieſus* ſake, pray wee ſtill ſtedfaſtly unto our God, and if he be the Lord that hath made the heaven and earth, whoſe word is truth, and abideth for ever, there ſhall not one haire of our head periſh, but in patience comfortably we may poſſeſſe our ſoules. Let *Hieruſalem* be beſieged, that is, our native land and Countrey, our Townes and houſes in which we dwell, a token that deſolation is neere: let the heavy woman ſo great with childe begin to ſigh for her ſelfe, and weepe with woe for her deare birth within her, with ſhivering ſhrinke, to thinke of bloody ſpeare to ſpit her ſprawling Babe upon, let our nation and people diſobeying the *Lord* in the time of peace, fall upon the edge of the ſword, and be caried captive into all Countries, and our ſtately Cities, Caſtels and Townes be troden unto duſt, yea, let the Sunne, and the Moone, and all the Starres of heaven threaten by their fearefull ſignes, the approching dreadfull wrath of God to men, trouble and perplexity be upon earth, the Sea and the waters roare, and mens hearts faile them for feare, looking after thoſe things that ſhall come upon the world, the very powers of heaven being ſhaken, and the Son of man appearing in the clouds with mighty power and glory, yet let us pray with a chearefull voice, and ſend out our *Faith* to the *Lord* of life, as we are ever bidden, and amidſt all theſe feares and terrors, otherwiſe to be trembled at day and night, we ſhall have no cauſe at all to feare, but even contrariwiſe, to lift up our heads toward heaven, as men and women beholding with eyes their eternall deliverance, everlaſting comfort, and unſpeakable joy drawing neare unto them, to remaine with them, and they in it for ever. O prayer then availeable with God, and profitable to men! There needeth no more to declare the fruit of it; and yet much more remaineth to be ſpoken. For when in theſe dreadfull times many ſhal have their hearts oppreſſed with ſurfeting and drunkenneſſe, and the cares of this life, and ſo that day of death and doome come upon them unawares, Prayer in watching ſhall preſerve Gods choſen, that they ſhall be counted worthy to eſcape all theſe things, and not onely ſo, but as followeth, with comfort: even to ſtand before the Sonne of Man, that is, in cheare, in joy, in ſpirituall motions of heart, not to be expreſſed by man, to enter into the heavenly and everlaſting Tabernacles. *Lord* then for thy mercy teach us to pray, that theſe bleſſings promiſed to the ſame may light upon us. I ſtay the courſe that I might goe on in, for the profits of *Prayer* are innumerable. It ſanctifieth our mirth, it ſanctifieth our meates, and they are neither of them holy, but in this. We awake, and we worke, we ſleepe, and we reſt in peace, if we faithfully pray. If we pray with *Iacob*, we proſper with *Iacob* in our journey: If we pray with *David*, we have our heads covered with *David* in the day of battell. If we pray with the Father, we have our ſon healed: if we pray with the Mother, we have our daughter healed: If we pray with the Maſter, we have our ſervant healed. And what ſhould I ſay? *Cornelius* praying, hath *Peter* ſent unto him, and the holy Ghoſt powred upon him: *Hannah* praying, hath a childe given her: and to conclude, there is no end of the tale, nor meaſure of Gods mercies, if we ſpeake of the fruits of *Prayer*. This knew well the godly Father S. *Chryſoſtome*, and therefore he ſaith, if thou deſireſt to live ſingle, or in holy Matrimony to Gods content, pray: if thou deſireſt to bridle anger, and with meeknеſſe to be familiar, pray: if thou deſireſt to be free from the fret of envy, or to doe any thing that belongeth to a godly life, pray, and pray heartily; pray, and pray often; pray, and pray faithfully; and the *Lord* ſhall grant thy Prayer. For it is *armatura inexpugnabilis*, an armour of proofe againſt all and every aſſaulting dart of the devill, or his members and meanes whatſoever. So profitable is Prayer we ſee. The *Lord* in Mercy give us ſpirits.

Amen, I beſeech him. Yet ſee the poyſon of Satan in his members, againſt this fruitfull exerciſe: for there want not wits in this wicked world, that dare diſpute againſt it, and aſk how it may bee, that we ſhould fitly aſk of the Lord by prayer any thing, ſince without asking, and before asking, he knoweth what we want and would have, yea, ſo fully knoweth he all things, that he needeth no remembrancer to put him in minde of any thing: and therefore why ſhould we aſk or ever pray, but leave the Lord to himſelfe to give what pleaſeth him?

Truth it is that thus they reaſon, but I truſt you ſee the impiety of their ſpeech, and the blindneſſe of their hearts: for it is an old rule and a true, that *ſubordinata non pugnant inter ſe:* Things that are compriſed one in another, are not contrary one to the other: and ſuch are Gods foreknowledge of all things, and our asking, notwithſtanding by Prayer what we want. For in his owne perſon expreſſely in his word he hath commanded, notwithſtanding all this his divine knowledge of every mans eſtate, which he knew himſelf to know as wel as we, yet nevertheleſs that we would pray to him in our needs, and aſk if we ſhould receive at his hands. And therefore you ſee this is a marvell by the witneſſe evident of the *Lord* himſelfe, and our prayer is not

16 Iames 5.1.4.
17 2 Tim.4.5.
18 Pſal.4.8.
19 Gen.28.20.
20 Pſal.140.7.
23 Marke 9.25.
Mat.15.28.
Mat.8.13.
Acts 10.
25 1 Sam.1.10.
26 Homily 1. of praying to God.
It is no ſmall commendation of prayer that the Spirit teacheth it.
Rom.8.26.
34 Iames 5.1.4.
2 Tim.4.5.
Pſal.4.8.
Gen.28.20.
Pſal.140.7.
Marke 9.25.
Mat.15.28.
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Rom.8.26.

Mat.7.7. Iohn 4.2. Pſal.139. Mat.6.11. *Verſe* 32. 1 Kings 18.42.

not taken away in any reſpect by the Lords knowledge, but they implyed one under the other, ſtand and agree well both together. Then if you looke at the practice of Gods children, you may plainly ſee the ſame. For *David* confeſſing of the Lord, that hee did not onely know his wants, but his very thoughts, and that long before. Yet nevertheleſſe for all this knowledge in God, uſeth his owne duty commanded, and prayeth for his wants. Yea, our Saviour Chriſt (which may ſtand for many prooſes) in the ſame Chapter, biddeth us call upon our heavenly Father by prayer for our daily bread, that is, for all neceſſities, and yet telleth us that he knoweth already, and before that wee have need of theſe things. *Elias* the Prophet promiſed *Ahab* raine, not raſhly upon his owne head, but as privie to the Lords purpoſe, and certified of his will, and yet for all that, moſt earneſtly prayed he, crouching to the earth, and his face betwixt his knees, and ſeven times ſent his ſervant towards the ſea for it. Therefore let us know, and ſo conclude, although the Lord underſtand moſt fully and perfectly what wee would have before wee pray, yet hath himſelfe appointed this meanes to obtaine at his hands, notwithſtanding that his knowledge, and therefore we muſt uſe it ever, notwithſtanding the ſame, knowing that what his wiſdome hath joyned, as ſtanding and agreeing together, thoſe, mans wiſedome, mans folly, or Satans malice may not ſeparate, as diſagreeing, and one fruſtrating the uſe or profit of the other. And againe, that is no end of our prayer at any time, to admoniſh God of any eſtate of ours unknowne unto him, but we pray, notwithſtanding he knoweth already what wee want, to performe our obedience to his Commandement, and appointed meane to give glory to him, as the fountaine of all good, to teſtifie to the world our faith and truſt in him, and his promiſes to exerciſe our patience in ſtill yet expecting and asking, and for ſundry ſuch cauſes allowed and godly, and not to put him in minde, as one that knoweth not our deſires. Fond therefore I truſt you ſee this reaſon is againſt the uſe of *Prayer*.

True it is, I thanke God, and ſo let it fall. Yet give me leave to propound another to the ſame purpoſe, but I truſt of no greater force. They ſay thoſe things are not to be asked even of a man, much leſſe of the Lord, which he willingly, and of his owne accord is purpoſed to give: for that were not to honor, but rather to diſhonor, by craving where no need is. But whatſoever we want, the Lord is ready to give, and therefore we ſhould aske nothing.

Eſay 65.24. Pſal.21.4.

Indeed of no greater force at all. For it offendeth even as the other did, in reaſoning of things ſubordinate one under another, and agreeing well together, as of things contrary to themſelves, and therefore taking away one another. The willingneſſe of God to grant our deſires, taketh not away our Prayer, but ſtrengtheneth our Faith to aske cheerfully, and therefore even then when he ſaith, you ſhall have, he ſaith alſo, aske by *Prayer*: then when he ſaith, I will heare, hee ſaith alſo, call upon me: and even then, when he promiſeth to be neare, yet hee mentioneth to whom, namely, to ſuch as pray unto him. *And the eyes of the Lord are upon the juſt, and his eares are open to their prayers.* Therefore even the Lord himſelfe being Judge, his purpoſe to grant taketh not away our obedience to aske: his ready willingneſſe to give, even before we aske, croſſeth not at all his Commandement nevertheleſſe to aske, and ſo neither our bounden duty to performe the ſame continually. But by all thoſe places of his fatherly readineſſe, and moſt mercifull willingneſſe to doo us good, as I have already ſaid, our Faith is ſtrengthened, our hearts encouraged, his goodneſſe ſhewed, and our obedience in this duty of Prayer confirmed greatly, not any way ſubverted or taken away.

Mat.7. Pſal.50. Pſal.145. Ioel 2.32. Pſal.34.16.

Well then, ſee now another device of Satan againſt this holy exerciſe. If we cannot take it away out of the uſe of men by theſe concluſions, let us try another way to make it vaine, and not only ſo to our ſelves, but even hatefull and abominable to the Lord. Let us aſcribe unto it merit of remiſſion of ſins, juſtification with God, many marvellous vertues above the dignity allowed in the Word, and finally to ſalvation. And to this end let us alledge all the places of Scripture wherein Prayer *is commended highly, as if they meant thus highly.*

Marke 9.29. Pſal 55.17.

Indeed you ſay very true, ſuch there are, and thus Satan perſwadeth. But alas what ſhould we ſtand upon it? It is one thing to be a meanes, and another thing to bee a cauſe of ſalvation and mercy. Gods children acknowledge no cauſe of their life with God, but Chriſt Jeſus only in whom the Lord hath freely loved us: but meanes many, as hearing, reading, faſting, and what we ſpeake of, Praying. Our prayers are acceptable to our God, but never for themſelves, but for Chriſt. They are availeable alſo with God, but by and for faith in Chriſt, whereof earneſt prayer joyned with faſting is a token. And therefore if we obtaine of God never ſo great matters by Prayer, our Prayer yet is no cauſe of that, but only a meanes. So then a fooliſh and falſe argument it is to cut it off, that thus reaſoneth of a cauſe that is not a cauſe indeed.

1 Cor.1.31. 2 Cor.5.18

I ſee well the foundation of Prayer *even in nature. I ſee the neceſſity of it in reſpect of God, our ſelves, and our brethren: I ſee the marvellous and exceeding profit of it, and laſtly the malice of Satan againſt it in both extremities, either ſeeking to deface it as not required: or if he cannot that doe, in aſcribing unto it above that which is lawful, therby to make it fruitles with God. Will you now adjoyn any more?*

It ſhall not be amiſſe alſo for us to conſider thoſe other points which be uſually conſidered in

in these treatises, and compriſed for memory in an old verſe, to wit, *Affectus, cauſæ, quis, per quem, quidque petendum:* That is,

With what affection we muſt pray.
For what cauſes.
To whom.
Through whom.
For what.

And concerning the firſt, the Scripture teacheth us, that we muſt pray with a zealous ſpirit, with heart, with ſoule, and with all the power within us, not with cold affection and lip-labour. The Apoſtles ſpeech of the Spirit may give this rule of prayer in it ever to bee obſerved, *Be fervent in prayer.* The Lord himſelfe by his Prophet complaineth, that the people cryed not in their hearts unto him, that is, with this affection that we ſpeake of. And the ancient Ceremonies of lifting up of the hands remembreth us thereof. The Spirit of God witneſſeth it of his children, as of *Hannah*, ſhe prayed and wept ſore, troubled in her minde that her lips ſhooke withall, albeit ſhe ſpake in her heart. Of *Moſes*, that he cryed unto the Lord, and yet he ſpake never a word, but ſo vehement was his ſpirit, and ſo fervent his inward powers of ſoule and heart, that it was like a ſhrill ſhrike in the eares of the Lord. This heat of heart, it is glorious before the Lord, and profitable to us: but it is not at our Commandement, wee cannot have it when we will, the Lord hath reſerved it to himſelfe to give, when, and where, and to whom, and in what meaſure it pleaſeth him. As it is witneſſed unto us by the Apoſtle, ſaying: *The Spirit helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it ſelf maketh requeſt for us with ſighs, which cannot be expreſſed.* That is, we are not able of our ſelves to pray with that ferventneſſe of ſpirit, that heat of heart, ſuch motion of minde, ſuch truſt, ſuch faith, ſuch ſighs, ſuch power, ſuch affection, in a word, every way as is convenient to the Majeſty of God, unleſſe we be enabled by his Spirit; and therefore in mercy he ſupplyeth with the ſame as pleaſeth him. Nevertheleſſe, meanes there are in the word noted unto us, which worke under the bleſſing of this Spirit to this effect in meaſure in us: and therefore if this affection be required in us, they be alſo neceſſary as helpers to the ſame.

Affection required in prayer. Rom.12. Hoſ.7.14.

1 Sam.1.10.13. Exod.14.15.

Rom.8.26.

The firſt, is a true conſideration of our owne unworthineſſe and dignity, ſuch and ſo great, as that there is no mercy due unto us: Such as maketh us with the Publican not to will to lift up our eyes to heaven, but to knock our breaſt, and cry in humble ſort, *Good Lord be mercifull unto me a ſinner.* Such as maketh us with the Centurion to ſay, *Lord I am not worthy that thou ſhouldeſt come under my roofe, and therefore, ſay but the word, and my ſervant ſhall be well.* Such again as maketh us with *Daniel* to ſay in ſmarting woe, *O Lord we do not preſent our ſupplications before thee for our owne righteouſneſſe, but for thy great tender mercies.* With *David*, *O Lord enter not into judgement with thy ſervants, for no fleſh living ſhall be juſtified in thy ſight.* With *Eſay*, *We have all been as an uncleane thing, and all our righteouſneſſe is as filthy clouts, and we all doe fade like a leafe, and our iniquities like the winde have taken us away.* With *Ieremy*, *O Lord though our iniquities teſtifie againſt us, deale with us according to thy name, for our rebellions are many, and we have ſinned againſt thee.* And finally, ſuch as may juſtly make our ſoules vexed within us when wee thinke of it, our bodies to bow downe and goe crookedly, and our eyes to faile, as he ſpeaketh. This low conceit, but true conceit of our ſoules, marvellouſly quickneth up our ſpirits, and therefore is ever to be uſed, and our ſoules prepared thereunto by ſome fit meditation of it before prayer. This wanted the proud Phariſie, and therefore his prayer ſheweth no zeale nor heate, as the humble heart that commeth creeping to the Lord in humility, confeſſing griefe for ſin, and ſpeaketh as one doth to him that hath no cauſe to give, but great and many to withhold. Ever therefore be carefull of this, to keep upon your ſoule, as upon a tree that you would have grow abroad and large, but not high, a weight of her owne true unworthineſſe, and certainly you ſhall finde the power of it, in quickning affection when you pray, great.

Helps of affection. Luke 18.13. Mat.8.8.

Dan.9.18.

Pſal.133.2. Eſay 64.6.

Ier.14.7.

Baruch 2.18.

2. The ſecond meanes is a true conſideration of the things that we aske for, how profitable, expedient, and good for us they are, how bad we are without them, &c. By which things there ſhall grow in our hearts an heat and prayer for them more earneſt, and if this be wanting, we pray in an order and a forme, but zeale is away foraſmuch as we know no great hurt, if we ſpeed not, and if our words be more vehement than the true and ſimple deſire of the things prayed for doth procure, it is mockery, ſuch as the Lord will puniſh. And therefore let this be another Chriſtian meanes carefully uſed ever as we may in our prayers, to worke a right affection in us, even ſo much as ever we can, to conſider of the things we want and aske, before we ask them.

3. Then when we ſee theſe two, to wit, our unworthineſſe to receive, and the benefit of the gift, let the third be a true view of the want of any under meanes in this world, to compaſſe our deſire by, or if we have any, as friends, riches, and ſuch like, yet the great inability that is in them all, unleſſe the Lord ſay Amen, give his bleſſing to their labours, and proſper their

endeavours for us. For thus againe will grow a ferventneſſe in our affections, and a right godly zeale in our prayers. Yea, the more empty that we come before the Lord in this reſpect, the more life hath our prayers alwayes. For he that in truth doubteth his helpe at home to be ſufficient, his ſuit for reliefe abroad will be more earneſt. He that ſecretly ſhrinketh to the conceit of the power of any ſecond cauſe whatſoever to give him any good by, and cleaveth not only to the Lord, in a Chriſtian renunciation of all the meanes in this world, further than hee will vouchſafe to bleſſe them, his prayer ſhall be cold, and more frozen, as reſting upon other matters as well as upon his prayer, and if he ſpeed, never ſo thankfull to the Lord neither. Therefore you ſee a third care of the Childe of God, if he have his prayers pithy, even to empty his heart of all ſuch earthly lading as we have ſpoken of, to goe to his knees, either without them indeed, or without any truſt and confidence in them, further than the Lord ſhall ſtrengthen them to him and for him.

4. A fourth is an eye to the ſweet promiſes of God, concerning the ſuits of his Children to him, which are ſo many, and ſo entire, as no heart, if it be not flint or ſteele, but muſt receive comfort and courage to ſpeake unto ſuch a Lord. *Ask and you ſhall have: ſeek and you ſhall finde: knock and it ſhall be opened unto you. Yea, whatſoever you ſhall ask the Father in my name, he will give it you. Call upon me and I will heare you: Come unto me and I will refreſh you: Whoſoever ſhall call upon the Lord ſhall be ſaved.* And a thouſand ſuch like. Muſe upon them till the fire be kindled within you, and then ſpeake with a ſpirit to ſo ſweet a God as ſo cheereth his children to pray heartily. And remember it often what once was ſaid: *I will come into thy houſe even upon the multitude of thy mercy, and in thy feare will I worſhip toward thy holy Temple.* The multitude of Gods mercies make a ſweet entrance into the houſe of Prayer: Yea, ſay you with *David* joyfully and comfortably, *In Gods word will I rejoyce, in the Lords word will I comfort my ſelfe, in God have I put my truſt, I will not feare what man can doe unto me.*

Mat. 7. Iohn 17. 23. Pſal. 50. Mat. 11. 28. Ioel 2. 32. Pſal. 5. 7. Pſal. 150. 10.

Other meaner helpes alſo there be of affection not to be contemned of the godly, as to ſpeake and pronounce our prayers with words: for ſometimes our weakneſſe is great, and our mindes begin to ſtray from our prayer conceived in ſilence, and then it ſhall be good to ſpeake out, yea, even to cry out that which wee but thought before, to the end that ſo we may ſtay a ſtarting minde, and bring it to the ſound of the tongue. This hath been a wiſdome of the godly ever, and a meane as we reade to helpe them. The Prophet *David* ſaith, *I cryed to the Lord with my voice and I ſaid, thou art my hope and my portion in the land of the living.* So that he uſeth the pronuntiation of words, and happily even for this cauſe that we ſpake of. S. *Auguſtine* ſaith, *Devotio noſtra voce excitatur*, our devotion and affection is ſtirred up and quickned by the voice. And experience ſerveth for longer proofe in this matter. The geſtures of body, as kneeling, lying proſtrate upon the earth, knocking of the breaſt, and covering the face, or turning to the wall, lifting up the eyes, and ſuch like, they are helps alſo of affection. Yea, then are they lawfull, and right indeed, when they ſerve to this purpoſe in ſincerity, and not to any outward ſhew in hypocriſie. And thus much of them.

Pſal. 142. 1. 6.

Now on the other ſide, as theſe be helpes under God to quicken up our ſpirits in prayer, if we be dull, and to make us pray zealouſly and earneſtly: ſo are there impediments alſo that hinder us and make us that we cannot pray with ſuch affection as we ought. As the contraries of theſe that I have ſpoken of, a proud heart puft up with conceit of merit, and ignorance, or at leſt not a through conſideration of the thing or things we beg, a leaning to ſecond cauſes overmuch, a dulneſſe in the ſeeking of Gods promiſes, and ſuch like, which I may not now over again follow at large. One great let only will I touch, and ſo conclude this point, and that is ignorance of the ſpeech or tongue wherein we pray: Which I call even a great let, becauſe it not only hindreth our affection and zeale, but otherwiſe dangerouſly hurteth us by keeping from us a ſingular fruit of our prayer, as will appeare.

This great folly then of many in the world that delight to pray in a ſtrange tongue, and not only ſo, but boldly (to ſay no worſe them) defend that they can pray with as right an affection thus, as otherwiſe, hath firſt God againſt it in his word moſt plainly by the voice of S. *Paul* the Apoſtle, who ſaith flatly, no man heareth their prayers that are ſo made, no man heareth them I ſay, and marke the words well. The Apoſtle meant not but that the ſound of that unknowne voice entred into their eares, but becauſe it entred without underſtanding, therefore it was in truth then, is now, and ever ſhall be no hearing indeed, that is no good hearing, no profitable hearing, no commanded or allowed hearing. And therefore if it be a duty enjoyned of God that his people ſhould be made partakers of Common Prayers by hearing what is ſaid, then is it alſo evident as they ought to bee in a ſtrange tongue, foraſmuch as in this place the Spirit of truth telleth us, ſuch prayers are not heard at all indeed, as are not underſtood when they are heard.

1 Cor. 14. 2.

1. *Reaſon.*

2. *Reaſon.*

Secondly, if the Pipe or Harpe bee not underſtood for want of diſtinction in the ſounds, the hearer is without benefit of that ſound, and the Inſtrument is not uſed as it ought to bee, even ſo, if the tongue wherein prayers are powred forth to the Lord bee not underſtood, the

the hearer of that ſound is without profit, and that ſound is not well uſed in that order. The Trumpet alſo uſed to ſignifie unto Souldiers when and how to prepare themſelves to the Battaile, if it give an uncertaine ſound, there is no preparation made: even ſo againe is the tongue or ſpeech which wee uſe in Prayer, the meanes to ſtirre us up to that ſpirituall exerciſe, and to performe the ſame, and therefore if it be not underſtood, it leaveth us wronged as did the other, and the duty required of us is not done. Unleſſe we can ſay, that Souldiers that heare the Trumpet and not withſtanding what it meaneth, runne every man his way from his fellow, doe well.

Thirdly, the holy prayers of the Church ought not to bee ſpoken into the winde that is in vaine. But ſo they are (ſaith the Lord) if they be made in a tongue that is not underſtood, and therefore they ought not to be ſo. — 3 *Reaſon.* *Verſe* 9.

Fourthly, neither ſhould the Miniſter bee a Barbarian to his people in the houſe of GOD and duty of Prayer, that is, one that is not underſtood, and therefore might as well hold his peace as ſpeake, neither ought any man or woman privately be ſo to themſelves: But except we know the power of the voyce, ſaith the Scripture, that is, except we underſtand what is prayed, that is ſo, namely, both he a Barbarian to us, and we to our ſelves: therefore the tongue ſhould not be unknowne to us. — 4 *Reaſon.* *Verſe* 11.

Fifthly, if we pray in a ſtrange tongue, our underſtanding is without profit and fruit, ſaith the Apoſtle, and that ought not to be ſo. But when we pray we ought to pray with our ſpirit and with our underſtanding, alſo we ought to ſing with our ſpirit and with our underſtanding alſo. Therefore we may not pray in a ſtrange tongue. — 5 *Reaſon.* *Verſe* 14. *Verſe* 15.

Sixthly, our prayers ought to bee ſo made that all the company may anſwer, Amen, but if they be in a ſtrange tongue, ſaith the ſame Scripture againe, he that occupyeth the place of the unlearned cannot ſo anſwer, becauſe he knoweth not what thou ſayeſt. Therefore they ought not to be ſo. — 6 *Reaſon.* *Verſ.* 16.

Seventhly, the Apoſtle propoundeth himſefe for an example, and ſaith, that notwithſtanding he was able to ſpeake more languages than they all, yet had he rather in the Church ſpeake five words with his underſtanding, that he might alſo inſtruct others, than ten thouſand words in a ſtrange tongue. And what care thinke we ſhould be in us to follow his practice? Shall he be the dear one of the Lord in ſo doing, and we ſo alſo in having no ſuch care nor conſcience, but even flat contrary, to ſpeake rather ten thouſand words that we doe not know, neither profit other by, than five that doe both? Let us conſider it, and ſetting aſide all froward wilfulneſſe & damnable prejudice of a truth, take heed betimes. Prayer is a ſweet obedience to the Lord, if it bee aright, make it not a diſobedience to his will your ſelfe by doing it wrong. Many are the bleſſings promiſed to it, turne not thoſe bleſſings into a curſe, by a ſtubborne heart that will not bee inſtructed. — 7 *Reaſon.* *Verſe* 10.

Laſtly, we edifie not our ſelves by ſuch unknowne prayers, which yet we ought to doe, as well in our private exerciſe, as the publique Miniſter his whole people in a publique place, all things being commanded of God privately and openly to bee done to edifying, and the reaſon being all one, namely, our benefit and theirs before the Lord, therefore we ſhould not uſe them. — *Verſe* 8. *Verſe* 26.

Thus is the Lord againſt it, and his Word. Let us now conſider men, and in them either their practice or their judgement, and ſee if this kinde of praying may be warranted that way. — The practice of the godly againſt this error.

Concerning the firſt then, may we finde any Patriark or Prophet, any ſervant of God whatſoever, either in the Old Teſtament, or New, that uſed thus to pray in a ſtrange tongue? No, no, it is well knowne that from the very Creation of man, till the corruption of Rome infected the Church, there is not one to be produced, that either being a Miniſter of Common Prayer, made it in a tongue that the people knew not, or being a private man, prayed privately hee wiſt not what. Not one Prophet, not one Apoſtle, not one man or woman of holy memory in the Booke of God, that ever uſed it: & yet they prayed as often, as much, as zealouſly, as fruitfully, and as commendably, as we I trow, yea happy wee if we were like them. And is it nothing to leave the example of all theſe Saints, and to goe a courſe that not one of them ever practiſed? Is there like comfort in a thing never uſed, and ever uſed of Gods choſen? How then are ſome bewitched in ſmall matters to relie upon examples, and ever to be ſpying and prying into the wayes and workes of weaker men ten thouſand parts, and yet in this matter ſo weighty and great to caſt behinde them the practice of ſuch great ones, and never to regard it? For the publike prayers of the Church, it hath ever moved me ſince I knew it, what I ſee recorded by indiffrent men in this behalfe.

Saint *Hierome* ſpeaking of the pompe of *Paulaes* funerall in his Epitaph hee made of her, and ſhewing what concourſe was to it of people of divers languages, plainly layeth it down that every one had the tongue they underſtood in their common prayers, & not a ſtrange one. And yet none of them was either Hebrew, Greeke, nor Latine, which ſome count only holy, but the Syriack. S. *Auguſtine* willing the Prieſts to apply their ſtudy to correct the errors of their latine — Their judgement againſt it. *Cap.* 12. *ad finem.*

ſpeech

speech in those dayes, addeth this reason: *Vt populus ad id quod planè intelligit dicat, Amen*: That the people to that which they fully understand, may answer, Amen. Note the custome of the Church then, and the faithfull care of this godly Father for the people, that no let might bee to their understanding of the common prayers. The same Father againe in another place saying, that we need not any utterance of words alwayes to pray unto God, because the Sacrifice of Justice is sanctified in the temple of the minde, and in the secret chambers of the heart, by and by objecteth to himselfe, Wherefore then doth the Priest lift up his voice, and pray aloud in the open assembly in the Church, and then answereth to the same thus, Not that God, but that men may heare him, and that the people by the sound of his voice and understanding of his meaning, may be put in minde, and by consent joyned together, and lift up to God. Againe hee saith, *Quid prodest loquutionis integritas, quam non sequitur intellectus audientis? Cum loquendi omnino nulla sit causa, si quod loquimur non intelligunt, propter quos ut intelligant, loquimur.* What profit is there in speech be it never so perfect, if the understanding of the hearer cannot attaine it? For there is no cause why we should speake at all, if they understand not what we speake, for whose sake we speak that they may understand us. Again, *Mens mea sine fructu est, hoc ait, quando id quod dicitur, non intelligitur.* My minde is without fruit (this the Apostle S. *Paul* saith) when the thing that is spoken is not perceived. And again, *Si intellectum mentis removeas, nemo ædificatus audiendo quod non intelligit.* Set apart the understanding of the minde, and no man hath fruit or profit of the thing that he perceiveth not. *Quid opus est jubilare & non intelligere jubilationem, ut vox nostra sola jubilet & cor non jubilet? Sonus enim cordis intellectus est.* What needeth us to sing if we understand not what we sing, to sing with our voice and not with our heart? For understanding is the sound or voice of the heart. These are most plaine testimonies, and worthy consideration, if we desire a truth.

De catechizandis rudibus. Cap. 9 ad finem. De magistro in principio.

Aug de doctrina Christiana lib. 4. cap. 16.

In Psalm. 99.

Origen againe very plainly saith of such things as are read in the Church. *Non fuisset necessarium legi hæc in ecclesia, nisi ex his ædificatio aliqua audientibus preberetur.* It should never need to reade them unlesse some edification should come by them to the hearer. But without understanding we know not what edification is, and therefore *Origens* judgement is openly this, that if Scriptures and Prayers should be in a strange tongue, then it were as good that there were never any at all of either of them. O marke it! *Cyprian* next as flatly againe, Not the sound of the voice, but the minde and understanding must pray unto the Lord with pure attention. But my understanding to pray and the language to be strange to me that I pray in, is impossible, therefore far was *Cyprian* from this folly. Saint *Chrysostome* againe the like, and many more, that I spare to name in this briefe Treatise.

Levi. cap. 7.

De orat. Dominì.

The favourers of Rome in latter dayes saw this truth, and yeelded their testimonies plainly for it. *Lyra* and *Thomas* of *Aquin* spare not to avouch it, that the Common Service in the Primitive Church was ever in the common vulgar tongue, that the people did understand. That earnest, and as some think, strong defender of the contrary to this, by the power of a truth, is drawne to these very words: That in the Primitive Church the prayers were made in a common tongue knowne to the people, for cause of their further instruction, and it was so necessary to be. And againe in another place: It were good the people having humble and reverent hearts understood the Service, I deny it not. And whereas they say they can as heartily, as earnestly, and with as vehement an affection pray, although they know not what they say, may they not see their owne Doctor say the contrary flatly, and a man of no common learning? *Si populus intelligit orationem Sacerdotis, melius reducitur ad Deum, & devotius respondet, Amen.* That is, If the people understand the prayer of the Priest, they are the better brought unto God, and with more devotion farre, answer, Amen. Now there is the same reason of their devotion openly, and of our owne privately. May they not see it plainly affirmed. *Quomodo potest debitè Deo psallere qui non intelligit quid psallit?* How can he rightly sing unto God that understandeth not himselfe that he singeth? as if he should say, it cannot be, it is impossible, and not to be hoped for.

Divisio 28.

Divisio 31.

Lyra in 1 Cor. 14

Aug. præfat. in Psal.

Last of all, is it not an old saying grounded upon a true reason, *Ignoti nulla est cupido?* There is no desire of the thing which we know not, and no desire I thinke is a very cold affection.

Let us end then this point of the practise and judgement of men, with that Decree of Pope *Innocent* the third, in the Councell of Laterane, about the yeare of our Lord 1200. that in such Cities as should be concourse of people of divers nations, the Bishop should take order that every people should have a Pastor of their owne language, which might serve them, and minister unto them in the same. A thing very worthy observing, that even with the Pope himselfe the truth of this cause, that Prayers ought to bee understood should prevaile.

We have seen then God, and we have seen men against this great corruption and hinderance of our prayer, & men both in practice & judgement. What if we joyn now for conclusion of all, very open reason against it? It may doe good. For truly even this sticketh so deep in this behalfe, as any Christian heart may feare ever to come before the Lord with prayer in this order.

For

For is it not one,and a very ſingular uſe of our prayers,to ſtrengthen and frame our faith by the experience of mercies asked and received at our Gods hands? It working ever in us a truſt, a hope, yea,an unſpeakable comfort,that he will be as he hath beene,being no changeling in himſelfe,and that whom he hath heard ſo graciouſly, ſo readily, and ſo often, with grant of their deſires,thoſe he will ever heare,and ſtill heare in their right and lawfull prayers,to the praiſe of his mercy, and the joy of them his ſervants in their diſtreſſes. Now this ſingular uſe and profit as I ſay, of prayer are they deprived of, that uſe to pray in a ſtrange tongue, for if any particular benefit be given them,they know not whether it hath come at their intreaty, or no, becauſe they know not what they have prayed for,and ſo receive they no ſure and certaine teſtimony of the Lords help and goodneſſe to them, to the comfort of their hearts at all times when they ſhall need againe to call upon him.

And therefore if this be a bleſſing to have true experience, nay, thouſands of experiences of the Lords ſweet favour to us, then muſt it needs be a dangerous thing to our faith,that robbeth us of all and every triall of our God. Therefore let but even reaſon ſpeake in this cauſe, and it will conclude unto our conſciences thus, that foraſmuch as petitions knowne of us to bee made by us to the Lord, and of him granted to us, (which is done when wee underſtand our prayers) do ſtrengthen our faith in comfort ever to reſt upon the Lord,and the contrary(which is when we pray in a ſtrange tongue) doth weaken the ſame, and rob us of that comfort that groweth by experience, therefore it is profitable to pray in the one, and moſt dangerous to pray in the other.

Againe, is not the remembrance of *Caligulas* fact in this reſpect moſt fit, and preſſeth any honeſt minde in the world with ſight of fruitleſſe labour in ſuch kindes of prayers? *Caligula* the Emperour ſet golden loaves before his gueſts,and all other ſervices in forme of meats in beaten gold,and bade them eate. But their dainties were too hard, and for all that glorious ſhew they aroſe an hungred. And doth not this Romiſh practice in very like ſort ſet before the people of God, whoſe ſouls are deare to the Lord that made them,a gliſtering ſervice in *Hebrew*,*Greeke*, and *Latine*, and bid them feed? but alas, what ſhould they feed upon? A godly ſhew there is to ſtir up wonder and aſtoniſhment in the people,but to receive or taſte of,either to move them to repentance, or to comfort and quiet their conſcience they having nothing. And how paſſing well ſpeaketh *Auguſtine* in like caſe, *Quid prodeſt clavis aurea ſi aperire quod volumus non poteſt? aut quid obeſt lignea ſi hoc poteſt? quando nihil quarimus niſi patere, quod clauſum erat?* What availeth a golden key, if it cannot open that we would have opened? Or what hurteth a wooden key, if it be able to open? ſeeing we deſire nothing but that the thing that is ſhut may be opened? The wrong is apparent to the Church of God, though I ſay no more,but it paſſeth a frenſie for men and women in their private prayers to deale thus with themſelves. For I truſt to refreſh their hungry bodies, they would ſet no ſuch hard meat as gold before themſelves: and skilleth it not how it feedeth the ſoule that ſhould feed it,ſo it be glorious to the ſhew? O conſider it, and whoſoever ſeeke to ſtarve us, let us not be guilty of our owne ſpirituall death our ſelves.

De doctrina Chriſtiana. Lib.4.Cap.11.

Againe, if the bruite beaſts or birds diſcover this folly, let us not refuſe them. If they could ſpeake, as *Democritus* the Philoſopher ſometimes thought, and as *Lactantius* a Chriſtian writer ſeemeth partly to ſay,they doe: yet being birds and beaſts and voide of reaſon, they would not ſpeake they knew not what. The very ſenſe of nature therefore is againſt this folly. But let their ſound be a ſound without ſenſe and underſtanding, as *Phinies* Raven that could ſay *Ave Cæſar Imperator*, All haile Emperor *Cæſar*, or the Cardinals Popinjay that could pronounce diſtinctly all the Articles of the Creed, and yet knew not what they ſaid: ſhame wee not to bee like them? Having the gift of reaſon given us of God above all the creatures that he made, to diſtinguiſh us from them in the rule of all our actions? Let the old Father Saint *Auguſtine* ſpeake both for the cauſe and for this reaſon. *Quid hoc ſit quod precati ſumus, intelligere debemus, ut humana ratione, non quaſi avium voce cantemus. Nam & meruli, & pſittaci, & corvi, & Picæ, & hujuſmodi volucres, ſæpe ab hominibus docentur ſonare, quod neſciunt. Scienter autem cantare naturæ hominis divina voluntate conceſſum eſt.* What this is that we have praied, we muſt underſtand, that we may ſing with reaſon agreeable to a man, and not chatter with voice as birds doe. For Owſels and Popinjayes, and Ravens, and Pies, and ſuch like birds are often taught of men to pronounce that which they doe not underſtand. But to ſing with knowledge is given by God to mans nature. What teſtimony plainer, or reproofe more weighty may there be? But I forgot my ſelfe, and purpoſing but to touch matters, make too long abode in this thing.

In Pſal 13. Expoſit.

Conclude we then with an effectuall thought in our hearts as men and women that are not ſworne againſt the Lord,and paſt all recovery, whether ever any perſon in this world dared,or we our ſelves durſt ſpeake to an earthly man for a ſuite of weight belonging unto this body in this world,and know not what we ſay? O our care in the one, and careleſneſſe in the other, our feare in the one even over tittles & ſyllables,& our want of feeling in the other in large ſpeech, what a witneſſe will it beare againſt our ſoules before the Lord in that dreadfull day if wee take

not

not warning and leaving betimes the way God condemned, man misliketh, reason reproveth, and very nature abhorreth, make choice of the other which in all these respects is commended, and by no meanes can ever doe harme? To day if we heare the truth, let us harden no hearts against it. Say not God is mercifull, and I hope the best, for as hee hath mercy, so commeth wrath from him when we are wilfull. Woe to the eare that will not heare, saith the Lord often. Larger discourses may be looked of, if need bee, this serveth for a taste of truth in a short Treatise.

Syrac.5. Verse 6. *Yea Sir, but God understandeth whatsoever we say, in what tongue soever we speake, and that is sufficient.*

No indeed. For can you affirme that prayer was ordained for God alone, or for us, to make our moane to God by also? if it were so, and is so, then ought wee as well to understand our selves, as the Lord to understand us. And is there no matter what wee speake, or how we speake, so that GOD understand us? Could we so content our selves toward a man? Let the one teach us in the other, and let desperate conclusions have deserved confusions before our eyes ever. Wee may as well reason against speech of tongue, because God knoweth our hearts, as against understanding of our prayers, because God understandeth them. But enough is said.

Goe you then to the causes of our prayers, which is next in order of our verse.

These have in effect also sufficiently beene touched already in this that hath beene spoken. For wee have heard causes in respect of our selves, and in respect of our brethren. Which you may turne back unto againe, if you will, and peruse all causes urgent and weightie of our prayers, that are. God hath commanded us to pray, God hath promised to heare us if we pray, threatens to punish us if we doe not: Our faith is then confirmed by it, our dangers prevented, our wants relieved, our love to the Lord increased, and our lives ordered to the example of Gods chosen, ever with such like, and these are great causes to use it.

Psa.50. Iohn 14.14. Psal.14. Luke 17.5. Mat.6.13. Psa.18.1.

What say you then of the third point concerning the persons to bee prayed unto?

I answer, that onely God, and none but God is to be prayed unto, or as the words of our faith and Creed hath, one God in Trinity, and Trinity in unity is to be worshipped.

Which answer implying two things as you see, to wit, that God is to be prayed unto, and onely to be prayed unto. Let us see the truth of them both out of the Word. First, then for the former it is mentioned as in the Law. *Thou shalt feare the Lord thy God, and serve him, and sweare by his name.* And in another place, *Thou shalt feare the Lord thy God and serve him, and thou shalt cleave unto him and sweare by his name.*

Deut.6.13. Chap.10.20.

With a number other proofes in every place where the word of serving the Lord by a figure noteth all duties due unto him in generall, and so implyeth this duty of prayer to him in speciall.

Even as *David* expoundeth it in his Psalme, saying, *I will worship towards thy holy Temple*, and then expresseth what one thing hee meaneth by that worship. *I will praise thy name because of thy loving kindnesse and truth*, that is, by prayer of thanksgiving, and praise I will doe my duty.

So then this is plaine, and more plaine I trust, then that wee should need proofe, that God is to bee prayed unto. If any would have reason as well as testimonies, the Apostle giveth us a strong one of contraries, hee toucheth the *Galathians* with it as a fault no lesse than Idolatry, that they did service unto them which by nature were no gods. For it inferreth plainly our not offending, but most right doing, when wee doe service unto him that is by nature God.

But prayer is a service, and a great service, therefore due and most due to the *Lord* for ever. But it is not this that any man doubteth of, and therefore as I said, not to be stood upon.

It is the other that is a question, to wit, whether God onely is to bee prayed unto or no, and therefore let us looke to that rather and see the truth.

Mat.4.10. Concerning this then, is not the Scripture as plaine, if we will not wilfully bee blinded, as in the other? And doth not our Saviour Christ put it quite out of doubt when he saith: *him onely shalt thou serve?* Onely to God, avouched by Christ, should stand against, not onely to God, affirmed by ten thousand worlds, if there were so many to doe it.

Esay 42.8. Psa.50. But the *Lord* affirmeth further, that he will not give his glory to any other: and it is a part of Gods glory in any Christian judgement, I hope, to pray unto him, and to make him the fountaine and well-spring of all our good. For, *Call upon me* (saith the *Lord*) *in the day of thy trouble, and I will heare thee, and thou shalt glorifie me.* The Law of God saith, *Thou shalt have no other gods but me*; which is an exclusion of all creatures in heaven and earth, from partaking with the *Lord* in any worship we owe unto him as our God.

The 17. Chapter of the second booke of Kings, is a notable testimony of the *Lords* abhorring any partners in this behalfe. For there wee may see, and heare him witnesse it unto our soules, who must one day come to judge them in glory, dreadfull if wee have not harkened, that

that not to feare him onely, is not to feare him at all, and not onely to doe after his Lawes and Commandements, is not at all to doe after them. For our additions to the will of him, overthroweth utterly that which we doe thereof, becauſe it is not as we ſhould doe it, that is, onely. My covenant and charge with the Iſraelites, ſaith the Lord there, was ever this, that they ſhould feare no other gods, nor bow themſelves to them, nor ſerve them, nor ſacrifice to them, but onely me, which brought them out of the land of Ægypt, with great power and a ſtretched-out arme. And marke the emphaſis, *Him feare*. That is, as we may ſee plainly, him onely, him ever, and none but him. And therefore over and over he ſaith it there, no other, no other, and againe the third time, no other.

Exod. 20.

Which is proofe ſufficient, if we be the Lords: yet is the Scripture fuller, and teacheth us plainly, that they ever were and ever ſhall, be blaſphemous Idolaters, injurious to the Lord, that call upon any in their prayer but the ſame Lord alone, whether it bee in heaven or in earth, or in the waters under the earth; whether it be of gold, ſilver, or whatſoever. The places are knowne, and you may read them. It teacheth us alſo, that God hath made us in his great mercy Lords of all his creatures here, and even the Angels in heaven miniſtring Spirits to our good, as ſhall pleaſe him to appoint.

Pſa. 115. 3. Ier. 2. 28. Acts 7. 42. Deut. 4. Phil. 2. 10. Gen. 1. 26. Pſa. 8. Heb. 1. 7.

But whatſoever we pray unto, we make it ſuperiour to us, and having rule and power over us: and therefore if it be a creature, we offend grievouſly, perverting the Lords appointed courſe, and ſervilly ſubmitting our ſelves to that he in his mercy hath put under us, not over us in his manner and order. Againe, that we cannot pray to any thing without beliefe in the ſame, but beliefe muſt onely be in God; and therefore pray to no other. VVherefore it ſtandeth true by the Judge of truth, the eternall VVord of God: we now well ſee, that both God with his worſhip of prayer is to be ſerved and honoured, and onely God alſo, with excluſion for ever of all others whatſoever they may be: and ſo we end this queſtion.

Rom. 10. 14.

Your next is, through whom or by whom we muſt preſent and offer our prayer unto God?

It is ſo: And it may be that in the former queſtion you expected ſome fuller ſpeech of Angels and Saints that be dead, which many are of opinion may bee called upon, that yet greatly miſlike that other folly, or rather madneſſe of praying to inferiour creatures.

Aud if you did, it ſhall now be ſupplyed, God willing, for I did referre it of purpoſe hither, becauſe no man juſtifieth it amongſt us, if he have any cunning, that they are ſimply to be prayed unto, as helpers themſelves of themſelves, but as mediators to him that is able to helpe, that is, God the Lord. Let us ſee then this, if even but thus much may be given unto them.

And to begin at the beginning, we know it true, that betwixt God and us a Mediatour muſt needs bee. For ſo ſaith the Scripture, *No man commeth to the Father but by mee:* And as there is a God, ſo there is a mediator betwixt God and man. The high Prieſt in the Law by God aſſigned, a figure and ſhadow of Chriſt, even in his office of Prieſthood taught the ſame. And conſcience in us of our owne unworthineſſe to appeare before God, in our ſelves, and for our ſelves, driving us away from his preſence, inferreth it neceſſarily with it: that there muſt be a mediator for us. But who this is, and ever was, through the malice of Satan working in his members, is become a queſtion.

Iohn 14. 6. 1 Tim. 2. 5. Heb. 9. 6, 9, 16, 19.

We ſay with the truth and his due glory, Chriſt Jeſus our Lord, and hee onely. The Papiſts ſay Chriſt, but not Chriſt onely. Our warrants bee many, and ſtrong againſt them. Firſt, expreſſe words: *There is one God, and one mediator betwixt God and man, the man Chriſt Ieſus.* Marke the place well, and ſee how firſt he determineth the number, and ſaith there is but one: Secondly, the perſon, who that one is, even the man Chriſt Jeſus: Thirdly, why there is but one, and no more, namely, becauſe there is but one God, and no moe. Which is a ſingular proofe, every one bluſhing to deny the one, and yet daring to avouch the other. So then by this place it is got, that one God, and but one Mediator, and that Chriſt alſo: but moe mediators, moe gods of neceſſity: which they will not teach I hope plainly.

1 Tim. 2.

Secondly, all thoſe places that appoint us to pray in Chriſt his name, making ever mention of him, and onely of him, without any addition of any other, doe they not with a mighty ſtrength uphold our ſoules in this faith? For wanted the Lord either power or will to adde further truth, if there had been any ſuch? Or yet he that ſaith, he will honor them that honor him, become envious toward his Saints, and will ſpeake of their lawfull honor, if this were it, to pray to them.

Iohn 19. 13. Iohn 16. 4, &c. 1 Sam. 2.

3. Thirdly, can any man bee our Mediator with God, but hee that is juſt himſelfe, fully and perfectly before God? And was there ever any ſuch, or can be to the worlds end, but onely Chriſt? Is not any thing whatſoever it bee that commeth not of faith ſinne? And cõmeth faith any way but from the Word? Then either ſome proofe out of the Word, againſt Chriſt onely, and for others as well as Chriſt, or to beleeve, it is ſinne and a death for ever, without repentance. Dare wee of our owne heads take the honour of Chriſt, aſcribed to him ſo expreſly in his Word, and give it to others equall with him, without a warrant? It is written, *Gloriam meam alteri non dabo, I will not give my glory to another:* and he that writ it ſhall judge

1 Iohn 2. 1.

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us for breaking it, unleſſe we can ſhew his diſpenſation. *Sanctos defunctos pro nobis orare, ex nulla Scriptura Canonica edocemur.* That the Saints departed pray for us, it appeareth not in any Canonicall Scripture.

Et quamvis id fateror, non tamen ex eo ſequeretur, nos oportere ſanctos defunctos invocare. And although that it ſhould be granted, yet follow thereupon it would not, that we ſhould pray unto them; for aſſured by the Word of God it cannot be that they heare our prayers. And without that aſſurance, what comfort can we pray withall unto them.

Wherefore moſt grievouſly doe they offend both againſt Chriſt and Religion, that make mediators beſide him. Wee are plainly told that he maketh interceſſion for us, but we are not told of any others. *I write unto you little Children* (ſaith Saint *Iohn*) *that you ſinne not, and if any man doe ſinne, we have an Advocate with the Father, Ieſus Chriſt the righteous, and he is the propitiation for our ſinnes.*

1 John 2.1. *Contra Parmenian. lib. 2. cap.*

In which place of Scripture S. *Auſten* noteth two things. Firſt, how the Apoſtle doth not ſay, ye have an Advocate, but we have an Advocate: teaching us thereby, that there was never any ſo holy but that he had need of Chriſt to be his mediator as well as others: and therefore he did not ſeparate himſelfe from others in that reſpect. Secondly, that he did not ſay, ye have me an Advocate with the Father, but ye have Jeſus Chriſt the righteous, *neque ego exoro pro peccatis veſtris*: neither is it I that intreate for the pardon of your ſinnes, but Chriſt.

For had the Apoſtle *Iohn* ſaid otherwiſe, *quis enim ferret bonorum atque fidelium Chriſtianorũ?* what good and faithfull Chriſtian could have abidden it? *Quis ſicut Apoſtolum Chriſti, & non ſicut Antichriſtum intueretur?* Yea, who would have looked upon him as upon an Apoſtle of Chriſt, and not as upon a very Antichriſt? What a notable teſtimony is this againſt other mediators beſide Chriſt? and how happeneth it that our Papiſts ſee it not, or thinke better of it, if they ſee it? But I pray you heare the ſame Father againe in another place.

Aug. Confeſſ. lib. 10. cap. 42, 43.

Quem invenirem qui me reconciliaret? An eundum mihi fuit ad Angelos? At qua prece? quibus Sacramentis? Whom ſhould I finde to reconcile mee to thee? Should I goe to the Angels? with what prayer? with what Sacraments? Have not many done thus, and beene deluded with the ill Angell, transforming himſelfe into an Angell of light? *Verax ergo mediator Chriſtus*, the true mediator therefore is Chriſt Jeſus, and much more in thoſe two good Chapters to this purpoſe. Theſe proofes may ſuffice in this briefe Treatiſe, yet are there many moe. Themſelves had even by the mighty power of an able God to give his truth paſſage, a true feeling of the ſafety of the one, and the danger of the other, and their witneſſe of it ſhould truely worke both with them and us.

With them to draw them to a ſweet truth, and with us to ſtrengthen us where wee ſtand, ſince the Lord hath made his enemies confeſſe the ſoundneſſe of our faith. *Caſſander* ſaid it of his owne practice, *Ego in meis precibus non eligo Sanctos invocare, ſed invocationem dirigo ad Deum ipſum, idq; in nomine Chriſti: Hoc enim tutius exiſtimo.* I, ſaith he, doe not uſe to pray to any of the Saints my ſelfe, but I direct my prayers to God himſelfe, and that in the name of Chriſt: for that I judge more ſafe: Another of them againe: *Tutius & jucundius loquor ad meum Ieſum, quam ad aliquem ſanctorum ſpiritum.* Both with more ſafety and comfort doe I ſpeake unto my Jeſus, than to any of the holy ſpirits.

Is not this ſtrange that our enemies ſhould confeſſe our manner of praying to God alone by the mediation of his beloved Sonne, both more ſafe and more comfortable, and for the ſame cauſes uſe it ſo themſelves, and yet teach others otherwiſe? Should faithfull teachers ſeeke to ſave themſelves, and make no conſcience to kill others? And is this to deale faithfully with the Lords inheritance, the price of his Sonnes blood, to teach them to doe, what not onely by knowledge in judgement, but by inward feeling of conſcience, they finde neither ſo ſafe nor comfortable as the way wee uſe, and themſelves alſo uſe? Woe and woe againe muſt needs bee to ſuch, as even againſt their own feeling, direct the people committed to them. And what madneſſe is this in us, if we ſuffer our ſelves by any ſubtill perſwaſions to be led unto that which our teachers themſelves refuſe for their owne part to joyne with us as in a courſe that is neither comfortable nor ſafe. Let us hearken rather to the Apoſtle, truely advertiſing us to ſuffer none ſuch as theſe, neither any man living at his pleaſure to beare rule over us by * humbleneſſe of minde and worſhipping of Angels, advancing himſelfe in theſe things which hee never ſaw, raſhly puft up with this fleſhly minde, and holdeth not the head, &c. For aſſuredly if the conſcience of all them were examined that delight in other mediators beſide Chriſt, to offer up their prayers to God, and to ſpeake for them, and true confeſſion made of what they finde, it would appeare to us all that this ſinne ſpringeth of none other roote than of a perſwaſion of that Chriſt is not ſo pitifull and mercifull, and willing to be ſpoken unto as other Saints and creatures bee: Which how blaſphemous it is againſt him, to give his creatures preheminence above him in any goodneſſe, let every feeling heart diſcerne and judge. Farre was the godly Father from ſuch opinion of our Saviour, when hee made him all in all, and with truth ſaid of him what all true Chriſtians firmly beleeve and hold; *Ipſe os noſtrum eſt, per quod patri loquimur, oculus*

Col. 2. 18. * For theſe Angell-worſhippers blamed ſuch of pride as would goe ſtreight to God, and uſe no other undermeanes beſide Chriſt, and ſaid the other was humbleneſſe of minde. But ſuch humility the Apoſtle condéneth.

oculus noſter, per quem patrem videmus, dextra noſtra, per quam nos Patri offerimus.

Hee is our mouth wherewith wee ſpeake unto God, our eye wherewith wee ſee God, and our right hand wherewith we offer our ſelves unto God. *Quo niſi intercedente nec nobis nec Sanctis omnibus quicquam cum Deo eſt.* But by whoſe interceſſion neither wee nor all the Saints in heaven have any thing to doe with the Lord. And that there remaine no ſcruple of feare in us to goe to this gracious Mediator even when we pray, conſider it in the Scriptures, and conſider it earneſtly, that that gliſtering reaſon which they uſe of our indignity to goe to him at the firſt, (for ſo I call it, becauſe it ſeemeth ſo faire at the firſt view) never diſcouraged any of the godly mentioned in the Word ever, but even then when they have ſeene and thought of their unworthineſſe moſt, they have yet gone unto God and to no others for helpe: *David* when hee ſaw that multitude of offences in him, and himſelfe ſo horribly defiled as that there remained almoſt nothing of old *David* in him, that is, of a good ſervant of God, never yet cried to *Abraham*, *Iſaac* and *Iacob*, nor to any of all the godly departed, or Angels in heaven, but *Miſerere mei Deus*, Have mercy upon mee, O God, *and according to the multitude of thy mercies doe away mine iniquity*. *Iohn* Baptiſt, though he ſaw himſelfe unworthy to looſe the very latchet of Chriſts ſhooe, yet taught hee no other Mediator to God, neither had any other himſelfe, but onely him. Pſal. 15. Matt. 3.

The good Centurion, that in ſo true feeling both of himſelfe, and Chriſt, confeſſed hee was not worthy, under whoſe roofe the Lord ſhould come, yet with all that unworthineſſe was not feared from him to aske his helpe, even for his ſervant. The poore publican unworthy in his owne eyes to looke upon the heavens, yet feareth not to looke upon his God, and to ſay, God be mercifull unto me a ſinner: when hee might have called upon Saints and Angels for mercy, if it had beene as good or better, as theſe mad men affirme. And ſo farre was this his doing from preſumption diſpleaſant to God, and unſeeming an unworthy ſinner, as that ſentence is given by the *Lord* himſelfe of it, it was pleaſant and acceptable to God, and hee juſtified more than the other. Finally, the prodigall Sonne with the ſame mouth that confeſſeth indignity ever to bee counted Sonne any more, yet calleth upon his Father for pitty, and not upon any of his fathers ſervants. Wherefore let us open our eyes and ſee the truth, let us not harden our hearts, to day when wee heare his voice, the Mediator betwixt God and man, is the man Chriſt Jeſus, and none but hee: it is hee that ſitteth on the right hand of God, and maketh interceſſion for us, and there is no other. And if any man ſinne, wee have him our Advocate, and wee muſt know no other.

Yea Sir, but you know their anſwer in this matter, if they bee charged, they doe not deny they ſay, but Chriſt, and onely Chriſt is Mediator of redemption, but not of interceſſion, and that which they aſcribe to holy ſpirits, it is onely to make interceſſion for them. 1 Tim. 2. 5. Rom. 8. 22. 1 Iohn 2.

Indeed they ſo anſwere, but alas in vaine. For it is but a ſhift deviſed of Satan to deceive our ſoules by if wee receive it, and that may appeare both to them and us, if wee have care to ſee the truth. For hath it firſt any warrant in the Word? If it have, let them produce it, if not, let them know that even for this cauſe it faulteth, and we reject it. For if this be granted that men may frame diſtinctions at their pleaſures, there is not the truth to be named, but it may be overthrowne. Wherefore this is one reaſon againſt it, it hath no warrant in the Word. Secondly, was not the high Prieſt in the law, mediator in figure, both of expiation by ſacrifices, and of interceſſion by prayer? That is more plainly, did not he both offer ſacrifice and make prayer? And what was this but in ſhadow to ſhew that ſo in the New Teſtament both theſe things ſhould bee conjoyned in one man alſo, even the man Chriſt Jeſus, and hee that was Mediator of redemption ſhould alſo be mediator of interceſſion. To divide theſe then, is to make the body not anſwere to the ſhadow, neither the truth to the figure, which may not be. For looke whatſoever was typically ſhewed Chriſt ſhould doe, that hath hee truely done and performed, and to affirme otherwiſe is great impiety.

Thirdly, theſe two are both duties of the mediator, and in truth none can bee a mediator, unleſſe hee performe both theſe things, namely, both redemption and interceſſion. Now of two duties or parts of the office of a mediator, ſhall wee make two ſorts of mediators? Truely it is even all one, as if becauſe man conſiſteth of body and ſoule, as of two parts that make but one whole, wee ſhould ſay there are two ſorts of men, one conſiſting of body, another of ſoule, which were a true ſpeech. Or againe, becauſe the Prince hath power over body and goods, and they both are incident to the prerogative of his Kingly office, therefore of two things belonging to one perſon, wee would make a diſtinction of perſons, and ſay, there are two ſorts of Princes, one having power over body, and another having authority over goods.

For even ſo it is in this matter of a mediator, whoſe office conſiſteth in both theſe duties, as parts of the ſame, to redeeme the people, and to make interceſſion for them. Remember alſo in the Scripture before named, how utterly S. *Auguſtine* diſliked that *Parmenian* the Heretike, who in a certaine place made the Biſhop a mediator betwixt God and the people, and

how hee ſaid, that if S. *Iohn* ſhould have done ſo, no man would have abide him, neither have looked upon him, as upon an Apoſtle of Chriſt, but as upon a very Antichriſt. Truely *Parmenian* never thought the Biſhop was a mediator of redemption or ſalvation, and therefore even there, by that learned Father *Auguſtine*, is moſt plainely overthrowne this fooliſh diſtinction which we ſpeake of. Laſtly, conſider the Scripture of God, and tremble to reſiſt a truth maliciouſly when it is plaine. Doth not the Apoſtle ſay, *Woe have boldneſſe, and entrance with confidence by faith in him?* If in any place it can bee truely ſhewed, that wee have ſuch entrance by any other, finde it out, if not, thinke of it. Conſider adviſedly of the 7. and 9. Chapters to the Hebrews, and ſee how ſtrongly it is proved, that theſe two offices of redemption and interceſſion are joyned, and ſo that the dignity, power, and efficacy of Chriſts interceſſion, dependeth upon the merits of his redemption. Marke how he ſaith it of Chriſt, that he ever liveth to make interceſſion for his. Find you where Saints or Angels live to make interceſſion for us? Againe, that Chriſt is entred into the very heavens, to appeare now in the ſight of God for us: ſhew you the like of other mediators. That Chriſt by the very oath of God is appointed to this office for his children. Shew you where God by oath hath joyned others in commiſſion with him. Conſider with your ſelfe how comfortable a promiſe it is of Chriſt, *That whatſoever we aſk the Father in his name we ſhall have it.* Surely, if other were fellowes with him in mediation of interceſſion, we ſhould have like promiſe, that whatſoever we aske in their names wee ſhould receive it: but this is not ſo, and therfore a great difference betwixt our comfort that ask in Chriſts name, and theirs that aske in other names. *I am the doore*, ſaith our Saviour Chriſt, *by mee if any man enter in hee ſhall bee ſaved, and ſhall goe in, and goe out, and find place, I am the way, the truth and the life. No man commeth to the Father, but by me.* Which were meerely falſe, if there were many mediators of interceſſion. For then ſo many mediators, ſo many meanes to come to God.

Ephes. 3. 12. Heb. 7. & 9.

Chap. 2. 25. Heb. 9. 24.

Heb. 7. 28.

Iohn 16.

Iohn 10.

Iohn 14.

1 Timr. 2.

Finally, conſider it even with your heart, that in the very place where hee ſaith, *There is one mediator, and that Chriſt*, he ſpeaketh of prayer, ſupplication, and interceſſion, and therefore moſt fully ſatisfieth any Chriſtian conſcience, that even of that there is but one contrary to this vaine and fooliſh diſtinction. Wherefore, let the fruit of all this bee a reformed judgement, for as much as prayer to God alone by Chriſt hath warrant and comfort, and the other hath none, but when God ſhall awake us, moſt fearefull diſcomfort, being a plain and dreadfull robbery of God of his true and due honour. If you can find as plaine proofs and props to your conſcience that others be joyned in this authority and office with Chriſt to make interceſſion for us, as now you have ſeene that Chriſt is, then hearken to them, but if not, thinke upon your God that ſhed his precious blood for you, and hee that hath ſo loved you, and done ſo much for you, grudge him not his due glory, neither match his creatures with him cheeke by cheeke, without good warrant, for he is a jealous God of his honour, and hath plainely told us, that his glory hee will not give to another. Thinke upon your owne poore ſoule, the greateſt jewell that ever God committed to you; ſpill it not, kill it not, by pulling it from the life of all ſoules, Chriſt Jeſus. And be you even fully reſolved, that if the Angels or Saints appearing or living in this world, would never ſuffer their fellow-ſervants to pray unto them, ſurely now in heaven they like it not, but would have you onely cleave to Chriſt.

Verſe 1. & 5.

Apoc. 19. 10.

For what things may we pray?

I exhort you (ſaith the Apoſtle) *that ſupplications, prayer, interceſſion, and giving of thanks be made for all men. For Kings, and all that are in authority: that we may leade a quiet and peaceable life, in all godlineſſe and honeſty: for this is good and acceptable in the ſight of God our Saviour.* And againe, *Whatſoever ye ſhall do in word or in deed, do all in the name of the Lord Ieſus, giving thanks to God, even the Father, by him*, with many other places.

1 Tim. 2. 1. Iames 5. 13, 16. Matt. 5. 44. Rom. 12. 14.

Chryſoſtome in his Liturgie, and others, have prayers then uſually of the Church publiquely made, for ſeaſonable weather, fertility of the ground, peace and quietneſſe, for ſuch as travelled by land or by water: for them that were ſicke, priſoners or captives: for Biſhops and people: for infidels and heretikes, and ſuch like. In concluſion, we are warranted to call upon the Lord our moſt mercifull God, for whatſoever is requiſite, either to body or ſoule, in this life, or the eſtate to come. Which being more particularly laid downe by Chriſt himſelfe, in this prayer following, need not now ſo much to be ſtood upon.

Iuſtinus. Tertul. Clemens. Auguſtin. &c.

1 Tim. 4. 8.

Something alſo of the place of prayer, if you will.

As prayer it ſelfe is either private or publike, ſo is the place, both allowed and commended in the Word: Of the firſt our Saviour ſpeaketh, when he ſaith: *Be not as the hypocrites, for they love to ſtand in the Synagogue, and in the corners of the ſtreets, becauſe they would bee ſeene of men. Verily I ſay unto you, they have their reward. But when thou prayeſt, enter into thy chamber, and when thou haſt ſhut thy doore, pray to thy Father which is in ſecret: and thy Father which ſeeth in ſecret ſhall reward thee openly.*

Matt. 6 5.

Here by Chamber, are meant all private places whatſoever, which the godly draw themſelves into, to make their private prayer. It being now lawfull to pray every where, and in all places, lifting up pure hands without wrath, or doubting, and no need to ſeek out Temples, Churches,

1 Tim. 2. 8.

Churches, or Chappels hallowed by men, as though no prayer were good but there.

Whether wee bee at home or abroad, in the Citie or in the Countrey, in our ſhops working, or in our beds lying, whether wee be ſitting, ſtanding, walking, by day or by night, early, or late, God is preſent, and heareth, and accepteth the prayers of any faithfully made, and in mercy hee hath made and conſecrated our bodies Temples for the Holy Ghoſt. A great mercy and little thought of, that we are not tied to any places. For then might our ſtreights have been ſuch that wee could not come at them, and ſo conſequently, not have beene able to pray to God his liking, whereas now it is not, but whereſoever wee are, we may doe it if wee need, in bed ſicke, in priſon bound, in perſecution feared, and driven into holes, ſo that wee cannot come at the publike places, we may pray and comfortably pray, aſſured that even in all theſe places and others whatſoever, (our prayers made in faith) come before the Lord as incenſe, and the lifting up of our hands is as an evening ſacrifice. Of publike place and prayers, all thoſe appointments of God of aſſemblies, both in the Law and the Goſpell, and his childrens carefull and diligent keeping of the ſame.

Pſal 14 1. Exod. 29.38. Ioel 2. Eſay 56.7. Iohn 2.16.

This publike place the Lord calleth his houſe, and the houſe of prayer. And the old Father is not afraid to ſay thus to them: *Non aque exoras, cum ſolus Dominum obſecras, atq; cum fratribus tuis. Eſt enim in hoc plus aliquid, videlicet concordia, conſpiratio, copula amoris & charitatis, & Sacerdotũ clamores. Præſunt enim ob eam rem Sacerdotes, ut populi orationes, quæ infirmiores per ſe ſunt, validiores illas complexæ ſimul in cœlos euehantur.* Thou doſt not ſo ſoone obtaine thy deſire, when thou prayeſt alone unto the Lord, as when thou prayeſt with thy brethren. For herein there is ſomewhat more: the concord, the conſent, the joyning of love and charity, and the cry of the Prieſts. For to that end the Prieſts are made overſeers, that they (being the ſtronger ſort) may take with them the weake prayers of the people, and cary them up into heaven.

Chryſoſt de incomprehenſibili Dei natura. Hom. 3.

Againe, *Quod quis apud ſeipſum precatus accipere non poterit, hoc cum multitudine precatus accipiet. Quare? quia etiam ſi non propria virtus, tamen concordia multũ poteſt.* The thing that a man cannot obtaine praying by himſelfe alone, praying together with the multitude he ſhall obtaine. And why ſo? For although not his owne worthineſs, yet the concord and unity prevaileth much. This concord and unity in prayer, is a goodly thing, and maketh a ſhrill ſhrike in the Lords eare. S. *Hierome* did liken it to a thunder-clap, *Baſil* to the roaring of the Sea: And by plaine experience wee know, that if one ſtring of an inſtrument make a ſound, many ſtrings will make a greater ſound: If one ſticke make a fire, many ſtickes make a greater and a hotter fire. This true and good conſcience, made ever the godly have a ſpeciall care to frequent the publike places of prayer: that if themſelves were dull, yet even the company of others might ſtirre them up; And they in common place, might receive the bleſſing of common prayer.

Chryſoſt. in 2. Theſal. Hom. 4.

Peter and *Iohn* went together into the Temple to pray. And *David* remembring how hee had wont to leade the people to the houſe of God, and have a multitude follow by his good example: when hee was baniſhed from that comfort, and wanted that helpe ſo good againſt wants, he ſaid; his heart was ready to breake within him, and the griefe was very great. A moſt notable place for all men to thinke of, to ſtirre them up to frequent places of prayer, and eſpecially for great men, whoſe examples prevaile ſo mightily, either to good or evill. The companies will aſſemble, if they come and follow them carefully. As they did *David*: and that obedience of many, ſhall bee their crowne and true comfort, even as it was *Davids*: What thinke you, if in his exile ſo grievous and bitter, *Davids* conſcience had cried alſo againſt him, and ſaid: Thou never when thou hadſt peace and liberty, caredſt for publike meetings, at prayer and Sacraments: thou never gaveſt any good example this way to the multitude, that watched what thou diddeſt and depended upon thee, but if thou diddeſt pray, it was ſecret by thy ſelfe, when thou ſhouldeſt have beene with the Congregation: and therefore ſince God got no honour by thee, nor obedience of his people, by thy zealous forwardneſſe, to goe before them, and to leade them to the houſe of prayer: therefore now the Lord hath laid thy honour in the duſt, and raiſed up evill againſt thee. Doe you think it would not nip? yes truely more than all his woe beſide, for there is no torment to a conſcience juſtly accuſing. Wherefore now it ſhould bee thought of by all Nobles, and Gentlemen, and women; the markes that ignorant people frame themſelves unto, that if ever the Lord ſhould do with us as with *David*, or caſt us in the bed of ſickneſſe, or any way let us that we could not goe: yet with *David* wee might teſtifie *with great comfort*, what had beene, although then grieved as he, that it was not ſo ſtill. S. *Auſtin* was raviſhed with the ſongs of the Church and Congregation met together, and even wept in ſpirituall comfort, conceived by that ſweet and heavenly matter ſo joyntly, and with ſuch order and power made and uttered to God in publike meetings. And who hath not felt his heart moved in a Congregation? Wherefore once againe, let theſe things worke a great regard of publike Church-aſſemblies at times appointed. For the ſanctifying of the Sabbath requireth it, if there were no more. And take heed of exceptions, for they are moſt dangerous againſt a thing ſo renowned in the word, and ſo carefully obſerved ever of the godly. It is eaſie to deceive our ſelves *with a ſhew of truth*; if there be not even a conſcience, to ſuſpect a Plea, before that is made a-

Acts 3. 1.

Pſal. 42.

Confeſſ. 19. 13.

gainſt the truth. Many things might bee here touched, but who is wiſe will conſider what is not openly touched, and beware.

Yet one thing more, I pray you, anſwer me in this matter, and that is concerning the dead: May they be prayed for of us, after they are departed?

No indeed, unleſſe wee will preſume in zeale and affection above any warrant of the Word of God, and ſo pull upon us (as we have heard before) both ſinne, and the reward thereof. For wee have no commandement any where to doe it, being yet expreſly commanded to pray for the living; and to doe ſuch duties alſo for the dead, as are fit and allowable, as to bury them, to mourne moderately for them, and ſo as may become men and women that have hope of their reſurrection, and life eternall, to bee faithfull performers of their laſt wills, and ſuch like. We have no example of any in the Canonicall Scripture that ever did it: we have no promiſe to be heard if we doe it: no puniſhment threatned if we doe it not. And is not this a great nakedneſſe of an action, to have none of all theſe? yea, ſuch a nakedneſſe, as ſhall touch and preſſe any man or woman living, that deſire to pleaſe God by true and right obedience? Truely it is. And we are not able to name any one thing that God hath in good liking to have his children doe, but it either hath all, or the moſt of theſe. It hath a commandement, it hath a promiſe, it hath example, it hath puniſhment threatned, if not done, &c. Wherefore let us conſider it, and bee not caried away with vaine ſhifts. Wee uſe to ſay, wee doe it for good will, and if it doe them no good, it doth them no harme. But is there any true good will which is not allowed by God? Should not his liking and allowance be the rule and guide of us and all our doings? If then wee can finde where he biddeth ſhew our good will in this ſort, uſe it, and feare not: if we cannot, neither thinke that is good will which wanteth the Lords ſtampe upon it, unleſſe you will affirme that God condemneth good duties to our brethren, which God forbid. Then conſider againe, that albeit it neither hurt nor profit them, yet in truth it hurteth us that doe it, both becauſe it is an action without warrant, and therefore not of faith, and ſo ſinne: and becauſe alſo it confirmeth and proppeth up that lewd opinion of Purgatory, ſo derogatory to the truth of God, and the comfort of his children. Therefore if we will ſhew good will to our friends departed, let us ſpeake of them as men and women in the hands of God, and in ſuch comfort, as that they need not any prayers of us, departed in a true faith, and therefore now poſſeſſors of the promiſe; even of ſuch joyes, as no eye hath ſeene, no eare hath heard, neither any heart been able to conceive of. For thus to hope of them, is like friends to hope of them, and thus to ſpeak hurteth not our ſelves. Our phraſes may be as eaſie, God hath had mercy on him I truſt, as God have mercy on him: he is with God I hope, he is at reſt from his labours, hee hath finiſhed his courſe, or any ſuch like. If we will a little at firſt labour to forget a bad cuſtome, when it ſeeketh to come upon our tongues ſo readily. Then for the place in the *Machabees*, our anſwer firſt toucheth the books, and then the matter. The books we except againſt, as not Canonicall (that is) of authority to build our faith and obedience upon; and the reaſons of our ſo doing, are ſuch as never have, nether can be truely anſwered by any adverſary: I pray you let it not grieve you, both to heare them, and very diligently to marke them.

2 Mach. 12.44.

2 Mach. 2.29.

Firſt, the Holy Ghoſt never uſeth to epitomize and contract any prophane mens workes and writings, but is able of himſelfe to write, and lay downe whatſoever may be profitable for his Church, and ſo hath ever done. But the ſecond booke of *Machabees*, whence this place for prayer for the dead is taken, is an abridgement wholly out of the five bookes of *Iaſon* the *Cyrenian*, as the Author himſelfe confeſſeth: and therefore not a writing or booke of the Holy Ghoſt.

2 Mach. 15.39.

Secondly, the Authour of this booke craveth pardon for his wants, and ſaith it is as well as he was able to doe: but thus never the Holy Ghoſt at any mans hand. For how ſhould God crave pardon of man, and ſay, it is as well as hee was able to doe? Therefore this moſt mightily and evidently, unleſſe wee ſhut our eyes, and ſtoppe our eares againſt the truth, telleth us this Booke is not as the reſt of the Scriptures, whereon wee ſafely ſtay our ſelves. Thirdly, in the writings of the Holy Ghoſt there are no contrarieties ever, but in theſe bookes there are: and therefore no Scripture by inſpiration from the Holy Ghoſt. Will you thinke of ſome of them? In the firſt booke it is ſaid of *Iudas*, that he was ſlaine of *Bacchides* his Armie, and *Ionathan* and *Symon* his brethren, buried him in his fathers ſepulchre, in the City of *Modin*, and all the *Iſraelites* wept for him, &c. In the ſecond booke hee is alive againe, and writeth letters 36. yeeres after he was dead. Can both theſe bee true? If not, then marke the credit of this booke. Not unlike to this, is that which is written of *Antiochus* his death. In the firſt booke it is ſaid, hee laid him downe upon his bed ſicke, and there died: with ſuch circumſtances of the matter as there you may reade, and ſee your ſelfe. In the ſecond Booke, and firſt Chapter it is ſaid, That hee entring the Temple of *Nanea*, the Prieſts opened a privie doore of the vault, and caſt downe ſtones like thunder upon him and his company, and bruiſed them in pieces, cut off their heads, and threw them out to the reſt of their company that were without. In the 9. Chapter of the ſame Booke it is ſaid, he died a miſerable death among the Mountaines. Theſe be greater

1 Mach. 9.18. *Anno* 152.

Anno 188. 2 Mach. 1.10.

1 Mach. 6.8.

Verſe 16.

contrarieties

contrarieties than I truſt any man that feareth God, will thinke may bee in Books whereof the Holy Ghoſt is Author. And therefore you ſee wee doe not without great cauſe refuſe to learne our faith out of theſe books. If mens judgements be regarded of us, we heare and ſee what the Fathers thought. *Hierom*, *Epiphan*, *Athanaſius*, and *Cyprian*, reject theſe books in this ſort, as not to be rules of faith. Yea, the Biſhop of Rome himſelf *Gregory*, 1100. yeeres after *Auſten*, rejecteth them as not Canonicall: and if other men be of ſmall regard with them, yet would God the Papiſts would reſpect their owne Biſhop. But *Auſten* (they ſay) affirmeth them Canonicall. O why ſhould not love of Truth baniſh all cavills! *Auſten* doth ſo: and in the very ſame place that they alledge ſaith the contrary. How then is *Auſten* contrary to himſelfe? No, their owne eyes ſee as well as we, if they will, that when he calleth them not Canonical, he taketh the word ſtrictly and properly, and meaneth they are no grounds and rules for our faith: when he calleth them Canonicall, he taketh the word largely, and meaneth they are ſuch as may bee read in the Churches, for examples of the great and marvellous paſſions and perſecutions of the Martyrs. Beleeve not mee, but heare himſelfe. Firſt, that they are not Canonicall. *In Machabeorum libris, &c.* Although there may ſomething bee found in the bookes of the *Macchabees*, meet for this order of writing, and worthy to bee joyned with the number of miracles, yet hereof wee will have no care: For that we have intended onely to touch a ſhort reherſall of the miracles contained in the bookes of holy Canon. See how he ſaith, they are not Canonicall, and therefore hee will not accept of the miracles in them. Againe, *Hæc ſupputatio non in Scripturis ſanctis, quæ appellantur Canonicæ, ſed in aliis invenitur, in quibus ſunt, & Machabæorum libri.* This reckoning is not found in the holy Scriptures that are called Canonicall, but in certaine other books, among which are the bookes of the *Macchabees*. Many ſuch teſtimonies might be alledged out of this Father, but theſe ſuffice in this Treatiſe. Now that they are Canonicall, heare himſelfe againe. *Libros Machabæorum Eccleſia habet pro Canonicis, propter quorundam Martyrum paſſiones vehementes atque mirabiles.* The Church accounteth the books of the *Machabees* as Canonicall; not for the authority and weight of truth, but for the great and marvellous paſſions and perſecutions of the Martyrs therein contained.

Greg in Iob l. 19. cap. 16.

And againe, the Scripture that beareth the name of the *Machabees*, is received not unprofitably of the Church, ſo that it be read and heard with ſobriety, eſpecially, becauſe of thoſe *Machabees* that ſuffered ſuch cruell torments for the Law of God.

Wherefore by his words now on both ſides repeated, *Auguſtines* mind is plaine; namely, that thoſe bookes alledged in proofe of faith, they are not Canonicall, but to bee read unto the people in the Church for example of life, in this ſenſe (ſaith hee) they are Canonicall, and may thus be read; ſo that they be read ſoberly. And what is this, but that which other Fathers have alſo ſaid? As *Ierome*, the Church readeth the ſtory of *Iudith*, the booke of *Toby*, and the books of the *Machabees*, but the ſame Church receiveth not theſe books as the Canonicall Scriptures. *Cyprian, Hæc omnia legi quidem in Eccleſiis voluerunt, non tamen proferri ad authoritatem ex his Fidei confirmandam:* All theſe writings our Fathers have allowed to be read in the Church, yet not to bee alledged for authority, to confirme the Doctrine of our Faith. Wherefore to goe no further, in this you ſee our reaſons, why we allow not any proof of Doctrine out of thoſe books, and therefore not of prayer for the dead. Other reaſons moe are alledged by the godly learned, and might by me now, but that theſe ſuffice here.

Next, our anſwer toucheth the matter it ſelfe, and we ſay, That prayer for the dead, ſought to bee proved out of this place of the *Machabees*, is contrary to the reſt of the Scriptures, and therefore wee dare not allow it. For no truth and lawfull thing is contrary to any Scripture, but agreeable, as receiving warrant and lawfulneſſe thence.

Secondly, that though *Iudas* had ſo done (which is not likely hee did, howſoever this place hath beene corrupted to that end, becauſe it is contrary to the cuſtome of the Jewes, even to this day to pray for the dead) yet this particular example is not ſufficient to eſtabliſh a Doctrine, no more than *Zipporahs* was, to prove that women may adminiſter the Sacraments; or the example of *Razis*, that one might kill himſelfe, whom this Author ſo much commendeth.

And therefore concluding, ſince neither by this place, nor by any Scripture, this prepoſterous love to the dead, to pray for them, can find ſure warrant: we deſire that it may heartily be thought of, how ill it becommeth any that profeſſeth a deſire to pleaſe God, with commanded obedience, and not with traditions of men, or deviſes any whatſoever, either of their owne heads, or any others. And thus much of it.

Sufficient then being ſaid of theſe circumſtances of prayer, will you now proceed to the forme it ſelfe preſcribed by our Saviour?

Content, And firſt conſider what a gracious goodneſſe this was in the Lord our God, to lay downe a forme for us, That wee not able to ſee the bottome of our wants our ſelves, neither in what wee doe ſee, to take ſuch courſe as becommeth ſpeakers to ſo great a God, by his owne mouth wee might be directed both in the one and the other, to our great comfort and aſſurance, that keeping our ſelves within the compaſſe of forme, our prayer ſhould bee to the Lords good

A great goodneſſe of God, to teach us a form of prayer.

liking;and therefore we obtaine what we aske,according to his will. Without a form,we might have wandred to our great harme, asking many times things hurtfull ; and if not ſo, yet things unlawfull,not in forme lawfull,which alſo had been evill. And if heathens ſaw the nakedneſs of men,for want of ſuch direction: Let us Chriſtians ſee Gods mercy,and our owne great good by his direction.

What forme ſome Heathen uſed.

Plato (wee know) eſpying the ignorance of men in making their prayers to God, for that many times they ſought, what granted would hurt them:ſaid, this was a good forme ; *O Iupiter Rex,optima nobis & voventibus, tribue. Mala autem poſcentibus quoque abeſſe jube.* That is, O *Iupiter* King, give unto us the beſt things, whether wee aske them or no. And all evill things command away from us, though wee aske them. Wherein wee may ſee how dangerouſly they groped in great darkneſſe, for want of a forme : and were faine for ſafety, to pray thus generally,whereas we now plainely are taught how to pray more particularly, and yet ſtill truly. Wherefore ſee I ſay,firſt Gods great mercy,and our great good,by having this forme laid downe unto us.

Then touching the forme it ſelfe which our Saviour hath laid downe, it conſiſteth of three principall parts.

The Lords prayer hath three parts.

Firſt, of a Preface; Secondly, of the Petitions themſelves; and laſtly, of a Concluſion. The Preface in theſe words. *Our Father which art in Heaven.* The Petitions in order after. The Concluſion thus, *for thine is the kingdome, the power and the glory, for ever and ever, Amen.*

A Father, by Creation, Redemption, Sanctification.

The firſt part which is the Preface,ſhort in words, but plentifull in matter,is ſo laid down by the wiſdome of the Lord Jeſus, as that every word carieth his weight, and bringeth to us in uſe thereof moſt ſingular profit. The firſt, is *Father*, by which Name, we are taught to ſpeake unto our God when we pray unto him, and ſee the uſe. There is no prayer as wee well know, and before hath beene declared, that can pierce the eares of Almighty God, unleſſe it be made both in affection and faith. Affection hath his want great, and too great often in our corruption, and therefore in mercy of a gracious God, helps and meanes provided for it. This is one evermore to conſider, to whom I pray,and to whom I ſpeake ; Namely, not to a ſevere and ſowre Judge, not to a cruell and mercileſſe Tyrant, not to a ſtranger that knoweth me not, or hath no alliance with me, but to a Father; yea, in Jeſus Chriſt now my Father, a kinde, a loving, a good, a tender Father, who looketh upon me with bowels of mercy and pitty, figheth for me before I come, runneth out when I doe come, meeteth me, embraceth me, falleth about my necke with his armes, weepeth upon me in melting motions of loving kindneſſe, heareth mee ſpeake, weigheth my ſuit, whether it may be my good, and can as ſoone in concluſion ceaſe to bee God, as denie mee any thing that may bee my benefit. And oh then, the affection that wee may pray with, if wee conſider this Name of Father. My ſoule may thirſt, my heart may long, yea, burne and burſt as it were within mee, with deſire ever to come to my Father, for hee is ever a Father, and hath ever the nature of his Name, though I bee vile. And therefore let us take the uſe intended by the Lord in this given Title, and pray cheerefully, with ſweet comfort in the conceit of whom wee ſpeake unto evermore.

The uſe of the word Father,to our ſoules.

The ſecond uſe of the word Father.

When Affection then is thus kindled and ſtirred up, looke at Faith in the next place, which alſo muſt concurre with it, or elſe in vaine wee pray, and obtaine nothing. This knew our Saviour well, and therefore even to this end alſo hath taught us to ſay and pray in the Name of *Father*. Whereby ariſeth in us, and ought evermore, an aſſurance of his willingneſſe and readineſſe to helpe us. For what will a Father deny unto his begging child, that may doe him good? *Pater quid negabit filiis, qui jam dedit, quod Pater eſt?* What will that Father denie to his Sonnes, which hath already graunted this, to bee their Father ? Yea, ſuch a Father,as being not *Our Father*, hath redeemed us to him, his utter enemies, with no leſſe price, than that precious blood of his owne and onely beloved Sonne. O how ſhall hee (with him) not give us all things alſo ? If wee which are evill, yet in the nature of Fathers, give good gifts to our children,how much more ſhall our Father which is in Heaven, give good things to them that aske him ? *Can a woman forget her child,and not have compaſſion on the ſonne of her wombe ? Though it could be, yet will I not forget thee. Behold I have graven thee upon the palmes of my hands, thy walls are even in my ſight.* Judge then, the willingneſſe of the Lord evermore, to grant our profitable prayers,and bee ſtrengthened in Faith by this word Father. *Primus ſermo quantæ ſit gratiæ vide, & ſuavitatis, ô homo: faciem tuam non audebas ad cœlum attollere,oculos tuos in terram dirigebas,& ſubito accepiſti gratiam Chriſti, ex malo ſervo factus es bonus Filius. Non ergo hic arrogantia eſt, ſed fides. Prædicare quod acceperis, non eſt ſuperbia ſed devotio.* The firſt word of prayer, of what grace and ſweetneſſe it is, oh man, ſee and conſider. Thou durſt not lift thy face to heaven, but threw thine eyes downe to the earth, and ſuddenly thou receiveſt mercy in Chriſt ; of an evill ſervant,to be made a good Son. Here is no arrogancy,but faith. And to publiſh abroad what thou haſt received,is no pride, but devotion, ſaith the godly Father *Ambroſe.*

Rom.8.32. Mat.7.11. Eſay 49.15,16.

Ambr. lib.5.de Sacram. cap.4.

A third uſe of this word *Father* is, to put us in mind alſo of the duty of children : For wee may

may not thinke, that we calling him daily by his tender Name of mercy and favour, and expecting at his hands the fruits of ſuch nature as his Name importeth, wee in the meane time looſly and lewdly may behave our ſelves, and neither before God nor man, walking as children, yet fooliſhly feed our ſelves with the hope of childrens benefits from their Father. There is no ſuch matter if wee take that courſe, but even as often as we open our mouths, and pray this prayer, ſo often even of our owne mouths, the Lord ſhall judge us, that wee calling him Father, yet live not, nor deſire to live in the duties of his children. O fearefull change of a ſweet Name, to a dreadfull witneſſe of woe unto us! Say then oh Father, but doe or indevour to do the office of a child. For it paſſed from him, and lyeth before us, to ſtand till Heaven and Earth periſh, hee expecteth it, and we are commanded it: *If I bee your Father, where is my honour? If I bee your Maſter, where is my feare?* And therefore well ſaid the godly Father, *Quemadmodum nobis placemus de Deo Patre, ſic ſibi placeat & Deus de nobis.* As we take pleaſure in God to be our Father, ſo let us doe, as he alſo may take pleaſure of us to be his children. Yea, well ſaith the word which we muſt never forget; *Gird up the loynes of your mind, be ſober and truſt perfectly on the grace that is brought unto you by the revelation of Ieſus Chriſt, as obedient children, not faſhioning your ſelves unto the former luſt of your ignorance, but as be which hath called you is holy, ſo be you holy in all manner of converſation. And if he call him Father, which without reſpect of perſons, judgeth according to every mans worke paſſe the time of your dwelling here in feare,* and ſo forth to the end of the Chapter.

Malach. 1.

Cyprian.

1 Pet. 1. 13, 14, 15, 27.

And the Apoſtle *Paul* in like manner, *I therefore being priſoner in the Lord, pray you that ye walk worthy the vocation, whereunto ye are called,* with many other ſuch places. And certainly it is true, our ſinfull ſoules ſhal one day rue the proofe of it, if it be not warned: *God heareth not ſinners: but if a man be a worſhipper of God, and doth his will, him heareth he.* Yea therefore, marke it with a mind and a conſcience, carefull to performe the like evermore. How *David* both perſwaded the Lord to heare him, and ſtrengthened himſelfe in aſſurance to be heard, by performance of the duty of a childe, to him whom he called in his prayer his Father, either before or after. Before in theſe places, *Save me for I have ſought thy precepts.*

Ephes. 4. 1.

Ioh. 9. 13.

Pſalm. 119. 94. 173.

And againe, *Let thy hand ſave me, for I have choſen thy precepts.* And in the laſt verſe of that Pſalme, *Seeke thy ſervant, for I doe not forget thy Commandements.* With ſuch like ſpeeches many. Afterwards, as appeareth in the 145. Verſe, *Heare mee oh Lord, and I will keepe thy ſtatutes.*

By which practiſe of the Saint of God, we may make this aſſured, but dreadfull concluſion; That Father in mouth, and ſonne without ſenſe in life, maketh him of a Father a Judge, and turneth his favour into fury, his pitty into plagues, and our hoped health in Heaven, into aſſured woe in Hell for evermore.

Note.

Therefore, againe and againe, let us take this profit of this word Father, even to reforme us daily, as the Lord ſhall ſtrengthen, into the obedience of children. So ſhall we ſay in comfort with S. *Iohn, Whatſoever we aſk, we receive of him, becauſe we keep his commandements, and do thoſe things which are pleaſing in his ſight.* Yea, doe we no way ſtrengthen the error of merite hereby, but teſtifying hereby our ſelves in truth, not in a lying name and ſhew only, the children of God, both pleaſe the Lord with obedience of Faith, and comfort our ſelves in truth of promiſes altogether free, made by a good Father unto the ſame.

1 Iohn 3. 22.

A fourth fruit againe may be of this word Father in this beginning, even to prove unto the conſciences of the whole World, the ſufficiency and perfection of the worke of Chriſt for us. For by which God is ſo fully pacified and pleaſed, ſo contented and ſatisfied, as that of a Judge to puniſh, he becometh a Father to favour; and we of enemies, ſonnes and fellow heires with Chriſt, that is abſolute perfect, and every way full. But by the worke of Chriſt for us this is done, and wee in the knowledge thereof be ſo even by the ſame Chriſt commanded, not in the ſpirit of feare, but of Faith and comfort boldly to call him Father. Therefore the worke of Chriſt for us is moſt perfect, glorious, and abſolute. This giveth faith for feare, this giveth hope of ſafety from the power of all foes, from the ſtrength of the Law, from the ſting of Death, from the victory of the Grave, and from the maineſt might of all the kingdome of Hell that can bee rayſed againſt us. For we are juſtified, yea, fully juſtified, and who or what can now condemne us? we are ſonnes, and who can make us againe ſervants? we are friends, and who can make us foes? It is now my Father and your Father, my God, and your God, and what ſtrength of hels tenne thouſand can change this courſe? O word of comfort then commanded mee by Chriſt to pray in the name of Father. Deare God, and ſweet God, let our ſoules feele it. It is finiſhed, and why are wee feared? Were our ſinnes as Crimſon, as Scarlet, as blood, they are waſhed, they are wiped, they are gone. Were my wants the wants of the whole World, they are pardoned, they are forgiven, God is pleaſed, and is now my Father. O Saviour ſweet, make my thanks many: let my tongue, my voice, my heart, my ſoule, my whole man inward and outward reſound thy laſting praiſe. See, ſee, their ſinne that deviſe a daily Sacrifice for ſinne, either adding unto this moſt perfect redemption as if it wanted,

The fourth uſe of the word Father.

The perfection of the ſtroke of Chriſt for us proved.

The wickednes of the Maſſe.

ted, or elſe vainly doing by a worke of will what already is fully done by prefcript of God. Bee it that we paied a debt, and yet are troubled for it divers times and waies againe, muſt wee ſo often pay the debt againe as we are troubled? No, wee know it ſufficeth well to recurre ever to the payment once made, and making proofe thereof, wee ſtill eſcape ſuch vexing wrongfull action. So it is in this, the vertue, power, and efficacy of this Sacrifice is perpetuall, being once made, and needeth but by faith to be taken hold of and applyed, whenſoever we are troubled. The debt is payd, make but the proofe, and end this action. For, *once hath he entred by his owne blood unto the holy place, and obtained eternall redemption for us.* And *with one offering hath hee conſecrated for ever them that are ſanctified.*

Heb. 9.12.10. 14.

Why do we ſay, Our Father, *and not my Father?*

1 Charity.

This word againe hath his great reaſon, and profit to us in this preface. For firſt it teacheth us Charity towards our brethren in generall, whereſoever, and whoſoever they be, and a care as well of their good as of our owne. Which in this great corruption of nature is hard to be had, unleſſe we ſhould by ſuch admonitions as this, be drawne unto it. We rather as borne for our ſelves, live and care for our ſelves, in ſuch a ſelfe love, as God and man abhorreth. Wherefore the Lord Jeſus here commandeth in this word of community, that wee ſhould never thinke of our ſelves, never pray for our ſelves, but alſo together with our ſelves, for all others, even the whole Church of God in earth. For it is the fulneſs of the body of Chriſt, and therefore by that meanes deare unto us, if hee bee deare. It is that one body whereof wee are all members. And the bond of members ſo ſtrict, that we ſhould feele one anothers griefes, beare one anothers burthens, remember one anothers bonds, even as though we were bound with them, and them that are in affliction, as if we were alſo afflicted in body: yea, we are taught in this love, every man as he hath received the gift, to miniſter the ſame one to another, as good diſpoſers of the manifold graces of God, and by name, to pray one for another. For love never ſeeketh her owne things onely. This we forget too often, and therefore we fearefully pray without profit. Our hearts are narrow and ſtraight, onely looking at our ſelves and our owne, our children and friends: and the deare Saints of God, members alſo with us, are not thought upon. Alas wee judge it folly to be told us, that we ſhould thinke upon them, and ſinke or ſwimme, as we ſay, the Church of God, we care not ſo we be well. This is farre from *Our Father*, that is, farre from that affection that in this word we are taught to all men, and therefore certainely theſe Prayers thus made of us, moſt uſually without remembrance, care, and deſire of good to all Gods Church, as to our ſelves, is no ſweet meat before the Lord, but even a filthy ſmoake rather, that hee flieth from.

We muſt never pray for our ſelves with ſuch a private heart, but that wee wiſh the like mercie to all that have the like neede. Epheſ. 1.23. Epheſ.4.4. 1 Pet.4.10. Iames 5.16. 1 Cor.13.5.

Therefore let us remember this uſe of this word, if we wiſh to pray aright, and thinking of others in chriſtian love, as of our ſelves, intreat the Lord for them as for our ſelves. *Beatus qui amat te, & amicum in te, & inimicũ propter te.* Bleſſed is he that loveth thee, and his friend in thee, and his enemies for thee, ſaith the Father. That is, Bleſſed ever he or ſhe that reach out affection as they ought paſt themſelves to others. For, *Dilectionis flammas Satan ferre non poteſt.* The flame of Chriſtian Love and Charity, Satan the enemie of our bleſſedneſs cannot abide. But *Dilectio donum Dei.* This Love is the gift of God, and that *Lord* then grant it to us for ever.

Auguſt. confeſſ.

Chryſoſt. in Cor.

2 Vnity. The great danger of ſchiſme. Mat.5.24. Mat.6.15.

Secondly, this word teacheth us unity with our brethren, conſent and agreement of minde, in Faith and Doctrine, and every good thing. For how elſe can wee call him *Our Father*, we being divided from the Church and members thereof, by Hereſie or Schiſme. The word ſhall import a communion with them in one Father, common to all, and our wicked wayward ſeparation of our ſelves from them ſhall deny the ſame. Therefore bee reconciled ever firſt to thy brother (ſaith the Scripture) before thou pray, or elſe thy prayer witneſſeth againſt thy ſelfe. And let not the Sunne goe downe upon thy wrath, if thou meane to pleaſe God.

3 Humility. Acts 10.

Thirdly, Humility is learned by it, not to exalt our ſelves above our brethren, paſt that which is meet, foraſmuch as we have all one Father, and ſuch an one, as is no reſpecter of perſons, but tenderly minded to all his children. Hee careth not for the puffes of this world, birth, beauty, wealth, or wit, nor for all the glory, wherewith commonly proud fleſh ſwelleth: but hee careth for thoſe that feare him, and worke righteouſneſſe, how meane ſoever they be. And when the fading faſhion of tranſitory condition is cut off by death, the determining of ſuch pride, then they as we with God accepted, as honorable, as wealthy, as beautifull in Heaven, where this traſh is troden under foot: yea, even more peradventure honoured, as they that have more honoured him in this life, where we with our pleaſure played the wantons, and vainely boaſted of a painted ſheath. *There is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female, but we are all one, in Chriſt Ieſus.* It is *Our Father*, to the comfort of all hearts, that feare his Majeſty. *Omnes Chriſtiani fideles diverſos in terris habent patres, alii nobiles, alii ignobiles: unũ verò Patrem invocant, qui eſt in Cœlis: Sub iſto Patre ſunt dominus et ſervus, Imperator & miles, dives & pauper.* All faithfull Chriſtians here on earth (ſaith S. *Auſten*) have divers fathers, ſome noble, ſome unnoble, but they make their prayers but to one Father in heaven; and under this Father

Note.

Galat.3.38.

Aug ſer.135.

is

is maſter and ſervant, Emperour and ſouldier, rich and poore. Truth it is, and ſweet it is, to us poore wretches in this world, upon whom the Magnificoes of this earth looke ſo bigge, as if wee never ſhould be worthy to wipe their ſhooes, much leſſe accepted as their fellowes: Yea, peradventure before them, in a place of greater honour than the ſea of glaſſe here can ever bee. Wherefore let us joy in it, and remember to ſchoole our ſelves in our places, every one to ſhew favour fit, and due regard to every man in this preſent world: the Prince to the ſubject, the maſter to the ſervant, and every man and woman one to another: *If I did condemne the judgement of my ſervant* (ſaith holy *Iob*) *or of my maide, when they did contend with mee: what then ſhall I doe when God ſtandeth up, and when he ſhall viſit mee, what ſhall I anſwer? Hee that made mee in the wombe, hath he not made him? Hath not he alone faſhioned us in the wombe?* And receive him *now* (ſaith the Apoſtle *Paul*) not as a ſervant, but above a ſervant, even as a brother beloved, &c. Thus wee ſee the Chriſtian humility towards our brethren in this world, that is noted unto us as a thing fit for us ever, in this word, *Our Father*,

Iob 31.13,14.

But it ſeemeth by this forme, that we may not at any time ſay in our prayers, My God, or Father, neither yet pray particularly, either for our ſelves, or any other. But in common ever.

No, you miſtake it: For as this community of affection is taught us, and this prayer that extendeth the deſire to the good of others, ſo is the Scripture full of warrants alſo, for both the particular applications of God unto a mans ſelfe, by the termes of *My God*, and *Lord*, and *Father*; and alſo for particular prayer, for our ſelves and others: Our Saviour ſaith, *My Father*: the Apoſtle, *my God*: the Prophet *David* in every Pſalme almoſt, and the prayers of Gods children for themſelves privately are extant: *Davids, Pauls, Hannahs*, with many moe.

Matt. 26. Philem.

But the matter is this, wee ſhould not, neither ever did any of theſe ſo particularly pray for themſelves, or any, but that there was ever in them (although not expreſſed) an eye, to commit by the fruit of their action, that thing, either tending to the enabling of them better to ſerve in Gods Church, which is a common good, or elſe as willingly wiſhed, though not in words, yet in truth of meaning to all, to whom it may ſtand in like ſtead, and for as much uſe and good. So are wee but ſpoiled, or all filthy ſelfe-love, without care for others, not forbidden to regard our ſelves, with like wiſh to others.

Why ſay we next, *which art in heaven?*

Two things in God, our Faith ought ever to bee aſſured of, or elſe wee pray not well, to wit, will to helpe us, and power. The one hath beene ſufficiently declared in the word *Father*, the other now in theſe is confirmed unto us. For by his being in heaven, appeareth his Majeſty, might and power, his rule and dominion over all things, whereby hee is able to goe through with the purpoſe of his good will towards us, that in nothing our hope of being heard may be hindred: *I have ſworne by my ſelfe: the word is gone out of my mouth in righteouſneſſe, and ſhall not returne, that every knee ſhall bowe unto me, and every tongue ſhall ſweare by me.*

His being in heaven, what ſpirituall uſe it hath to our ſoules. Eſay 54.23.

This Lord of ours raigneth, let the people tremble, he ſitteth betwixt the Cherubims, let the earth bee moved. *This Lord is great in Sion, and hee is high above all people.* Let the Kings of the earth band themſelves, and the Princes aſſemble together againſt the Lord, and againſt his Anointed: Let them purpoſe to breake his bands aſunder, and to caſt away his cords from them. Hee that dwelleth in the heavens ſhall laugh them to ſcorne, and this powerfull Lord of ours ſhall have them in deriſion. When hee purpoſed to doe his Church and children good, who or what could ever reſiſt that will? Bleſſe he or curſe, proſper or puniſh, give or take; whatſoever he will, that doth hee in heaven or earth, and none can let him. His power is Almighty, and therefore able ever to performe his will. This is one, the doctrine delivered us in theſe words, and the uſe of it is great. For many are the aſſaults of this life, the troubles of the fleſh, and the griefes of our mindes, dangerous are the darts of Satan againſt us often, and wee have no way to win reliefe, but from the Lord by prayer: Then ſteppeth in the greatneſſe of the matter, the multitude of enemies againſt it, the weakeneſſe of our ſelves in faith, in friends, in counſell and meanes, and in concluſion, a very impoſſibility as it were, in reaſon of the thing appeareth. But oh feare avant, and faith be ſtrong! for what will wants in a tender Father, or what power to him that dwelleth in the heavens? And we are purpoſely by Chriſt remembred of both theſe in this Prayer, that we might never doubt of either. hee is our Father, and hee is in heaven; that is, he is moſt willing, and ever able: then feare away. This comforted Chriſt in the pride of power againſt him, that even then his Father was able, if it pleaſed him, to giue him more than twelve legions of Angels, to fight for him againſt them. And this is written for us, whileſt the world endureth to be our comfort.

Pſalm. 99.1.

Note.

God would deliver *Ioſeph* his innocent ſervant, and he could doe it, though the credit of falſe report, in reſpect of the accuſer, were never ſo great. God would defend his *Daniel*, and hee could doe it, againſt all the ſpite of man, and power of roaring beaſts, ſo great and terrible. God would give paſſage thorow the maine ſea on foot, and he could in the moment of time performe his will. What ſhould we ſay? *Many haue beene the troubles of the righteous*, and ever the Lord able to deliver them out of all.

Matt. 28. 53. What God ever would doe, he ever could doe.

Hee

Hee is the ſame yeſterday and to day, and for ever. And therefore whatſoever befalleth us in this world, pray in the comfort of this ſweet conceit, that he is in heaven: (That is) God and Lord of all, able as willing, and willing as able, and ever both to doe us any good, if wee pray: for feare not the devill, nor death, nor hell, nor man, nor matter ever in this earth, but looke to the power of thy God to defend thee, to helpe and ſuccour thee in all thy diſtreſſes, and that power joyned with the will of a Father, whoſe bowels melt upon his child. O God and Father, ſweet and ſtrong, encreaſe our faith, encreaſe our feeling, and enlarge our hearts and ſoules to receive the uſe of theſe things, that aſſured of will, and aſſured of power, our prayers in faith may pierce thy dwelling place, and win our good on Chriſt for evermore. *Amen.*

The ſecond uſe of our Fathers being in heaven.

Secondly, theſe words ſerve to lift up our hearts and mindes from all earthly, baſe, and low conceits of the Lord: Yea, even to ſet us, as it were, out of our ſelves, and beyond all remembrance either of body or ſoule, in our heavenly elevation of inward powers to that Throne ſo high and glorious, the Seat of that mighty God wee pray unto: And conſequently, to make us aske nothing of him, that might bee unſeeming ſo Imperiall a Majeſty, to deale in, and to care for. But ever to remember that he being in heaven, and we in earth, he holy, and we unholy, he glory, and we ſhame, hee God, and we men. It is true that the Prophet ſaith; His thoughts are not our thoughts, his wayes our wayes. But as the heavens are mightier than the earth, ſo are his wayes higher than our wayes, and his thoughts above our thoughts.

Eſay 55. 8. 6.

To which end it ſerved alſo in the Church of old, as *Cyprian* witneſſeth, that the Paſtor being about to make publike prayers, ſhould cry to the people, *Surſum corda.* Lift up your hearts. And the people did anſwer, *Habemus ad Dominum:* Wee lift them up unto the Lord; thereby declaring that they thought of no baſe, and earthly, and low matters, but of the Lord, and the Lord in heaven, even as wee doe, and are ever taught by theſe words, *Which art in Heaven.*

The third uſe.

Thirdly, they ſerve to ſtrike us not a little, but ever thorow and thorow, with a reverence of his Majeſty whom we pray unto. For heaven, and the height of heaven, is his dwelling place, and wee ought moſt earneſtly ever to thinke of it, that we may come humbly to him. This cauſed the ſervants of God, not onely to crouch their bodies, but to bow their hearts, when they came before him, even the knees of their hearts, as thinking never their reverence great enough towards ſo mighty a God.

Pſal. 5. Pſal. 60. 4. 8. 27.

Heaven is his, earth is his, hell is his, all is his. Devouring fire goeth before his face, and mighty tempeſts are ſtirred up about him. He rideth upon the heavens, as it were upon an horſe: yea, the earth ſhaketh, and the heavens droppe at the preſence of him. His Chariots are twenty thouſand, even thouſands of Angels.

Pſal. 29. 3, &c.

It is he that commandeth the waters, it is this glorious God that maketh the thunder. It is he that ruleth the ſea: It is his voice that is mighty in operation, yea, and a glorious voice. Such a voice as breaketh the Cedar-trees, yea, the Cedars of *Lybanus:* ſuch a voice as divideth the flames of fire, and ſhaketh the wilderneſſe, even the wilderneſſe of *Cades.* Let us make haſte therefore with that great ſervant of God, *Moſes*, and bow our ſelves to the earth and worſhip: Yea, let us in the true conceit and *reverence of his mighty Majeſty*, cover as it were our faces with our mantles, when we pray unto him. So ſhall we come before him rightly, and ſhew the uſe of his glorious dwelling in the heavens, noted unto us. But alas, where is it with thouſands thouſands, that yet take themſelves to be great Chriſtians?

Exod. 34. 8.

A foule fault of many in the Church, and elſewhere. *Note.*

We clap our ſelves downe to pray, and we think of any thing rather than of the mighty Majeſty of him before whom we are come; and therefore we gaze here and gaze there; we note this man, and that woman; their geſture, their apparell; yea, the leaſt toy (eſpecially ſtrange about them) and yet we pray well, *we huddle and tumble up in haſte the labour of lips without touch of heart, and the faſter the better:* wee long to have done, for feare dinner bee marred, and yet wee pray well: wee gape and wee yawne, wee hem and wee hawke, not for neceſſity of nature which is allowed, but in the drowſineſſe of the ſpirits, and to ſhew our authority, wee are chiefe men in the Church, &c. and yet we pray well. But oh we ſenceleſſe wretches in this behalfe, for then come we rightly before the Lord, as wee learne here, when remembring that hee is in heaven, that is, of ſuch glory, majeſty, and power, as hath been declared, wee throw downe our ſoules and bodies, in all reverence and comely feare before him, ſpeaking to him as duſt and aſhes, to the immortall King of heaven and earth, humbly, even with a reverent trembling as it were, and affection of all parts, leaſurely, carefully, heartily, and with all true properties and teſtimonies of a minde, conſidering the puiſſance, the might, the glory, and Imperiall Majeſty of him to whom we ſpeake. Which whether theſe things that I named declare in us or no, let all Chriſtian hearts be judges. It is too true, they convince us of the contrary, and therefore in dread of their witneſſe, (to our woe) at the day of Doome, let us leave them, and uſe the place of Prayer as we ſhould, in all humble, lowly, and poſſible reverence. We are ſo willed, and by Chriſt himſelfe, that ſhall judge us if we doe not. To this end we ſay it, ever thinke of it, *which art in Heaven.*

A right comming before God to pray.

Marke it.

1 Ihn 4.

Laſtly,

Laſtly, this notation of the place where our God dwelleth, teacheth us, that our prayers are not tied to any certaine place, as in old times, neither bettered by any place, be it this Mountaine, or *Ieruſalem*, or whatſoever: But the howre commeth, yea, now is, that the true worſhippers ſhall worſhip the Father in Spirit and Truth, and in every place have liberty and leave to lift up your hands to his Majeſty; in every place, he ſaith, and marke it. And why ſo? For our God is in heaven, and heareth every where, without reſpect of place now. I meane without reſpect of place as then, touching any Commandement from him of particular place, but not hereby to overthrow any civill order, for better meeting together in appointed Churches of Gods people Yet even herein beware of ſuperſtition againe afreſh in reſpect of place, more than elſwhere, when true warrant beareth me out, as well then, as in the Church at other times, to make my prayer. But of Churches, and publike meetings there, enough hath beene ſaid before. Where it may be read againe if you will.

The uſe of Churches not overthrowne by liberty of place to pray in, under the Goſpell.

Great is the uſe I ſee well of this ſhort preface, ſo often ſaid, and ſo little thought of: but now I pray you, let me aske a queſtion: Doth not this invocation of God by the name of Father, *exclude both the other Perſons, Sonne, and Holy Ghoſt, from both our ſpeech and meaning?*

No indeed; for the name of Father, being oppoſed to creatures, is taken *eſſentially*, not *perſonally*, and agreeth rightly to all the three Perſons in Trinity, being in eſſence, nature and ſubſtance one; and ſo is it here. But if it be put and joyned with any other perſon of the Trinity, then is it not taken eſſentially, but perſonally, and agreeth to that perſon onely, and ſo is it not here: For you ſee here in this prayer, there is no mention either of *Sonne* or *holy Ghoſt*, together with this word of *Father:* which if there were, then ſhould it be a name of perſon, and not of eſſence: but here is onely mention of *Father* granting, and *creatures* asking: and therefore *Father*, a name of *eſſence*, comprehending *Father, Sonne and Holy Ghoſt*. As it doth divers times in Scripture. *Eſay*, the ninth Chapter, calleth Chriſt the everlaſting *Father*. The Apoſtle ſaith, *Though there be that are called Gods, whether in heaven or in earth, as there be many gods, and many lords, yet unto us there is but one God, which is that Father, of whom are all things, and we in him.*

The name Father agreeth to the Sonne, and holy Ghoſt.

Verſe 6.
1 Cor. 8.

In which place, the name *Father* includeth Sonne and Holy Ghoſt. But the name Father is put downe, becauſe it is the beginning of the Deity. So in the fourteenth of *Iohn*, and elſewhere. Wherefore though we are taught in this forme of Prayer, to ſay, *Our Father*, yet doe we pray to all the three Perſons, without exception of any, becauſe ſo the Name Father includeth.

The name Father ſet downe becauſe it is *Principium Deitatis*, the beginning of the Deitie.

But the Scripture calleth Chriſt our Brother: how is he then our Father?

Very well by diſtinction of two natures: he is our Father in reſpect of his Godhead, and he is our brother by reaſon of manhood.

Yet I am not ſatisfied. For thus me thinke is reaſon againſt you. He that receiveth us into favour for Chriſt, and granteth our petitions for Chriſt, that is not Chriſt himſelfe. For there is a manifeſt diſtinction of perſons implyed in it: but this Father here, whom we call Father in the Lords Prayer, receiveth us, heareth us, and helpeth us for Chriſt: and therefore this Father in this place cannot be Chriſt.

You trouble your ſelfe in an eaſie matter, and you do not diſtinguiſh as we needs muſt doe to keepe a truth in theſe cauſes. I told you before there are two natures in Chriſt, and divers ſeverall things in that one perſon, in reſpect of thoſe ſeverall natures. Now you muſt conſider againe, that in Chriſt there is a nature of Godhead, and an office of a Mediator betwixt God and man; he and his office are ſeverall things, yet he one Chriſt. Then concerning your *major propoſition*, true it is, that he that receiveth us into favour, and heareth and helpeth us for Chriſt, is not Chriſt himſelfe in that one reſpect, but in another he is. For Chriſt as Mediator, is he for whom we are received, heard and helped: but as God, it is he alſo that receiveth, heareth, and helpeth. So doth diſtinction of things, ſeverally to bee conſidered, anſwer your doubt, and leave Chriſt included in this word and name of Father in this Prayer: as well as any other perſon.

Then this nomination of him to be in heaven, how agreeth it to him that is in every place? Doth it not reſtraine that ubiquity of his?

Vbiquity.

No indeed, no more than other ſpeeches in Scripture doth, which yet at the firſt bluſh ſeeme to do it, as this doth. Wherefore that we may underſtand both this and them, let us remember, that not onely in this Prayer God is ſaid to be in heaven, but the Prophet alſo ſaith, *He hath prepared his ſeat in heaven*, and many other places the like.

Then againe it is ſaid, *Do not go up, for the Lord is not with you.* Thirdly, *If any man love mee, I and my Father will come to him*, &c. Which comming and going ſhould ſeeme to refringe his ubiquitie.

But concerning the firſt, we are to know, that in theſe or any other places, God is not meant to be in heaven either circumſcriptively as men limitted by place here, and not elſewhere for that time, either definitively, as Angels by propriety of their ſubſtance, but (that we ſo ſpeake) repletively, becauſe with his abſence he repleniſheth and filleth heaven and earth, and all places, as the Prophet ſaith.

Pſal. 103. 19.
Eſay 66. 1.
Numb. 14. 42.

Againe,

Againe, becauſe there, as in his Throne and place of greateſt dignity, he ſheweth his power, his wiſdome, his goodneſſe and Majeſty, more than in other places of the world, and therehence more revealeth and declareth the ſame, than from any other place: *The heavens declare the glory of God, and the firmament ſheweth his handie worke.* The Lord heareth the heavens, and the heavens the earth, the earth the corne, and the corne the people. *From heaven the wrath of God is revealed againſt all ungodlineſſe.* From heaven he ſendeth his Angels, from heaven the Sonne of Man deſcendeth, from Heaven the holy Spirit commeth, and from heaven ſhall hee come to iudge the quicke and the dead. Wherefore in theſe reſpects and a number like, heaven is called his Throne, and he is ſaid there to be more than in all other places; and we when wee pray, lifting our eyes and mindes up to this chiefe Throne of his Maieſty, when it pleaſeth him to communicate life, motion, light, and all goodneſſe to his ſervants, ſay, *Our Father which art in heaven.*

Ierem.23.24.

Pſal.19.2.

Hoſea 2.24. Rom.11.8.

Eſay 66.1.

And remember with your ſelf, that even in the ſame place where heaven is called his Throne, the earth alſo is called his Foote-ſtoole, as noting his preſence, notwithſtanding every where, though his Seat be prepared in heaven: *And what place will you build unto mee*, ſaith the Lord, that is, how may I be apprehended of any one place, that am infinite, and fill all places? Nothing therefore this clauſe in our prayer infringeth his ubiquitie.

Touching the ſecond thing, that God is ſaid in the Scripture not to be with ſome men ſometimes, wee muſt underſtand, it is not meant of his eſſence, as though that were not in ſome places, but of his efficacy and working by his holy Spirit, and by his ſtrength to ſave and deliver ſometimes.

Num.14.

Thus is not the Lord in the reprobate and wicked. For what is it to be in a place rightly and fully, but as in his owne proper place, there to rule and raigne, and to exerciſe his power to the good of the place, which the *Lord* doth not in the wicked? Thus was it told the people, that God was not with them, and therefore they ſhould go up; namely, not to fight on their part, not to ſave them and deliver them by his power and ſtrength, otherwiſe by his eſſence hee was with them, and he is every where.

How God is ſaid to be neere or farre off. Eſay 55.

This well conſidered, giveth a light to divers places of Scriptures, where it is ſaid, the Lord is neere or farre off, telling us they are meant, not of his eſſence, but of his grace, which grace when it is mercifully offered to men and women, by the Word preached unto them, by bleſſings and comforts beſtowed upon them, able to move a heart of ſteele to thinke of a gracious God that giveth ſuch gifts; then is the *Lord* ſaid to bee neere, and when unkindly (notwithſtanding all his goodneſſe) he hath beene reiected, deſpiſed, and refuſed, and thereupon ceaſeth to offer us any more favour, but ſhutteth up his compaſſion towards us; then is he ſaid to bee farre off. Thus is it meant in the Prophet, *Call upon him while he is neere:* That is, I have now ſhewed whileſt his arme is ſtretched out to you, and his mercy offered in ſuch ſort as it is.

How God is ſaid to be more in one man or place, than in another.

This alſo conſidered, teacheth us how God may be ſaid to be more in one man than in another, and more in one place than in another, namely, ſtill not in reſpect of eſſence, which is equally in all places, and wholly in all places, but in reſpect of more or leſſe, after the gift of his grace, to one perſon than to another, or to one place than to another. Of which it may be true that *Gregory* ſaid, *Deus qui omnia tangit, non æqualiter omnia tangit:* God that toucheth all things, yet toucheth not all things alike.

Tom. 2. in Ezek. hom. 8. pag. 130.

How God is ſaid to go and come.

By this may the third thing partly be underſtood, to wit, how God is ſaid in Scripture to come and go away, and yet no breach made of his ubiquity, namely, becauſe ſuch ſpeeches are never to be meant of his eſſence, or mutation of place, (for ſo departeth he from none) but of inward or outward effects of his holy Spirit, according to which given or taken away, the Lord is ſaid to come or to go from men and places, as he departed from *David*, when he left him juſtly for his grievous ſinnes, deſtitute of the peace of his conſcience, of the cheerefulneſſe of his minde, the cleanneſſe of his heart, the quietneſſe of his affections, and other gifts of his holy Spirit, which before *David* had in great meaſure: Whereupon he was forced to crie, *O Lord create a cleane heart within me, and renue a right ſpirit, O Lord give me the comfort of thy Spirit againe, and let the bones which thou haſt broken rejoyce.* On the other ſide, he is ſaid to come, when againe he beginneth to worke by his holy Spirit, and to ſtirre up faith, repentance, love, hatred of ſinne, and ſuch like. Thus meant our Saviour when he ſaid, *I and my Father will come unto him, and dwell with him.* And this of inward graces. Outwardly alſo the Lord is to come, *Ergo*, when either by outward croſſes he ſo humbleth us, as though he had forſaken us, and departed in anger from us; ſo that we are conſtrained with *David* to ſay, *My God why haſt thou forſaken me:* or when he ſo defendeth us, comforteth us, and bleſſeth us, that the world that ſeeth it, is driven to ſay and ſee as *Saul* did of *David*, that the Lord is with us. So his abſence, is the abſence of his effects in us, and for us, and his preſence or comming, is the preſence and gift of them, either inward our outward.

Pſal.15.

Pſal.22.1.

1 Sam.13.28.

Wherefore to go no further, I hope it is plaine enough now, that though we ſay our Father is in heaven, yet we are farre from denying therein, or thereby his divine ubiquity and preſence every

every where. But even as the ſoule of man, which is wholly in the whole, and in every part, yet is ſaid to be in the head or heart more than elſewhere, becauſe there, more than elſewhere, it exereiſeth his power and effects. So God, though by eſſence every where, and in all places wholly, yet by action, operation, and communication of grace and gifts not equally in all parts, but in heaven, more than in earth, in the godly, more than the wicked, and in one of his children more than other; in the Saints in heaven, more than in the Saints in earth; and in the humane nature of Chriſt, more than in any creature either in heaven or earth, as in whom the fulneſſe of grace and ſpirit without meaſure was. Howbeit, yet in a more excellent manner God dwelt in Chriſt, than by fulneſſe of grace and gifts, or by manifeſtation of his vertue and power, as might be ſhewed, if the place required it. But thus much of this matter. Now if you thinke good, to the Petitions themſelves.

The firſt PETITION.

Hallowed be thy Name.

THat we may herein proceed with more plainneſſe of ſpeech, let us generally obſerve the diviſion or number of theſe Petitions, the order of them, and the matter and meaning of them. Touching the diviſion of them, I will not curiouſly ſtand upon it. Saint *Auguſtine*, and many after him, by his example, make ſeven, dividing the laſt into two: but their reaſons are very inſufficient, as may be ſeene. And *Auguſtine* himſelfe, contrary to himſelfe, confeſſeth that thoſe words, *But deliver us from evill*, are an explication of the former, *Lead us not into temptation*. And therefore by conſequence unfitly made a Petition of it ſelfe: for in ſo ſhort a ſumme of ſo few Petitions, one to be confounded with another, and to be all one, is not probable. Others make ſix, and they rather are to be followed.

Three things conſidered.

Enchiridion, Chap. 116.

For the order of them, this is to be obſerved, that three of them reſpect immediatly and chiefly Gods glory: other three, our neceſſities and wants: thoſe that concerne the Lord are placed before the other, even as in the law of God, thoſe foure Commandements that contain mans duty to God, are ſet before the other ſix, that containe his duty to his neighbour. Which being done of purpoſe in the depth of his unſearchable wiſdome, that laid this forme downe for us, Chriſt Jeſus, containeth in it a leſſon of great regard, to a minde poſſeſſed with the feare of God and care of bounden duty: Namely, that the honour of God ought to be more deare unto us, than either body or goods, or any profit of ours whatſoever in this world, yea which is far more, than the very ſoules within us, and the ſalvation of them in the world to come.

The Petitions concerning Gods glory firſt.

For ſo both the *Lord* God himſelfe, the Compoſer of this Prayer, and the giver of body, goods, and ſoule, and all, teacheth in the ſixth of *Matthew*. And the power of his holy Spirit in the practice of his ſervants, confirmeth and ſheweth evidently. For principally and above all, ſaith the *Lord* Jeſus, *Seeke the kingdome of God, and the righteouſneſſe thereof, and all theſe other things ſhall be caſt upon you*. Which words, if a man would demand a reaſon of the order of theſe three Petitions before the other of our Saviour, containe, as you ſee, even a full anſwer, to wit, Gods glory is more chiefe, and therefore ought to be firſt: but theſe three Petitions immediatly reſpect that, and therefore ought to be firſt. The power then of Gods Spirit in the practice of the godly, we ſee alſo in *Moſes*, the great ſervant of Almighty God, and in *Paul* his elect veſſell, to beare his name unto the *Gentiles*: who both of them in the flaming heat of a burning zeal to the glory of the name of God wiſhed the ſame, with the raſing of themſelves out of the Book of life, and curſe of his wrath to the woe eternall of their owne ſoules for ever, in that place of perdition and death, as is laid downe unto us. A fruit in them of a mighty working Spirit, and commended to us in the word for ever, to tell us what ought to be.

Mat. 6. 33.

Exod. 32. 32. Rom. 9. 3.

See then even at our beginning, when we pray like Saints and ſonnes of God, like dutifull children affected rightly to their Father, even then when we fall before him with hearts and mindes, nothing ſo carefull to gaine our own good, as to win the glory and honor of his name, and the content of his holy, bleſſed, and moſt good will. And therefore looke into our petitions earneſtly, how and which way they ſerve to that, before we make them, and then beg them ſpecially for that end. And even then, I ſay, when we feele in the ſecret teſtimony of an inward conſcience, ſuch a flame of love wrought by a gracious Spirit, beyond power of ſinfull nature to our God in us, as that if any preferment of ours, benefit and good in the courſe of this world ſhould be found of us to fight againſt his glory, by and by we finde content, nay not a content only, but even a reſtleſſe poſting haſt, and burning heate to renounce it, to defie it, and to ſpit at it: yea, were it ſuch glory of us in this world as ever Prince enjoyed, and not onely ſo againe,

Gods glory more to be cared for, than our owne ſalvation, if they ſhould come in compariſon together. *Note.*

but even a moſt willing minde, together with the want of that worldly glory or good whatſoever, to wit alſo, as hath been ſhewed, eternall glory, and good in heaven, ſo that our God and Father might thereby be honoured. But oh where are we? Where are we in this affection? Wo to our weakneſſe, & alas our want. Yet let us ſee what ſhould be, let us confeſſe what is not, and God for his Chriſts ſake grant us mercy. Something is ſomething, and ever comfortable, nothing is ſinfull and ever damnable. This love to the Lord, and zeale to his glory, it is his gift, and where he will, he giveth it. Though we be weake, he is ſtrong, and there is no fleſh but he can aide it, neither any heart, but he can change it, only let us ſee our want, and ſeeke our good, and certainly we ſhall finde the ſame with him. This world endeth, and God knoweth how ſoone, and even this night before the next may my ſoule be taken from me, and then all my care for the cauſes of this world, where is it? or whoſe is it? It cannot go with me, it ſhall not follow after me, but ſtrangers perhaps ſhall enter upon my labours, and my cares ſhall make them mighty, that will joy in the lack and loſſe of me. If I have followed then this, and neglected the other, woe is begun, and it ſhall never end with me. But if I have cared but competently for this with the other, and ever in the power of given grace more for the other than for this, be it unto me an end when it pleaſeth God, his mercies ſhall drive my labours to the good of thoſe I here loved, and that my love of him, and zeale to his glory ſhall follow me, remain with me, and weare the crowne of Gods mercy for evermore in heaven.

Luke.

Thus is it a bleſſed thing to love Gods glory, and to ſeeke his kingdome with conſcience of duty, and feeling of a future ſtate: and it is as curſed a thing, only to ſeeke our ſelves, and care for even a kingdome in this world, if it were we could get it, much leſſe for far inferiour preferments, and ſo thereby with the love of them to be devoured and eaten up, as that all ſpeech and talke, and thoughts of the other is very odious to us, and a mockery with us. You ſee the world, the dayes and times, and you know my meaning. Remember the place of theſe three petitions before the other, and remember God in *Samuel*, *They that honor me, them will I honor, and they that deſpiſe me, they ſhall be deſpiſed:* and I end with them. Jeſus Chriſt in the benefit of his blood give us care and feeling.

1 Sam.2.

The diviſion then of them, and number, as alſo the order of theſe three before the other, you thus obſerve. Now for the matter and meaning of this firſt, if you will, Hallowed be thy name.

This ſhall we then underſtand, when we know what is compriſed and meant by the two words in it, *Name* and *Hallowed*. And therefore concerning the firſt, we are to be advertiſed, that although no one name wherewith the Lord is called in the Scripture, as *Iehovah*, *Elohim*, *Shaddai*, or ſuch like, ſhould either in minde be conceived and thought, or in voice with words expreſſed and ſpoken without moſt high reverence as duty is, yet are none of thoſe names in this place meant, and much leſſe any Judaicall or Popiſh ſuperſtition in any of them confirmed. The Jewes for their *Iehovah*, this is no warrant. But the name of God ſignifieth here that Majeſty of God, power and infinite vertue that ſhineth, ſheweth it ſelfe in every thing ſo wonderfully.

Even as it is uſually taken in the Scriptures, and for the moſt part ſignifieth in the Prophet, when he ſaith: *From the riſing of the Sun, unto the going downe of the ſame, my name is great amongſt the Gentiles, and in every place inceuſe ſhall be offered unto my name, and a pure offering: for my name is great among the Heathen, ſaith the Lord of Hoſts.* And *Father, glorifie thy name.* And *Baptize in the name of the Father, the Son, and the holy Ghoſt.*

Malac.1.1. Iohn 12.28. Mat.28.

Whereas, I ſay, the word ſignifieth not any letters or ſyllables in tongue, or that, but that power and vertue of God, ſhineth in all things. So againe, in the name of Chriſt the Apoſtles caſt forth devils, that is, in the power, and ſtrength, and vertue of Chriſt: for ſo S. *Peter* expoundeth in the Acts, when he ſaith, *It was not their power and godlineſſe that had made the man goe*, but it was the *Name* of that *Holy* one and *Iuſt*, whom they had betrayed, that is, his power and godlineſſe, his ſtrength and vertue, not theirs. So, *at the name of Ieſus ſhall every knee bow*, that is, not when the word is pronounced we ſhall make a cuſteſie, but we ſhall all and every creature be ſubject to his power, authority, and dominion: for by name there Jeſus is meant *Dominatio & poteſtas*, Domination and power: and *genu flectionis vocabulo exprimitur ſubjectio*, by bowing there is expreſſed and meant, ſubjection to that Dominion and power. But perhaps with more plainneſſe it may be noted, that the name of God here reſpecteth three things chiefly: to wit,

Marke 16.17. Acts 3.12.& 16 Philip.2.16. *Verſ.* 11.

Himſelfe.
His workes.
His word.

The name of God, what it is.

If we conſider the Lord himſelfe, then we ſee in him ever Majeſty and holineſſe. And this is his name. If we conſider his workes, we ſee juſtice, mercy, and power in them. And this is his name. And if we conſider his word, there is ever truth, wiſdome, and goodneſſe in it, and this

this also his name. So that we may conclude this place even as he that said it, *Nomen Dei dicitur, omne id quod de illo prædicatur*: By the name of God is here meant, whatsoever it is that truly of him may be affirmed, as that he is good, just, gracious, &c.

And this shall have warrant evident and plaine, even from the Lord himselfe, in that manifestation of himself to his servant *Moses*, where he saith, he will make all his good go before him, and proclaime the name of the *Lord* before him, and doing so indeed, his name is neither this word nor that, as *Iehovah*, *Tetragrammaton*, or such like, either in Hebrew or Greek, this tongue or that, but it is this: *The Lord, the Lord strong, mercifull, and gracious, slow to anger, and abundant in goodnesse and truth, reserving mercy for thousands, forgiving iniquity, transgression and sin, and not making the wicked innocent, visiting the iniquity of the Fathers upon the children, unto the third and fourth generation.* See then the great and glorious name what it is. Exod 33.19. Exod 34.&c.

And what is meant, I pray you, by Hallowing of that name.

To hallow or to sanctifie, signifieth two things. Either to make holy that which before was not so, but polluted and uncleane. In which sort our Saviour Christ doth hallow and sanctifie us, making us of the sinfull sons of *Adam*, the righteous sons of God in himselfe. Either else that which of it selfe, and in it selfe is already holy, so to repute and take, so with all reverence to acknowledge and confesse, and so ever to use and to speake of. In which sense againe, wisedome that of her selfe is most just, is said to be justified of her children, that is, to be so esteemed, judged and taken. And in the third of *Iohn*, *He that hath received his testimony* (saith he) *hath sealed that God is true*: That is, nothing but this doth cause and bring to passe, that God as hee is in himselfe indeed true and truth it selfe, so he is acknowledged of others to be. Now in this latter signification it is taken here; and therefore thus expounded by the learned: *Sanctificari, hic, est revelari, observari, glorificari, honorari, vere agnosci:* To be hallowed here, is to be revealed, observed, glorified, honoured, and truly acknowledged. Of the Greeke article *Dineus*, pag. 108. I. Iohn 3.33. What hallowing the name of God is.

And againe, *Sanctificari Dei nomen dicitur, cum sacrum, venerabile, purum, augustum esse à nobis agnoscitur & prædicatur, & nullo modo contemptim, aut irreverenter cogitetur aut sumatur.* The Name of God is said to be hallowed, when it is confessed and published, as holy, reverend, pure, and high, and such as by no means is either thought of, or taken of us contemptibly or unreverently. So that in plaine speech this petition is thus much: O *Lord* let that Majesty and holinesse that is in thy self, that justice, mercy and power, which thou shewest in thy works, and that truth, wisdome, and goodnesse which is in thy word, with all thy vertue generally whatsoever comprehended in thy nature, and fit for the knowledge and use of man, be more and more daily knowne of man, and received among us, with that dread, and honor, and reverence, that is fit for such a name, both in word and worke, thought and deed, and every way.

A notable request sure, and well beseeming the sons of God, desirous of their Fathers glory. But thus me thinke you do not restrain it only to man: so that in man only this glory of his name is to appeare.

No indeed, neither ought I: But know it as a fault in *Tertullian* and *Cyprian* so to do. For so large is the reach of this Petition, as that it toucheth not only men, godly and ungodly, reprobate or elect, but even all things in this world whatsoever, then to be ordained of the Lord. For in the very least thing appeareth some Majesty, power, eternity, and vertue of him, which in this Petition we desire, as well may appeare, and be seen and celebrated to the praise of him, as those greater matters that are in man. And therefore cryeth the Prophet of God in the Psalme, to all creatures to praise the Lord: Sun, and Moone, and Stars, and light, Heaven and earth, Dragons, deeps, fire and water, haile and snow, winde and vapours, stormes and tempests, mountaines and hills, trees, beasts, cattell, wormes, and all feathered fowles, and in conclusion, every thing, to exalt, hallow, and sanctifie the name of the Lord: *For his name only is excellent, and his praise above heaven and earth.* And to the same end is the hundred and fourth Psalm, a very notable song of *David* also, teaching us plainly, that in all the workes of the Lord, there is a portion of this his Name, that is, of his Majesty, power, wisdome, and godlinesse, which in this Petition, and by these words we ought to beg of him, which may appeare, bee seene, noted, marked and observed, and celebrated in this world to his glory. So that you see prayer doth not meane only man, but all things, in that order that I have declared. Every thing as is better and better knowne, containing matter and argument of Gods praise, either in respect of workmanship, use, nature, all or some.

Yet it respecteth man chiefly, as the word of God, wherein he hath shewed himselfe most, and laid downe largest arguments to the glory of his name.

It doth so, and therefore so let us thinke of it. And first see how it beggeth for us knowledge and understanding still more and more of his name and nature, because knowledge goeth before obedience. Which request of knowledge carrieth with it an industry and endeavour in us in all diligence, ever to observe the Lord in his workes, to marke the power, the wisdome, the goodnesse of him in creating them, and in giving such nature, use, and operation to them, in disposing them in such an order, in continuing them in such a course, and so forth, and condemneth the too too common and damnable dulnesse of the world in so continuall use, and so

little a regard of theſe things, being the maine cauſe of grievous unthankfulneſſe, and not ſanctifying of the name of God in us.

Secondly, we begin it, as one ſaith, *Non modo ut nomen Dei in intellectu per fidem & notitiam Dei, verum etiam ore, corpore, vitaq́, tota ſanctificetur & glorificetur:* Not only that the name of God in our underſtanding by faith and knowledge of God, but alſo in mouth, body, and our whole life may be ſanctified and glorified. Of which hallowing of the name of God, ſpeaketh the *Lord* himſelfe by his Prophet, ſaying, *I will ſanctifie my great name, which was polluted among the Heathen, &c.*

Ezek. 36.23.

How will he do it, or what is this ſanctification? Mark how it followeth. *I will powre cleane water upon you, and you ſhall be clean: yea, from all your filthineſs, & from all your Idols will I cleanſe you. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your body, and give you an heart of fleſh. And I will put my Spirit within you, and cauſe you to walk in my Statutes, and you ſhall keep my judgements, and do them.* So that then is the great name of the *Lord* ſanctified you ſee and hallowed, when we do not only know, but do the things that redound unto his praiſe. For then they that ſee our good works, are therby cauſed to glorifie God in the day of the viſitation. And even contrariwiſe againe, if we doe not, we pollute the name of the *Lord*, in cauſing it to ſound evill amongſt the wicked, and the ſin is grievous. Of which complaineth the *Lord* by his Prophet *Eſay*, when he ſaith, *His name all the day continually is blaſphemed:* And by his Apoſtle to the Romans, in divers other places. And the ſame Apoſtle charging ſervants that are under the yoke, to account their Maſters worthy of all honour, maketh this the reaſon why, *Leſt the name of God and his doctrine be evill ſpoken of.* And therefore thirdly, as we ſeeke the one, ſo we deſire to be able to ſhun the other in this Petition, beſeeching him in the ſenſe of theſe words, that all thoſe things may be removed, overturned, and taken away, which prophane, blemiſh, or blot that glory of his, either in himſelfe, or in his workes, or in his word and doctrine.

1 Pet. 2. 12. Mat. 5. 16. Eſay 52. 5. Rom. 2. 24. 1 Tim. 6. 1.

Thirdly, what we pray againſt in this Petition.

Pſal. 104. 35.

Such as are theſe damnable *Atheiſts* of theſe latter dayes, which with their jeſts, ſcoffes, and mockes, deriding all goodneſſe, do not only diſhonour the name of God, but to their everlaſting woe, in the flames of the burning bottomleſſe pit, affirme it flatly in their hearts, that there is no God at all. Such are they that with their cenſures will correct the workes of God, and ſpeake evill of them, complaine of his providence, and murmure at his judgements, carpe and cavill at his Word, allure unto looſeneſſe, and daily worke diſdaine of commanded obedience, which all, if they be not reformed, are prayed againſt throughout the world by all the children of God daily in this Petition, to their unſpeakable terror of them, if they had grace to thinke of it. For how certaine is that vengeance, which he that ſendeth it, biddeth aske: and how dreadfull muſt it needs be, and even importable when it commeth, which is ſo often, ſo earneſtly, and by ſuch a number as the whole Church of God on earth is, in ſo many places asked, begged, and cryed for? O woe not once thought upon, and yet to be trembled at, ſhall it not be remembred indeed? Shall theſe painted daies ſo poyſon us quite with the love of this world, and the fading follies of a moſt uncertaine eſtate, that all grace and goodneſſe ſhall be contemned of us? And whereas the Prophet of God ſaid, *One day in the Courts of the Lords houſe, is better than a thouſand*, We ſay the contrary, that but one houre there is too much, though it be but once a weeke, nay once in many weekes, and one day in the courſe of this world, to the which yet the Apoſtle ſaith, *Faſhion not your ſelves*, is better and ſweeter, and more beſeeming a man, eſpecially a great man, than a thouſand in the other: Is it likely that ever we will wiſh our ſelves with that Prophet, rather doore-keepers in the houſe of God, than to dwell in great renowne in the tents of the ungodly; when we either loure or laugh to be told, we ſhould come in? Can it be hoped, that either now we doe thinke (God often puniſhing ſuch great contempt with laſting blindneſſe) that they are bleſſed that dwell in the houſe of the Lord, being ever praiſing of God, yea, that the very Swallows and Sparrowes that are there, are as it were happy and bleſſed? O it is to be feared no! And therefore not *Davids* prayer, not *Davids* Spirit, neither conſequently that election to life, whereof that Spirit is a certain pledge; which is terrible enough, if God were in us. Think of it, and thinke of this againe with it, that all the Church of God thorow the world, as I have ſaid, pray againſt us, when we are thus irreligious and prophane, ſaying, *Hallowed be thy name*, that is, O Lord confound with ſpeedy curſe of death and woe eternall, all thoſe that not living in the lawes of thy will, cauſe thy name to heare evill, and to be blaſphemed in this world. Let them periſh, O Lord, let them periſh in the luſts of their own hearts, and give thy name his glory: which if hell have not already taken poſſeſſion of us, will pierce us, and make us thinke of reformation of our ſelves: the Lord in mercy grant it.

Atheiſts.

Libertines.

Marke it, and thinke of it.

Pſal. 84.

Rom. 12. Pſal. 84. 1.

That the names of all fained gods being utterly aboliſhed, the only divine name and Majeſty of God the heavenly Father be had in honor, and called upon with pure mindes by men of all ages, countries, and parts of the world.

Amen, Amen. And if it do not, time paſſeth, and time commeth, the which two times ſhall differ, as mercy and judgement differ, favour and fury, love and lothing. And the word of the Lord ſhall not deceive us, ſaying, Vengeance is mine, and I will repay; *but how ſoon, that know not we. But well we know, the Lord is not ſlacke concerning his promiſe, as ſome men count ſlackneſſe, but he is patient towards us, and would have all men come to repentance, and* one day is with the Lord as a thouſand yeares,

yeeres, and a thousand yeeres as one day, and this day will come.

But now I pray you let me move a doubt or two unto you. And first why the Church of God should pray that the Lords Name may be hallowed, which is already, ever was, and shall be most holy, pure, and glorious?

How Gods name is unhallowed and polluted, you may further see in the second commandement. Rom. 12. 2 Pet. 3. 9. *Verse* 8. *Verse* 10.

Because we doe not pray it, in respect of him, but of our selves and others, such as wee are: For the Lord indeed is holy, neither can any thing be added to that holinesse or glory of him to make it more, but we doe not know it, so much as we should doe, neither speake of it, and imitate it as we ought: And therefore we pray that as he is indeed, so more and more it may appeare and shine out to the World, all lets and hinderances being taken away, that his due praise may be given unto him of us, that is, we pray not in this Petition, that any holinesse may be added to his Name, that already it hath not, but that as it is in it selfe indeed, and ever, so we may have grace to see and confesse, and more and more daily may bee revealed, and manifested to this world. For the Lord is said to sanctifie us, either inwardly or outwardly. Inwardly by his Spirit, outwardly by his Word, and this againe either by separating us from our sins, quickning us by his holy Spirit, or continuance of them both.

He sanctifieth us by making us holy, we him by confessing him holy, &c.

Another doubt is, why it should be said in that place, And he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still. *Seeing here we are taught to pray, and all men, that our lives may be holy and pure ever, to the end his glorious name may have praise thereby.*

Apoc. 22. 11.

That place you meane, is not so spoken, as that we should continue and delight in filthinesse or unrighteousnesse. But it is a declaration of the course that the wicked will take, and withall a secret confirmation of the godly, notwithstanding the same. As if he should have said, be not troubled nor hindered in your most godly course of obedience to me, either by the continuance and ever increasing of the wicked in their wickednesse, or by my tollerance and long forbearing to smite them. But follow you me and my Commandements, stagger not, looke not backe, give not over, and as for the wicked, he that is unjust, let him be unjust still: and hee that is filthy, let him be filthy still: their punishment they shall be sure of in their time: And for you, goe ye on without stop: Let them be as they are to their woe.

Permissive.

The Prayer.

OMighty God, looke upon us wormes and wretches, here at thy feet lying and begging mercy. Let us obtaine of thy fatherly goodnesse, what thou hast so lovingly taught us to aske: that thy Name may be hallowed. Let our eyes and the eyes of all men lightened by thy grace, behold that Majestie and holinesse that is in thy selfe more and more, that Justice, Mercy, and Power, which thou shewest in thy workes, and that Truth, wisdome, and goodnesse, which is in thy word, more and more with all thy vertues generally whatsoever comprehended in thy nature, and fit for the knowledge and use of man, let them be more and more daily known unto us. And when in mercy thou hast bestowed as it may seeme good to thine owne wisdome, this knowledge upon us; O Heavenly Father let it not be in us a bare knowledge, but joyne to our knowledge that dread and honour, that regard and reverence in our obedience that is fit for such a name, both in word and work, thought and deed, and every way. Make us O Lord ever more and more to avoid and shunne what polluteth thy Name, and causeth thy truth to heare evill of the wicked. Remove and overturne also good Lord all those things in thy good time, which prophane, blemish, and blot this glory of thine, shining either in thy Selfe, in thy Word, or in thy works. Such as are these irreligious Atheists of our sinfull dayes, which with their mocks, and scoffes, taunts, and jests, deride all goodnesse, out-face all conscience and care to please thee, and daily worke disdaine where they may have hearing of obedience to thy blessed will. O thou Mighty God, remove their seates out of Kingdomes and Countries, out of Cities and Townes, and out of private Houses and Families. Awake Lord in thy power, and thinke of thy holy Name, let not these inchanters and charmers prevaile against thee, and glory that they have banished out of so many places, the feare of thy Name. They are unholy, and they would have all such, they are uncleane, and they infect where they come, they are grievous Rockes of no small offence, and good Lord remove them from thy chosen. Lessen also for thy holy

Name ſake, the complainers of thy providence, the murmurers at thy judgements, carpers and cavillers at thy word, allurers to looſeneſſe of life and behaviour, and all that polluting thy holy name yet hate to be reformed. Finally, deare Father, let not the ſhames of ungodlineſſe daily before our faces, carry us away: neither theſe deep waterfloods drowne our ſoules, the lewd and looſe examples wee behold with griefe, let them never prevaile againſt us to pervert us, but if thy juſt wrath have ſealed their confuſion, they being unjuſt, let them be unjuſt ſtill, they being filthy, let them be filthy ſtill, to their owne woe, not to our ſtop or hinderance to doe our duties, in ſeeking to know thy glorious name more and more, and to ſanctifie and hallow it according to that true knowledge more and more. And (deareſt God) begin not only obedience in us, but confirme thy favour to us evermore; ſtrengthen and eſtabliſh us in all goodneſſe; make ſtrong our inward man againſt all aſſaults; and theſe ſilly ſoules pend up in ſinfull priſon during life, by welcome change receive when time ſhall be, with thee to live, till the day of doom, and then receiving their mates again, but immortall and incorruptible, with them to live conjoyned again for evermore in joy and comfort. But not this for our ſakes O Almighty Lord, but for Jeſus Chriſt our only life and Saviour. *Amen.*

The ſecond PETITION.

Thy Kingdome come.

HAving beſought the Lord in the former Petition, that his Name might be hallowed, that is, that that Majeſty and holineſſe which is in himſelfe, that Juſtice, mercy, and power, which he ſheweth in his workes, and that truth, wiſdome, and goodneſſe, which is in his word, with all other vertues generally whatſoever comprehended in his nature, and fit for the knowledge and uſe of man, might be more and more daily knowne of men, and receive amongſt us that dread, honour, and reverence that is fit for ſuch a Name, both in word and worke, thought and deed, and every way: It fitly followeth in the ſecond place, to beſeech the ſame Lord, to grant way and meanes, whereby that ſame ſhall bee effected and brought to paſſe, namely, that his Kingdome may come. For if the Lord rule and raigne in us and over us, it ſhall be ſo. And if he doe not, it ſhall not be ſo. No, we ſhall be ſo far from ſanctifying his Name, that for want of his Kingdome in us, Satan ſhall erect his kingdome in us, the effects whereof ſhall be great and grievous pollutions of his Name. Wherefore the order is moſt convenient and good.

The words of the Petition are few and eaſily underſtood if we marke them. For the Kingdome of God is the ruling and raigning of God in the hearts of men: and the comming of this Kingdome, is the beginning, increaſing, and continuing of it in us. So *thy Kingdome come*, is in effect thus much, as if we ſhould ſay, O Lord erect and begin, O Lord increaſe and propagate, O *Lord* eſtabliſh and ever continue, in our hearts thy rule and government, to the death of ſin, and life of righteouſneſſe, the true effects of thy ruling ever.

Which yet is not ſo plaine as it will be, when we have conſidered of the ſeverall members implyed in theſe words. For we muſt underſtand, that when wee are taught to pray for this Kingdome of God, all the meanes whereby it is effected in us, are included to be prayed for; as alſo, all ſtops and lets, enemies, and hinderances whatſoever, withſtanding this Kingdome, prayed againſt, that they may be removed and taken away.

To be then as plaine as I can: The Kingdome of God is ſaid to be of three ſorts, to wit, of Power, of Grace, and of Glory. The Kingdome of power is that ſoveraignty which the *Lord* hath over all the things in this world, directing, guiding, ruling, diſpoſing of every one of them as his good pleaſure is, and cauſing all the creatures in the world, yea, all the words, workes, and thoughts of men, to ſerve to his glory, wiſdome and will, whatſoever is intended by man, or any meanes to the contrary; which the Heathens have called Deſtiny, or inevitable neceſſity. This Kingdome is not here meant, when we pray *Thy Kingdome come*: for the *Lord* never hath,

Regnum { *Potentiæ.* *Gratiæ.* *Gloriæ.*

Fatum.

hath, neither ever will loſe this Kingdome, that is, as I ſay, this authority and power over all things, to make them ſerve to his pleaſure, and to bring to paſſe what he will have, whereby we ſhould need to pray for it, that it may come. Of this Kingdome may it be ſaid, that is in the Pſalme: *Whatſoever pleaſed the Lord, that did he, in heaven and in earth, in the Sea, and in all depths.* Pſa.135.6. For it ſubjecteth, as you ſee, to the Lord, all theſe, and all their workes whatſoever. And then what is exempted out of this Kingdome of power, if heaven, earth, ſea, and deepes bee ruled by it? Yet ſtayeth not the Prophet ſo, but proveth by examples what hee hath ſaid, and affirmeth it of the Lord, that he bringeth up the Clouds from the ends of the earth, and maketh the lightning with the raine: that he draweth forth the winds out of his treaſures: that he ſmiteth the firſt-borne of Ægypt both of man and beaſt: that it is hee that ſendeth tokens and wonders, &c.

Of this Kingdome may it be meant that is ſaid by the Apoſtle: *For of him, and for him, and through him are all things:* Rom.11.36. Eph.11. with a number ſuch like places ſpeaking of the providence of God. And to this Kingdome of God it may be applyed that the Wiſeman ſaith: *Non eſt conſilium, non eſt prudentia, non eſt fortitudo adverſus Dominum.* There is no counſell, there is no wiſedome, there is no ſtrength againſt the Lord. For he hath ruled ever, he doth rule, and will rule for ever all things, let all the world conſpire againſt it what they can.

Againe, the Lord worketh all things after the counſell of his own will: *He giveth raine upon the earth, and powreth water upon the ſtreets: he ſetteth up on high them that bee low, that the ſorrowfull may bee exalted to ſalvation: hee ſcattereth the devices of the crafty, ſo that their hands cannot accompliſh that which they doe enterpriſe: He taketh the wiſe in their craftineſſe, and the wicked is made fooliſh. He removeth the mountaines, and they feele not when he overthroweth them in wrath. He removeth the earth out of her place, that the pillars thereof doe ſhake. He commandeth the Sun, and it riſeth not, he cloſeth up the Starres as under a ſignet. He himſelfe alone ſpreadeth out the heavens, and walketh upon the height of the Sea.* Iob 5.10. Iob 9.5. All theſe are ſaid of this Kingdome. Reade *Syrach* the 17. to the 20. verſe, & ſee what a Kingdome of power acknowledged over all the beaſts and fowles, men and matters whatſoever. Notable is the fourth of *Exodus*, verſe the eleventh. For thoſe ſeeme caſuall in the Mothers belly, whereof they muſt needs bee underſtood, man being not created ſo at the firſt. *Verſe 2.* Exod. 4. 11.

The Kingdome of grace ſhall much better be underſtood, if we conſider how we were created, how by ſinne corrupted, and how now in mercy daily by grace renewed. The creation of man you know is laid downe to have beene according to the Image and likeneſſe of God himſelfe. For God created man (ſaith the Booke of Wiſedome) without corruption at the firſt, and made him after the Image of his owne likeneſſe. And he cloathed them with ſtrength, ſaith *Syrach*, as they have need, and made them according to his Image. Which Image of God maketh not God like unto men, with legges, armes, hands, and a gray head, and ſo forth, as not onely other heretiques, but even our holy Papiſts have imagined, and by ſo painting him in their Churches and windowes, made the ignorant beleeve it: but it maketh man like unto God, in holineſſe, righteouſneſſe, wiſedome, and ſo forth. For ſo expoundeth the Apoſtle theſe words to the *Epheſians*, and there might all Papiſts have ſeene it, if they would, *put on the new man*, ſaith he, *which after God* (that is, after the Image of God) *is created unto righteouſneſs and true holineſs*, meaning by theſe two words all perfection, as wiſedome, will to doe good, truth, innocency, love of God, power, and ſuch like. See what Image of God is. Now then being thus created and made, who ruled in man, or what kingdome was hee ſubject unto? The Lord you ſee ruled in him, and to his Kingdome was he ſubject. But alas the time, this happy eſtate was quickly loſt. The Serpent deceived the woman, the woman the man: ſinne entred, God was offended, and a fearfull change from all weale to woe, in a little time was brought to paſſe. So that now looke on man againe, and his copy is changed: Satan ruleth, ſinne is entred, death followeth, and this bleſſed kingdome of God in man and over man is loſt, gone, and deſtroyed. Yea, to ſpeake plainer, and not ſo generally, familiarity with God is turned into a fearfull flying off from God, for they hid themſelves from the preſence of the Lord, among the Trees of the Garden. Wiſdome is turned into folly, and they thinke with a few Figge-leaves to cover their ſhame. Yea, ſuch is our wiſedome now, as *Romanes* 8. 7. truth is turned into lies, and they deale not plainly with the Lord. *The Serpent deceived me, the woman deceived me*; and there is not plainly, *we have ſinned, O Lord forgive us*. Now it is ſaid of man, that all the imaginations of the thoughts of his heart is onely evill continually, that we are all become as an uncleane thing, and that all our righteouſneſſe is as filthy clouts, that we doe all fade like a leafe, and our iniquities like a winde doe take us away. Now it is ſaid of us, that we are carnall, ſold under ſinne, that we doe not the good that we would, but the evill which we would not, that doe wee: that when wee would doe good, wee are thus yoaked, that evill is preſent with us: that there is another Law in our members rebelling againſt the Law of our minde, and leading us captive unto the law of Sinne, which is in our members. That the naturall Man perceiveth not the things of the Spirit, for they are fooliſhneſſe unto him,

Creation. Syrac.17.3. Eph.4. Corruption. Rom.5.12. Gen.3.8. *Verſe 7.* *Verſ.* 12. *Verſe* 13. Gen.6.5. Eſay 6.4. Rom.7.14, 19, 21, 23. 1 Cor.2. Eph.2.

him, neither can he know them. Now it is ſaid of us, that by nature we are the Children of wrath, dead in treſpaſſes and ſinnes, walking in them according to the courſe of this world, and after the Prince that ruleth in the ayre, even the Spirit that worketh in us the children of diſobediente. Now is it ſaid of man that was ſo excellent, *Verely, every man living is altogether vanity.* Now cryeth the Prophet of men, that his ſoule is amongſt Lyons, that their teeth are ſpeares and arrowes, and their tongue a ſharpe ſword. *That they are corrupt and become abhominable, that there is none that doth good, no not one.* And where ruleth all this evill that we have thus purchaſed to our wo? O further griefe! our bodies, our ſouls, our minds, our wils, our hearts, our hands, our feet, and our whole man is corrupted, ſinne hath entered over all, and by ſinne Satan as Lord and King ruleth over all, till this other Kingdome come, that here wee pray for. For *eratis tenebra*, ſaith the Apoſtle, *Ye were darkneſſe, but now are ye light in the Lord.* And more plainly before, *having their underſtanding darkned, and being ſtrangers from the life of God through that ignorance that is in them, &c.* Therefore you ſee the mind corrupted. Of the heart & will it was ſaid before, that the imaginations of the thoughts thereof are only evill continually. And *out of the heart* (now ſaith our Saviour) *proceed evill thoughts, murders, adulteries, fornications, theft, falſe witneſſe, ſlanders, and this is ſtuffe that defileth the man.* With a thouſand places moe crying out of the waywardneſſe of mans heart and will, the crookedneſſe, ſtifneſſe, and ſtubbornneſſe of it againſt the Lord and all good. Of the whole man, ſaith the Apoſtle, *Novi quod in me, hoc eſt in carne mea, non eſt bonum: I know that in me, that is, in my fleſh, there is no good.* Our mouth, our feet, our throat, our eyes, and all are charged with their faults in the Word of the Lord. That free-will that was in man to doe good, it is gone, ſaith Saint *Auguſtine*, and *homo malè utens libero arbitrio, & ſe perdidit & arbitrium*: Man abuſing his free-will, loſt both himſelfe and it. And now it is true, that we are not able to thinke a good thought as of our ſelves, but both to will and to performe is of the Lord. Now is it true that our Saviour ſaid, *Sine me nihil poteſtis facere*; without me you can doe nothing. *Non dixit ſine me difficulter aliquid poteſtis, aut ſine me non poteſtis aliquid magni facere, ſed nihil poteſtis, &c.* He did not ſay (ſaith S. *Auguſtine*) without me you can hardly doe any thing, or you cannot doe any greater matter, but ſimply and flatly you can doe nothing; meaning in ſpirituall matters. For herein, *quod habes, quod non accepiſti? What haſt thou, that thou haſt not received? Gratia Dei ſum quod ſum: By the grace of God I am that I am*: whatſoever it be if it be good. And to goe no further in this ſort, now muſt man and woman (be they never ſo righteous) cry out upon their unrighteouſneſſe, and hide their faces from the judgement of the Lord, if he ſhould out of the comfort provide for them, ſeeke to judge them. *David* the deare one of the Lord, and a man according to his owne heart, yet muſt confeſſe of himſelfe with woe: *Behold, I was borne in iniquity, and in ſinne hath my mother conceived me. Enter not into judgement with thy ſervants, O Lord, for in thy ſight ſhall no fleſh living be juſtified.* The great Prophet *Eſaias* muſt ſay, *Woe is me, for I am undone, becauſe I am a man of polluted lips. Mary* the Virgin, and bleſſed amongſt women muſt rejoyce in her Saviour, and not in her ſelfe, and ſo all others whatſoever. For we are fallen. Our life that ſhould have beene ſo pleaſant, behold how bitter, heavy and miſerable. *Great travell is created for all men, and an heavy yoake upon the ſonnes of Adam, from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things: Namely, their thoughts, and feare of the heart, and their imagination of the things they wait for, and the day of death; from him that ſitteth upon the glorious throne, unto him that is beneath in the earth & aſhes: from him that is cloathed in blew ſilke, and weareth a crown, even to him that is cloathed in ſimple linnen, wrath and envy, trouble and unquietneſſe, and feare of death, and rigour, and ſtrife; and in the time of reſt the ſleepe in the night upon his bed, change his knowledge. A little or nothing is his reſt, and afterward in ſleeping, he is as in a watch tower in the day; he is troubled with the viſions of his heart, as one that runneth out of a battell, &c.* Our dayes that ſhould have beene without end, now are few, and full of woe: for life, wee have got death; for pleaſure, paine; for good, evill; for heaven, hell; and for endleſſe joy, eternall woe. O dreadfull fall! Thus created then innocent, God ruled; but thus fallen from that innocency, Satan ruleth: and we are by nature the children of wrarh, walking after the Prince that ruleth in the ayre, that is the devill. But the Lord is gracious, his mercy indureth for ever: there remaineth therefore hope by a reſtitution or regeneration, which the Scripture teacheth us thus much of; namely, That whereas Satan abuſeth that corrupt nature of ours through the great power which he hath over us for our ſinnes, and driveth us from the word and all religion, into all blindneſſe, ignorance and errours; thruſteth us into divers miſeries and calamities, and in the end into eternall death, there being where he ruleth, no true love of God or any grace, but ſinning, without ſting, touch, or feeling: the Lord our God in a contrary courſe of love, where it pleaſeth him, beginneth with that corruption of nature, whereby Satan before was ſtrong, and taketh it away by little and little, begetting us a new, to a better life, and reſtoring that Image of his in us againe, whereunto we were firſt created, and which ſo fearfully we were fallen from. Our minde he illuminateth with ſome heavy light, whereby it beginneth to know aright God, and by grace our will receiveth a new ſtrength to imbrace the Word, to reſt in it,

Pſal.57.

What is corrupted in us by our fall.
Epheſ.5.

Gen.6.

Mat.15.16.

Rom.7.18.
Rom.3.13,&c.

1 Cor.4.
1 Cor.15.

Pſa.51.

Eſa.6.

Syrac.40.1, &c.

Regeneration.

and to incline it ſelfe to the teſtimonies of the Lord. Our heart is purged and loveth the Lord, and all the members of the body, before the weapons of unrighteouſneſſe unto ſinne become by meaſure, the weapons of righteouſneſſe unto God. So ſinne dyeth, grace liveth, and wee love him, feare him, truſt in him, pray to him often, and in all our wants, with ſuch like. This is now the kingdome of grace, and this is that wee pray for here immediately. The Kingdome of glory is that happy and eternall eſtate which followeth in heaven after this life, which wee alſo pray for here, but mediately as we ſay, that is, when the kingdome of grace in this world is ended. Rom. 6. 11.

The kingdome of glory.

Thus much being ſaid then for plainneſſe of theſe three kingdomes, the kingdome of power, of grace, and of glory, as alſo of which of them the petition is meant; See now what wee pray in plaine words: namely, thus much, O Lord ſubdue unto thy Majeſty all power of Satan in us by any meanes: ſubdue our ſinfull fleſh, and all the wicked luſts thereof, to the inlarging of thy kindome here upon earth, and grant that all the powers of body and ſoule may bee inabled by the holy Spirit, to worke acceptable in thy ſight, that thou mayeſt dwell in us, and we in thee for ever, and all thine and our enemies utterly trodden down, then may it glorioufly raigne and triumph over all, and wee by Chriſt may finally as thy Children and heires be made partakers of thine everlaſting kingdome.

The ſenſe of the Petition briefly.

Now, is not this brought to paſſe but by meanes, and therefore as we pray for the thing that the Lord would grant it, ſo pray wee alſo incluſively for the meanes, that in mercy they may be given to the effecting of it. The meanes are theſe: firſt, the Word, even this heavenly and bleſſed Word of God, ſo ſmally accounted of in the world, and not onely ſo, but even hated, deſpiſed, and rejected of numbers. For ſo ſaith the Apoſtle, *It is the power of God unto ſalvation, to every one that beleeveth, to the Iew firſt, and alſo to the Grecian.* That is, it is the mighty inſtrument of God, without which men are damned and caſt away. Yea, ſuch an inſtrument it is of power and force, where it pleaſeth the Lord, that it hath greater ſtrength and authority than all the eloquence, than all the wiſdome, than all the learning, than all the policy, and power of the world. Let the dayes before us witneſſe to this truth, I meane thoſe primitive times when the Lord began to powre his mercy on mankinde for Chriſt by the Miniſtery of his Chriſt and of his Diſciples, wherein notwithſtanding this divine Word of his was reſiſted by all the worldly gifts and powers which I named, yet had it marvellous ſucceſſe, and did wonderfully increaſe. *Demoſthenes* and *Cicero* for their eloquence, *Solon* and *Ariſtides* for their wiſedome, *Plato* and *Ariſtotle* for their learning, *Alexander* and *Pompey* for their manhood, were of power, of fame, and in the world, when they lived, able by theſe gifts to doe much: Yet the beſt of all theſe had much to doe, (even a few yeares,) to keepe their owne Citizens, their owne Countrey-men, their owne ſubjects in obedience, and to cauſe them to give place to good and wholeſome counſell, and to obey lawes provided for their owne profit. Yea, every one of them almoſt to their owne confuſion, proved of how ſmall force, their wiſdome, their eloquence, their power was, and with the end of their lives, left their common-weales well-neare utterly decayed and undone. Rom. 1. 16.

The meanes whereby this Kingdome of God ariſeth in us.

But contrariwiſe, the Apoſtles not learned, but poore Fiſher-men, not with any inticing words of mans wiſdome, not commended or ſet forth with thoſe gifts and ornaments that men ſo greatly eſteeme, went forth into the world preaching the diſdained Goſpell of Chriſt crucified, and by the ſimple doctrine thereof did in few yeares for the ſtate of Religion change the face of the whole world: notwithſtanding that the Empire of Rome, and other mighty Principalities did to the uttermoſt of their power reſiſt it: and the reformation that by the Apoſtles in this manner was begun, continued and ſpred it ſelfe mightily, and marvellouſly, even againſt the aſſaults of moſt cruell and tyrannicall perſecutions, under *Nero*, *Domitian*, *Trajan*, *Adrian*, *Anthony*, *Diocleſian*, and many moe. A force farre paſſing the power of man, that in the midſt of all ſuch bloody deaths, and moſt exquiſite torments, yet was able daily to get children to the Kingdome of Chriſt, yea, and that ſo plentifully, that well were they that might runne and profeſſe themſelves Chriſtians, that they might die the death for it continually. It is a very notable ſtory that is written of ſuch as this Word of the Lord hath begotten to Chriſt in *Edeſſa* a City of *Meſopotamia*, who being as it is ſaid, baniſhed out of all Churches by the decree of the Emperor, made their meetings in the fields; which eſpyed of the Emperour, in a very great rage he ſtrooke his chiefe Captine with his fiſt, and asked why therehence alſo they were not removed according as hee had commanded. The Captaine the next day determineth to diſpatch them, but yet in pitty to them, although himſelfe a Pagan, by ſecret meanes letteth it goe abroad, that the next day he would deſtroy all that were found at thoſe meetings, hoping thereby to warne them to abſtaine, and ſo to ſave themſelves. But ſee the power of this Word in the hearts of men. The next day the Chriſtians although thus admoniſhed, yet flocke thither in more plentifull ſort than at other times, yea runne headlong as it were, and in great haſte, as men afraid to come too late to die. Amongſt all, the Captaine noted a certaine woman, ſo haſtily and with ſuch ſpeed to runne out of her houſe, as that ſhe ſtayed not, either to ſhut the doore of her houſe,

The Apoſtles powerfull Miniſtery by the Word.

Ruffin. lib. 2. c. 5. Marke this Hiſtory.

house,or to put on her cloathes as woman-hood would,and in her armes a little infant. When he saw it,he commanded to call her to him,and being come, asked her whither shee made all that haste? Into the field said she, where the Christians meet. And hast thou not heard, saith he, that the chiefe Captaine is going thither to put to the sword all he findeth there? Yes,saith she, I have heard it, and therefore I make haste that I may be there when he commeth. And what wilt thou doe with this young babe,saith he? Take it with mee also, said she, that if the Lord will, it may bee vouchsafed Martyrdome also. When the Captaine heard this, hee stayed his course,commanded his charriot to returne,and to the Emperour presently he goeth, told him,if it pleased his Majesty to command him death,hee was ready, but to doe what he commanded he could not: for thus and thus had he seene it, and so delclared unto the Emperour all this story; who by and by was appeased,stayed his hand, and restrayned his intended evill to such zealous lovers of their God. See now how true it is that the Apostle saith, *It is the power of God*, that is,*potens instrumentum*, the mighty instrument of God, to get men, and keepe men to the Lord. They were accounted the men that troubled all the world, yet were they not discouraged. *Ligabantur,includebantur, cadebantur,torquebantur,& tamen multiplicabantur*. They were bound saith S. *Austen*,they were tormented and racked, and yet for all this they multiplyed and increased. So was it even in these latter dayes of ours, when all pity and truth was buryed as it were in the bottome of the Sea, and Antichrist of Rome in his ruffe, power and strength, exalting himselfe above all that is called God,and made Princes and Emperours to kisse his feet,yea, when it was death almost to think of the restoring of true religion,even then I say did this word of the Lord in the mouth of one simple man at the first, against the clamours of Monkes and Fryers, against the scorning of Bishops, against the power of the Pope, against the assistance of temporall Princes, against all torments by fire, by fagot, by sword, by imprisonment, light such a Candle as now shineth to all the Countrey of Europe, and by the power of man it cannot be put out. Wherefore judge whether the Apostle said not true, when speaking of this word,he said, *It was a weapon not carnall,but mighty through God,to cast down holds,casting downe the imaginations,and every high thing that is exalted against the knowledge of God,and bringing into captivity every thought to the obedience of Christ,&c.* Wherefore wee see by this first proofe plain enough,that a means, & a most mighty strong and powerful means,to erect this kingdome of God in our hearts, which here we pray for,is the Word of God. For there is no wisedome no counsell,no strength against it. But though all the heathen rage most horribly, and the people imagine continually, yet it is but a vaine thing. Though Kings and Princes, and all the powers of this earth bend themselves against it,yet will it not serve. For he that dwelleth in the heaven shall laugh them to scorne, & this Word of his prevaileth where he will,to whom he will, when he will,and as long as he will. Other plaine proofes, that this is a meanes to erect this Kingdome,are these: First, S. *Iames*, where it is said,*Of his owne will he begat us with the Word of truth, that we should be as the first fruits of his creatures*. The Author of all good, saith Saint *Iames*, in generall, and of this good in speciall, namely, our new birth, is the Lord, and the meanes is the Word,even the Word of truth. So saith our Saviour himselfe in the Gospell,*Sanctifie them ô Father with thy truth*,and what is that? thy word is truth. So saith S.*Paul, Though ye have ten thousand instructers in Christ, yet have ye not many Fathers; for in Christ Iesus I have begotten you*.(And by what means?)through the Gospell. And againe,*I beseech thee for my sonne Onesimus,whom I have begotten in my bonds*;to wit,by the word. And again,*This one thing would I learne of you,ô foolish Galathians,received ye the Spirit by the workes of the Law,or by the hearing of faith preached unto you*? Likewise S. *Peter,Being borne anew,not of mortall seed, but immortall by the Word of God*. And lastly,father *Abraham* from heaven,*They have Moses and the Prophets, let them heare them,&c.* as if he should have said,if thou wouldst have thy brethren begotten to the Lord,that he ruling in them,they may rule here with him, and escape that place of torment where thou now justly art, the meanes truly is *Moses* and the Prophet, that is, the Word of God; for if that erect not the Kingdome of God in them, it shall not be erected by any dead, if they should rise and be sent unto them. For that is the meanes which the Lord hath ordained, and which to this day hath had power to beget to him so many as he would have. VVherefore when the Lord will promise a blessing to a Kingdome,Country,and people, that shall be indeed a great blessing,he promiseth his word,and this word in plentifull measure: and when hee will threaten a plague,and a grievous plague,then saith he, *Behold the dayes come that I will send a famine in the Land*; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord. And they shall wander from Sea to Sea & from the North even to the East shall they run to and fro to seeke the word of the Lord, & shall not finde it. So then see we that this word of our God is his mighty means to raise up this kingdome of his grace in us,this day whē we have it giving some thing,& so as it were laying one stone to this spirituall building, the next day giving more,and so laying as it were another stone,and so on to a perfect man,and unto the measure of the age and fulnesse of Christ, that is, till he have wrought his will in us, in this world, and meaneth to translate us to another. Wherefore, as we pray that the Lord in mercy would erect

Rom.1.16. Acts 17.6. *De civ.Dei*,21.

2 Cor.13.4,5.

Iam.1.18.

Iohn 17.

1 Cor.4.15.

Philem.10. Gal.4.19. Gal.3.2. Pet.1.15. Luke 16.31.

Esay 55.1.

Amos 8.

Eph.3.13.

erect this Kingdome in us: when we pray, *Thy Kingdome come*, ſo doe wee beſeech the Lord in this Petition to grant us all the meanes appointed and ordained of him to this building, and by name, this mighty meanes and mercy great of his holy word, that we may have it amongſt us ſtill, and enjoy it in peace, if it bee his will, to the raiſing up of theſe ſpirituall wals of a ſpirituall houſe of God within us daily more and more, till it be fully finiſhed to the pleaſure of his Majeſty here, and our eternall comfort here and elſewhere for ever with him in his other kingdome of glory. And the God of heaven and all mercy grant this to us, and make us thankfull for it.

Ephes. 3.13. The meanes prayed for as well as the thing.

Now beloved, is this word either reade, unto us, or of us, without any preaching, or preached unto us? For by theſe two meanes buildeth it in us, and not by lying in our houſes, bound in ſilver or gold, or any coſtly ſort whatſoever. No more than the Phyſitians preſcription confected by the Apothecary, and brought unto us, profiteth our diſeaſe by ſtanding in the window, and not further touched. And therefore as I have ſaid that it was a meanes, and proved it to you out of the ſame word, ſo let me ſay a little to you of the uſing of this meanes alſo.

The Word of God is either read or preached.

Of reading the Word.

TWo extremities there are, which of all Gods choſen are to be eſchewed; the one, is an eſtimation of reading ſo great, as that being had we feele no want, neither thinke it a want, never or ſeldome to have any preaching: The other is ſo farre to extoll preaching, as that we utterly contemne reading, yea, exclude it from all power in the bleſſing of God to worke faith in us, or any. The meane betwixt both which, is a right and true conceit both of reading and preaching. Know we therefore, that in the Word they are both commanded, yea, commanded and ordained of the Lord as meanes to erect this Kingdome of his in our hearts for which wee pray, and of which we now ſpeake.

Two dangerous extremities to be avoided of all men.

And firſt for reading, to name but a few places of a number, marke what the Lord in his Law laid downe for all his people. *Every ſeventh yeare when the yeare of freedome ſhall bee in the feaſt of the Tabernacles, when all Iſrael ſhall come to appeare before the Lord thy God in the place which he ſhall chuſe, thou ſhalt read his Law before all Iſrael, that they may heare it. Gather the people together, men, women, and children, and the ſtranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keep & obſerve all the words of the Law, &c.* See a direct commandement to reade the Scriptures to the people, as well as to preach them, and not onely that, but even a mention alſo of profit that ſhall come thereby, namely, learning, & fearing, and keeping of the Lawes of the Lord. And therefore reading is not without all bleſſing. The 13. of the *Acts* telleth us it was the cuſtome of the Church then to have the Law and the Prophets read unto the people. For, *after the lecture of the Law and Prophets*, (ſaith the Text,) *the Rulers of the Synagogue ſent unto them, ſaying; ye men and brethren, if ye have any word of exhortation for the people, ſay on.* This godly cuſtome our Saviour was ſo farre from miſliking, as that he himſelfe willingly uſed it. In the 15. of the *Acts* it is ſaid, that *Moſes of old time hath in every City them that preach him, ſeeing he is read in the Synagogue every Sabbath day.* In the 36. of *Ieremy*, we read and ſee how *Baruch* was commanded by *Ieremy* to write at his mouth, or as he did indite, and tell him all the words of the Lord which hee had ſpoken unto him, upon a Rowle or Booke, and then to take that Rowle and goe into the houſe of the Lord, and to read it in the audience of all the people. In hope that by that reading upon the Booke to them in the abſence of *Ieremy*, who was now ſhut up, the people might be moved to pray before the Lord, and every one to returne from his evill way. And *Baruch* did ſo twice. See now and marke both the warrant of reading, and a profit hoped for by it of the godly. So farre were they ever from either contemning this meanes, or from denying it power in Gods bleſſing to work faith and repentance in the hearers.

Deut. 31.

Acts 13.15. Luke 4.16.

Bullinger goeth further than now I doe upon theſe words (for I alledge them onely to ſhew the warrant of this our uſe in our Churches here in England of reading the Scriptures to the people) and ſaith he: *Ne pigeat nos laborum, ne pudeat recitationis ex libro, ſi ea deſtituatur vi memoriæ, qua ſine libro memoriter verbum Domini libere annuntiemus. Nemo rejeciſſe aut adverſatus eſſe Baruchum legitur propter recitatos ex libro manuſcripto ſermones Domini. Cur ergo tu fidelem Miniſtrum rejiceres & audire dedignareris, qui fideliter ea prælegit quæ revelata ſunt à Domino? Non dico hæc, quod non niſi recitari velim ex ſcripto ſermones ad populum ſed ſi magna neceſſitas & idoneorum miniſtrorum raritas ita flagitet, ne faſtidiant verbum Dei auditores.* That is, let us not bee weary of our labours: let us not be aſhamed to reade upon the Booke the Word of the *Lord*, if we want memory fully to declare it by heart, or without the booke. Wee doe not reade here that any man rejected or refuſed *Baruch* for his reading upon the written booke the words of God: why therefore ſhouldeſt thou reject or diſdaine to heare a faithfull Miniſter, which faithfully readeth thoſe things that the *Lord* hath revealed to him? This ſpeake I not, becauſe I would have nothing but reading of Sermons written unto the people, but that if great neceſſity

Bullingers judgment of the Miniſter reading.

A faithfull Miniſter.

ceſſity conſtraine,or a want of fit Miniſters ſo requíre,that the hearers may not loathe the word of God. Thus farre was he from the extremitie I ſpeake of,and his wiſdome,gravity and deepe judgement is knowne ſufficiently to all the learned.

Socrat.Hiſtor. Eccleſ.lib.7.c.1.

Socrates in his Story reporteth thus of *Atticus* Biſhop of *Conſtantinople*, and a good Biſhop. *Primum cum Preſbyterij gradum obtinuerit, conciones, quas ſummo ſtudio confecerat, ad verbum ediſcens, in Eccleſia recitavit. Poſtea crebro uſu & diligentia, majorem audaciam adeptus, extempore concioni capit, rationemq; docendi magis popularem ſecutus eſt, &c.* Firſt,when he obtained the degree of a Miniſter,his Sermons that with great ſtudie and diligence he had made, word by word he learned without booke, and then recited them in the Church. Afterward, with often uſe and diligence,he attained to greater audacitie,and began to preach *extempore*,and followed a more plaine way of teaching. Yet doe wee never reade that the Church then diſdained this meaſure, neither refuſed to heare him,much leſſe exclaimed againſt his Miniſtery as to him unlawfull to uſe, and to all others to acknowledge and receive.

Theod.Hiſt. Eccleſ.lib.4. cap.5. Poſſidon. in vita Auguſt. Cap.5. Vrſin.Catechiſ.

I lay not downe what *Theodoret* writeth of *Flavianus*, what *Poſſidonius* of *Valerius* and *Alipius*, what latter writers ſay generally of Miniſters, that they have their warrant, *Si mediocria dona*, if they have meane gifts,and in ſome meaſure be able to teach,&c. I mention not as I might the diſcreet care of ſome godly and reverent brethren proteſting their conſcience, in frequenting their Churches,and communicating in prayer and Sacraments, when themſelves were reſtrained a while from their Miniſtery,and happily the Miniſters for the time in their places of farre meaner gifts. Neither that divers under their hands have teſtified that they judge it ſchiſmaticall thus to doe. Yet might theſe things be conſidered and wel ſchoole the violence of ſome. But how ſchoole them? to the bolſtering up and bearing with ignorance unthought upon in a dead conſcience in them that ſhould ſee? Farre is it (the ſearcher of hearts knoweth,) from my ſoule. But thus farre to ſchoole them, never to diſdaine for a leſſe meaſure, whom God hath bleſſed with ſome meaſure,and carefull diligence giveth hope of better meaſure, as God will. For truly even in this caſe it may be ſaid with *Calvin, cum ſub ſpecie ſtudii perfectionis, &c.* when under the colour of deſire of perfection wee can tolerate and beare with no imperfection and want, either in the body, or in the members of the Church, then doth the Devill puffe us up with pride, and ſeduce us with hypocriſie, that he may prick us forward to forſake the flocke of Chriſt, well knowing that he ſhall have the victory, if he can ſo doe. For when as no where elſe either remiſſion of ſinnes or ſalvation is to be had,although we make a ſhew of a life more than Angell-like,yet if with ſuch boldneſſe we ſeparate our ſelves from a Chriſtian congregation,we become Devils.

Appendix to the anſwer of the obſtr. pag. 214.

Calv adverſ. Anabaptiſtas, artic.2.pag.582.

Apol.pro Chriſtianis.

Iuſtine Martyr ſaith, that in his time the manner was, on the Sabbath day, when the people were gathered together, to have the Scriptures read in the publike congregation, and in the time of publike prayer,for the ſpace of one whole houre. And how common are theſe ſpeeches with *Auguſtine*? Ye heard when the Goſpell was read, yee heard ere while when it was read, if yee gave eare to the reading: Dearly beloved, wee have heard in the Leſſon that hath beene read us, &c. And for the profit of reading, the Fathers and learned with one conſent have ever ſaid that it is great. That we feed our faith thereby, raiſe up our affiance, faſten our hope, grow expert in the Scriptures, ſo that wee cannot ſo eaſily be deceived by falſe teachers, that we are made acquainted with the phraſe, and whereas by a Preacher one booke cannot bee gone over in divers yeares,by this profitable and godly uſe of reading the Scriptures, even all the bookes of God are gone over many times in one yeare, to the great inſtruction of people, if they will themſelves. Let no *Harding* therefore in the name of all blaſphemous Papiſts, call reading of the Scriptures to the people in the Church a ſpirituall dumbneſſe, and a thing unprofitable,but let us with the choſen of the Lord ever reverence the good of it, and bleſſe God for our liberty. For it had never beene written in letters to this day,it had never been tranſlated into ſundry tongues by the gift from heaven of the knowledge of tongues,neither ever had it beene commanded by the Lord to bee reade to the people, if it had not beene a ſanctified meanes by him to the great good of his people and Church. Wherefore to goe no further, ſince wee ſee it plainly to bee of the Lord both commanded and bleſſed, let us ſee a little if it be not alſo ſo for the people themſelves to reade it,if they have the abilitie. Surely it is. For the words are plaine: *Search the Scriptures.* And they cannot with truth bee reſtrained from giving a warrant of reading to all men. *Pſalme* 1. *Bleſſed is the man that meditateth in the Law of God day and night.* Is meditation lawfull, and all reading damnable? *Pſalme* 119. *Wherewithall ſhall a young man clenſe his way? Even by ruling himſelfe after thy Word.* Are young men then bound to rule themſelves after Gods Booke, and yet no man ſuffered to looke within the leaves? A thouſand ſuch places there are, which I need not to note. *Timothy* was brought up in the reading and knowledge of Scriptures from his childhood, and the Lord hath commended it. The *Bereans* tooke their Bibles, and turned to the proofes of *Paul* when hee preached,and they are highly commended. The Eunuch had his booke in the Chariot, and the Lord looked on him. The Word of God muſt dwell plenteouſly amongſt us,&c, as is there written,

The profit of the Scriptures read.

Papiſts call reading a ſpirituall dumbneſſe.

Iohn 5.

Act.17.

written, and therefore we may reade it. Wee muſt take the ſword of the Spirit, which is the Word of God, as well as either helmet or breſt-plate, or any other part of our ſpirituall armour: and therefore wee may reade it. Wherefore well ſaid S. *Auguſtine: Nec ſolum ſufficiat quod in Eccleſia divinas lectiones auditis, ſed etiam in domibus veſtris, aut ipſi legite, aut alios legentes requirite.* Let it not content you to heare the holy Scripture read unto you in the holy Church only, but in your houſes alſo at home, either reade them your ſelves, or cauſe others to reade them. Well decreed that firſt Councell of *Nice*, that no houſe ſhould be without either a Bible, or at leaſt a new Teſtament. Well crieth *Origen*, *Vtinam omnes faceremus quod ſcriptum eſt: ſcrutamini ſcripturas.* Would God we did all as it is written, ſearch the Scriptures. Well crieth that good Father, *Comparate vobis Biblia animorum pharmaca ſecularia:* Get ye Bibles ye lay-men, for they are medicines for your ſoules &c.

Epheſ. 6. 16.

Auguſtine requireth reading of the Word at home in our houſes.

Chryſoſt. Conſider this well.

2 Tim. 3. 15.

But ſee the iniquity of Rome. It ſhall be lawfull to reade any mans bookes, *Si faciat pro nobis*, that is, if he be a Papiſt, yea, and the more we have in our cloſets and chambers of ſuch bookes, the holier Catholikes wee: but the Lords booke that is able to make us wiſe unto ſalvation, and is ſweeter than the hony, we may not touch it, we may not have it, or reade it. For if wee doe, wee ſhall be heretikes. So mans workes ſhall make us Saints, and Gods worke devils: Popiſh writings Catholikes, and heavenly writings heretikes, if they reade them. O dreadfull blaſphemie and Doctors of death.

Great is the patience of the Lord that putteth up this, and beareth it daily, when with great juſtice heaven and earth might agree together to flaſh out fire, the one to conſume ſuch teachers, and the other to rend in pieces and ſwallow up the aſhes, when they are burnt of ſuch blaſphemers. Is not this to ſhut up the kingdome of God before men, and neither to enter in themſelves, nor to ſuffer others that would enter? And *Woe to ſuch*, ſaith the Lord there. *Hoc non eſt ſanantium, nec vivificantium, ſed magis gravantium & agentium. Et multo verior hic lex invenitur Maledictum dicens omnem qui in errorem mittat cœcum in via.* This is not the part of them that would heale or give life, but rather of them that augment the burthen, and increaſe ignorance. And herein is the Law well verified: Curſed is hee that leadeth the blinde out of the way.

Matt. 23.

What is this, but with the amazed ones in the Prophet to ſay: *Tace & ne recorderis nominis domini. Hold thy peace, and never thinke upon the name of the Lord.* Theſe men bee the right ſucceſſors of *Antiochus* and *Maximinus*, who for like policy burnt the bookes of God, leſt the people ſhould read them: whereas the godly and firſt Chriſtened Emperour *Conſtantine*, cauſed the Bible to be written out, and to bee ſent abroad into all Kingdomes, countries, and cities of his dominion: and King *Adelſtane* here in England, cauſed it to bee tranſlated into the Engliſh tongue that all might reade it. Of *Iulian* the wicked Emperour, who charged the Chriſtians with it as an high fault, that their women were ſo skilfull in the Scriptures: forgetting what Saint *Hierom* writeth, that all the maidens about Lady *Paula* were ſet daily to learne the Scriptures.

Irenæus l. 3. c. 5.

Amos 6. 10.

Let us remember how many ſaved ſoules are now with the Lord in reſt, that being able to reade never a word upon the booke themſelves, yet by hearing others reade unto them, have received bleſſing from the Lord thereof, even to acknowledge, to reſiſt the enemy, and to a ſtrength, with their bloods to ſeale the truth of that they heard, and by hearing learned: beſide all other Churches, the monuments of this our Church will afford us many. What manner of men and women would theſe have beene, if they could have read themſelves? Let us remember what Saint *Auguſtine* confeſſeth of himſelfe, that being inclined to the hereſie of the *Manichees*, hee heard a voice, ſaying, *Tolle & lege*, Take up and reade, meaning the booke of God, which he preſently did, and ſo by reading was converted. And concerning reading of the Scriptures either unto the people in the Church by the Miniſters, or any other appointed to that ſervice, or by the people themſelves privately at home in their houſes in a tongue they underſtand, let us conclude upon plaine recited proofes, that it is a meanes of the Lord appointed, commanded, ſanctified and bleſſed, to the raiſing, building, and creating this kingdome of the Lord in the hearts of men, for which we pray, when we ſay, *Thy kingdome come:* and to deny either of theſe meanes that now wee have ſtood of, or to ſay they have no bleſſing promiſed and granted to them, but that preaching is all in all, and reading is nothing, not profitable, not able to worke faith, &c. is to avouch a great untruth, and of ſuch deniall wee may ſay as hee ſaid: *Archangeli neſciunt, Angeli non audiverunt, Propheta non ſenſit, Filius ipſe non edidit:* The Archangels know it not, the Angels have not heard, the Prophet hath not felt it, the Sonne of God himſelfe hath revealed to us no ſuch thing.

Confeſſ. l. 8. c. 12.

Hilar. de unitate Patris & Filii.

What then, doe you match reading with preaching, or doe you ſay the people, if they heard the Scriptures read unto them, though they had no preaching ſuſtaine no want, neither need to care for preaching, or once to take any paines to goe where it is orderly, if it be not at home?

No, no: for this is the other extremity I told you of, even now when I ſaid, we muſt avoid two. Let them both therefore not onely ſtand, but ſtand with their juſt and due commendations.

Preaching above reading.

Reading is profitable, but preaching doth profit more than reading doth, becauſe it is more apt for the ignorant and unlearned, expreſſing more plainely the meaning of the Scriptures, and applying the ſame to their conſciences as it ought fit. Wherefore with very fatherly care hath the Lord in his Word appointed, that this meanes alſo ſhould bee uſed to his people, to the erecting of this his kingdome in them: and telleth us what great bleſſing hee hath beſtowed upon it from time to time. He therefore *gave ſome to be Apoſtles, ſome Prophets, ſome Evangeliſts, and ſome Paſtors and Teachers, for the gathering together of the Saints, for the work of the Miniſtery, and for the edification of the body of Chriſt, till we all meet together in the unity of faith and knowledge of the Sonne of God unto a perfect man, &c.* And *goe and teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghoſt: teaching them to obſerve all things whatſoever I have commanded you, &c.* In another place, *The harveſt is great, the labourers few, pray therefore to the Lord of the harveſt, that he would ſend forth labourers into the harveſt.* Our Saviour himſelfe of this meanes ſaith: *The Spirit of the Lord is upon mee, becauſe hee hath anointed me, that I ſhould preach the Goſpel to the poore, he hath ſent me that I ſhould heale the broken hearted, that I ſhould preach deliverance to the captives, and recovering of ſight to the blinde, that I ſhould ſet at liberty them that are bruiſed, and that I ſhould preach the acceptable yeere of the Lord.*

Ephes. 4. 11, 12. 13.

Mat. 26. 16, 19. Mark 6. Luke 4. 18, 19.

And as he went towards *Emaus* with the two that went thither, he preached unto them to their good. *Peter* preached the word and there were added to the Church about three thouſand ſoules. *Philip* preached to the Eunuch, he beleeved. *Peter* preached to *Cornelius* and his company, and they received the holy Ghoſt, and beleeved. *Paul* preached to *Sergius Paulus*, a prudent man, and the Lord gave it a bleſſing, to the confuſion of the Sorcerer, the overthrow of Satan, and the erection of this his kingdome of which now wee ſpeake, in his heart. So did hee to *Lydia*, and to the Jaylor, and to a number moe. By this excellent meanes of preaching hee opened their hearts, and brought them to his fold, that hee in them might raigne over whom Satan ſo long had ruled before, and ſo beginning this his kingdome in them in this life, might aſſure them of his eternall kingdome with him in the life to come.

Luke 24. 27. Acts. 2. Acts 8. Acts 10. Acts 13.

Similitudes expreſſing the profit of preaching.

And for the ſingular profit that this means hath to this purpoſe, it hath as you have ſeene from time to time, beene moſt carefully provided by the Lord for his people. The ſpice when it is whole ſmelleth ſweetly, but if it be broken and bruiſed by the hand of the Apothecary, it ſmelleth a great deale more. So is the word read of us, or to us, ſweet as the honey, and bringeth the light of life to many. But if the ſpirituall Apothecary breake it and bruiſe it, cut and divide it, as the Lord hath appointed by preaching, then reacheth the ſavour of ſuch heavenly ſweet to many moe, in a fuller meaſure by reaſon of the bleſſing of this meanes, as hath beene ſaid. If the loafe bee whole, the children get not ever ſo full morſells as when it is cut and broken unto them: preaching parteth the bread, and maketh us feed in this fuller meaſure, through the gracious bleſſing of our God. If the fire be covered with any aſhes, the heate breaketh not out ſo greatly as it would if the aſhes were away: even ſo, if in the Word of God, when we reade it, any one thing we underſtand not, as we wiſh to doe, this meanes of preaching uncovereth that heavenly fire unto us, that earſt wee felt not ſo much, and the Lord beſtowing his grace upon his owne appointment, the fire flaſheth into our ſoules, and wee, as men and women raviſhed with heavenly good, perceive and ſee the power of preaching. Thus did it to the Eunuch whom wee named before. What hee read at the firſt, hee underſtood not: but when *Philip* preached unto him, the fire brake out to his laſting good, and hee vehemently cried to bee baptized. And ſo to the reſt whom ſo lately we noted. O powerfull meanes therefore of the *Lord* to the erecting of this kingdome in us, the true and plaine preaching of the Word. Reading profiteth, but preaching more: and reading therefore is good, but preaching is better. This bleſſing pray for ever amongſt us, this bleſſing uſe, if the *Lord* vouchſafe it. Conſider what hath beene ſaid, and not onely ſaid, but proved, that the *Lord* hath appointed this meanes as the moſt notableſt of all others, to the erection of his kingdome in us, whereof wee ſpeake, that it hath had this bleſſing to thouſands and ten thouſand thouſands that have hearkened thereunto: that the contempt of it is death, and that eternall both of body and ſoule: and then weigh with thy ſelfe what thou daily doeſt. If thou want it, whether thou ſeeke it. If thou have it, whether thou uſe it, and ſhake to think of thy ſhutting out of this kingdom here & for ever, for the contempt of the meanes whereby we are brought into it all of us. Let neither ignorance of ſo great a good withhold thee any longer, neither the deadly ſuggeſtions of that tempting foe induce thee in pride, to make fearefull exceptions againſt the *Lords* ordinance, to ſave thy ſoule. Either for that the man liketh thee not, or his meaſure, or manner, or whatſoever. For truely if he bring the glad tidings of the Goſpell, his feet are beautifull. If he ſpeake from the *Lord* he muſt be heard. And if he be the appointed meanes betwixt the *Lord* and thee, I meane thine own Paſtor, & teacher, thinke whileſt it is to day of the ſtrength indeed of thy exceptions to heare him, and feare the judgements, ſhrinke at the wrath, tremble at the vengeance moſt aſſured to thee, without repentance, if they be too weake: *They have not caſt thee away, but they have caſt me away*, ſaid the *Lord* to his Prophet then, and weigh it well, whether the *Lord* truely may not ſay it of thee now

Fearefull exceptions againſt hearing the word preached.

to

to thy death, refuſing the meanes appointed by him for thy life, upon ſuch grounds as Satan hath ſuggeſted, corruption nouriſhed, and the triumphant truth of the *Lord* will conſume in the judging day, to eternall woe. It was well ſaid of that worthy inſtrument in Gods Church upon like occaſion; *Agnoſcant anabaptiſtæ, ubicunque miniſter ritè conſtitutus eſt, ac fideliter munere ſuo fungitur, unumquemq; qui pro Chriſtiano haberi vult, debere ei adhærere & cum reliquo grege, ipſius miniſterio frui, &c.* Let the Anabaptiſts confeſſe and acknowledge, that whereſoever there is a Miniſter duely placed, and doth his duty faithfully and carefully, there every one that will be accounted a Chriſtian muſt cleave unto him, and with the reſt of the flocke and Congregation uſe his Miniſtery. But what doe they? as many of us as will not follow their errours, although we never ſo purely preach the Word of God, yet do they take us for ravening wolves, and they ſo abhor us, as that they thinke they ſhould commit an offence worthy of death, if they ſhould be preſent but at one Sermon of ours. Then doe they thinke to make ſuddenly Miniſters of their owne, and they being ſo made, in a moment then doe they draw the people, and make contrary Congregations of their own, to the rending of the Church aſunder, that the name of God cannot be called upon with that one conſent and concord that it ought to be. Meditate many times ere the Lord ſtrike thee, what Saint *Iames* ſaith: *My brethren, have not the faith of our glorious Lord Ieſus Chriſt in reſpect of perſons.* Faith in that place includeth the preached word, which if thou thus regard, remember the ſtripes that they ſhall have that know their maſters will, and refuſe to do it: remember whoſe head the blood is upon, when the watchman hath warned. If thy Paſtors gifts bee not ſo great, whom reproacheſt thou, but the giver of them? May not hee do with his owne as pleaſeth him, for thee? Refuſeſt thou to heare him, for his little, to whom the Lord will ſay, *Euge ſerve bone*, and crowne him for his faithfulneſſe over little? Beware, I wiſh thee as a friend in Chriſt, thy feet are ſliding fearefully if thou ſtay not. Stand not upon his Univerſity, upon his degrees, upon his age, upon his method, leaſt of all except (O ſtrange ſuggeſtion of a guilefull ſerpent in theſe evill daies) againſt his writing for his memory, as though becauſe his note helpeth his memory, therefore his lips keepe not knowledge, and thou wilt not heare him. But ſtand upon the meſſage that is done, remember whoſe it is: ſtand upon the meſſengers, calling unto them above all others, in this world, if hee be thy Paſtor, what meaſure of grace ſoever the Lord hath vouchſafed him: ſtand upon the ordinance of the Lord, by preaching to erect his kingdome in the hearts of men, and to ſave them that beleeve: ſtand upon the ability of thy God to give thee good by the miniſtery of him that is thine owne, how meane ſo ever he ſeeme in the world to the curious, almoſt I had ſaid curſed creatures: ſtand upon the judgement done to the deſpiſers of Jeſus Chriſt, and remember it often, *Qui vos audit, me audit, &c. He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth mee.* For theſe with a number moe ſuch, are true grounds of that Commandement, the breach whereof will be helliſh woe for ever; *Obey them which have the overſight of you, and ſubmit your ſelves, for they watch for your ſoules, as they that muſt give accounts, that they may do it with joy, and not with griefe: for that is not profitable for you.* And if my ſpeech may not finde a bleſſing unto ſome, becauſe the *Lord* hath determined to deſtroy them: yet ſay I to my brethren that am the meaneſt of them all, let us work the worke of our calling faithfully: throw the ſeed of the *Lord* into his field, according to the hand that he hath given carefully: give attendance to reading painfully, though wee never take degree in Univerſity, paſſe with a worthy Apoſtle through good report, and evill report, and if any man, we thus doing, refuſe the *Lords* letters, becauſe we bring them, the *Lords* meſſage, becauſe we deliver it, the *Lords* gold, becauſe we deale it; let us comfort our ſelves with the ſame Apoſtle, that we are unto God a ſweet ſavour of Chriſt in them that periſh. But my brethren, if wee doe it not, but give our ſelves to eaſe, and to the waies of this world, faſhioning our ſelves daily more and more in an unlawfull ſort according to the ſame, then remember, that preaching being meanes, yea, the chiefeſt meanes to erect the kingdome of the *Lord* in this world, we neglecting it, we neglect alſo the effect of it, namely, the kingdome of God over and in his people, and ſo ſuffering as much as lieth in us, the *Lord* to loſe his people, and the people to loſe their God, we fearefully purchaſe to our ſelves that dreadfull woe that is pronounced to all them that preach not the Goſpel. *Aaron* ſounded wee know when hee miniſtred, by his golden bells in thoſe daies, and therefore he ſhall not die, ſaith the *Lord*: if we ſound not when we miniſter by the golden gifts given of the *Lord*, ſhall not we die?

And is this all that we aske concerning this matter, namely, that God would beſtow his word upon us, that wee may reade it and heare it, and have it preached unto us, to the building up of this his kingdome in us?

No indeed. But for as much as neither our reading nor hearing is able to profit us any thing unto ſalvation, except the *Lord* by his holy Spirit make it fruitfull to us, and give it a bleſſing, therefore we pray alſo in theſe words, for that heavenly power of his grace, that what we reade, or heare red or preached unto us out of his heavenly Booke by the miniſtery of men, may by him be made a ſavour of life unto life unto us. For though *Paul* preach, and *Apollo* water, yet neither *Paul* nor *Apollo*, but onely the *Lord* giveth increaſe.

Calvin. adverſ. Anabap. artic. 5. pag.

Iam. 2. 2. *Calvin. adverſ. Anabap. artic. 3. pag. 583.* O good and faithfull ſervant.

Yet degrees Gods bleſſings when worthily had.

Hebr. 13. 17. 1 Sam. 2. 25.

2 Cor. 2. 15.

Rom. 10.

1 Cor. 9. 16. Exod. 28. 35.

Every man in his meaſure.

1 Cor.

Except the *Lord* open *Balaams* eyes, he seeth not the Angel of the *Lord* in the way with his
Num.22.31. sword drawne in his hand, that is, neither anger nor love perceive wee ever, except the *Lord* worke it in us. How came it to passe that the Jewish people so seeing daily the wonderfull works of God for them, the proofes of his power, mercy, and goodnesse, above all the nations of the world, yet persisted unfaithfull, stubborne, and wayward to so good a God? saith *Moses*,
Deut.29.4. *these things being done for you, yet hath the Lord not given you an heart to perceive, and eyes to see, and eares to heare unto this day.* Teaching us plainly, that such hearts, such eyes and eares, are onely the *Lords* to give, and without such gift wee profit nothing, no, not by the very evident extraordinary mercies of God. In another place againe, *The Lord thy God will circumcise thine*
Chap.30.6. *heart, and the heart of thy seed, that thou mayest love the Lord thy God, with all thine heart, and with all thy soule, that thou mayest live.* As if hee should say, Never thinke of any love of God faithfull and true, as possible to bee within thee, and consequently no obedience, love being the root of all, except the *Lord* circumcise thine heart, that is, purge all thy wicked affections, and
Esay 57.15. give hearing and reading a blessing, which thing is not in thine owne power to doe. *It is I,* (saith the *Lord* by the Prophet *Esay*) *that receive the spirit of the humble, and give life to them that are of a contrite heart.*

If the *Lord* worke in one, hee worketh in all: the spirits of men are ruled and governed unto good, onely by him. If hee touch us, wee are touched, if hee turne us, wee are turned, and if hee revive not and give life, wee sinke in our sinnes, as unfeeling wretches, and abide in death.
Ezek.36.26,27 How plainly saith it againe the Prophet *Ezekiel: I will give you a new heart, and I will put a new Spirit within you, and will take away the stony heart out of your body, and give you an heart of flesh. And I will put my Spirit within you, and cause you to walke in my statutes, &c.*

O see and marke how all lets bee removed, and all grace given by the *Lord* alone in mercy, seeking our salvation. And therefore know it true, as the truth is true that neither hearing nor reading, preaching or private speaking, availeth ever to doe us good, except the guiding grace of the *Lord* direct us to it by a blessing given to them all, or any when they are used. And therefore, as for the Word, so for the blessing of it by the Spirit of God, doe wee ever pray when we say these words, *Thy kingdome come. Then opened he their understanding* (saith the Gospel of our Saviour Christ) *that they might understand the Scripture. And Lydia attended to those things which*
Luke 24.45. Acts 16.14. *Paul spake, because the Lord opened her heart.* So that neither one nor other, *Lydia* nor the disciples of Christ, see, heare, or understand, except the *Lord* give the eye, the eare, and the heart. It is the holy Spirit that teacheth and leadeth into all truth, and without whom still all meanes remaine unprofitable.

Iohn 16.13. There is an Ointment saith Saint *Iohn*, from him that is holy, and that anointing teacheth you all things, that is, the grace of the holy Ghost. *Wherefore I cease not to make mention of you in my prayers* (saith the holy Apostle) *and to bow my knees unto the Father of our Lord Iesus Christ, that*
1 Ioh. 2.20,27. *he would give unto you the spirit of wisedome and revelation, through the knowledge of him, that the eyes of your understanding may be lightned, that wee may know what the hope of his calling, and what the riches of his glorious inheritance is in the Saints, &c.*

Ephes.1.16. And *that yee may bee strengthened by his Spirit in the inner man, that Christ may dwell in your hearts by faith, and yee may bee able to comprehend with all Saints, what is the breadth, and length, depth, and height, &c.*

Chap. 1.14,15, &c. See *Pauls* refuge for profit to his preaching, and for life and light for these *Ephesians*, even to the *Lord* for his holy Spirit to soften and supple their stony hearts, to illuminate and lighten their darke minds, and to make sweet to them, that is sowre to many; and fruitfull to them by his mighty power, that is never so to any, without the same.

Verse 20. Wherefore to goe no further, know it for conclusion, that wee praying for Gods kingdome to come unto us, in this petition, by the hearing and preaching of his Word, the meanes appointed of him to erect the same, and seeing well by all this hath been said, that neither one nor other of these meanes can prevaile with us any thing, unlesse the *Lord* also with them give the power of his Spirit, and the blessing of his grace in our hearts by them: therefore there is included herein also even prayer for this grace, and the petition being understood of us, is thus much with the *Lord*, as we should in plaine termes say, O *Lord* give us not onely thy Word to reade
Psal.119. and heare, but the heavenly grace of thy holy Spirit also to sanctifie, blesse, and make fruitfull to vs, both our reading and hearing, that so hearing, thy kingdome may come unto us, and thou ruling, and we ruled, we may live for ever with thee, according to thy promise. See then still further matter of this Petition.

And since the Lord hath taught us thus to pray for the helpe of his hand, and the blessing of his grace to all the meanes of good unto us, and so guided the tongues of his children ever before this forme was laid downe unto them, though in other words, let us brethren looke upon this occasion into our corruption, for truely the Lord revealeth a secret unto us of our nature, that thousands see not when hee thus teacheth us, that without his Spirit no meanes profit us. Wee trust to our wits, to our skill, to our yeeres and youth, and I know not what,

and

and wee thinke wee have wings of nature above ovr fellowes, many of us, to flie aloft, and to ſee the ſecrets of the Lord: but truely it is not ſo, wee have all ſinned, and ſinne hath cut our wings, that wee cannot flie above; wee have all in our firſt parents tranſgreſſed, and that tranſgreſſion hath dazeled and darkned our eyes, cloſed our eares, and benummed our hearts, that wee can neither ſee, heare, nor feele, except it bee given us from above, as wee have now fully been taught. As naturall men we perceive not the things that are of God, wee are not able to thinke a thought that is good, but all our ſufficiency is of God; and by his grace onely wee are what we are that good is: If any truth be opened to us, the Lord hath done it; and concerning life eternall, fleſh and blood revealeth nothing to us, but the Father in heaven. Reade without this Spirit, and the booke is ſealed to us; heare without this Spirit, and it is a pleaſant ſong that ſinketh not, but paſſeth with the time; pray without this Spirit, and wee pray wee know not what, for *it is the Spirit that helpeth our infirmities, and that maketh requeſt for us with ſighes which cannot be expreſſed:* and he that ſearcheth the hearts knoweth what is the meaning of the Spirit, for hee maketh requeſt for the Saints according to the will of God. Have not this Spirit, and bee none of Chriſts, for as many as are led by the Spirit of God, they are the ſonnes of God. Want this Spirit, and feare againe the ſevere threatning of the Law; but have it, and crie in comfort, *Abba, Father:* the ſame Spirit bearing witneſſe with our ſpirits, that wee are the children of God, ſealing our adoption in our mindes, and therefore opening our mouths. This bleſſed Spirit and ſweet Grace, is that heavenly water that our Saviour ſpeaketh of in his dialogue with the woman of Samaria, when ſitting upon the well with her, hee ſaid, *Whoſoever drinketh of this water ſhall thirſt againe, but the water that I ſhall give him, ſhall bee in him a well of water ſpringing up into everlaſting life.* And, O my brethren, how differeth all earthly water from this, if wee marke it: let a man thirſt for honors, titles, pleaſures, places, and dignities of this painted world, and if hee enjoy them even in great meaſure, doe they quench his thirſt? No truely, but if this other water be away, I meane this moderating grace of Gods bleſſed Spirit whereof we ſpeake, they increaſe his thirſt a thouſand fold,; and of a ſound man before he enjoyed ſuch heapes, he is ſtricken into a loathſom and deadly diſeaſe, even a ſpirituall dropſie, that the more hee drinketh, the more dry he is, and never ſatisfied. Men are playing daily and hourely the part of *Achſah*, in ſeeking ſprings of water to his South countrey: that is, more to much, and ſtill ſomething elſe to that that is had already. But this water of Gods holy Spirit, ſpringing not out of the veines of the earth, but from the higheſt heavens, runneth about our hearts continually with a divine vertue, moſt comfortably cooling all our ſpirituall hearts, refreſhing us againſt all burning temptations, quenching the fiery darts of Satan, and finally quickning us to eternall life. This water therefore let us make account of, and pray for a true faith; for *hee that beleeveth in mee, out of his belly ſhall flow rivers of water of life*, ſaith the Scripture. Quench not this Spirit then, neither grieve him by whom wee are ſealed unto the day of redemption. But remember the good that commeth by him to this wretched frame of our ſinfull hearts: the ground is hard if this dewe drop not, and utterly unfruitfull if this grace bleſſe not. Lend mee therefore not thy tongue and lips only, but thy ſoule and heart chiefly, to pray with me to the Throne of mercy for our ſelves and others. O Lord, O Lord, create a cleane heart, and renew a right ſpirit within us evermore. Caſt us not away from thy preſence, neither take thy holy Spirit from us. Give us the comfort of thy helpe for ever, and eſtabliſh us with thy free Spirit. *Amen.*

Eſay 49. Ezek. 33.32.

Rom. 8.26,27. Verſe 9,14,15, 16.

Iohn 4.

Pſal. 51.

What elſe is included in this Prayer?

Another good meanes to further this kingdome, is a godly, zealous, and carefull Magiſtrate, and therefore wee pray for him alſo, and the bleſſing of his ſervice. This teacheth the Lord us when he biddeth us pray for Kings and all that are in authority, that wee may leade a quiet and a peaceable life in all godlineſſe and honeſty. They are the meanes, the Lord giveth the bleſſing. The like doth the Apoſtle, when hee telleth us, that Princes are not to be feared for good workes, but for evill: and therefore if we will be without feare of the power, that we muſt do well, and ſo ſhall we have praiſe of the ſame: for he is the miniſter of God for our wealth. But if wee doe evill, that then wee muſt feare, for hee beareth not the ſword for nought, but is the miniſter of God to take vengeance on him that doth evill. Charging us as well for theſe good uſes of him, as alſo for the Author of his office and authority, which is the Lord, (for there is no power, ſaith he, but of God, and the powers that are bee ordained of God) that every ſoule of us be ſubject to the higher powers; and that we reſiſt not, for if we doe, we reſiſt the ordinance of God, and they that ſo reſiſt, receive to themſelves damnation. This benefit of a Magiſtrate to the increaſe of Gods kingdome, appeared in *Aſa*, who tooke away the Sodomites out of the land, put away all the Idols his father had made, diſplaced his mother for her Idolatry, and deſtroyed her Idols, The like appeared in *Ezekiah*, *Ioſiah* and the reſt. Reade what they did, ſee what authority may doe, nay ought to doe. Vertue flowriſheth by juſt incouragements, vice flieth and dieth by juſt puniſhments, if the Magiſtrate bee good; and then ruleth God when it is ſo. *Bleſſed* therefore well may be ſaid, *is the Land, when the King is the ſonne of Nobles, and when the Princes eat in time, for ſtrength, and not for drunkenneſſe.* That is, when the higher and

The good Magiſtrate a great meanes to raiſe up Gods kingdome.

Ioſua 15.19.

Ioel 2. 1 Theſ. 5. Epheſ. 4.30.

1 Tim 2.2. Rom. 13.3.

1 King. 15.12.

Eccleſ. 10 17.

lower, and all powers in a land are famous for vertue and wisedome, and with the gifts of God. And why so? Surely because these being thus, the Lord is King in such a place, and his heavenly power is more and more daily spread over and into the hearts of men by these meanes. Contrariwise, *Woe to the Land when the King is a child, and the Princes eat in the morning*: that is, when the chiefe wanteth wisedome and counsell, and the inferiours are given to their lusts and pleasures. And why so againe? Surely because then, for want of so forcible a meanes as carefull magistracy is to represse it, vice floweth, vertue flieth, and God ruleth not. Finally, therefore doe wee pray here in this Petition, and aske of the Lord as a great mercy, that hee would give us godly, carefull and zealous Magistrates, to the better setting up of his blessed kingdome amongst us. And truely beloved, would God the just and often consideration of these might worke in us a faithfull love to them for their paines, and a flaming thankfulnesse to the Lord for them when wee have them. O that wee would meditate of it upon our beds, and thinke upon it when wee are waking, that *Moses* felt when he said, *How can I beare your cumbrance, your charge and your strife alone?* Or what he felt that said to his regall Crowne or Scepter, that hee which knew the carke and care, the woes and griefe, the toiles and labours, and the infinite perils and feares that are incident to it, would not take it up if hee found it in the street. Then would we feele what it is to governe and to be aloft. Then assuredly would we honour Magistrates more, love them more, obey them more, and contend against them lesse, in a very true conscience to deale unkindly with a meanes ordained in heaven of so much good to man. God give us eyes, God give us hearts, and God give us the blessing we speake of still.

Eccles. 10. 16.

Love due to Magistrates.

Deut. 1 21.

Will you goe any further in this Petition?

No indeed, this may suffice for my briefe purpose I hope, and therefore this onely will I adde that which I told you of in the beginning, that as we pray for these mercies when we say these words, so pray we as effectually in sense against the contraries of them. For if Gods Kingdome come, then must be done away whatsoever let either hindereth or obscureth the same: Contrary to the use of the Word is that fearefull famine the Prophet speaketh of, contrary to godly and profitable reading is barbarisme, ignorance, and contempt or neglect of good letters, contrary to carefull hearing is that Adder-like stopping our eares against the Charmer, contrary to the sweet melting motions of Gods holy Spirit in us, hardnesse, dulnesse, and unfeelingnesse of heart, prophaneneſſe, and whatsoever is the property of bad ground, contrary to preaching, dumbnesse, to plaine preaching, unprofitable curiosity, to painefull and often, negligent and rare preaching. Contrary to Magistracy is anarchy, to a godly, a wicked, and a bad, and to a faithfull and carefull, a negligent and an idle Magistrate. And to conclude, contrary to the Kingdome of God in any of us, is the Devill and all his workes, the vaine pompe and glory of the world, with all covetous desires of the same, and the carnall desires of the flesh, to follow and to be lead by them. All these therefore we pray as heartily and truely against, as we doe for the other, when we say, *Thy Kingdome come*. And let all that heare me consider of it, what we see to day, namely, thus much, that if wee feele no true testimonies in our soules that wee are the children of this kingdome, but enemies to it, hinderers, letters, and obscurers of it by our workes, words, and thoughts, our owne tongues, and hearts, and all the tongues and hearts under heaven, praying this prayer, rise up against us, and if wee will not bee reformed, desire of the Lord that hee will take us away, confound us, and destroy us by his judgements, that his kingdome may increase and arise. And what fearefull thing is this? To our owne lips the Lord will grant the confusion of our selves, the prayer of one shall bee heard, of two or three by faithfull promise, but the prayer of thousands, and tenne thousand thousands, even of all the Churches and chosen throughout the world, yea, of whatsoever millions in them that pray this prayer, what a shrike maketh it in the heavens to the Lord, and how will he rush up in his just conceived anger, and accomplish what they aske? Therefore with shaking hearts at so great a perill, let us consider of it. Wee feeders and fathers spirituall of the Lords people, let us thinke upon it, and enter into accounts how we doe, further wee or hinder wee the kingdome of the Lord, speake we, or spare we, sound we or sin we, labor we or loiter we, for Gods sake, what do we? Woe to us if we doe not worke, and blessed is that servant whom his master when he commeth shall find so doing. Magistrates and powers consider of it, put you forward, or put you backward Gods kingdome, sleepe you or wake you, are you nurses or none to the Church of Christ, to vertue and piety, and diligent destroyers of sinne aod wickednesse, judge you the cause of the afflicted and poore that you may prosper, or doe you contrary, that you may perish, what doe you? Private men judge, and every particular person one by one consider of it. What doe you? ruleth God in you by his holy Spirit, working faith to God and love of men, with daily and sundry fruits of them both? Doe you set up in your owne houses, places, and charges, this holy kingdome as much as lieth in you by private admonitions, by vertuous examples, and by such meanes as you may? or doe you plucke or pull downe, hinder and let by the contraries greatly? As you love your selves thinke of it, and then shall we know whether we pray for our selves or against our selves when wee say this prayer, and what hope wee may have of the rest whatsoever

All contrary things to Gods Kingdome prayed against in this Petition Amos 8.

Matt. 13. Rom. 8. 12.

A fearefull thing if we thinke of it.

Ministers thinke of it.

Magistrates thinke of it.

Private persons thinke of it.

whatsoever throughout this earth. *Thy kingdome come* is said often and in many places, if it bee well with us for our measure in our severall places, then so often is the Lord solicited to be good unto us, and there is a communion of good unto the godly by their prayers: if it be otherwise, alas the time, we perish as we live, if we change not speedily, and in some fearfull sort, to the testimony of Gods justice: for the prayer of the chosen, so many, so often making it, and with such spirit of desire, must be heard at last. Thus pray we for the kingdome of God, and for all the meanes that it ariseth by in the hearts of men, and pray we against whatsoever hindreth or withholdeth the same, when we say this petition. And in stead of much more that might be said, let this suffice. The iniquity of our times, and the fearefull loosnes of these daies if it be considered, will tell all Christian hearts, how needfull, even now especially, is this prayer to be made often. Let us pray.

The Prayer.

O Divine Majesty, and most mighty God, heare us wee beseech thee, thy humble servants here gathered together, and in that mercy that hath no measure, subdue all power of Satan and sinne in us still more and more; and rule thou ever over body and soule, over heart and minde, over word and worke, for Christ his sake: and not onely over us, but over many moe, even that number that thou hast appointed to eternall life. To this end give the meanes appointed by thee, thy holy, blessed, and eternall word. Make us carefull readers of it, and carefull hearers of it read unto us, and give thy blessing as thou hast done of old to this endeavour. Make us blessed with them that meditate in thy Law, faithfull beleevers, as that Eunuch had his Bible in the Chariot with him, and read in it as he travelled. Profiting searchers with those good Beræans. Feed our faith, raise up our affiance, fasten our hope, and increase godly knowledge in us, as thou hast done by this meanes in thy children ever. Increase the number of able teachers to thy Church, O gracious God, and blesse their labours, a more mighty meanes to inlarge thy kingdome than reading is. Adde to thy Church by them thousands and thousands. Cast downe by thy mighty power all holds, and imaginations, and every thing that is exalted against the knowldge of thee, and bring into captivity every thought to the obedience of thee. Strengthen thy people that they never despise thy appointed meanes to save their soules, but that thankfull to thy Majesty for the thing, they may have the persons in singular love for their workes sake, obeying them, and submitting themselves to them, as the appointed overseers of them, that they may give their accounts with joy, and not with griefe. If it fall out otherwise, thy just purpose being to slay those disobedient scorners, O Lord, O Lord, make strong thy servants to endure this griefe, and not fearing the face of any whose hearts feare not thee, nor weighing the godlesse love of them that love not cheerfully to goe on through all pikes of worldly unthankfulnes, through good report and ill report, and all snubs, knowing in a sweet feeling that they are unto thee a sweet savour of Christ in them that perish, as well as in them that are saved. And let it never be said of us, O heavenly Father, as once it was of others, that these things being done for us, and wee professors of thy great mercies, yet thou hast not given us a heart to perceive, and eyes to see, and eares to heare. For thy mercy sake circumcise our hearts, and the hearts of our seed, that wee may love thee much our Lord and God, and live with thee for ever. Revive the spirits of the humble, and give life to them that are of a contrite heart: Take away our stony hearts out of our bodies, and give us hearts of flesh. Open our understanding as thou didst thy Disciples, that wee may understand both by reading and preaching to our comfort. Give us, mercifull Father, that heavenly Spirit that leadeth into all truth, that happy anoynting that teacheth all things, that Spirit of wisdome and revelation, that the eyes of our mindes may be lightned, that wee may know what the hope of our calling is, and the riches of that glorious inheritanee prepared for the Saints. That we may be strengthened by the Spirit in the inner man, that Christ thy Sonne may dwell in our hearts by faith, and wee able in some measure to comprehend thy loving kindnesse to all penitent, weeping

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and wayling sinners. For O Father wee have sinned, and darkenesse hath entred to rule both body and soule if thou helpe not. Lord in that mercy that hath no measure looke upon us, and let not his malice destroy the workes that thy mercy hath made. His kingdome is death, thy Kingdome is life and joy for evermore, O heavenly God, then let thy kingdome come, that we ruled here by that saving hand of thine, may taste and feele, enjoy, and have for ever the reward that followeth such subjection in thy glorious kingdome, not for our sakes, but for Jesus Christ his sake, with Thee and the holy Spirit, one Majestie mightie and glorious, ever blessed and praised from generation eternally. *Amen.*

The third PETITION.

Thy will be done, &c.

Why followeth this next?

THE order, if we marke it, is most fit and good: for in the former we prayed that the Lord might rule in us, but that cannot he doe if wee ever remaine unwilling, stirring and wrestling against him and his will, (*Inter invitos enim & reluctantes nemo commode regnare potest*) therefore very rightly do wee pray in the next place that his will may bee done. And truly very duty bindeth all children to frame their life according to the will of their fathers, and not contrariwise the parents to conforme themselves to the will of their children. Psal.40.8. *In the volume of thy booke* (saith *David*) *it is written of me that I should doe thy will.* So is it of us all, for this is a matter that concerneth not *David* onely, but every man that hopeth and looketh for the place that *David* now hath, and therefore with *David* we must all and every one say most heartily, *O my God, I am content to do it, yea thy Law is within my heart,* that is, not ordinarily or superficially thought upon by me, but it is even my earnest and vehement meditation continually. Ioh.5.30. *I seeke not mine owne will* (saith our Saviour Christ) *but the will of the Father who hath sent me.* And let us thinke, that if he did thus that was subject to no sinne, but had received all power of God, and himselfe was Lord of all, what excuse may wee have before his glorious face, in that high Court of his, at the latter day, if called into the kingdome of God, and received into the adoption of the sons of God, we do not as good children, the will of the Father, but as rebellious wretches every one his owne will? Againe, Iohn 6.38. *I came downe from heaven, not to doe mine owne will, but his will that hath sent mee.* Thus did hee as a Sonne to his Father, and thus must we doe if wee bee sonnes with him. And therefore pray we heartily to our heavenly Father as here we are taught, *Thy will be done.* For, Mat.7.21. *Not every one that saith unto mee, Lord Lord, shall enter into the Kingdome of heaven, but he that doth the will of my Father which is in heaven.*

Why pray we that Gods will may be done, and not ours may be done?

Because our wickednesse is still great in the earth, and all the immaginations of the thoughts of our hearts by nature are onely evill continually. Gen.6.5. And because *the naturall man* (as saith the Apostle,) 1 Cor.2.14. *perceiveth not the things of the Spirit of God, for they are foolishnes unto him: neither can hee know them, because they are spiritually discerned*: That is, because in truth we are so fallen by our first sin, and our will so corrupted thereby, that of our selves we cannot will the thing that is good, no not thinke it, but both the will and deed if it be good, yea and all our sufficiency is of him. But on the other side the Lords will is all holy and ever holy, yea holinesse it selfe, and the rule of right for ever. Wherefore by good reason wee pray as we do, *Thy will be done.*

And this being the true ground indeed of our doing, let us by the way consider whether even this Petition assureth not our consciences of their errour that say it, and of our truth that deny it, that in us or any, is left by nature a free will to do good: For are we not here taught to pray that his will may be done and not ours? We see it. And may we contrary to this order pray that our will may be done, that is, our owne proper and naturall will? Who will say it? But I will say it, that if I were by nature and of my self able to will the thing that is good, then might I lawfully and rightly pray that my will might be done. Wherefore we see, and the world may see, how even this prayer, if there were no further proofe, yet satisfieth the consciences of men as touching this losse in us, namely, of free will to doe or wish good to our selves, till the Lord renew us, and then it is not I, but the grace of God in me, saith the Apostle. But this doctrine hath beene sufficiently touched before.

The error of free-will is against this petition.

What will of God is here meant? for I have heard that it is diversly propounded unto us, though one and the same simple unto him, or in respect of him.

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You have heard right, and to make this ſpeech as plaine as I can, you muſt underſtand that the will of God is ſaid to be of two ſorts, to wit, hidden and revealed. The firſt, for that it is ſo, in the Scripture reſembled to a depth, and it is unſearchable of man. Wee crie out of it with the Apoſtle: *O the deepeneſſe of the wiſdome and knowledge of God, how unſearchable are his judgements, and his waies paſt finding out!* And with the Prophet *David*, *Thy righteouſneſs is like the mighty mountaines, thy judgements are like the great deepe.* We ſay of it, *That no man preſume herein to underſtand above that which is meet to underſtand, but that he underſtand according to ſobriety.* For curioſity in this behalfe the Lord miſliketh, we plainly ſee. When the Apoſtles asked him of the reſtoring of the Kingdome of Iſrael, when he would do it, then or no, wee know he ſnubbed them for this entring into the hidden will of God, and told them that it was not for them to know the times and ſeaſons which the Father hath put in his owne power. When *Peter* asked the Lord of that other Diſciple, *hic autem quid: Lord what ſhall this man do?* Remember how the Lord anſwered this curioſity of deſire to know this hidden will, and told him that if he would have him tarry till he came, what was that to him, let him do that which he knew to be done. So that this will of God is not to bee pried into, in a buſie and curious impiety of minde, as many wicked ones doe, and that by moſt horrible meanes, even by ſpirits and devils, ſeeking to pull out of heaven, and wreſt from the Lord, as they thinke, his ſecrets before the time. Forgetting quite what the great ſervant of the Lord, *Moſes*, ſaid touching this thing: namely, that *the ſecret matters belong to the Lord our God, but the things revealed belong to us, and to our children for ever, that we may do them.* This will of God is called ſecret or hidden, for two cauſes.

Occulta, Revelata.

Deut. 29. 29. Pſal. 36. 6. Rom. 11. 33. Rom. 12. 3.

Acts 1. 6. Iohn 21. 21.

Deut. 29. 29.

First, becauſe it is ſo indeed to all men, till ſuch time as God manifeſt by events what he hath appointed to every one. In reſpect whereof, Saint *Iames* willeth every man to put in this condition, if the Lord will, and if we live to do this or that.

Secondly, becauſe the reaſon of the Lords will thus or thus, when it is manifeſted for the moſt part is not comprehended of man, but hidden in himſelfe. As why hee choſe *Iacob* and refuſed *Eſau*: why he put *Saul* away from the Kingdome for one offence, and not *David* for many, with ſuch like. Only this we know with the Apoſtle, that he hath mercy on whom he will have mercy, and whom he will he hardneth. And this his will is our ſtay.

Rom. 9. Mat. 11. 25.

What then is mans duty in reſpect of this will?

Mans duty in reſpect of the hidden will of God.

Surely, as hath bin ſaid, *Non eſt curioſe inveſtiganda ſed adoranda*, It is not to be ſifted, but highly reverenced, and till the time come that the Lord reveale it, by effects in general thus to be diſpoſed in my ſelf, that whatſoever this hidden wil of the Lord be concerning me, whether to live or die, to be poore or rich, to be high or low in this world, in the ſame I reſt and am contented, let the Lord that made me, do with me and diſpoſe of me at his pleaſure And then afterward when the *Lord* ſhall reveale it by effects, much more to reſt in it, and give him thanks howſoever it is, taking with good *Iob*, even evill things at the *Lords* hands, as well as good, that is, ſowre as well as the ſweet, and lowring lots, as well as ſmiling daies. Bleſſing the name of the *Lord* that hath taken what before he gave, and yet dealeth with us but in mercy ever.

Iob. 2.

Doe we pray that this will may be done?

No, for this is ever done, and ſhall be whileſt the world endureth, neither can any creature or power reſiſt it: So ſaith the Prophet, *My counſell ſhall ſtand, and I will doe what I will doe.* So confeſſed *Iehoſaphat* King of Judah, when he ſaid, *O Lord God of our Fathers, art not thou God in heaven, and raigneſt not thou over all the kingdomes of the Heathen? and in thy hand is power and might, and none is able to withſtand thee.* And ſo notably confeſſed that wretched *Balaam*, when he ſaid, *If Balac would give me his houſe full of ſilver and gold, I cannot paſſe the commandement of the Lord, or do either good or bad of mine owne mind*, &c. So confeſſed the Devill, when he asked leave to touch *Iob*, not able elſe of himſelfe to goe againſt Gods will, and all thoſe devils that could not enter into the ſwine, ſent by the will of God, and all the actions of man and beaſt ever bridled and ruled, and diſpoſed by the power of his will. No reſiſtance therefore can there be againſt this will, and therefore no need that we ſhould pray that it may be done. No *Annas* nor *Caiphas*, no *Herod* nor *Pilat*, no *Iewes* nor Devils could have wrought the death of our Saviour Chriſt, except the hand of the Lord and his counſell had determined before that it ſhould bee done.

Eſay 46. 10. 2 Chron. 20. 6.

Acts 3. 4. 28.

But do not you now ſay that God willeth evill to be done, and ſo make him the author of evill?

God forbid we ſhould make God the author of evill. Yet ſay wee indeed that God willeth many things, that in ſome reſpects are evill, and to ſome perſons, as the death of his owne Son named laſt, and ſuch like. But as he willeth them they are never evill, neither to ſuch as hee directeth a good by them, being not done by them, as in the example named appeareth. But ſurely ſome larger ſpeech to draw us to a right knowledge herein is not amiſſe, and therefore a little I pray you heare. Will therefore hath two objects, to wit, good and evill, ſometime, it willing the one, ſometimes the other. And good things, (beſide the Lord which is the chiefe good of all) are to bee of three ſorts, Naturall, Morall, and Divine. The firſt belong, *ad vitam animatam:* the ſecond, *ad humanam*: the third, *ad cœleſtem & divinam.*

Mans will hath two objects, to wit, good and evill.

All

All these the Lord willeth there is no controversie, and not only so, but is also even the Fountaine and Giver, as Saint *Iames* saith: *for every good giving, and every perfect gift is from above, and commeth from the Father of light, with whom is no variableness, neither shadowing by turning.* So hath evill also his distinction, whilst some is the evill, some the punishment of the evill. The distinction is *Tertullians* against *Marcion*, and received usually. That evill which is called the punishment of evill, there is no question neither, but God willeth, and is the author of it, he being the Judge, of whose warrant it is done: and the punishment it selfe, being a worke of justice against sinne, being also good. The question is *de malo culpæ*, of that evill that is the evill it selfe, how God willeth it, or not. And concerning this matter, see first on the one side what is truth, *Thou art God* (saith the Prophet *David*) *that lovest not wickednes, neither shall any evill dwell with thee. No, thou lovest righteousnes, and hatest iniquity: Perditio tua ex te Israel, & auxilium à me, Thy destruction Israel, is by thy selfe, and of thy selfe, and in me is thy helpe.* When the Devill speaketh a lye, he speaketh of his owne, for he is a lyar, and the father thereof. See then the true author of evill, not God, but Satan.

Iames 1.17.
Ma { *Culpæ.*
lum { *Pœnæ.*
Lib. 2. cap. 180.

Psal 5 4.
Hebr. 1.9.
Hosea 13.9.
Iohn 8 44.
Zach. 8.17.
Rom 9.14.
1 Iohn. 2.16.

Furthermore, if God be all good, how can he will the thing that is evill; every thing willing, but that which is agreeable to the nature thereof: This striveth therefore with his goodnesse. It is contrary also to his power, for what good that he will, is not he able to bring to passe without the meanes of evill? And if he be, then needeth not he to will any evill, to the end to compasse some good by it that otherwise he could not. It is contrary to his mercy, which extendeth it selfe upon them that have done evill. It is contrary to his justice, which punisheth it in others. And plainly we see then, that the Lord doth not will any evill: Which Saint *Augustine* acknowledged, when he said, *Deus non est auctor alicius rei, qua homo fit deterior*, God is never author of any thing, whereby man may be made the worse. Now on the other side, heare againe what is truth also. The Lord delivereth men up into a reprobate minde, to do those things which are not convenient; the *Lord* sendeth men strong delusions to beleeve lies, the *Lord* sent a spirit to seduce *Achab*, and put him in the mouth of all *Achabs* prophets, with many such things testified of the Lord in the Word, which in us were evill, and seeme so to bee in the Lord also, if our knowledge be not better to distinguish and to cleare him, in whom there can be no unrighteousnesse ever. Hereupon swell the *Libertines* in blasphemy against the *Lord*, and excusing themselves, charge him with their wicked waies.

How contrary to God it is to will evill.

Tom 4. quæst. 83.
Exod. 9.7.
Rom. 1.28.
2 Thes. 2.11.
1 Kings 22.21, 22, 23.

Hereat also stumble the *Manichees*, and therefore made *duo principia*, two originalls or first causes of actions: the one most good, from whence came all goodnesse: the other most evill, from whence came all evill, and the punishment of all evill. And hereat also stick many, saying, God suffereth these things to be done, but no further. But I pray you let us aske them whether God suffereth them willingly, or against his will: If they say willingly, then confesse they that God hath a part in the action, and that is more than suffering: If they say unwillingly, then make they not him omnipotent: for, cannot hee let any thing that he willeth not? Wee know he can, and there is none that can resist his will, saith the Apostle. Wherefore to helpe this matter, and to answer with truth, wee must understand a few things, and I pray you harken. Wee must distinguish of sinne, and wee must distinguish of will. Sinne hath two distinctions fit for this purpose to be knowne: For either it is considered simply in it selfe, and by it selfe, as a thing contrary to the law of God, or it is considered as a cause of sin that went before. The first God never willeth, neither can will: The second so also: But in the third respect, God is said to will evill, to wit, not as it is evill, but as it is *pœna peccati*, the punishment of evill: Which indeed is a just thing of the *Lord*. So doth he punish sin with sin, as in the place before named, hee punished the Gentiles with delivery up to a reprobate mind to worke evill, because when they knew God, they glorified him not as God, neither were thankfull. The second distinction is this, in sinne and all evill, there is the action, and the deformity or evill, of, and in the action. The first God may will, for he is indeed the very first efficient cause of every action, according to that saying, *In him we live, move, and have our being:* and, *Deus operatur in omnibus*, 1 Cor. 12.16. *and of him, and for him*, &c. *omnia*, Rom. 11.16. Touching the second, wee must understand, that will is either proper or improper. Proper, when we will a thing for it selfe, either as a good thing indeed, or at least so judged of us: improper, when we will a thing, not for it selfe, as good of it selfe, but for some other good that shall follow it. And thus may wee will that thing that is evill, as a man willeth the cutting off some member, for the safety of all the rest: So God willeth evil things not because he alloweth them, or loveth them, which is properly to will, but because he seeth in his mercy, he so disposing them, some good shall follow of them, which as I say, is to will improperly: and herein we see how still the object of will is good in the *Lord*. To apply then all this to God, so farre as our question requireth, let us understand, that that evill which is a punishment inflicted by God for some former evill, wee may say that God willeth: For so teacheth us the same God himselfe by his Prophet, saying, *I forme the light, and create the darknes, I make peace, and create evill, I the Lord do all these things.* Marke how the *Lord* saith, hee createth evill, that is, the evill that is a just punishment of some former evill

Rom. 9.19.
Malum culpæ. Vti peccatum, uti causa subsequentis peccandi, uti pœna præcedentis.
Rom. 1.24. 28.
Vers. 21.28.
1 Iohn 3.4.
Acts 17.28.

Voluntas tantum est boni, vel veri, vel apparentis.
Arist. Eth. 3 c. 4.

Esay 45.7.

or

or ſinne. The like againe by the Prophet *Amos, ſhall a Trumpet be blowne in a Citie, and the Lord hath not done it? Out of the mouth of the moſt high proceedeth not evill and good.* Is it not a known truth in Divinity, that the Lord puniſheth often ſinne with ſinne? Now all ſinne we know is evill, if we reſpect it ſelfe, but if we reſpect it as it commeth from God to puniſh ſinne withall, then is it in that reſpect not evill, but a juſt, right, and good thing. The hardning of *Pharaohs* heart, in *Pharaoh* was evill, in God it was a juſt puniſhment of his ſinne. The deceiving of *Achab* with a lye, in it ſelfe conſidered, was evill, but as God did it for a puniſhment of his ſinne, it was not evill, but juſt. That ſtrong deluſion whereof *Paul* ſpeaketh, in it ſelfe is evill, but if wee marke it, inflicted by God as a puniſhment for want of love to the truth, ſo it is a juſt thing, and not evill. So the delivering of the Gentiles into a reprobate minde, and all ſuch examples in the word. *Tertullian* againſt *Marcion*, and *Auguſtine* againſt *Iulian*, handle this matter, and may further be read of it.

Amos 3.6. Lament.3.38.

Exod.9. 4 Kings 22.

Lib.2. pag. 180. *Tom.7. lib.5.c.3.*

This ſufficeth to ſhew, that although we ſay that God willeth often that thing, that in it ſelfe conſidered is evill, yet as it proceedeth from him that it ſhould be ſo, and conſequently hee the author of evill, it followeth not. For many times evill is the puniſhment of evill, and that is juſt with the Lord ever.

Concerning the ſecond diſtinction, how God may be the author of the action, and yet not of the evill any way in the action, ſee by theſe ſimilitudes. The Sunne lightning with his hote beames upon a dead carcaſſe, cauſeth a ſtrong and loathſome ſavour, yet is not the Sunne either unſweet it ſelfe, or the cauſe of that unſweetneſſe, but the carion it ſelfe: For if the Sunne were the cauſe, then ever the like cauſe, the like effect, but we ſee it is not ſo, but contrary, when it lighteth upon ſweet herbes and odoriferous flowers, it draweth out of them great ſweetneſſe and pleaſant ſmels.

God may be author of the action, and yet not of the evill in the action.

Againe, the Earth, we all know, with her ſappe and moyſture, feedeth and nouriſheth all the trees, plants, and roots that are, yet is not that Earth cauſe why this tree bringeth a bitter fruit, and that herbe or root a bad taſte, but the nature ſeverall of the things themſelves is the cauſe of that.

Thirdly, the pure word of the *Lord* is preached or read, and one favoureth and gathereth to life, another to death and deſtruction; is now the Word cauſe of thoſe ſeverall effects? or the creatures themſelves bleſſed or not bleſſed with Gods holy Spirit? Thus may the Lord then bee author of an action, and yet not of the evill in the action, and ſo he ſeemeth to will evill, when yet in truth he doth not.

What is now his revealed will?

All that which in the holy booke of his word he hath laid downe and declared, to be the duty which he will have performed of us towards him.

And is this that will which here we pray may be done?

Yea, that is it, and therefore if we will underſtand this Petition, let us looke what is required of us in this word, and all that we begge of the *Lord*, ſtrength and ability to do. Wee beſeech him, that whereas the minds of earthly men burning with luſts, are commonly carried to deſire, and to do thoſe things that moſt diſpleaſe God: hee of his mercy will with the moving of his holy Spirit ſo change and faſhion all the wils of us all, to that will of his Majeſty, that wee may will and wiſh nothing that his divine will miſliketh. *Precamur & optamus, ut non tantum faciat Deus quod vult, ſed nos facere poſſimus quod vult.* We pray that not only God would do his will, but that we may do what is his will, ſaith *Cyprian*. To run over all the duties of a Chriſtian required in the Word, were too long: let us therefore not ſo doe, but for example ſake of all the reſt conſider theſe three.

Rom.8.5.7.&c.

Firſt, we know it is the Lords will, that we ſhould beleeve in Jeſus Chriſt, whom he hath ſent and that by faith in his name, we and all the world ſhould obtaine remiſſion of our ſins and eternall life. *So God loved the world, that he gave his onely begotten ſonne, that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life.* And againe, *This is the worke of God* (that is, the worke that God requireth of you) *that yee beleeve in him whom he hath ſent.* Wherefore in this Petition we beſeech him, that that will of his may be done in us, that is, that wee may receive grace ſo to do, and never to looke for ſalvation in any other.

Iohn 3.16. Iohn 6.29.

Secondly, wee know that it is the *Lords* will, that wee ſhould in a true faith lead a holy and clean life, for ſo ſaith the Apoſtle, *Hæc eſt voluntas Dei, ſanctificatio veſtra: This is the will of God, even your ſanctification, and that yee ſhould abſtaine from fornication; that every one of you ſhould know how to poſſeſs his veſſel in holineſs and honor, and not in the luſt of concupiſcence, as the Gentiles which know not God.*

1 Theſ.4.3. &c.

What do we then in this Petition, but beſeech the *Lord*, that that will may bee daily done of us, and we daily changed by the renewing grace of his bleſſed Spirit, into ſuch men and women as he deſireth and delighteth in, namely, into holy creatures, walking not after the fleſh, but after the Spirit, and ſo conſequently favouring not the things of the fleſh, but of the ſpirit. That we may be holy, as he is holy. That our light may ſo ſhine before men, as they may ſee our good

Rom.8.1. *Verſe* 5.

Levit.11.44. Mat.5. Esay 56. Rom.6.4.12,13

Ephes.5.3.

Colos.3.12.

1 Thes.5.23.

Psal.139.23.

good workes,and glorifie our Father which is in heaven: that we may keepe iudgement,and doe iustice in our callings: that being buried with Christ by Baptisme into death, as hee is risen from the dead to the glory of the Father,so we also might walke in newnesse of life: That sinne may not rule in our mortall bodies, that we should obey it in the lusts thereof, or give our members as weapons of unrighteousnesse unto sinne: That fornication and all uncleannesse, or covetousnesse, may not once be named amongst us, as becommeth Saints: That wee may put on as the elect of God, holy and beloved, the bowels of mercy, kindnesse, humblenesse of minde, meekenesse, long-suffering, forbearing one another, if any man have a quarrell to another, and forgiving,even as Christ hath forgiven us; and what should I say? Wee beseech the *Lord* even that very God of peace, to sanctifie us throughout, that our whole spirit and soule, and body, may be kept blamelesse unto the comming of our *Lord* Jesus Christ. And with *David* we say in effect,*Looke if there be any way of wickednesse in me,and lead me in the way everlasting.* Thus saith *Cyprian,Voluntas Dei(quam stabiliri & fieri precamur) est quam Christus fecit & docuit: humilitas in conversatione, stabilitas in fide, verecundia in verbis,in factis justitia,in operibus misericordia, in moribus disciplina:* The will of God which we pray to be establisned and done,is that which Christ both did and taught, humility in life, stability in faith, shamefastnesse in words, justice in deeds,mercy in workes,discipline in manners. And doe we thus pray then to bee holy? O my beloved,what shall we answer the *Lord* then, I say not for our unholinesse, but even for our security, dulnesse, deadnesse, and conceived hearty pleasure in unholinesse? Was it ever counted better than a mockery, to seeme to aske a thing, and yet to doe against it? To desire a Physitian to helpe unto health, and in the meane while our selves with all our might to feed upon the foes of that wished good? Consider then our cases, and the cases of thousands that happely thinke not of it as they ought: wee open our lips unto the *Lord* of heaven, and pray that wee may be holy, wee would be thought by him and the whole world to meane good faith, and yet what is holy we even hate to be drawne to, misliking none more, neither wishing any company lesse than theirs,that either perswade us to it,or seeme to expect it at our hands, and what is unholy we wallow in,we tumble in,we ioy in,and we even wish to live and grow old in. We pamper the flesh both with food and rayment above all Christian licence, so cherishing, so coying, so lulling and lapping, yea so bathing in pleasure and ease, in softnesse and tendernesse, in wildnesse and wantonnesse, that matter of earth, and wormes meate, as if wee neither thought there were corruption to rot it, heaven to receive it, or hell to burne in. The minde wee rob of all meditation that is holy, and feed it with matter of all hellish impurity. The Lords booke is laid in a corner, and the Devils banners are displayed in every window. Our tongues cannot taste the testimonies of God sweeter than honey or the honey combe; but they can discourse the delights of sinfull flesh,that shall send to hell. Our cheekes are red to talke of Christ, as wee goe to *Emaus*,and we blush apace to seeme so holy, but the *Morian* blusheth as fast as we,when fearefully and foully we sinne against the Lord. Wee love the wicked,we loath the godly; wee freeze in love, wee boile in malice; wee sell vertue,we buy sinne; refuse Christ,and choose *Barrabas*;we lay away life,and play with death: but oh pleasureless play in the end! Let the Prophet *Osea* speake for me to you, and he will tell us surely that there is no truth, nor mercy, nor knowledge of God in the land: That by swearing, and lying, and killing, and stealing, and whoring, wee breake out, and blood toucheth blood. And is this holinesse? Is this to pray, *Thy will be done?* For Gods sake thinke of it, and know with me now in time,what I would bee loath you should know past time, that you may even as well spit upon Christ Jesus, buffet him,and beate him with a reede,kneele before him and say, *Haile King of the Iewes*, with those cursed mockers, as kneele in this Church or any where, and say, *Thy will be done*, and yet never care how you doe it in a holy life: For it is horrible mockery, it is horrible hypocrisie, and the end will be evill. You must with prayer to be holy, joyne care to be so: to be faithfull and fervent, you must endeavour it, and you must performe it in some measure, as truly as begge it, or else as truly you perish for ever. The *Lord* will not be mocked alwaies, the *Lord* will not have such seeming prayers made, and such sinning lives retained still. Of our owne mouthes shall hee judge us: therefore once againe, as you love the *Lord*, thinke of it, and to day harden not your hearts against that you heare. You heare the will of God is that we should be holy,and we pray that this may be done. Prayer accepted of God, may not bee without earnest care that it may be done, care to be holy, casteth away the love of looseneſſe; cast away then, what shall cast away you if you doe not, and care for that which shall cause a comfort for ever and ever. Let not the Father speake it of us: *Ad Deum omnes ire volunt, post Deum pauci:* To God would all goe,but after God will few goe. To live in heaven together,is better than to live in *Wilton* together,and parting will be paine, if we part in that day. Bee moved then now, that you bee not over-much moved then,even to cry to the mountaines to fall upon you,and to the hills to cover you. Alas, why should I be a minister of death unto you, that so truly wish your life? or a sweet smelling savour to my God in your destruction, because I have done my duty, when I crie to the *Lord* that I may be crowned with you,and never lose you. As then hereafter you care

Thinke of this.

Vile books are the devils banners.

Note.

Osea 4.2. Sinke this in your heart.

to

to be what in this petition you pray to be, ſo love you God, ſo love you your ſelves, ſo love you me, ſo love you heaven, ſo feare you hell, and the God of mercy give my ſpeech a bleſſing to us all.

So love you God, as you care to be what you pray to be.

Amen, I beſeech him, now in time before the doore be ſhut, and the Bridegroome come: For in vain did the fooliſh Virgins knocke, when the time was paſt. But what duties elſe will you name that God requireth, and we pray for in this Petition.

One moe, and that is this: It is the Lords will, that in this world we ſhould take up our croſſe and follow him, as many as will be his diſciples; that through many tribulations we ſhould enter into the kingdome of heaven; and that all that will live godly in Chriſt Jeſus, ſhould ſuffer perſecution; that if we be ſonnes, we ſhould not be without correction, but now and then chaſtened of our God, that we may not be condemned with the world. This will we beſeech the Lord may be done in us, and we enabled by his holy Spirit ſtill more and more, whatſoever wee perceive to betide in this life, by his good pleaſure to receive it, and ſuffer it not only with contented, but alſo with gladſome hearts. And this is a chiefe uſe of this Prayer, for truly it is a ſmall thing in compariſon, beloved, during the time of proſperity and comfort, to ſay, *Thy will be done*, O Lord: but if in adverſity, when the world lowreth, the ſtorme ariſeth, Princes perſecute, and our owne houſes are divided, our fathers betraying us, our children forſaking us, and our friends defying us for the cauſe of God, if we can then ſay both with content and joy, *Thy will be done*; this is a ſtrength and a grace of God above all treaſure to be honoured. If it be not ſo high a matter, but loſſe of goods by ſome occaſion, loſſe of friends, want of health, and weary times by bitter paine in body, or ſoking ſorow in minde, yet if we can herein ſay it with true content and comfort, truly it is a meaſure that noteth a childe of heaven, and happy we. But oh hard, hard, yet not ſo hard, but God is able!

Mat. 16. 24. Acts 14. 22. 2 Tim. 3. 12. Heb. 12. 1 Cor. 11.

To ſay with content under the croſſe, *Thy will be done*, is a great grace.

For behold examples before our eyes: Old *Eli* in the booke of *Samuel*, when he had received from the *Lord* of heaven an heavy meſſage by his yong waiter, little *Samuel*, to wit, that the *Lord* would judge his houſe, and that the wickedneſſe thereof ſhould not be purged with ſacrifice nor offering, but utterly deſtroyed for ever: what ſaid he, but even what here we pray, for our parts, we may be able to ſay in our adverſity: *It is the Lord, let him doe what ſeemeth him good.* That is, it is my God and my *Lord*, wherefore with me and mine let him do his pleaſure, for we are his.

1 Sam. 3. 18.

See therefore this given grace, when the *Lord* will, though it be hard. The like did *David* in his great extremity, when *Abſolon* was in the field againſt him, and the Ark brought forth by the Prophets to be caried with him: *Have the Ark of God* (ſaith he) *into the City again: if I ſhall finde favour in the eyes of the Lord, he will bring me againe, and ſhew me both it and the Tabernacle thereof. But if he thus ſay, I have no delight in thee, behold here am I, let him do to me as ſeemeth good in his eyes.* Therefore not impoſſible, we ſee, for the *Lord* to work in whom he will, though to our vile corruption a hard matter indeed: our Saviour Chriſt in our fleſh ſaid it with a true content, *Yet not my will, but thy will be done, O Father.* And in us can he work it by his painfull Spirit, if it pleaſe him. Good meanes to help us, are the ſundry comfortable ſpeeches in the Word concerning the *Lords* care over us ever, and eſpecially when we have moſt need of him, by reaſon of any woe that we are wrapped in. Our times are in the hand of the *Lord*, and he, not man, ſhall diſpoſe of our dayes. Our haires are numbred, and our teares are put in his bottell. What are the haires and teares to body and ſoule, and other matters of ours more weighty. He careth for the Ravens, Lions, Birds of the aire, how much more for us? Are we not more worth than many Sparrowes, O we of little faith? If the Dragon would devoure us, he is able in a moment to give us wings to flye into the wilderneſſe, and to eſcape him. If he will not, but a triall muſt be had of us: heare and marke you, lift up your hearts and rejoyce with me; *Fidelis eſt Dominus: The Lord is faithfull, and will not ſuffer us to be tempted above that we are able*, but will even give the iſſue with the temptation, that we may be able to beare it. O ſweet, O more than ſweet, and the unſpeakable comfort of my fraile fleſh, and all ſuch as I am. For let me doe my duty, feare the Lord, and make much of his lawes; cut apeeces daily, as he will enable me, the cord of ſinne, cleave to that which is good, and abhorre that which is evill, with a ſingle ſoule and heart, that hath no holes, if this life cauſe any worldly woe, though Satan and his friends envy at it, or if the Lord pleaſe, for any cauſe to his Majeſty knowne, to make any triall of me, feare not, muſe not, ſigh not, ſhrink not, my God hath given his word, as he is faithfull, which ever was, and ever ſhall be, there ſhall no more be laid upon me, than he, he I ſay, that hath no meaſure of might, make me able to beare. Only do the thing that I ought in my life now, as neare as given grace inableth me, and truſt to him for that day. Care away then, my beloved, for the croſſe, ever in the power of the Lord let us ſay, and ſince we have ſuch a promiſe, let the remembrance of it, as a mighty meanes, ſerve to worke this in us, in all adverſity to ſubmit our wills to his, and with true content to ſay, *Thy will be done*, O Lord, for ever with us. Full is the Scripture of other comforts to ſtrengthen us in this, but elſewhere I have noted them, and therefore I ſpare my ſelfe and you here. Remember then now, that though it be a harder matter in woe than

2 Sam. 15. 25, 26.

Mat. 26.

Apoc. 12.

1 Cor. 10.

More comfort in this promiſe than can be expreſſed.

A moſt ſweet promiſe.

In the dialogue betwixt Faith and Frailty.

well, to pray this prayer, yet is it not ſo hard, but the Lord hath given it, and can give it at his pleaſure to his weaklings, and make his power knowne in our weakneſſe, to his glory and our good, if we aske. O ſweet God, then we aske it, and beſeech thee for the red blood of Jeſus Chriſt, that in youth and age, health and ſickneſſe, proſperity and adverſity, weale and woe, thy will may be ours, and we contented ever. *Amen, Amen.*

2 Cor.12.

What meane the next words, Sicut in cœlo, As it is in heaven? Are we able to performe ſuch ſervice to God?

Heare you what *Auguſtine* ſaith, *Fiat voluntas tua ſicut in cœlo & in terra. Quid hoc? Vt quomodo tibi ſerviunt Angeli in cœlo, & nos tibi ſerviamus in terra. Angeli ipſius ſancti obediunt illi, non illum offendunt, faciunt juſſa, amando illum. Hæc ergo oramus, ut & nos præceptum Dei charitate faciamus:* Thy will be done in earth, as it is in heaven. What is this? Surely, that as the Angels ſerve thee in heaven, ſo we may ſerve thee in earth: his holy Angels obey him, and offend him not, but in love doe his commandements. Theſe things therefore doe we pray for, that we alſo even of love may doe his will. Heare you alſo what S. *Hierome* ſaith: *Petimus ut imitetur Angelos humana fragilitas, & voluntas Domini compleatur in terra:* We deſire of the Lord, that mans frailty may imitate the Angels, and the will of the Lord may be done in earth fully: And indeed ſo it is, for we do in this Petition deſire that ſome part of his will may be done, *For it becommeth us to fulfill all righteouſneſſe, Mat.3.15.* but that all even fully and wholly may be performed, and a halfe righteouſneſſe or obedience, is neither righteouſneſs nor obedience, as S. *Iames* teacheth us. *Non ſufficit Chriſtiano ſi unam partem juſtitiæ impleat, cui utraque præcipitur:* It ſufficeth not, ſaith S. *Hierome*, that a Chriſtian fulfill the one part of righteouſneſſe, when as both are enjoyned him. For, *Vera & plena fides univerſa præcepta complectitur:* True and full faith comprehendeth all the Commandements, ſaith another. Yea further, we are not only by duty bound to doe all, but with all affection alſo, with all our heart, with all our ſoule, and with all our ſtrength. For, *Nec leproſa obedientia, nec canina patientia commendatur, nam velint nolint non modo homines, ſed etiam dæmones & faciunt, & patiuntur, quod providentia ſumma diſpoſuit. Qui inſcii & neſcientes Dei voluntatem faciunt, eorum & leproſa, & ἀναιδὴς, obedientia. Qui veroſcientes eam, ſed reluctantes & murmurantes faciunt, eorum eſt canina patientia: neutrum ergo in nobis probatur, ſed & ſcientes & volentes:* Neither a leprous obedience, nor a doggiſh patience is commended: for will they nill they, not only men, but alſo devils, both doe and ſuffer whatſoever the divine providence hath appointed. Thoſe that unwittingly and not knowing it, do the will of God, their obedience is leprous. Thoſe that do Gods will, knowing of it, yet ſtriving againſt it, and murmuring, ſuch mens patience perforce is doggiſh. Neither of theſe is allowed, but ſuch as doe Gods will both wittingly and willingly. Which perfect obedience of ours, as often as the Scripture ſpeaketh of, it uſeth to call us to that *cæleſte* πολίτευμα, that heavenly regiment, wherein perfectly and faithfully the Lord is obeyed. So doth our Saviour teach us, and therefore addeth here theſe words, *Sicut in cœlo*, As it is in heaven. You ſee then the reaſon of them, and why they be added, even to teach us the meaſure of obedience, that we are to deſire, and thirſt after, and pray for, not halt, not lame, not maimed, but all full, whole and perfect, ſuch as is in heaven. That looke with what ſpirit, meaſure, affection and will: with what readineſſe and alacrity the heavenly Angels, and bleſſed Spirits, Sun, Moon and Stars obey God, even with the ſame wee may doe it alſo, that as in heaven, ſo in earth there be no rebellion nor repining againſt his holy will. The obedience of all thoſe heavenly creatures I need not to deſcribe, looke but at the Angels, and you ſhall ſee three properties of their obedience, ſuch as ought to be in ours: They obey God *lubentiſſime, citiſſime, & fideliſſime*, moſt willingly, moſt readily or ſpeedily, and moſt faithfully. If they be ſent to performe any ſervice, they never murmure, but doe it: and therefore ſee their willingneſſe. If to execute judgement upon the enemies, in one night one of them diſpatcheth an hundred foure ſcore and five thouſand of them, and then ſee their ſpeed: Yea, they ſpare no creature, neither give over ever till the *Lord* ſay, it is ſufficient, ſtay thy hand, and therefore faithfully. They are not like *Saul*, to ſave either King or fatlings: no, there is no means to corrupt them in their ſervice, ſuch willingneſſe then, ſuch ready ſpeed, and ſuch faithfull obedience, we are taught to deſire and pray for by addition of theſe words, *As it is in heaven*: For theſe Angels we know are there. And this obedience of theirs with the circumſtances, hath the Prophet *David* laid downe, if you marke it.

Lib.3.contra Pelagianos.

Iames 2.10.

Ad Gelatium.

Bernard.ep.77.

Epheſ.1.3. Philip.3.20. Coloſſ 3.2.

Apoc.7.11. Chap.19.10. 22.9.

Heb.1.4.

Pſal.103.20.

Why, but ſtill I ſay, can we performe ſuch obedience as this in this life?

No indeed: whileſt here we live, both knowledge and obedience are in part: And the moſt regenerate that ever was muſt pray, *Forgive us our treſpaſſes.* It is Anabaptiſticall to dreame of a perfection here. Yet for all that, ſo perfect we ought to be, and ſo deſirous of Gods greater and greater pleaſure in us, and glory by our ſervice, as that we ſhould never ſtick downe our ſtaffe, as having obtained enough, till this be brought to paſſe in us. Therefore then pray we for it, not as accounting to get it in this world, but as profeſſing our deſire to have it, and our diſcontent with our obedience whatſoever it be, till it be ſuch. And if any man will conclude any thing upon this forme of ſpeech, let him conclude, that ſuch perfection we ſhould performe, not that ſuch

1 Cor.13.

How we pray for this meaſure.

ſuch here we ever can performe. And if we ought to performe it as duty due from us, then may we pray for it, that it may be ſuch ſtill, ſtill, till it be ſuch, and our prayer becommeth us well.

What more then will you ſay touching this Petition?

You muſt remember how we have ſaid, that in every Petition are required of God, as well the meanes ordained of God to work ſuch things, as the things themſelves that we ask. For, *Expetito fine expetuntur etiam & quæ ad finem:* The end being deſired, thoſe things are alſo deſired, which belong to the end. Wherefore underſtanding now what we ask in this Petition, even ability to performe that revealed will of our heavenly Father in his word, wholly and fully, after the example of his heavenly creatures, we muſt conſider the meanes whereby this is had, and know that in theſe words we beſeech his Majeſty likewiſe for them to be given to us.

The meanes alſo asked here.

And what are they?

They are chiefly two, the knowledge of his will, and the ſtrength of his grace, or direction of his Spirit. The firſt hath relation to his word, for there-hence only is his will to be learned, and therefore it hath pleaſed him to give it the name of his Teſtament, or laſt Will, and moſt ſtraitly charged that nothing be added to it, or taken from it. The ſecond is that whereby the firſt is profitable, and ſanctified to our good: For illumination without ſanctification availeth not, but is even in the reprobate: And they that know their Maſters will, and do it not, ſhall their knowledge ſave them? Had not *Iudas* knowledge? there is no queſtion, but of Chriſt he had learned many myſteries: Had not the Scribes and the Phariſies the knowledge of the law? Yes, they were able to teach many truths out of the ſame unto others, and whileſt they ſate in *Moſes* chaire, that is, whileſt they delivered truly the doctrine of *Moſes*, they were to be heard, by the commandement of our Saviour, and to be followed alſo in that they ſaid. But becauſe this Spirit of the *Lord* did not ſanctifie their knowledge to them, and make it powerfull in them to the death of ſinne, and the life of righteouſneſſe, but that they knew and did not, therefore for all their knowledge they periſhed: a man may ſpeake with the tongues of men and Angels, and yet periſh: a man may have the gift of Prophecy, and know all ſecrets and all knowledge, and yet be no body in Gods eyes. 1 *Cor.*12.1,2. *Spiritus eſt qui fœcundat animos*: It is the Spirit of the Lord, that maketh our mindes fruitfull; yea, that maketh our hearts good earth to receive the good ſeed of the word to our comfort; that bleſſeth our knowledge to us, to crucifie us to the world and ſin, and renew us to the Lord in daily obedience more and more. The Spirit alſo inſpireth our mindes to will, and after giveth the effect and execution of that inſpired will. *Deus enim ille eſt qui in nobis operatur & velle & perficere, pro gratuita ſua benevolentia, The Lord is he that worketh in us both the will and the deed,* (to wit, by his holy Spirit) even of his good pleaſure. *And it is the God of peace,* ſaith the Apoſtle, *that brought againe from the dead, our Lord Ieſus, the great Shepheard of the ſheep, through the blood of the everlaſting Covenant, that maketh men perfect in all good works to do his will, working in them that which is pleaſant in his ſight, through Ieſus Chriſt.* Whereunto agreeth that of *Cyprian: Vt fiat à nobis Dei voluntas, opus eſt Dei voluntate, quia nemo ſuis viribus potens eſt*: That is, to do the will of God, we have need of the will of God (to wit, his aſſiſtance and ſtrength) for by his owne power no man is able.

Cognitio voluntatis.
Impreſſio Spiritus.

Galat.3. 15,17.
Deut.4.2.

Mat.23.

Philip.1.13.

Heb.13.21.

Wherefore ſince knowledge to underſtand Gods will out of his word, and the grace of his Spirit to bleſſe that knowledge to us, are meanes to make us able to performe this petition, and to doe his will; therefore we pray alſo herein for theſe means, and the words are with the Lord, as if we ſhould even in plain tearmes ſay, O Lord give us the knowledge ſtill daily more and more of thy will, out of thy word, and give us the grace of thy holy Spirit to that knowledge, that we enabled by theſe meanes, may work thy will in this life as we ought.

Knowledge of Gods will, and a bleſſing thereof to ſanctification, are here prayed for, as meanes.

What elſe doe we aske in it?

Againe, as we pray for all theſe things, ſo do we as I told you before, and muſt ſtill tell you, in every petition pray againſt their contraries: for if the one be confirmed, the other muſt be overthrowne. Now the contraries of theſe things may be ſaid to be of two ſorts, to wit, either ſuch as do utterly and wholly, and ever reſiſt his holy will, or ſuch as are but certaine impediments, whereby we do it not ſo readily as either we ought or happily would do if they were not. Of the firſt ſort is concupiſcence, the world, &c. For, *no man can ſerve two maſters*, eſpecially contrary maſters, ſuch as God and ſatan are, the Spirit of God and the fleſh, the new and the old man. Of the ſecond ſort are overmuch care for worldly matters, feare of men, and a number of things that like weights or burdens upon our backs preſſe us, or like fetters about our feete, hinder us, that we go not on altogether ſo readily and ſo fully in this way of doing the will of God as we indeed ought and would, if theſe lets were not. Whatſoever they be then, and of whether ſort ſoever they be, for as much as they are againſt that obedience that we pray for in this petition, therefore we deſire of the Lord that they may be removed, and that no let or leaſt impediment may be to hinder that in us, which both in reſpect of his goodneſſe to us, and our duties to him, ought with all perfection both of will and worke to be performed. And thus might we end this petition, ſaving that ſome profitable collections of obſervations may be made of the words, as they are laid downe here by our Saviour.

The contraries prayed againſt.

Mat.6.24.

I pray you then adde those also.

How we fell, and now may rise.

The first may be this. We may observe and see here both the beginning of mans misery, as also the way to draw neare againe to that old and former innocency. Mans misery sprang by disobedience to the will of God, as we all know, and the way to returne to that good estate againe wherein we were, is obedience to that will, as here we learne when we are taught to pray, *Thy will be done.* For we pray for the restitution of those graces in some measure, which in our first parents were most perfectly. And looke then how much we performe to the Lord obedience, and so much draw we neare to an happy estate againe. Wherefore the Lord said it,

Mat. 12. 50. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven, but he that doth the will of my Father which is in heaven.* And againe, *Whosoever shall do my Fathers will which is in heaven, the same is my mother, sister, and brother.* Obedience then to his holy will, is that which will set us in good place againe. And therefore try beloved, what measure of this is in you, and so like or dislike of your selves. Try with what love you heare the Word, with what care you are filled to doe thereafter, what conscience you make of sin, what name soever it have: what joy you have in the workes of righteousnesse, what griefe, if frailty cause a fall. If you finde these in some measure, so much be glad, if in great measure, much more be glad, for truly so much have we left the way of death, into which we are fallen all by our parents, and so far have profited in the way of life, which is true obedience. But if our conscience accuse us in this trial, that we have no desire to know Gods will out of his word, although it be with many mercifull circumstances offered unto us, no care to live holily, no conscience of sin, but some little servile feare or dread of punishment, no spiritual joy in wel-doing, no inward sorow for evil-doing, then tremble we and feare we before the Lord of heaven and earth, for as yet we are in the way of disobedience, which is the way of death, whereinto our first parents fell: we are buried in our corruption, and dead in sin, not risen with Christ, we are heapers up of wrath against our soules in the day of wrath, and contemners of the Word, which in such sort hath been preached unto us, for which cause that same Word shall judge us in the last day, and we shall perish. Try then, I say, and so like or dislike.

A profitable examination of our selves.

Iohn 14. 48.

Merit overthrowne. Much lesse workes of supererogation.

Secondly, learning by these words, (*As it is in heaven*) that our obedience ought not to be lame or maimed, but even such both for will and work, as that of the heavenly spirits, we are notably taught what cold comfort there is for us in our selves, and how far it is off, that we, or any living should be saved by their workes. For dare any of us say we obey the Lords will in earth, as it is obeyed in heaven, and that there is no imperfection in us more here than there? If wee dare not, if we cannot, then you see we have not done all that is commanded, and therefore far from being justified by that meanes, when we have not done our duty. Cleave we therefore fast unto our true safety Jesus Christ the righteous, and away with such dreames.

No estate of persons privileged more than others from doing Gods will.

Thirdly, do we not see that this prayer wholly, called the Lords Prayer, and this Petition particularly, is prescribed by the Lord unto all Christians, men and women, of what degree, estate and calling soever they be, and none exempted? We see it plainly, for to all it is said in the Disciples, that have been, are, and shall be to the worlds end, *When you pray, pray thus.* We see it then by consequence again, that all degrees, estates and callings, are bound to performe unto the Lord such perfect obedience as here is noted, and not Monks, Fryers, Nunnes, or some certaine sort of this order or that only, which yet hath been taught us, and that others taking some more liberty, might find mercy with God for their prayers, and strict observation, in truth, not of Gods will, but of some ceremonies of their owne devising. But it hath mightily been shewed to the world, and our eyes all, that every plant which our heavenly Father hath not planted, shall be plucked up; and therefore let us beleeve no such folly. If we be the Lords, we acknowledge our selves bound to performe as full obedience, as is performed in heaven, and that is as much as any of these devised orders could performe, and a little more too I trow. And therefore no immunity to us, neither further yoke to them, that I know of, if this Petition stand.

Popish errour.

The cause of all evill.

Fourthly, we may here very well learne the true cause of all such hurly-burlies in the world, of wars, of schismes, of heresies, of strifes amongst neighbours, and finally of all calamities, even this: *Quod neglecta voluntate Dei, suo quisq; sensu rapitur:* That every man setting aside the will of God (which above all should be regarded) is caried with his own liking & will in all things. Wherefore, as one saith, *Oremus Deum, ut spiritum filiorum det nobis, &c.* Let us beseech the Lord to give us the spirits of sons and children, that renouncing our own will, we may readily and heartily submit our selves to his will, and not with lips, but life, shew that we pray it earnestly, *Fiat voluntas tua, Thy will be done.*

Fifthly, praying that this will may be done in earth, we acknowledge even in this world also a place wherein God ought to rule, and not only in heaven. And therefore are justly occasioned as often as we say this Prayer, to grone in our spirits, and sigh with right sorowfull hearts to see yet how far that is off: To see what disobedience there is in every degree, yea, what stubborn rebellion & defiance, as it were, with this will of God where it is known, but much more to see what thousands and millions there be that know it not, what whole nations, kingdomes and countries.

Countries. And if they know it not, ill can they doe it. But where are theſe groanes and ſighs? Where is that plenty of water that guſhed out of *Davids* eyes for like cauſe? Aſſuredly beloved, if we had ſent forth theſe meſſengers to the Lord, and delivered theſe tokens of inward zeale for his glory and our brethrens good, ere this day long, they had pierced the heavens, and the Lord of the vineyard had ſent forth Labourers to breed knowledge, knowledge had diſplaced ignorance and rebellion, and wrought true ſubmiſſion in many thouſands of ſoules to this heavenly will that here we ſpeake of.

Sixthly, if we did not ſee this rebellion of the world againſt the Lord plaine enough, yet doth this very Petition ſo teach it, that we cannot deny it. For why ſhould we be taught to pray that his will may be done, and that he may be obeyed in thoughts, words, and deeds, if he were not fearefully diſobeyed in them all. If then both one and other ſheweth it, alas what cauſe have we to delight here to dwell as we doe? Nay, what true matter here-hence may we gather to defie it, and to weane our ſoules from it, as the Lord will ſtrengthen? It is a place of rebellion againſt our God, a ſink of ſin, a cage (the Lord knoweth it) of uncleane birds, a ſepulchre, though outwardly faire and painted, yet full of rotten bones, yea, rotten bodies, and defiled ſoules with horrible pollutions. *Mundus totus in maligno poſitus, in hoc virtus & pietas patiuntur; in hoc, &c.* This world is wholly ſet on miſchiefe, in it vertue and godlineſſe ſuffer, in it are a thouſand ſubtilties to deceive; which way ſoever thou looke ſt in it, altogether impure is it, and the impurity of it ſtill daily more and more increaſeth: ſometimes tyrants diſturbe the publike peace, ſometimes hereticks oppugn the truth, ſometimes private perils moleſt & grieve, and what ever comfort yeeldeth it that is true and permanent? He that had the moſt proofe of the pleaſure of it that had ever any, and by proofe might ſpeake what he found in them, hath thus delivered to all eares for ever, that *they are vanities all and vexation of ſpirit.* The world will promiſe her ſeven yeares ſervants faire and wiſhed *Rachel*, but when performance ſhould bee, then commeth *Leah* with her ſore eyes, that is, a ſubtill ſleight to diſappoint thy paine, and a worſe reward than thou ſerveſt in hope of. It will promiſe promotion high and lofty to prodigality, but it will pay thee with contempt bitter and grievous for thy beggery, when all is ſpent in hope of that promotion. By mariage it promiſeth many comforts, but how often payeth it many cares with ſops of ſorow, that ſoke full deep.

A profitable meditation, to take us and weane us from the love of this world.

Eccl. 1. The world keepeth not promiſe.

The world is full of falſe Prophets, that will keep *Achab* from *Micheas* counſell: full of falſe Merchants that will ſhew forth the better end of the peece, and ſay the reſt is like, when it is far otherwiſe: full of cunning Fiſhers, that under pleaſant baites have hidden hookes to deſtroy us if we bite: full of ſuch golden ſtrumpets as that of Babylon, which in cups of gold give drink that kils even to hell: full of ſmooth alluring *Iahels*, which ſtand in their tent doores, and ſay to men, *Turne in my Lord, turn in unto me and feare not*, but if in they come, and fall to ſleep, the naile and the hammer walke, to their wofull end and fall: full of flattering *Ioabs*, that can ſay with a ſmiling face, how doeſt thou my brother *Amaſa?* and ſtab him in that hee ſhall not anſwer: full of trecherous *Iudaſes*, that with a kiſſe betray their deareſt maſter. And alas, what place is this? Run over the greateſt things that here we have, or can have, and ſee what is linked to them. If a man have riches, what feares and cares hath he with them? If honors, what burthens and feares againe of a fall? If a man have friends, what adoe to keep them? Our bodies have diſeaſes, our mindes have paſſions, neighbours be uncomfortable, and to live ſole is ſolitary: yet ſee diſcomforts, one toucheth our goods by law, another our name by ſlander, this hateth us, that envyeth us, another flattereth, another deceiveth, another beareth falſe witneſſe againſt us; with a thouſand ſuch. And if we be diſcontented and croſſed but in one thing (ſee the miſery of this wretched world) though we enjoy a thouſand contents, yet grindeth that day and night upon us, and all our contents are as nothing to us, becauſe of that one diſcontent. The triall was had of that wicked *Haman*, who though he had many and great preferments to rejoyce in, yet felt he them all eclipſed, and as it were taken from him by this one griefe, the life of *Mordacheus* before his face. And what ſhould I ſay? Would God we did it often with profit, what we may doe ever with griefe, to the better weaning our ſelves from this world of woes, even ſearch and ſee into the manners of it in every place, in every age, and in every ſort of perſons. Shall we not ſee of all the things that are accounted of, nothing ſo little accounted of as ſinne? Shall we not ſee juſtice ſold, verity wreſted, ſhame loſt, and equity deſpiſed? Shall we not ſee the guilty quit, and the halter put over the innocents head? Shall we not ſee the wicked advanced, and the godly depreſſed, wreaked and wronged, and trod upon? Surely we ſhall ſee fooles ſpeake, and wiſe men bid peace. Yea, we ſhall ſee every mans mouth overflow with looſeneſſe, and few mens lives governed with vertue.

Iudg 4.18.

One croſſe countervaileth a thouſand comforts.

Alas then againe, what a place is this? Shall the ſinnes of himſelfe make the Apoſtle cry, *Cupio diſſolvi, I deſire to be looſed, and to be with Chriſt*; And ſhall not all the ſinnes of ſo ſinfull a world, together with our owne, make us deſire it? What pleaſure had the good Prophet, who for the very ſinne that he ſaw, he deſired death. Did not our Saviour ſay it when time was, *Non rogo pro mundo, I pray not for the world?* And ſhall we joy in the place ſo fearefully excepted

1 Kings 19.

in the prayer of Christ. If we thinke heaven to be our home, are we not so long from home as we are here? If to depart here-hence be to goe to life, is not to tarry here to abide in death? If that life be freedome, is not this bondage? Finally, if to be with God be our true felicity, to be absent from God, is it not our misery? But *whilest we are at home in the body, we are absent from God,* saith the Apostle, and therefore think of it. What may you now thinke, you beloved, to stay you from a true and Christian loathing of this wretched life in so vile a world? Truly I know not, except you should unwisely say, there be few that doe it, and many that doe it not. Which if you should say, then must I answer you as he did that said it: *Neq; minor erit gloria tua, si fœlix eris cum paucis; neque pœna levior, si miser eris cum multis:* Neither shall thy glory be lesse, if thou be happy with few; neither thy punishment lighter, if thou be miserable with many. But I hope you are far from being holden in evill with so bad arguments, and therefore I pray you let us remember what is said to us; *Love not this world, neither any thing that is in this world:* For if we love the world, the love of the Father is not in us. And the Lord strengthen us.

2 Cor. 5. 6.

1 Iohn 9.

Seventhly, we see here by this petition and forme of prayer, the very true nature of a child of God, namely, to desire and pray heartily, that both in himselfe and others, Gods will may bee knowne and done. Yea, so heartily and earnestly doth he wish this, that to see the contrary is a vexation to his soule, very vehement and great. And *he delivered just Lot,* saith Saint *Peter, vexed with the uncleanly conversation of the wicked.* And *I saw the transgressors,* saith *David, and was grieved because they kept not thy word, yea, mine eyes gush out with teares for this cause.* But of this something was said before. The Lord enter not into judgement with us ever, for the want of this sorow to see other men doe evill, saying nothing of our selves, and our owne evill.

2 Pet. 2. 7. Psal. 119. 15.

Laughing at other mens faults.

For how may we answer, not our sorowing, but our laughing, even as we were tickled, to see drunkards, to heare rimers and railers, and idle counterfeiters, tearing their tongues against their teeth, to the dishonour of God, the gauling or slander of others, and the death of their owne soules for ever, without repentance, which in many of them God may worke, but it is smally to be hoped of as yet. God that shall judge us knoweth it, and telleth us now whilest we have time to leave it, that we cannot answer it. The Lord therefore change us, and we shall be changed, and make the breach of his will to touch us deeply, both in our selves and others.

Lastly, we may see here, if there were no other Scriptures to shew us, what an acceptable thing to the Lord, the ready and carefull doing of his will is, by this that our Saviour placeth this petition amongst the first and chiefe desires of his children: we may see our dulnesse that must be taught to pray for this obedience: and we may see Gods rich and great goodnesse, that will give us strength to obey him, and then crowne us for so doing with an immortall crowne, as if we had done all of our selves. The Lord give us feeling. And let thus much suffice of this Petition.

The Prayer.

O Sweet and gracious Father, how deare both is and ought to be to a good child, the will of his earthly Father? And if so, how much more deare to thy childe the just and ever holy will of thee his heavenly Father? Indeed hee should pray with heart and soule that it may be done. And therefore feeling our only sweet comfort to be this, that we are thy Children, we againe and againe beseech thy Majesty that it may so be. Concerning thy secret will reserved to thy self, O Lord, let us never be curious searchers and seekers to know above that which is meet for us to know: much lesse let us give our selves by Spirits and devils, and vile meanes, to wring out as it were by force from thee, the knowledge of times and seasons, and matters reserved in thy power: but let us ever concerning this, be thus disposed by thy grace in our selves, that whatsoever this hidden will of thine shall bee concerning us, whether to live or die, to be poore or rich, to be high or low in this world, with the same, and in the same we rest and bee contented, saying in our hearts as obedient children, Let my God and Father, doe with me, and dispose of me at his pleasure: And when it shall appeare, and be revealed to us, then even more, if more may be, to be contented, giving true and hearty thankes to thy Majesty as well for woe as well, for little as much, for low degree as high degree, if so thy pleasure be, taking well in worth, as thy servant *Iob*, at thy hands, evill things as well as good things, sower as well as sweet, and lowring nights as well as Sun-shine mornings. Deare God, make us ever blesse thy name with a single heart when we know thy will, and till thou shewest it leave it to thy selfe.

Con-

Concerning next thy revealed will, that is, all that which in thy Word thou haſt laid downe, and declared to be the duty which thou wilt have performed of us toward thee: O Lord of mercy we beſeech thee, that whereas our mindes burning with luſts, are commonly carryed to deſire, and to doe thoſe things that moſt diſpleaſe thee, thou of thy gracious goodneſſe wouldeſt vouchſafe ſo to change us by the power of thy bleſſed Spirit, that wee may will and wiſh nothing but that thy holy will alloweth. Give us faith firme and ſtedfaſt in thy Sonne our Saviour Jeſus Chriſt. And to this faith joyne in mercy a pure and cleane life, granting us grace to poſſeſſe theſe veſſels in holineſſe and honor, and not in the luſt of concupiſcence, as the ungodly doe. O pardon herein for the blood of Jeſus, both words and works ſtraying from thy will. To name them it is impoſſible, for we cannot think of them; yet thou knoweſt them, and with thee is mercy even for ſecret faults. Give us of thy ſtrength alſo, O bleſſed Lord God, that we may beare and ſuffer all croſſes, diſeaſes, poverty, contempts, perſecutions, and adverſities, with all the changes and chances of this mortall life, not onely with contented, but with gladſome hearts, knowing that it is thy will that wee ſhould crucifie and mortifie our wils. And when that appointed paſſing houre ſhall come, that earth to earth, and aſhes to aſhes is to returne, O Lord make us ſtrong to welcome in this alſo thy will. And finally what obedience we owe to thy Majeſty, give it us good God, that as thy Angels and heavenly creatures, moſt willingly without grudging, moſt ſpeedily without delayes, and moſt faithfully without affection and partialitie, doe their duties, ſo we may performe and doe it, to our lives end and ever, as it ſhall pleaſe thee to inable us, for his ſake whom thou loveſt, Chriſt Jeſus thy Sonne, and our moſt deare and bleſſed Saviour. *Amen.*

The fourth PETITION.

Give us this day our daily Bread.

Two things I have to aske you here touching the order, before you come to the words themſelves. Firſt, why theſe three Petitions concerning our neceſſities follow upon the other which concerned Gods glory: Secondly, why of the three this is firſt, ſeeing the other two concerne better things.

TO the firſt I anſwer you, that being warranted by the Lord, after ſeeking of his Kingdome and the righteouſneſſe thereof, which ought to be firſt, to ſeeke alſo at his hands whatſoever wee have need of to the maintenance and good of this life: wee having done the former in the Petitions before, fitly followeth the other now in theſe three. And this is the order that *David* uſeth in his Pſalme; firſt craving the light of the *Lords* countenance to be lifted up upon him, and then aſſuring himſelfe next of peace and ſafety, the benefits of this earthly life. Mat. 6. Pſ. 4. 6, 8.

Yea ſir, but doth not our Saviour ſay expreſly, Bee not carefull for your life, what yee ſhall eate, or what ye ſhall drinke; nor yet for your body, what yee ſhall put on: but ſeeke yee firſt the Kingdome of God, and the righteouſneſſe thereof, and all theſe things ſhall bee miniſtred unto you; for your heavenly Father knoweth that yee have need of theſe things? *Why then ſhould we expreſly pray for that which both he knoweth we want, and hath in mercy promiſed us?* Mat. 6.

Although our Saviour ſay, They ſhall be miniſtred unto us, in that place, yet doth himſelfe bid us pray for them expreſly, in this place: and therefore well we know by thoſe words there; he meant not to exclude this meanes here. The examples alſo of his Children that have done it, and the manifold promiſes made to all them that ſhall doe it, which will appeare to us hereafter, tell us the ſame. If you will know the reaſon why, underſtand you, not for that he would not otherwiſe give them to his Children that ſeeke his Kingdome chiefly, except they were by name asked; or for that he giveth them for asking (which indeed he giveth freely;) or that he hath need to be remembred: but indeed, that by ſuch prayer wee might witneſſe unto the world, that we acknowledge the *Lord* the very Fountaine and Spring-head of all theſe things alſo

Iames 1.17. Psal.37.5,7.

also that concerne either body or minde, that wee might thus learne to depend upon him fully and wholly in all things, and whatsoever is wanting to us, to flie to him, not to trust in our selves, or in man, or in any arme of flesh whatsoever.

What say you to my second demand?

To your second demand I answer thus, that albeit the things that are contained in the next Petitions be of more price than those that are contained in this, yet hath the Lord set this before them not without cause, even to relieve thereby our infirmity, which doe not so easily and quickly perceive or pray for heavenly things as earthly things. The fift Petition beggeth remission of sinnes; the sixt, an invincible constancy and holy fortitude in temptation: these are great matters concerning our heavenly life, and therefore not so neare to our dull conceits and knowledge. The matters of this Petition are more easie and better felt of us, and therefore in a most mercifull wisedome our Saviour beginneth with the easier, and so draweth us to the harder by degrees, that having had tryall of his goodnesse in the one, wee might nothing doubt of his mercy in the other: having felt him friendly in matters of lesser good, wee might make full account of favour in things of greater good to us.

Pro.30.8. This order regardeth our infirmity, not the nature of the things.

Yet must I needs object unto you the prayer of Agur, *which proceedeth not in this order, but first desiring that God would remove farre from him vanity and lies, (matter belonging to the minde) in the second and latter place asketh food convenient concerning the body.*

And I have already answered your objection sufficiently, if you marked it. For I have said in respect of the matters themselves, things belonging to the minde, are to goe before things belonging to the body, and so no doubt would our Saviour have set them, if he had regarded that onely: but looking from that to our infirmities and dulnesse, he hath placed that first that was best known to us, and so from the more knowne draweth us to the lesse knowne; from the easier to the harder, and from the earthly to the heavenly. Like a good teacher that wishing the profit of his Schollers, delivereth to them the lighter lessons first, and milke before meat, that is strong for men.

You satisfie me well, proceed therefore now, if you please, to the words themselves, this is enough concerning the order.

Content, if this be noted in a word before: that although we bee now come to matters that concerne our selves and our owne profit, and have passed over those that concerne Gods glory, yet may we not thinke that wee have now done with the Lord and his honour quite, but this onely is the difference, that then wee respected the Lord onely, wholly, and immediately, now we regard our selves and our necessities with him, as we use to speake, mediately. For otherwise even all the things we wish and doe, must regard the Lord and his holy honor, according to the Apostle, saying, *Whether yee eate or drinke, or whatsoever ye doe, doe all to the glory of God.* And according to the confession of Saint *Augustine*, *Sufficientia vitæ rectè appetitur, non propter seipsam quidem, sed ut eam habentes commodius Deo serviamus:* Things fit for this life are rightly requested, but not for themselves, but that having them wee may better serve God. The true knowledge of this putteth a notable bit in the mouth of our untamed desires, and draweth them ever in these worldly commodities to that measure and manner that may stand with the Lords honor. Whereas otherwise when it is forgotten or not knowne, there is no measure in our coveting, no honesty in our using, no credit in our leaving them.

1 Cor.10.31. *Aug. ep.121. ad Pro.*

Panem.

Now come we to the word, and the first as you see is this word *Bread*, which both in Scripture and in godly writers is taken diversly. In the sixt of *John* it signifieth Christ himselfe, because as bread and flesh, meate and drinke, are to the use of this transitory life, so is Christ sent from the Father to us, for the getting and keeping of everlasting life. *Iosua* said, *Feare not the people of the Land, for they are but bread for us*; that is, a thing that wee shall overcome and devoure. The Preacher saith, *Cast thy bread upon the waters*; that is, be liberall to the poore. *Stolne waters are sweet*, saith the Harlot in the *Proverbs*, *and hid bread is pleasant*. By bread there meaning adultery and pollution of the flesh. In the Prophet *Esay* it is called the bread of adversity, in another place bread of affliction. Sometimes again it signifieth the benefits of Christ, as when he said, *It is not lawfull to take the childrens bread, and to give it to dogs*: that is, the benefits principally appointed for the Jewes, which are children, and to give them to you Gentiles which bee dogges. Sometimes it signifieth doctrine and instruction out of the Word, whereby our soules are nourished with spirituall bread, no lesse than our bodies with materiall bread, and thereupon the want of the Word called a famine, as you have heard: with many moe sundry significations, if it needed to repeate them, but let this suffice. Here in this Petition it is taken in his owne proper sense and signification, for such bread as wee eate and are nourished withall. Yet figuratively it stretcheth it selfe further than to bread onely, and includeth whatsoever is necessary to the sustentation of this life. So saith S. *Austen*, *Necessariam corporis exhibitionem petimus aperte in pane, significante quicquid est nobis necessariũ:* All needfull maintenance of the body we ask in this Petitiõ plainly in the word bread, signifying whatsoever is necessary. Nay, so saith the

Numb.14.9. Eccles.11.1. Rom.9.17. Esa.30.20. 1 Kings 22. Mat.15. *Mysticus sermo sacrarum rerum est panis fortior: Amb.ser.14. in Psal.118.*

the Scripture in many places, ſhewing this largeneſſe of the Word. *In ſudore vultus tui veſceris pane tuo.*: In the ſweat of thy browes ſhalt thou eate thy bread. That is, whatſoever thou injoyeſt in this world of theſe earthly things, thou ſhalt come by it by labour and travell, and not by bread onely. When *Eliæus* bad the King ſet bread before them, you ſee what the King did, he made them very good entertainment. All *Iobs* kindred came to eat bread with him, that is, to rejoyce and be merry in all good ſort with him: when *Abraham* prayed the Angels to ſtay and hee would ſet a morſell of bread before them, hee meant by bread more than bare bread. When *David* ſaid, hee that did eate of his bread, lift up his heele againſt him, hee meant by bread familiarity, truſt and credit, and a very neare conjunction of friendſhip. So was it uſuall you ſee with the *Hebrewes*, in this word to comprehend all neceſſary ſuſtenance of the life.

Gen.3.

2 King.6.22
Iob laſt.12.
Gen.11.

Pſa.141.10.

And why thinke you?

Happily becauſe bread is moſt uſuall and moſt neceſſary. For many have bread that have no meate, and they that have both, may yet better ſpare the one than the other, although neither well. As I remember the Duke of Saxony *Frederike*, is ſaid to have cauſed his people to ſee, when going to hawke one day in the fields, ſeeing his ſervants ſo careleſly and badly to ride over the corne, and ſo ſpoile it, when he came home, commanded that their meate ſhould bee ſet before them as plentifully as ever, yea, and better if it might bee, but never a morſell of bread all that day. The ſervice being ſtrange, and no man knowing the cauſe, at laſt the good Duke ſent them word that if they ſaw any uſe of bread to their comfort, let them learne to take more care of corne hereafter, and not for any pleaſure or paſtime to ride over it, and ſpoyle it as they had done that day. A worthy example ſure for all Princes and Nobles to follow, ever making conſcience of the Lords bleſſings to ſpoyle them for any vaine delight and Paſtime.

A good example.

Some other reaſon may be given alſo of frugality, as that we are thus admoniſhed to be content with a little, and to ſay with the Apoſtle chearfully and heartily: *I ſpeake not becauſe of want. For I have learned in whatſoever eſtate I am, therewith to be content. I can be abaſed, and I can abound, every where in all things I am inſtructed, both to bee full, and to be hungry, and to abound, and to have want. I am able to doe all things through the help of Chriſt which ſtrengtheneth me.* We are not taught to pray for gorgeous cloathes, for ſtately houſes, or for great livings and honours, but for bread, bread, that but for the day, and therefore a ſtint made aſſuredly of our immoderate deſires. If the Lord give more, bee thankfull and uſe it well, but if hee give but bread, that is, a little, be very heartily well content even with that alſo, for therefore is it onely named here to teach us ſo. *Sit oratio, quæ pro temporalibus eſt, circa ſolas neceſſitates reſtricta.* Let thy prayer which thou makeſt for temporall matters, be reſtrained ever to things neceſſary, ſaith *Bernard*. For he that would ſay in his prayer, for example, ſaith *Auguſtine*: *Domine multiplica divitias meas, aut da mihi tantas, quantas illi vel illi dediſti, puto eum non invenire in oratione Dominica quo poſſit hæc vota cooptare.* That is, Lord increaſe my riches, or give mee ſo much as thou haſt given ſuch a one, or ſuch an one; I think that man in the Lords prayer will finde no ſuch direction. *When we have food and raiment, let us therewith be content* (ſaith the Apoſtle,) *for wee brought nothing into this world, neither ſhall we carry any thing out.* And *they that will be rich, fall into temptations and ſnares, and into many fooliſh and noyſome luſts, which drowne men in perdition and deſtruction: for the deſire of money is the roote of all evill, which while ſome luſted after, they erred from the faith, and pierced thẽſelvs through with many ſorrows.* And moſt ſweetly in the Epiſt. to the *Hebrews*, *Let your converſation be without covetouſnes, and be content with thoſe things that ye have, for he hath ſaid: I will not faile thee, neither forſake thee.* So that we may boldly ſay, *The Lord is my helper, neither will I feare what man can doe unto me.* Finally, *take no thought for the fleſh*, ſaith the word againe, *to fulfill the luſts of it.* Thus doe you ſee, then very fitly may wee learne by the Lords naming of bread onely, barely by it ſelfe, and neither of gold nor ſilver, nor other ſtatelineſſe, to be content with any little that the ſame Lord ſhall think good to give us ever: and not greedily to wiſh for any wanton abundance. Pray this prayer then beloved with your heart, and thinke of this note. For the Lord knoweth how fraile fleſh miſliketh little, and ſeeketh much: that wallowing in wealth, it might wallow in woe another day: rechleſſe overtaken with the pleaſures of this life, through ability to have them, further than God will warrant, when he falleth to reckon.

Phil.4.11,12, 13.

Note.

Aug.Epiſt.121.

1 Tim.6.8.

Heb.13.5.

Rom.13.14.

O thinke of this, and God give ſtrength.

Why Sir, is it not lawfull to pray for wealth and riches?

You have heard before that whatſoever is needful to the life of man, is included in this word bread, and prayed for here. And you muſt know alſo that this needfull is meaſured according to mens ſeverall callings and charges, for great men have neede of more than meane men, and of both ſorts they that have more charge either of children, or of neceſſary ſervants about them, have need alſo of more. Wherefore if their neceſſaries be great, aboundance, even great aboundance is lawfully prayed for by warrant both of this Petition and much other Scripture. But if we goe from neceſſaries, to ſuperfluities, (as indeed the deſire of mans is) to the end he might bathe himſelfe in pleaſures, that fleſh feedeth upon moſt greedily, bee cloathed in purple and

Some men may pray for more than others may.
Rich *Cræſus* ſaid, to be rich was to be able to nouriſh an army yearly.
Luke 16.19.

and fine linnen, and fare most deliciously every day, though woefully hee crie when that folly is faded, for one drop of water to coole his tongue in the burning Lake: then must we remember that a wise man prayed not so, but even flat contrary, saying, *Lord give me not riches*, (hee meaneth superfluity above need) and addeth this reason, *Lest I be full and deny thee, and say, who is the Lord?* Which reason the more we meditate upon, the more strong shall we see it: this usually being a fruit of wanton superfluity, to forget our God. *Behold*, saith the Lord to his people Israel, *I will bring thee into a good land, a land in the which are rivers of water, and fountains, and depths that spring out of the valleyes and mountaines. A land of wheat and barley and of vineyards & figtrees and Pomegrates, a land of oyle olive, and hony: A land wherein thou shalt eat bread without scarcity, neither shalt thou lack any thing therein; A land whose stones are iron, & out of whose mountaines thou shalt dig brasse. But beware, lest when thou hast eaten and filled thy selfe, and hast built goodly houses, and dwelt therein, and thy beasts and thy sheep are increased, and thy silver and gold is multiplyed, and all thou hast increased, (beware I say againe) lest then thy heart be lifted up, and thou forget the Lord thy God, which brought thee out of the Land of Ægypt, out of the house of bondage, &c. Beware lest thou say in thine heart; my power, and the strength of mine owne hand hath gotten me this abundance; but remember the Lord thy God. For it is he which giveth thee power to get substance, &c.* You see what a danger the Holy Ghost hath here discovered in abundance of earthly things to lift our heele against the Lord, what a vehement caveat he hath given, and as sure as we live, it is a thousand to one we doe it. *If riches encrease*, saith he againe by his Prophet, *set not thy heart upon them*: as if he should say, thy nature is to doe it. And, *Charge them that be rich in this world*, saith the Apostle, *that they be not high minded, and that they trust not in uncertain riches, but in the living God.* Why should men be charged, if there were no danger? What said proud *Pharaoh* puft up with his Princely pompe, but, *Quis est Dominus?* who is the Lord? What said *Nebuchadnezzar*, when his greatnesse was so growne that it reached to the heaven, and his dominion to the end of the earth, when he walked in the royall place of *Babel*, I say what said he? but in the pride of his heart against the Lord, thus: *Is not this great Babel that I have built for the house of the Kingdome, by the might of my power, and for the honour of my Majesty?* And by and by the hand of the Lord was upon him; reade it, and reade many times, it is a great example. What a damnable dreame was proud *Haman* in, by reason of his grace in Court, forgetting God, hating his Saints, and so carryed in the smoakie cloud of his favour with the Prince, and his great estate, that he never knew where he was, till he was ready to climbe the tree himselfe that he had set up for holy *Mardochens?* Can our souls wish a better example to tell us the danger of earthly greatnesse, if the Lord assist not sliding nature? But these were strangers all from God, you will say, and therefore no proofes, but that we which know more, may doe better, though we swimme never so much in all aboundance? well see you then the fault of better, even by the same. *Hezekias* a good one, and yet thus deceived. *David* a good one, and yet so puft up, that he numbred his people with a proud conceit, & boasted in his wealth, that it would never decay; whereupon *Iob* glorieth of it as a speciall grace upon him beyond the course of any whom the Lord assisteth not, that he never made gold his hope, neither said to the wedge of gold, thou art my confidence: that he never rejoyced because his substance was great, & so forth. The heathen knew the danger, and therefore usually handled it as a tryed truth, that prosperity is hardlier well endured than adversity. S. *Austine* said it, and knew it true, *Divitiarum morbus superbia*; The disease of riches is pride. And would God we knew not too much experience to inferre against all denyals this wofull conclusion in our dayes. And to tell us all, that honours, and ease, and ability to have what either wanton will can wish, or our owne, or other wilde heads devise, banisheth too often religion, and all his exercises, private or publike, cooleth and quencheth all heavenly heats, forceth away, as too melancholike foes, all sweet meditation of spirituall causes, and giveth the bridle to all damnable pleasure and dreadfull security. But they shall know one day, and let us see now, that if the Lord give us but daily bread, that is, things needful, not needlesse, a moderate, a competent or sufficient portion to passe this life along withall, assuredly he doth that which is safest for us, in respect of our great propension to abuse his plenty; & good cause we should without any muttering for more, be contented with it. Yet should greater plenty cause greater piety, greater zeale, greater thankfulnesse, and all good, but alas it is not so. The very devill could say, that it was no marvell that *Iob* feared God, seeing that God had made an hedge about him, and about his house, and about all that he had on every side, and had blessed the worke of his hands, and his substance was encreased in the land, and yet are not many of us able to reason thus, to the stirring up of our obedience to the Lord for his graces to us, albeit we would be judged great Christians. The Lord quicken us. For assuredly, to whom the Lord hath given much, of them he will require much, and they shall answer him.

It needeth not that we runne over all particulars, seeing thus much now is said, that in the word bread is contained all that we may have need of to this life?

It were an infinite matter so to doe, and indeed not needfull, therefore let us consider that we aske herein, food and raiment, and whatsoever we want, Houses to dwell in, *Psal.* 107. 36.

Pro. 30. 8. O fearfull fruit. Deut. 8. 7.

Here is the danger.

Psa 49. 1 Tim. 6. 17. Exod. 5. Dan. 4 19, 26. 27. A great example.

Hester. 5.

2 Chron. 32. 4. 2 Sam. 24. Psa. 30. Iob 31. 24.

Three good Mothers, bring forth three bad children: Truth, Hatred, Familiarity, Contempt: and Riches, Pride.

Too true, though too bad.

Iob 1. 10.

That

That our children bee not vagabonds and begge their bread, *Pſalm.*109.10. Wee begge peace and quietneſſe, private at home, publike abroad: for this is needfull and a comfortable bleſſing. *Better is a drie morſell, if peace be with it, than an houſe full of Sacrifices with ſtrife.* And it is a great goodneſſe of God when we may ſerve him, as *Zacharie* ſaith, *without feare, in holineſſe and righteouſneſſe all the dayes of our life.* Wherefore *the Lord of peace,* (ſaith the Apoſtle) *give you peace alwayes by all meanes. And if it be poſſible, as much as in you lyeth have peace with all men. Grant Lord,* ſaith *David, that there be no going out, no leading into captivity, neither any complayning in our ſtreets. Pray for the peace of Ieruſalem: let them proſper that love thee: Peace bee within thy wals, and plenteouſneſſe in thy Palaces.* Wee pray alſo for the bonds of peace, good Magiſtrates. Againe, for good health and ſtrength of body, whereby we may bee able to walke in our vocation. For honeſt name and fame, credit and favour with men as ſhall bee good for us, and a thouſand things moe that this life hath need of. Neither doe we aske theſe things in a bare and needy meaſure onely, but even in ſome comfortable meaſure, that wee may not onely our ſelves live with ſome cheare, which the Lord alloweth, but that we may be alſo helpfull unto others. So you have ſome taſte of the particulars of this generall word Bread.

Pro.17.1. Luke 1. 2 Theſ.3.16. Rom.12.18. Pſa.144.14. Pſa.122.

I ſee here their doubt is plainly diſſolved, that make a queſtion whether a Chriſtian may pray for the outward things of this world, becauſe the Church muſt be ſubject to perſecution.

It is very true: for here is a ſhort commandement to doe it, *Give us this day our daily bread:* beſides other generall charges in the word. Secondly, wee have his promiſes many and mercifull concerning theſe things, and what he promiſeth to give we may be bold to aske. Thirdly, we have the examples of his children, as of *Iacob* when he went to *Padan Aram,* ſaying, *If God will be with me, and will keep me in this journey which I goe, and wil give me bread to eat, and clothes to put on, ſo that I come againe unto my fathers houſe in ſafety, then ſhall the Lord be my God.* Of *Salomon* that prayed for food convenient, and neither for riches nor for poverty. Of Lepers that prayed to bee clenſed; of blinde men that prayed for ſight; of men and women many in the Goſpell that prayed for their divers diſeaſes and infirmities, and were healed of our Saviour without any rebuke ever for their ſo doing. Fourthly, becauſe the Lord muſt ever have a Church but that cannot be without food, government, peace, health, and ſuch like: therefore it is lawfull to aske them. Laſtly, becauſe the asking and expectation of theſe things is a notable exerciſe of our faith, hope and truſt in Gods promiſes. For wee cannot aſſure our ſelves of theſe corporall goods, neither aske them, except wee bee in Gods favour, and feele in our ſelves good comfort of his good will towards us. By asking therefore, wee exerciſe our faith to beleeve the Lord to be our good God: from which goodneſſe of his we looke for theſe things, ſo farre as they may be good for us. Otherwiſe the Lord might ſay to us, you are none of that number that I promiſed theſe things unto. But yet this ever muſt we note concerning the manner of our prayer, namely, that it be, *Cum conditione voluntatis,* with condition of his good pleaſure, will and liking, and, *In hunc finem, ut ſerviamus Deo, & proximo;* for this end, that we may ſerve God, and our neighbour, by them, and with them. For who thus begge them not, are not heard: that is, theſe things are not given them to their good; but although they receive them according to their deſire, yet is God offended with them, and they receive them to their judgement. But ſpirituall things we may aske ſimply and without condition, becauſe God ſo hath promiſed them, and they ever profit us: as we may ſimply deſire the holy Ghoſt, becauſe the Lord hath ſimply and expreſly promiſed him to them that ask him, and ſo of other matters: whereas theſe earthly things now are good, and now evill for us; and therefore left to the pleaſure of him that knoweth what is beſt.

Mat.7.7. Pſa.55. Mar.20.29. Pro.30.7.

Earthly and outward things are lawfully prayed for, but ever with a condition.

What is the reaſon of the next word Our, and why is it called Our bread?

Not of merit or of due debt, but in reſpect of our neceſſity which cannot bee without it. And ſee then I pray you, what great gods we are become by our firſt Parents eating of the forbidden fruit, ſurely, even ſuch as are not able to live and have beeing in this world, without a peece of bread to ſupport & hold us up, which peece of bread we are not able to give our ſelves, if we periſh ten thouſand times for want of it, but we muſt have it given to us by him that is God indeed. This is the truth of that Serpents ſaying, *You ſhall not die at all; but God doth know that when ye ſhall eate thereof, your eyes ſhall be opened, and you ſhall be as Gods, knowing good and evill.* Yet cannot this and many thouſand lies moe make me leave hearkning to his hiſſing. Secondly, it is called our Bread, to teach us to be content with that portion which he vouchſafeth to give us, and not to bereave any others of that which is theirs: Either our neighbours of their livings, our ſervants of their wages, our workmen of their hire, or any one whatſoever of his owne; for that is not ours, that is another mans: and therefore wee cannot make this Petition to the Lord, but our owne tongues ſhall bee our accuſers to the Lord. For wee ſhall in words aske but ſo much as may truly be counted our owne, (as being got by ſuch meanes as hee alloweth) and yet indeed are not ſo contented, but rake and rob, and pull from many men that which is theirs, and not ours. How this toucheth many a man, I wiſh very heartily may be conſidered by privy feeling of ſecret guilt, and not in any broader termes laid open by mee. Surely beloved,

We bee goodly gods that cannot give our ſelves a piece of bread. Gen.3.4,5.

Conſider this.

ved, it is a grievous matter to disable my selfe to pray the Lords Prayer, or any part of it: but so doe all they that are not content with so much bread as is their owne, of which they may truely say, it is ours: and therefore beware. Thirdly, this word Our, truely confirmeth the propriety of goods, wives, children, servants, and such like amongst Christians, contrary to all prophane and bruitish community, either Anabaptists or other heretikes whatsoever sought to be established. A long and a large matter if it need a confirmation or a confutation.

And why doe we say Daily Bread, or bread for the day?

The Lord hath pleased so to call it, first, to note out unto us our mortality and fading estate if he should not even daily feed us. Secondly, to teach us, that it is our duty daily to aske what daily we need, and not to make our prayer at once for a yeares, or many yeares provision, because we would take our liberty to pray no more. Thirdly, that thus he might bridle somewhat our raging hearts, and our needlesse, greedy, and unsatiable desires. For many of us are never satisfied, never pleased with any measure of blessing given us by the *Lord*, but ever craving and crying more, more. This immoderate humour, and sinfull vaine the *Lord* seeketh here to helpe, teaching us to be so farre from wishing heaps, or any wanton delicates, that we are content with daily bread, that is, with so much as serveth for that day, and shall be fit to preserve life honestly, not wantonly. Knowing it and feeling in the faith of a child of God: that *a small thing unto the just man is better than great riches to the wicked and mighty*: and again, *that nothing wanteth to them that feare the Lord*; that is, no profitable and necessary thing. The wise man saith it; *The Lord will not famish the soule of the righteous, but he casteth away the substance of the wicked.* The King and Prophet saith, *I have beene young, &c. Cyprian* saith, *Quum Dei sunt omnia, habenti Deum nihil deerit, si Deo non deerit.* And, *Fides famem non timet.* That is, since all things be Gods, how shall he that hath God want any thing, except God be wanting to himself. Faith fears no famine. Lastly, to assure us that so well our wants are knowne to the *Lord*, as that for every day he can tell what is sufficient, and what wee have need of. Therefore when it is said in the Gospell, *Your heavenly Father knoweth what yee have need of*, we may adde, every houre, every day, and doe it by warrant of this word in this Petition. A most comfortable thing truly to every one, and especially to them that have any great carke upon their hands, either of Children, or otherwise. For it assureth them, that their God is privie to their estate, yea, so privie, that he knoweth for every day in the weeke, and for every day in their lives what they have need of, both for themselves and their charges: and even for that cause, namely, that they should know it to be so, he hath caused them to pray but for their daily bread, not naming any quantity, but leaving that to himselfe, who knoweth better than themselves what will serve the turne, and will most assuredly ever send it them. I pray you then think of it, and so earnestly thinke of it, as the knowledge and remembrance of it may ever keep us from distrust in such a God, and from the effects of distrust, namely, the use of any bad meanes to relieve our wants by. For the Lord knoweth our need, and every dayes need, yea, every houres need, and his word is past, that he will not onely know it but relieve it, as shall be best. I will care for thee, I will not faile thee, neither forsake thee, saith the Lord. And therefore cast thy care in comfort upon me. What an incouragement also may this be ever to us, to goe to our knees, and to call upon our God by prayer, when we heare how privie he is to our estate? If we have a petition to a man, our speeding often lyeth upon our utterance; if we speake well, we speed well, but if either for feare or bashfulnesse our tongues faile to tell our case in such full sort as it is needful it should be known to the winning of our reliefe for it, then faile we also often, either of all, or part of that we seeke. But (O happy wee) it is not so with God. If we cannot utter a word, oppressed with some woe, or otherwise hindered, if we but figh, he heareth, he seeth, knoweth, and knoweth more fully than we could tell him our selves in any words if we did speake. With what a cheare then may wee fall before him for any thing wee want, and say, Lord thou knowest what I would have, though my tongue faulter, my want speaketh: looke upon me in thy mercy.

Psa.37.16.

Psa.34.9.

Mat.6.32.

1 Pet.5.7. Heb.13.5.

It seemeth by this that laying up is unlawfull.

You judge amisse, for *Ioseph* in the cheape yeares laid up for deare, and so saved his owne, his masters, and many lives moe, and the Lord directed him to this providence. The Disciples of *Antioch* sent their ability to the brethren in *Iudea*, and it was reserved and laid up, till the famine came that *Agabus* had propheſied of, *Acts* 11. 28. Christ bad gather up the broken meate, let none of it be lost: the holy Ghost saith, the Children lay not up for fathers, but the Fathers for the Children, warranting, as you see, a laying up: and much more proofe if it need is there. Wherefore by praying for daily bread, or bread for the day, wee are taught to bee content if the Lord give no more, for the Lords gifts may not bee cast away by any negligence coloured from this place. Yet must our reservation be void of covetousnesse, made onely in reverence of the Lords gifts, to lawfull ends, and not to trust in any store, and to robbe the poore and needy when want is.

What shall we answer then to those words of Christ, Care not for to morrow, for the morrow shall care for it selfe, &c?

We

We muſt anſwer thus, and anſwer truly, that our Saviour there forbiddeth us to thinke of the morrow with diſtruſtfulneſſe, but not with prayers and labours.

How can rich men pray this prayer, that have bread for many dayes and yeares?

Becauſe all uſe and comfort and ſafety of thoſe riches commeth from the Lord. Which except the Lord give, either they loſe by ſome accident their goods, or having them, they have no power to uſe them; or uſing them, they nouriſh not, as after is proved.

But if it be Our bread, why ſhould we pray the Lord to give it, the uſe being to aske that which is not ours?

If it were ours by duty, you might be thought to ſay ſomething, but if it be ours but by mercy, as you have been told, you ſay nothing, for things in mercy given, muſt in a feeling of miſery be asked: and that it is mercy, let *Iacob* tell us, that great ſervant of the Lord, who yet confeſſed that he was not worthy of the leaſt of all the mercies that God had given him, much leſſe are wee. See yet further, and I pray you mark them, what profitable things this word may teach us. Firſt, it teacheth us that God is the author and very ſpring head of all good, bee it ſpirituall or corporall that commeth unto us. And conſequently, wee are admoniſhed of our miſery, that are not of our ſelves worth a peece of bread, but made beggers of it at his hands that onely doth, and can give it. If we be not worth ſo much, ſurely, we are not worth the kingdome of heaven and everlaſting life. This, little thinke they that like bruite beaſts ſit downe to eate their given bread, and riſe againe when they are filled, not once either in heart or voice, remembring the giver of it. Let ſuch remember what the Apoſtle teacheth, that the creatures of God are not ſanctified unto us, ſo that we may uſe them with a good conſcience, but by the word and by prayer. Let them looke upon the little birds, which ſing ſo ſweetly in their kinde, before they ſeeke for meate in the morning. It teacheth us againe, ever ſo to get our wealth and riches in this life, as we may truly ſay and comfortably feele that the Lord hath given them, which we cannot if ſtealth bee the meanes, or uſury, or oppreſſion, or any condemned way whatſoever. For then the devill helpeth us, and when any loſſe happeneth of them, there is a double griefe, one at the loſing, and another at the ſecret thought of the judgement of God over things not well come by. When as if the meanes be good, as right inheritance, or true labour with *Iacob*, to our maſters or ſuch like, then are our gettings the gift of God, the bleſſings of his mercy upon our labours, and enjoying it ever with a good conſcience, we loſe it alſo, if ſo the Lord will, with a quiet minde, ſaying with *Iob* in a Chriſtian comfort, *The Lord gave, and the Lord hath taken away: bleſſed be the name of the Lord.* Fourthly, in ſaying *Give*, we are taught that albeit wee labour never ſo much, being ſo commanded to doe, yet except the Lord beſtow the bleſſing, our labours cannot attaine to any thing, according to the Prophet, *Except the Lord keepe the City, the Watchman waketh but in vaine*, yea, in vain doe we riſe up early, and goe late to bed, eating the bread of ſorrow, except the Lord beſtow a mercy upon our paines and travell. With the Lord we have all things, and without him wee have nothing. If the earth fructifie, it is not tilled without God. *Pſal.* 108. 33. *Micah* 6. 15. *Ag.* 1. 6. If he ſaid it truly, *Regnum Perſicum creviſſe, Deo ducente, & ipſis Regibus prompte ſequentibus*, That the kingdome of *Perſia* flouriſhed becauſe that God lead, and the Kings readily followed. Surely, all men muſt ſay, that by the ſame meanes, and not otherwiſe, either their countries, townes, or houſes, have their good whatſoever it is. *Reſpublica Dei ope & auxilio multò magis quàm ratione hominum & conſilio gubernatur:* the common-wealth (ſaith *Tully*) is governed by the help and hand of God, much more than by any reaſon or counſell of men. And *Vbi non Deus, ſed mortalis aliquis præeſt, ibi malorum nullum effugium.* Where man not God governeth, there is no avoiding of evill when it commeth upon them, ſaith another. Againe, *Scitis quod neque multitudo, nec robur in bello victoriam adfert, ſed qui Deo juuante, magno animo in hoſtes impetum faciunt, eos non ſuſtinent hoſtes.* Ye know that neither multitude or ſtrength getteth victory in battell, but if any ſtoutly aſſaile their enemies, God ſetting to his helping hand, ſuch aſſault is not ever to bee abidden. So have heathens acknowledged what here Chriſtians are taught, that labour availeth not to get any bread except God give it, and give it daily. It comfortably aſſureth us againe of Gods readineſſe to give, for otherwiſe hee would never have commanded us to aske, and ſay *Give*. Laſt of all, wee meaning in this Petition not onely that God ſhould give us bare bread, but the healthfull nouriſhment alſo of it, and the ſtrength of it, and not onely goods and living according to our places and needs, but the godly and honeſt uſe alſo of the ſame, wee learne by this word *Give*, that as well this alſo commeth from God, as the other, a thing either not knowne or foully forgotten of a number. And therefore they rob God of his glory, and aſcribe to the creatures that which is the power of the Creator; and to the meanes, that which they cannot have, except the Lord bleſſe them as meanes, I meane to nouriſh us, and to ſuſtaine us healthfully and well. For marke you what the Lord ſaith to his people Iſrael: *When I ſhall breake the ſtaffe of your bread, then ten women ſhall bake their bread in one oven, and they ſhall deliver your bread again by waight, and you ſhal eate, but not be ſatisfied.* The ſtaffe of bread is the ſtrength and power to nouriſh, which you

1 Tim. 4.
Aves prius dulce melos fundunt quàm granula quærunt.

Iob 2.

Gen. 3. 17.
Pſal. 127. 2.
2 Theſ. 3. 10.
Eccleſ. 7. 7.
Prov. 14. 23.
Acts 20. 34.
Pſal. 127.
Rex Perſicus apud Her.
Pro Rabirio.

Plato.

Levit. 26. 26.

heare the Lord himſelfe ſay is given and taken away by him. If he take it away, the dainties and delicacie of Princes feed them not, but they pine away in the midſt of them all, and if he give this ſtaffe to it, the pulſe and water that *Daniel* fed upon maketh a fairer face, and giveth a better liking than any portion of the Kings meate. See this in rich and poore mens children alſo plainly, the one fully and coſtly fed, yet proſpereth not, the other ſeldome fully and ever courſely fed, and yet both fat and faire, and healthy: Such is the gifts of God that now wee ſpeake of, and here in pray for, yea, ſo farre may it be from nouriſhing us, that it may choke us, if the Lord give not gift unto gift, and mercy to mercy, for ſo did the ſlie *Adrian* the 4. and an haire another. The Lord was able to make his Prophet *Eliah* to walk forty dayes and forty nights in the ſtrength of a courſe cake, baked on the coales, and of a pot of water: and the Lord was able to nouriſh *Moſes* as long in the mount without any meate at all, to tell us that *man liveth not by bread only, but by every word that commeth out of the mouth of God.* I ſaid alſo, the uſe of riches came of the *Lord*, and ſee your ſelves if it be not ſo. Doth not the Preacher ſay, that he had beheld an evill under the Sunne, and it was a great one, and much among men, *even a man to whom God hath given riches and treaſure, and honour, and he wanteth nothing for his ſoule of all that it deſireth, but God giveth him not power to eate thereof, but a ſtrange man ſhall eat it up.* See you and marke it, how God is not only the giver of riches, but even of the uſe alſo and power to eate of them, which gift he beſtoweth and withholdeth at his pleaſure. The rich man laid up for many yeares, but the *Lord* would not have him to live and enjoy then the things hee had: the uſe he had not, longer than God gave it. But even when he leaſt thought, his ſoule was called for, and then like a foole he had heaped too much up for other men. This is that which the wiſe *Syrach* ſaith: *Some man is rich by his care and niggardſhip, and this is the portion of his wages,* (meaning his reward is to have them, but not to uſe them) for when he ſhould begin to eate of them, the time draweth neare that he muſt leave all theſe things unto other men, and die himſelfe. Wherefore I ſay, praying in this Petition not onely for the things, but even alſo for the uſe and comfort; when we ſay *Give*, we are taught that even the uſe alſo is of the *Lord*. And thus doe you ſee what great profit this one word hath in this Petition, and what we may learn by it.

1 Kings 19.8. Exod.34.23.

Mat.4.

Chap.6.1.

Luke 12.

Chap.11.18, 19.

Why doe we ſay, Give us, and not give me?

1 Cor.15.3.

Firſt, to teach us to remember our brethren as well as our ſelves, to be carefull for them, and to wiſh them all needfull things as to our ſelves: according to the true nature of Chriſtian charity, which ſeeketh not her owne things only, but even other mens alſo as well. Which when it is conſidered, what (O Lord) may thoſe men ſay for the quiet of their conſciences, that have never enough themſelves, but even as if God and all his bleſſings belonged onely to them, and that they onely ſhould dwell in the world alone, rake and ſcrape to themſelves onely with all might and maine, but of their deare brethren they never thinke. No, ſo far are they from praying for them, that God would give them their daily bread, as that if they have any part or portion of it, they are heartily deſirous to have it from them, yea, ſicke upon their beds often, as was wicked *Achab*, till they have gotten *Naboths* vineyard and inheritance: do theſe men pray, *Da nobis, Give us* good Lord our daily bread? that is, give my brethren as well as to mine own ſoule, what is needfull to them, and give all thy Children as to me their daily wants. No, no, if they might ſay it for ſhame, they would ſay, give me all, and let the reſt receive of me if they will have ought. But what they ſhame to ſay, they ſhame not to wiſh: and therefore as often as they ſay this prayer, they abuſe the Lord, and it is his mercy that preſently he ſtriketh not ſo great hypocriſie, as to ſay, us with lips, as if they meant many, and me with heart, meaning but themſelves. Learne therefore (beloved) by a common word, to have a common heart. It liketh the Lord that we love our brethren, and it liketh him not that wee love only our ſelves. We ſay not, give me, but give us: and let us doe thereafter, even joyne them in prayer with our ſelves, and wiſh them bread as to our ſelves, that is, all neceſſaries. Secondly, wee are by this manner of ſpeaking taught the true uſe of ſuch portion as God giveth us, namely, ſo to have it, as that others have part with us: For we are but the Stewards of the Lords gifts. And *non tibi ſoli datur quod habes, ſed per te dat Deus aliis.* It is not given what thou haſt to thy ſelf alone, but by thee God giveth the ſame to others. His minde being that thou ſhouldſt ſo impart them. Thy meate is given to comfort others as thou maiſt, and a joy it will be if thou canſt ſay with *Iob*, *I have not eaten my morſels alone, but the fatherleſſe hath eaten with me.* Thy wool is given thee to clothe the naked, and a comfort great it is when a man may ſay with *Iob* againe, *I have ſeene none periſh for want of clothing, neither any poore without a covering, but their loines have bleſſed me, becauſe they were clothed with the fleece of my ſheepe.* *Iob* had lodging, and he thought it given to releeve the ſtranger: he had authority, and he thought it given to help the poore in judgement, not to oppreſſe them: And ſo ever have others of Gods Children poſſeſſed for others and not only for themſelves, what the Lord beſtowed upon them. Wherefore if no other mouth ſhould ever judge them, their owne mouthes ſufficiently charge all miſerable wretches and wretched miſers of the earth, as often as they pray this prayer, becauſe they ſay, *Give us*, in the plurall

Covetous men had rather pray Give me, than Give us.

The ſecond uſe of the word, us.

Chap.31.17.

Verſ. 19.

plurall number, and yet where they have received they uſe it ſcarce in the ſingular number, being ſo far from releeving others with any comfort they have, as that they little may finde in their hearts often to releeve themſelves. Let us be warned before we ſmart for wretchedneſſe. We pray not for our ſelves alone, but for others: we receive not for our ſelves alone, but for others: and therefore let us impart the Lords given graces both to our ſelves and to others. So ſhall we ſhew our ſelves children of our heavenly Father, who is bountifull to all, and hard to none, dealing his gifts in ſuch favour and fulneſſe ever, that all tongues may ſpeake of his praiſe, and all hearts conceive of his mercy. That God and Father make us like him in this and all our duties. *Amen.*

Note.

The Prayer.

MIghty God, and moſt loving Lord, after things concerning thy glory, it is thy gracious favour to us fraile wretches, that we ſhould boldly aske what concerneth our neceſſities and wants, promiſing even therein alſo to be mercifull unto us, and to heare our prayers. Wherefore both in obedience to thy Commandement, and Faith in thy promiſes, we throw downe our ſelves here before thee, and beſeech thee to give us this day our daily bread: that is, good Lord, as thou haſt taught us, all things needfull to the maintenance of this life, Give us meate, drink, and clothing for our bodies. Give us of the dew of heaven, and fatneſſe of the earth as thy bleſſed pleaſure ſhall vouchſafe us to our good. If it pleaſe thee to give more, O Lord make us thankfull, and faithfull Stewards to diſpoſe thy mercies to our brethren that ſhall have need. If it pleaſe thee to give leſſe, and changing thy hand to bring us with thy ſervant *Moſes* out of the Court to keep a flock of ſheep, and with *David* from high favours, to many feares, O God and Father mercifull, even with that portion of bread make us well content, and thankfull alſo ever to thee for it. Remembring well with our ſelves how thou caredſt for theſe thy ſervants and others many in their eſtate, and haſt even by this word bread, taught us to be content with a little. Thy mercies, O Lord, we beſeech thee give us according to our charges, thou knoweſt our number and our needs, and thou feedeſt the very Ravens that call upon thee. The eyes of all things waite upon thee, O God, and thou giveſt them meate in due ſeaſon. Thou openeſt thy hand and filleſt all things living with plenteouſneſſe. To theſe favours O Lord, grant peace, and quietneſſe, private at home, and publike abroad. Let there be no going out, no leading into captivity, nor any complaining in our ſtreets. Peace bee within the walls of Hieruſalem, O Lord, to thy good pleaſure, and plenteouſneſſe in her Palaces, that is, to thy Church mercy and favour, we beſeech thee. To this end give us, O heavenly Father, the bleſſing of prudent and godly governours. Confirme their hearts in zeale and love to thee, and make them ever carefull of thy glory. Confirme our obedience and truth againe to them in thee, and both one and other, make us thankfull greatly for thy preſent mercy in this behalfe upon us. If ever people found favour at thy Majeſties hands, O Lord, our portion hath beene great, muſt we ſay, and this daily bread with a liberall hand above other nations now many yeares given unto us. O deare Father touch us with the feeling of it, and make us thankfull, and continue this mercy and loving kindneſſe ſtill upon us, giving us ſtill theſe comforts of thine. What wee have need of, deny us not, and what we have, with thy favour, O Lord, and to our good, let us ever have it, not to our harme and judgement. So we that be thy people and ſheepe of thy paſture, ſhall give thee thankes for ever. Heare us, O Lord, O God, and Father gracious, not for our ſakes, but for Jeſus Chriſts ſake, our onely Lord and Saviour,

Amen.

The fifth PETITION.

And forgive us our trespasses, &c.

Now are ye come to a Petition (as our estate standeth) most sweet and comfortable, most necessary and profitable, wherefore I pray you, even as fully as you shall thinke convenient, to speake of it, and first of the order as you have done in the former.

The order of this Petition.

TOuching the order of it, *Tertullian* saith very well: *Quid alimenta proderunt, si illis reputamur revera quasi taurus ad victimam*, what will any nourishments in the life profit us, if with them we be accounted as Oxen to the slaughter? *Cyprian* more plainely, *Post subsidium cibi, petitur & venia delicti, ut qui à Deo pascitur, in Deo vivat, nec tantum præsenti & temporali vitæ, sed & æternæ consulatur, ad quam veniri potest, si peccata dimittantur:* after the ayde of meate, is begged pardon of offence: that he which of God is fed, in God may live, and care had as well of eternall life as of temporall, unto which eternall life then is the way open, when all sinnes be forgiven. Wherefore since in the former we have craved of the Lord what concerneth this life, in these two latter we beg what concerneth that hereafter. In the former desiring him to forgive what is past, and in the latter to strengthen against what is to come. Both which our requests have ground upon his own promise, and are directed thereby. For the Lord in the covenant which it pleased him to make with his Church, hath promised both, saying; *Their iniquity will I forgive, and remember their sins no more*: which is the thing we now beg: *And I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people, &c.* that is, I will assist them with a new power of Spirit, and confirme them with a further strength to stand hereafter, which is the matter of our next question.

Ier. 31. 34. & 33

It might seeme to some, by the order of the former Petition, and this, that the remission of our sinnes were a matter lesse to be cared for than our daily bread, because it is set after in this Prayer.

If it had not been said before in the beginning of the former Petition, that this order is observed of the Lord in regard of our rudenesse, that he might leade us from a matter better knowne, to a matter lesse knowne: yet truly they be very raw in Religion that would thinke things only respecting this life to be preferred before things touching life eternall. God forbid therefore but this order of these petitions notwithstanding, every Christian man and woman should make it their chief care to find mercy with the Lord from their transgressions, rather than to enjoy ten thousand worlds with all the glory that might be in them, for what would all these worlds profit them when they had lost their owne souls, in them all not able to find what to give for the recompence of the same againe? but without remission of sin there can be no salvation, God not so much as hearing sinners, much lesse saving them: And therefore justly our chiefe care to have sin pardoned, that we may be saved.

Mat. 16. 26.

Religion is not cause of want, but sin.

Deut 32. 14.

If you would conclude any thing of the order of this petition following the other, conclude this, and that you may doe both truly and profitably, namely, that true Religion is not the cause of want of daily bread, but our sinnes. And therefore presently after request to the Lord for that, we adjoyne the other as the true stop and let of the former, if it be not taken away by his mercy: as if we should say, we request Lord the comforts of this life, the fruits of the ground, and the fruits of our cattell, butter of kine, and milk of sheep, with fat of lambes, and rams fed in *Bashan*, the blessing of wheate, and the red liquor of the grape, but neither these nor any such may we looke for, except in mercy thou take away our sin, the very stay of all thy goodnesse from us, if thou deale in justice. And therefore Lord forgive us our trespasses. Let no man then accuse Religion for dearth and scarcity, for famine and hunger, but consider his owne deserts, and the deserts of thousands more, and remember ever both how these Petitions lie, and what also for more plainnesse the Lord himselfe hath spoken by the Prophet *Ieremy*, saying: *Your iniquities have turned away these earthly blessings from you, as raine both early and late in due season, with a pleasant harvest and such like: yea, your sinnes have hindred good things from you.* Againe by *Esay*: *Behold, the Lords hand is not shortned, that it cannot save, neither is his eare heavy that it cannot heare: but your iniquities have separated betwixt you and your God, and your sin hath hid his face from you, that he will not heare. For your hands are defiled with blood, and your fingers with iniquity, &c.*

Ier. 9.

Esay 49. 1. &c.

Now to the words themselves if you thinke good, and of them in order: for that is plaine.

The first word is *Forgive*, of it selfe so plain that it needeth not any explication, and therfore not standing in that sort upon it, let us consider the conclusions that arise thereof to a Christian minde that carefully weigheth what God hath spoken. First, then it containeth a plaine confession

The whole Petition teacheth two things. *Quid petamus, & quid facere debeamus, Petitoremitte nobis, &c.*

Confeſſion to God.

Pſal.32.

Numb.5.7.

Iob 13.15.

Prov.18 13.
1 Iohn 1.8,9.

Shrift where found and loſt.

Pſal.51.
2 Sam.14.

Pſal.41.4.

Luke 13.21.
Luke 18.13.

Acts 19.18.

Mat.3.6.

Note.

feſſion of our miſerable eſtate unto the Lord, and ſo teacheth us that before pardon and forgiveneſſe, ought to goe a true, and faithfull, and unfained knowledging of our evill whatſoever. For why ſhould God vouchſafe to pardon, what we not able in truth to hide from him, as being God, yet in the ſtrong corruption of our untamed hearts endeavour to cloke, and doe not lay open in woe and godly ſorrow before him. Very mortall man looketh for confeſſion of a fault, and we uſe to ſay, that halfe the mends is made when it is ſo done, yet may we cover from man very great offences: how much more may the Lord our God juſtly require that being not able to blinde him, we ſeek not to doe it, but in all reverence of his Majeſty and vehement diſlike of our ſelves and our ſins, we lay them at his foot and beg his mercy. That notable place in the Pſalme of *David* teacheth us this, when he ſaith: *Whilſt I held my tongue my bones conſumed*, or when I roared all the day long: *For thy hand is heavy upon me day and night, and my moiſture is turned into the drought of Summer, then I acknowledged my ſin, neither hid I mine iniquity. For I thought I will confeſſe againſt my ſelfe my wickedneſſe unto the Lord, and thou forgaveſt the puniſhment of my ſin.* See how before he confeſſed he found no comfort, and after confeſſion, how hee found no puniſhment. Look in the law of the Lord, and marke theſe words to *Moſes: When a man or woman ſhall commit any ſin that men commit, and tranſgreſſe againſt the Lord, when that perſon ſhall treſpaſſe, then they ſhall confeſſe their ſin which they have done, and ſhall reſtore the dammage, &c.* Confeſſion God required, and confeſſion they performed. *Although the Lord ſhould kill me*, ſaith faithfull *Iob, yet will I put my truſt in him, but I will reprove my wayes, for all that, in his ſight*, that is, I will confeſſe my evill freely and fully with a ſingle heart, as a wretched ſinner ſhould doe: *He that hideth his ſin*, ſaith wiſe *Solomon, ſhall not proſper, but he that confeſſeth them and forſaketh them, ſhall have mercy. If we ſay we have no ſin, then we deceive our ſelves, and there is no truth in us, but if we acknowledge and confeſſe our ſin, God is faithfull to forgive us our ſinne, and the blood of Ieſus Chriſt cleanſeth us from all ſin.* This is not that filthy ſhrift in the eare of a filthy liver, invented in Rome, and throwne downe in Conſtantinople upon juſt experience of ugly pollution by it, but this is the Lords ordinance performed ever of the Lords people, to the Lord himſelfe. *David* a ſinner hideth it not when the Prophet ſpake, but cryed *peccavi*, with a feeling heart and with a grieved mind that he had ſo fallen. That *David* when he had numbred the people, and the Lord offended had ſent a plague amongſt them, cryed in his woe; *It is I, it is I Lord that have offended, and theſe ſilly ſheep what have they done?* And again in another place: *therfore I ſaid, Lord have mercy upon me, and heal my ſoul, for I have ſinned againſt thee.* The ſtraying ſon returning to himſelfe and to the eſtate of a ſonne, ſeeth and ſigheth for paſſed folly, and confeſſeth it freely as his bounden duty, Father, Father, *I have ſinned againſt heaven and againſt thee, and I am no more worthy to be called thy ſon.* The humble Publican beſeecheth God to be mercifull unto him, not a juſt proud Phariſie, but a poore ſinfull and wretched Publican. *We are here juſtly*, ſaid the theefe on the Croſſe, *and we receive things worthy of that we have done, but this man hath done nothing amiſſe*: a very plaine confeſſion of a feeling heart. When *Paul* had preached againſt conjuring and ſorcery, as we reade in that place: what was the fruit of his ſpeaking, and their hearing, but this? *Many that beleeved came, and confeſſed, and ſhewed their workes. Iohn* alſo baptized in the wilderneſſe, but whom? ſuch as confeſſed their ſinnes againſt the Lord. Ever therefore before pardon muſt goe confeſſion, for ſo ever hath it done, as by all theſe proofes is now plaine. Private to God, if the ſin be private, publike to the Church, if the ſin be ſuch; as ſhall more appeare hereafter in another place. Wherefore let us end this note upon this firſt word, *Forgive*, and know it ever that we are taught, if we ſeeke mercy, not to hide ſinne. For the Lords pardon requireth the ſinners confeſſion. Covers and clokes, they doe but cover the light of Gods countenance, that it ſhine not upon us, and yet doe what wee can, we can cover nothing indeed from his eyes. We ſhew our will, and we want our wiſh: ſin unto ſinne we grievouſly adde, and we deale with our ſoules as ſome ſore ones with their bodies, concealing their ſore till the time be paſt, and the body periſhed. Wherefore even as often as we ſhall ever hereafter ſay this prayer, let us adde this confeſſion to it: O Lord our grievous treſpaſſes, our many and great tranſgreſſions, this blot of our bodies, or ſpot of our ſoules, whatſoever it is, in that mercy that hath no meaſure forgive it, daſh it, and waſh it out, that it never appeare againe before thee.

What ſecondly?

Secondly, it teacheth us the long ſuffering of the Lord, wonderfull and unſpeakable towards mankinde. Whereby he beareth, and beareth with us wretched creatures, and although wee daily and hourely, ever and continually ſinne againſt him, yet caſteth he not away ſo unprofitable ſervants, but deferreth his anger, ſpareth his judgements, and if we turne to him, he turneth moſt mercifully to us, and forgiveth heapes of ugly ſinne againſt him. If we wormes and duſt ſhould be uſed of any, as he is uſed of many, we ſhould ſhew our corruption quickly, and reckon up the faults committed and pardoned by us, thinking wee had ſhewed great favour, and done much for our brethren if we had twice or thrice been intreated by thē to forgive them, we would deny at the laſt and ſay plainly to them, we might not ever, if they ſo ever would offend.

The Lords great mercy, and our great corruption.

Yet what are we? as bad as they, if not to them, yet to others: and therefore no such cause we should be so strict in measure, when often our selves must need the same courtesie, and request a favourable hand to strike but softly. But see the Lord. His purity blotteth both Sunne and Moone, the heaven and the earth, and all the creatures in them both, he offendeth never, neither needeth that any should forgive him, and yet is he more favourable to his very enemies, than we are to our liked and loved friends. For he spareth the worst, more than we the best, and though they sin often, yet forgiveth he still. They aske and he granteth, they knock and hee openeth, they cry and he spareth, yea, though they have cryed ten thousand times *Forgive us our trespasses*, and he ever hath forgiven very great and grievous ones, yet is he not weary when we cry againe, and casteth us off, but *he is patient towards us*, saith S. *Peter, and would have no man perish, but all to come to repentance, and to be saved.* O dearest God what favour is this, what goodnesse is this to so great offenders! Yea, mark here how we are commanded whilest we live and breathe to pray this prayer, Forgive us *Lord*, and therefore plainly taught, that even so long there is mercy with God without wearinesse, a gracious open eare to a sinfull suter, and pardon for that sin that frailty hath fallen into, and now seeketh in a better grace to have done away. This is great patience that endureth till death, being so often provoked to deny such favour; and with ravished hearts for the sweetnesse of it may we heare and learne it, yet let us not abuse it, (as some have done,) but remember well what the Apostle said when it was objected: *Shall we sin that grace may abound? God forbid. How shall we which are dead to sin, live yet therein*, and so forth, as followeth there at large. *The riches of his bountifulnesse and patience, and long suffering leadeth to repentance*, saith the Apostle. If to repentance, then not to presumption; if to amendment, then not to continuance in evill, and therefore take heed. *Punit Deus serò quidem, sed duriter.* Long doth the *Lord* stay ere he smite, but he smiteth home when he doth smite. Conclude we then with wise *Syrach*, *Say not, I have sinned, and what evill hath come unto me. For the Almighty is a patient rewarder, but he will not leave thee unpunished. Because thy sin is forgiven, be not without feare, to heap sin upon sin. And say not, the mercy of God is great, he will forgive me my manifold sins: for mercy and wrath come from him, and his indignation commeth down upon sinners. Make no tarying to turne unto the Lord, and put not off from day to day: For suddenly shall the wrath of the Lord breake forth, and in thy security thou shalt be destroyed, and thou shalt perish in time of vengeance.* That houre that the wicked hope for is often denyed, and suddenly they perish without repentance. Therefore presume not.

2 Pet. 3. 9.

Rom. 6. 1. Rom. 2. 5.

Eccles. 5. 4.

Thirdly what?

Thirdly, we learne by this first word, that the remission of our sinne is of meere mercy and favour, not for any merit of ours. For marke I pray you how we are taught to say, not as the debtor said in the Gospell, *Lord* refraine thine anger toward us, and we will pay thee all: but absolutely and plainly, Lord forgive, that is, quite rase out, and pardon without any recompence or satisfaction from us or by us. So that even this Petition, if there were no more Scripture, assureth the truth of that doctrine to us, that by grace we live and are saved. Mercy pardoneth, mercy healeth, and mercy doth whatsoever God doth for us. Merit dare not peepe to speake unto the Lord. Just as the Apostle saith: *We are justified freely by his grace, not of works*, nay, *if of grace, therefore not of workes, else were grace no grace.* Againe, *we have the forgivenesse of our sinnes according to his rich grace.* And againe, *By grace ye are saved through faith, and that not of your selves, it is the gift of God:* with a number such like places. Just also as the Father said, *Meritum meum miseratio Domini*: My merit is the only and free mercy of God: and so long abound I with merits as hee aboundeth with mercies: but take the one from him, and take the other from mee: For my merit, I say, is his meere mercy. Wherefore most grievously doth that doctrine of Popery rob the Lord of his true and due honour, when it teacheth satisfaction by man to God for his sinne. For who can satisfie God, but his onely Sonne, in whom onely he is pleased? And of whom flatly it is said, that he is the propitiation, that is, the full, whole, perfect, and all the satisfaction that God requireth or can like of in this sense. *Mary* knew no other, the *Publican* knew no other, *Peter* knew no other, nor the old Father, when he said of *Peter, Lachrymas lego, satisfactionem non lego. Peters* teares I read of, but of any satisfaction that he made himselfe to purge his sinne, and to please God with, I reade of none: but of this also more in his proper place, if God will. Let us see the truth, stand in the truth, thanke the God of heaven for it, and detest those Popish blasphemies against the Lord and his deare Son Christ. In that precious blood is the Father pleased and satisfied for all our sinnes, if we lay hold of it: and for our workes they carry greater corruption in their bones and bowels, than that so pure a God should be pleased with them, or so ugly sinnes ever purged by them.

Grace proved and satisfaction improved.

Rom. 3. 14. 9. 11. 11. 6. Ephes. 17. 28.

Chrysostome.

Why is it said, Forgive us, and not forgive me?

To teach us that which we are dull to learne, namely, not to bestow our whole love and care upon our selves, but to divide it also to our brethren, and even as heartily and earnestly to beseech the Lord to blot out all their offences as our owne, and to bee mercifull to them as to

our

our ſelves. But alas beloved, where is this affection amongſt us? Where is this care of the ſpirituall good of our neighbours? Truly it is moſt rare, yea, much more rare than can ſtand with right and true profeſſion of Jeſus Chriſt.

If wee doe thinke of our brethren at any time, and wiſh them well, ſurely that reacheth but to earthly bleſſings, to riches, to honors, to favour and friends in this ſinfull world, and ſo wee might ſee them magnified and exalted in this reſpect, our deſire were anſwered, and wee fully contented. A great corruption in us.

The pardon of their ſinnes, and favour with God by his beloved Sonne, their future joy, in a place of joy endleſſe ard eternall; alas we thinke not of, we care not for, God knoweth we ſeldome (if ever) pray for. Yet is this all in all; for how ſuddenly fadeth all worldly pompe, if it be obtained; and how often faile we, and never doe obtaine it? Wherefore even in this, and every petition of this daily Prayer, the Lord hath quickened our earthly minds, to love in a better ſort our neighbours and brethren; and I pray you let us learne them.

Remember how vehemently *Moſes* felt the miſery of the Jewes, if God forgave them not their committed evill, and how earneſtly hee prayed for that forgiveneſſe. *Oh* (ſaith hee) *this people have ſinned a great ſinne, and have made them gods of gold. Therefore now if thou pardon their ſinne, thy mercy ſhall appeare; but if thou wilt not, I pray thee raſe mee out of the Booke which thou haſt written.* Exod. 32. 31.

Remember the words of the Apoſtle *Paul* to the like effect: *I ſay the truth in Chriſt, I lie not, my conſcience beareth me witneſſe in the holy Ghoſt, that I have great heavineſſe and continual ſorrow in my heart. For I would wiſh my ſelfe to be ſeparate from Chriſt, for my brethren, that are my kinſmen according to the fleſh.* Rom. 9. 1.

See beloved, and marke wherein the beſt love of man to man conſiſteth and is ſhewed, namely, by wiſhing his ſpirituall good, the good of his ſoule, the forgiveneſſe of his ſinnes: and as the Prophet *David* ſaith, the lifting up of the light of the Lords countenance upon him. O patternes of Love in this behalfe to their brethren, *Moſes* and *Paul*, inimitable of us, unleſſe the Lord aſſiſt! For where is this heavineſſe of heart, and continuall ſorrow to ſee our brethren ſinne, and by ſinne to endanger themſelves here for ever? Where are thoſe floods of teares which *David* ſaid guſhed out of his eyes, becauſe men kept not Gods commandements? Alas how ſtrange a tale is this to us! Well, it ſhould not bee ſtrange: Neither *Moſes* nor *Paul* would have wiſhed themſelves accurſed of God, to have gained to their brethren ten thouſand worlds, or any worldly good whatſoever, but to gaine them ſpirituall good they did it: and therefore much more are we to care for the ſalvation of our brethren, than for their glory in this earth, if we well imitate them. *David* would never have guſhed out teares to ſee them want wealth, but to ſee them want grace he did. Pſalm. 4. Pſa. 119.

VVherfore let us learne how to love our brethren well; let us learne what moſt pleaſeth and diſpleaſeth God; what moſt profiteth and hurteth our neighbours, and more heartily pray for the remiſſion of their ſinnes, than for any worldly good. It is good love to wiſh God and his comforts to our friends, and to be greatly touched with their miſdoings toward God. It was for ſinne and the effects of ſinne that *Ieremy* ſaw in the people, and ready to fall upon them, that made him wiſh his head full of water, and his eyes a fountaine of teares, and that hee had a cottage in the wilderneſſe to ſit and ſorrow in. Therefore much doe we ſeeke for our brethren, when wee ſeeke the pardon of their ſinnes at Gods hand for them. Ier. 9. 1.

Now beloved, if we be bound to beſeech God to forgive them their ſinnes againſt him, judge your ſelves if we bee not bound to forgive them our ſelves their ſinnes againſt us. And againe, what their caſe is, that will every day ſay this Prayer with their tongues, and deſire God to forgive both them and their brethren their ſinne, and by and by both goe themſelves, and with many flattering baits, earneſt allurements, and even alſo with violent conſtraints pull the ſame their brethren to ſinne againe, without remorſe and feeling. Can wee both be mediators for pardon, and tempters to miſchiefe, with God his good liking? Fearefully therefore doe thouſands offend, and thinke not of it. If wee will pray for remiſſion for our ſelves and others, wee muſt keepe our ſelves and others, as the Lord will ſtrengthen, from ſuch evill againe when wee are pardoned. If we be bound to beſeech God to forgive our brethren their ſinnes, are not we our ſelves bound to forgive them?

Away then with this good fellowſhip that tempteth unto ſinne: and if any allure you my brethren, if other denyals will not ſerve, aske them whether they have ſaid any prayers that day or not; if they have not, judge if that be good company to goe withall, or no? if they have, aſk them if they have not therein beſought God to pardon both their owne ſinnes and other mens: if they have, how may they then with one breath ſend forth good and evill, pray for good, provoke to evill: aske pardon, and doe the thing againe. So ſhall Satan flie from you. Allurers of others to ſinne.

The next word is Our, *and what doth that note unto us?*

It ſheweth us what is the qualitie of our riches and wealth, for wee have played the Merchants, and traficked with an out-landiſh rover called the devill, and with him wee have dealt by exchange. Our barke was fraughted with knowledge, with love, with humility, with joy, with A lamentable exchange made

with peace, with long-suffering, with gentlenesse, with faith, with meeknesse, with temperance; and to goe no further, with all grace and innocency. So that we might say of these jewels, that they were ours: but now ye have unladed the barke by subtile perswasion, and fraught it anew with this rovers wares, with ignorance, with hatred, with pride, with sorrowes, with adultery, with fornication, with uncleannesse, with wantonnesse, idolatry, witchcraft, debate, emulations, wrath, contentions, seditions, heresies, envy, murther, drunkennesse, gluttony, and such like; yea, with all want of grace and impurity. So that now we must say the former were ours, and these are ours. This is our lading now, and this have we profited by this rover now. Now we may say, *Forgive us our trespasses*, then might we say, continue thy graces: then was Grace our lading, now are we fraught till we sink againe with sinnes and trespasses. Alas that this word *Ours*, should be applyed to these. But thus are we fallen, and of us it is now said, that all the imaginations of the thoughts of our hearts are onely evill continually, that we are borne in iniquity, and conceived in sinne, and that *wee are not able so much as to thinke a good thought of our selves*. Wherefore, as I say, this word in our Petition, telleth us the quality of our wealth, and that our gardens have growing too much Rue in them, and too little hearbe of Grace. Trespasses be ours now, but no trespasses were ours once. This thought S. *Ambrose* of, when he said, *Dives eras, ad imaginem & similitudinem Dei factus, perdidisti quod habebas, perdidisti pecuniam, accepisti à diabolo debitum quod non erat necessarium*, &c. What is our debt but sinne? thou wast rich, and made to the Image and similitude of God, but thou hast lost what thou hadst, thou hast lost thy money, and taken of the devill a debt that was not necessary. The best way for us is to unlade againe this bad merchandize that we have got of this roving merchant, by humble prayer to the Lord to forgive us our trespasses, and to drowne them in the bottome of the sea, that they never more may bee seene, ayding us, strengthening us, and confirming us against our great and grievous weakenesse: which the Lord for his mercies sake doe.

What is ours now.

Gen.6.5. Ps.51.5.

Our gardens now have too much Rue, and too little herbe of Grace.

If you will proceed in order, the word Trespasses *is next.*

The Greek words which the holy Ghost hath used in these places here noted, are divers, yet tending to the same matter as our English words doe; *Debts, trespasses and sinnes. Debita vocantur quia nos obstringunt apud Dei tribunal, & debitores constituunt:* Debts they may be called, because they binde us at the judgement seat of God, and make us debters, saith one. *Et debita vocat, ut gravitatem peccati notaret:* He calleth them debts, that he might note out the grievous nature of sinne, saith another. Which the more we know and feele, the more heartily and vehemently will we make our cry to the Lord to release us from it, or at the least from the sting of it, that is the condemnation of our soules. For who cryeth more for the bodily Physitian, than hee that seeth the greatest perill in his disease? Who seeketh more, or looketh about him with more pitifull lookes for some to ease him, than he that is ready to sinke, and be crushed to death, if he doe sinke under his burthen that he beareth? Our sinnes therefore are called a debt, that bindeth us not to a yeares imprisonment, or a longer captivity in this world, but to perpetuall imprisonment, and to the curse of Gods bitter wrath in the fiery Lake for ever, that rouseth out of security with so significant a terme, we might crie with heart, with tongue, and every member of us, till the heavens ring againe; O Lord forgive, forgive, for thy mercy sake our sinne, our trespasses, our debts, so fearfully binding us to so lasting a woe. And for his sake thinke of it, what the world so sporteth her selfe withall many times. These pleasant sinnes, these painted sinnes, these soft sinnes, these joyes and pastimes of a benummed heart. Thinke what sauce this sweet meat will have in the end. Our bodies, our soules, our hands and our feet, and wee wholly are made bound and thrall to the power of cursed Satans malice by them, to doe with us what he list, to boyle us, to burne us, to seethe us, to tread downe and triumph over us in this fiery furnace for ever. And is sinne then nothing? God awake us for his mercies sake, that both this word of *debt*, and all other meanes may make us not to crie, but shrike in a feeling heart, *Lord forgive us our trespasses.*

Mat.6.12. Mark.11.25. Luke 11.4. Why our sins be called debts

O thinke of it.

I have heard some make a difference of sinnes greater and lesser. Doe we pray for the forgivenesse of them all in this Petition, or but for some?

You have heard happely of sinnes, some to be veniall, and some to be mortall, and that was Popish, wicked and false. For, *the reward of sinne is Death*, saith the holy Ghost, not of this sinne or that sinne, but of sinne indefinitely, that is, of all sinne. For indefinite propositions in Divinity are ever taken for generals, unlesse the nature of the thing let, or an instance may bee brought out of the Scripture: *The soule that sinneth shall die the death*: He doth not say, that sinneth thus or thus, but simply, that sinneth, meaning any sinne. Againe, *Whosoever transgresseth the Law is accursed*; but whosoever sinneth transgresseth the Law: therefore whosoever sinneth is accursed. Againe, whosoever loveth not God with all his heart, with all his soule, and with all his strength, that man is accursed; but whosoever committeth the least sinne faileth in this love: therfore whosoever committeth the least sinne, is accursed. Upon which ground being the strong truth of evident Scripture, you may turne their folly thus upon them that hold that distinction of sinnes. All sinne deserveth death, for as we have shewed the reward of sinne is death, but veniall

Rom.6.

Ezek.18. Deut.27. 1 Iohn 2.4.

Deut.27. Rom.7. Sinnes veniall and mortall.

veniall sinnes deserve not death; therefore veniall sinnes be no sinnes by a consequence in their doctrine. And thus they say, and unsay againe, by force of falsehood, being not able to stand ever against the truth. I pray you also mark againe how absurd a thing it is to say, that the death of Christ doth satisfie and purge mortall sinnes, which are greater, and not veniall, which are lesse. Is this good doctrine?

Yea sir, but by your favour, they doe not say, that Christs death cannot purge away veniall sinnes, as well as mortall, but that he will not have it so.

You are a good Proctor for them, but such truth, such Prophets. For, I pray you, who can tell us better what he will, than his holy Spirit, than his beloved Disciple that leaned on his brest, guided by that Spirit? And hee, you see your selfe plainly, saith, *The blood of Iesus Christ which cleanseth us from all sinne*, ab omni, *from all*. This therefore shall suffice to teach me to give that precious blood his due and full honor, against all wicked detractions and distinctions whatsoever.

Their Popish shifts serveth not.

It may be you have also heard of sinnes, some to be greater, and some to be lesse. This was true and is: For, *He that knoweth, and doth not*, saith our Saviour, *shall be beaten with many stripes*. Therefore his sinne is greater, and he that knew not, and yet did things worthy of stripes, shall be beaten with few stripes: Therefore his sinne is lesse. And againe, *Therefore he that delivered me to thee hath the greater sinne*. Marke it, *the greater sinne*, with divers such other places. But be they never so little, you have heard before that they be mortall, for the reward of the least sinne is death: therfore in this petition there is no question, but we pray for their pardon at the Lords hands; and if for the lesser, then for the greater, and so consequently for all. Wherefore your question must bee answered, that whatsoever distinctions you have heard of sinnes, or whatsoever there be, yet for so much as our Saviour Christ here in this place maketh no distinction, but generally biddeth us aske the forgiveneſse of our sinnes: therefore neither doe wee make any, but generally also beseech him to forgive all whatsoever wee are blotted and spotted withal before the piercing power of his heavenly eyes, be they greater, be they lesser: for whatsoever they be, the burden of them is too heavy for us to beare, except he refresh and ease us. And this to doe, his promises most chearfully embolden us, being to the unspeakable comfort of our soules most generall; *I will put all his wickednesse out of my remembrance*; all, all, whatsoever it is. And as you heard even now, *If we acknowledge our sinnes, God is faithfull to forgive us our sinnes, and the blood of Iesus Christ cleanseth us from all sinne*; from all sin whatsoever it is, with a number such like promises. Wherefore if it please him to offer all, why should we refuse any, or feare to pray for all? You see we need not, and this knew well the Prophet *David*, when hee said, *Turne thy face from our sinnes, and blot out all our offences: wash me throughly from my iniquity, and cleanse me from my sinnes*. What is meant there by to wash, but to wath all away? Boldly therefore may we aske what the Lord so lovingly doth offer: and therefore the Lord in mercy forgive us, now and ever, all our trespasses.

Luke 12.47.48

Iohn 19.11.

1 Iohn 1.

Psalm. 51.

You shall have all my doubts, because objections cause answers, and answers breed knowledge. I marke therefore in the Scriptures you named, that mention is made onely of our sinnes, as also that in this Petition we are taught to pray for the pardon and remission of them, and neither there nor here is any mention of the punishment of our sinnes to be taken away; and therfore me thinke that distinction of Papists, de pœna & culpa, *standeth still unremoved.*

You doe well object whatsoever either doth, or may trouble any, so neare as you can remember and see it: for so may you cause the truth more fully to bee laid downe. Concerning then this doctrine of Popery, that God forgiveth sinne, and yet retaineth the punishment to bee inflicted upon them that have sinned: see I pray you a little, how strange, how bad, yea, how blasphemous a doctrine it is against the rich goodnesse of our heavenly God, and the precious merit of the red blood of Jesus Christ. For what is it to forgive sin, but to take it away; and if so, how then can that which is taken away, and now is not, have a punishment? *Ejus quod non est, non est pœna, peccatum remissum non est. Ergo peccati remissi non est pœna:* That which is not, hath no punishment, but forgiven sinne is not. Therefore fogiven sinne hath no punishment.

Behold the Lamb of God, that taketh away the sinnes of the world.

Again, whosoever requireth the payment of a debt forgiven, is unjust; but whosoever requireth punishment of a sinne forgiven, requireth the payment of a debt forgiven; therefore whosoever doth so, is unjust. I trust they will not say God is unjust, and if they will not, they must never charge him with punishing of any sinne that he hath forgiven.

Thirdly, by the Law of contraries, why followeth not the argument, God when hee doth not forgive sinne, retaineth the punishment, and therefore when he doth forgive, hee doth not retaine it? But see yet further: Hath not the Lord made a covenant with his Church, that he will not remember her sinnes any more? And what is it, not to remember sinne? Let another Prophet tell us, where the Lord saith; *If the righteous turne away from his righteousnesse, and commit iniquity, &c. All his righteousnesse that hee hath done shall not be mentioned. And if the wicked returne from all his sinnes, and keep my Statutes, he shall surely live, and all his transgressions that he hath commited, they shall not be mentioned unto him.* Looke then in the first place what the Lord meaneth

Ier. 31.34.

meaneth in the ſecond place, by not mentioning the unrighteouſneſſe or tranſgreſſions. In the former he meaneth, that if a man have done never ſo well a long time, yet if he give over and fall from that well doing, it ſhall never be mentioned or thought upon to have any reward, needs muſt he meane then in the ſecond, that if the ſinner turne from his evill, that greatly and long he hath been drowned in, he ſhall live, and all his former faults ſhall not be mentioned alſo, to wit, to be puniſhed with any puniſhment, but mercy ſhall ſwallow wholly and fully whatſoever hath been amiſſe. For if the not mentioning of the one take away the reward, how ſhall not the mentioning of the other take away puniſhments. Can the Lord ſpeak more comfortably to us to aſſure us of mercy both for fault and puniſhment, than to ſay he will never once make mention of our tranſgreſſions any more? If he ſhould puniſh them either here or in Purgatory, he ſhould not onely make mention of them, but a very ſharpe and bitter mention, if their Purgatory paines be ſo hot as they ſay. Therefore cleave to *Ezekiel*, or to the Lord rather by *Ezekiel*, and truely this diſtinction of fault and puniſhment is fled and gone.

Eſay 38.17. Eſay 44.22. Mich.7.19. Pſal.32.1. True comfort againſt that Popiſh diſcomfort, that God forgiveth the fault, but not the puniſhment

Meditate of theſe phraſes often, and let them have their full ſtrength, to declare a truth to us: *I will caſt them behinde my backe, I will take away like a cloud, I will drowne in the bottome of the ſea, I will not impute, I will cover and hide*; with a number ſuch. And ſhall they not aſſure us, think you, of the pardon as well of all puniſhment, as of all ſinne? Truly they ſhall, and mightily they ſhall, if the Lord give them a bleſſing, againſt all Popiſh Hereſie to the contrary. For if the Lord impute not, he puniſheth not, if hee remember not, hee revengeth not, if hee cover, hee calleth not to judgement, if he caſt behinde his backe, he examineth not, if he take away like a cloud or a miſt, he doth not looke upon them, and if hee drowne in the bottome of the Sea, aſſuredly hee ſcanneth not, hee ſifteth not, hee puniſheth not. This knew Saint *Auguſtine* full well, and therefore ſtrongly ſetteth his foot to ours to maintaine this truth. *Si texit peccata, noluit advertere, ſi noluit advertere, noluit animadvertere, ſi noluit animadvertere, noluit punire, noluit agnoſcere, malnit ignoſcere:* If ſaith he, God hath covered our ſinnes, then would hee not ſee them; if not ſee them, then not cenſure them, then not puniſh them; no he would not take notice of them, hee would forgive them. Let us not bee robbed then by any of ſo ſweet a truth.

Yea, but there be many examples to the contrary, as Moſes *whoſe ſin though it were pardoned, yet dyed he, and entered not into the Land of Canaan: of* David, *that both with the childes death and* Abſolons *wickedneſſe was puniſhed, and of many moe.*

Were there ten thouſand of them, yet would they not inferre this Popiſh concluſion which wee ſpeake of, but confirme another diſtinction, which is moſt true in divinitie, namely, that Gods rods upon men ſometimes be puniſhments, ſometimes but chaſtiſements. Puniſhments they be when the Lord is angry, and hath not forgiven the ſinne, chaſtiſements when the Lord is otherwiſe. And therefore this latter beareth ever teſtimony of love in it toward ſuch as indure it, and they welcome it with a great content and comfort, whereas the former they moſt earneſtly and heartily pray againſt. As for example, the Prophet *Ieremy* when he ſaith: *O Lord correct me, but with judgement, not in thy anger, leſt thou bring me to nothing:* and the Prophet *David* in his Pſalme, *O Lord rebuke me not in thine anger, neither chaſtiſe me in thy diſpleaſure.* The ſame Prophet ſaying of the other, *The Lord hath chaſtened me ſore, but he hath not delivered me over to death.* And, *it is good for me that I have been in trouble, that I may learne thy Statutes.* The Wiſe-man alſo ſpeaking of it thus: *My ſonne refuſe not the chaſtening of the Lord, neither be grieved with his correction: for the Lord correcteth him whom he loveth, even as the Father doth the childe in whom he delighteth.*

Ier.10.24.

Pſa.6.1.& 38.1 118.8. 119.71. Pro.3.11.

This difference of the Lords dealing the Fathers knew very well, and have left it teſtified unto us by their word. *Chryſoſtome* very plainly, *Verberatur filius, verberatur & famulus, ſed hic ut ſervus qui peccavit punitur, ille verò ut liber & filius diſciplina indigens, caſtigatur. Huic correctio in probationem & emendationem cedit, illi in flagella & pœnas:* The ſonne and the ſervant, ſaith he, are both beaten, but the ſervant for his offence is puniſhed, and the ſonne as a free-man, and a ſonne needing diſcipline, is but chaſtiſed. To the ſonne it availeth as a tryall and amendment, to the ſervant it is his whip and his puniſhment. More plainly againe yet the ſame Father: *Propter hoc imponit nobis pœnam, non de peccatis ſumens ſupplicium, ſed in futuro nos corrigens.* For this cauſe doth the Lord inflict upon us ſome puniſhment, not thereby meaning to puniſh any ſinne in us, but to ſchoole us againſt what is to come. Marke how expreſly he ſaith, that the Lords rods are not ever puniſhments of ſinne, but in his choſen, when ſinne is forgiven, chaſtiſements againſt like acts any more. Saint *Auguſtine* alſo as plainly as hee: *Quod pateris unde plagis medicina eſt non pœna, caſtigatio non damnatio. Noli repellere flagellũ, ſi non vis repelli ab hæreditate. Tota hæc miſeria generis humani in qua gemuit mundus, noveritis fratres, quia dolor medicinalis eſt, non ſententia pœnalis:* That thou ſuffereſt ſome griefe, it is to thee a medicine, it is not a puniſhment, it is a chaſtiſement, not a condemnation. Doe not caſt from thee thy rod, if thou wilt not be caſt from the inheritance. All this miſery of mankinde wherein the world mourneth, know ye my brethren that it is a griefe medicinall, it is not a ſentence penall.

Gods rods to ſome be puniſhments of their ſinne, to ſome but preſervatives againſt ſinne.

Where-

Wherefore to goe no further in ſo true and plaine a matter, conſider you well the words of the Apoſtle, and meditate of them: *When we are judged*, ſaith hee, *we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.* 1 Cor.11.32.

See then the end of Gods rods upon his children, even to worke in them amendment, and care to avoid all future faults, not ever to puniſh what already he hath forgiven. Other ends alſo and fruits have they, as examples to others alſo to beware, exerciſes of faith, declarers of Gods juſtice and mercy, and hatred of ſinne, with many ſuch like. Divers ends of Gods rods.

What an argument then is this? *Moſes* dyed according to Gods ſaying, and entered not into the Land of Promiſe; therefore this death was the puniſhment of *Moſes* his want of faith when he ſtrucke the Rocke, which yet God had forgiven: and ſo the doctrine proved, that though God fogive ſinne, yet he forgiveth not the puniſhment of ſinne. As though that death inflicted upon *Moſes* in the end, and told him before, had not then to himſelfe whileſt he lived, and to all that people, and hath now to us, and ſhall have to all after us this notable uſe and end, to tell us what a grievous offence it is to weaken the Lords power, to doubt of his ſpeeches, to ſtagger at his Commandements, and what a great and hearty repentance is due, if ſo ever wee fall? So of *David*, the death of the Child and other accidents, they ſhewed the fulneſſe of the fault, the juſtice of God, and yet a great favour to juſtice, they ſchooled *David* to repentance great, for ſo great a crime, taught to beware for times to come, and inflicted upon ſo deare an an one as *David* was, they mightily admoniſh us, not to preſume in hope of impunity to offend the Lord, with many ſuch good uſes. Neither theſe therefore, neither ever any were, or are puniſhed for the ſinne which the Lord hath pardoned, but both theſe were, and all ſhall be chaſtened as the Lord thinketh beſt, if they offend. If this be not too much in ſo knowne a matter, yet I truſt it is enough, and therefore no more of it. Not to preſume in hope of impunity.

Now then proceed if you will, to the words following, As we forgive them that treſpaſſe againſt us. Rom.3.24. Chap.11.6. Gal.6.4.

Some have ſaid that theſe words containe a cauſe of God his remiſſion to us, but this is wicked, for then ſhould not that grace of his be free, as we are plainly taught throughout the whole Scripture. And (which were horrible to affirme) it ſhould not lie in the Lord, but in our ſelves when we would have our ſinnes forgiven. Others ſay, they include a promiſe of our to the Lord, that we will forgive all the world heartily and unfainedly. *Tertullian* and *Cyprian* think they expreſſe an injunction and law, whereunto the Lord will have all men bound that looke for mercy at his hands. And ſome thinke they containe a note for us, to be aſſured of our pardon with God, when we finde that it hath pleaſed him ſo to over-rule our hearts with his Spirit and grace, as that we have forgiven others whatſoever they had offended us in or by. Theſe judgements are none of them contrary to piety, and therefore good leave have we to retaine them as we liſt. This onely let us know, that whatſoever wee thinke of it, either as a promiſe made of us to God, or as a law made of him to us, or a teſtimony and comfort to our ſoules, touching our owne pardon with God, it is a clauſe moſt fitly added of our Saviour, and teacheth us what we are better to know, and moſt bound to performe and doe.

For firſt, it cutteth the mouth of a moſt vile faſhion of this curſed world, namely, to ſay wee forgive and forget with all our hearts, ſhaking hands, and promiſing all favour and good uſage after, when in truth we carry it moſt quicke within us, and onely expect a better opportunitie of ſhewing it, when it may pinch indeed. Doe wee looke for ſuch forgiveneſſe at Gods hands, as in this? If we doe not, why doe we uſe our owne mouthes againſt our ſelves, and beſeech the Lord to powre his vengeance upon us, begging of him to forgive us, as wee forgive others; and we forgive others as I have ſaid? Wherefore as in all ſincerity, wee deſire our ſelves to be looked upon with the eyes of grace and mercy from heaven without any fraud, or hollowneſſe, or diſſimulation in the Lord: ſo are we taught by this clauſe, our ſelves to deale with others, ſo truly, ſo honeſtly, ſo heartily, ſo ſincerely and unfainedly forgiving ever, as wee may boldly ſay; So Lord to me, as I to others. Which that we may be able to doe (theſe hearts of ours being ſo ſturdy and ſtrong in their corruption,) let us pray with the careſull ſervant of God and noble King, that we never be of the number of thoſe, *which ſpeak friendly to their neighbors, when malice is in their hearts, having words in their mouthes ſmoother than oyle, & yet in truth being very ſwords.* And let us remember it often, as a moſt wiſe mans ſaying, nay as the Lords mighty and eternall truth: That *he that diſſembleth hatred with lying lips, and he that inventeth ſlander is a foole.* Hypocriticall forgiveneſſe. Pſa.28.3. 55.22. Pro.10.18.

Secondly, it condemneth all lame and maimed halting, and halfe remiſſion to our brethren, forgiving ſome truly and willingly, but carrying a piece unforgiven. Wee deſire him to forgive all, and except he doe it, woe to us. For as we have proved before, the leaſt ſinne unpardoned ſtriketh to hell both our bodies and ſoules. Wherefore we alſo muſt needs forgive all to our brethren, or elſe wee cannot pray this prayer: if wee doe, wee moſt fearfully pray againſt our ſelves; and for as much as we reſerve a piece of malice againſt our debtor, we beſeech the Lord to reſerve alſo a part of his wrath againſt us, forgiving us but even as we forgive others, which I ſhake to thinke of, that ever ſo dreadfully our own tongues ſhould crie for the conſuming vengeance Halfe forgiveneſſe.

geance of Almighty God. Consider it therefore even again, and againe, and as sincerely and truly, so fully and wholly let us forgoe all malice against offenders, or offences against us.

Thirdly, it most notably teacheth the necessity of concord and unitie amongst men, as without which wee can never open our mouthes to the Lord, and pray this Prayer, unlesse wee will pray against our selves. For, *Vide quod dicas: Quo modo dimitto, sic & tu dimitte mihi. Si dimiseris, bene convenis ut dimittat: si non dimiseris, quo modo eum convenis, ut dimittat tibi?* See what thou sayest: even as I forgive, so forgive thou mee: If then thou thy selfe forgive, well doest thou aske to be forgiven; but if not, how dost thou seeke of him to forgive thee?

Ambrose.

Yea sir, but as long as I cannot finde in my heart to forgive my enemie, I will never say the Lords Prayer, but some other good Prayer.

A notable shift sure to deceive your selfe, but not the Lord: For God is not mocked. And therefore know you, that it is not the saying of the prayer that God onely regardeth, but the being in that estate that you may say it: which if you be not, what forme soever you use, you pray against your selfe; your prayer being turned into sinne to you, that you make. And as *God is love, and he that dwelleth in love, dwelleth in God, and God in him:* so all quite contrary if we be out of love, what words soever wee use. For praying for the pardon of mercy, and shewing no mercie your selfe, you are so farre from dwelling in God, and God in you, as that you offer him a wrong to thinke he will shew mercy to such an one. The Lord hath said it, and the Lord will stand to it: *Judgement without mercy shall be to him that sheweth no mercy himselfe to others.* And in another place, *With what judgement ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you againe.* Therefore you see this shift is but fearfull against our selves, provoking the Lord further against us. And there is no prayer in any forme whatsoever, that can pierce the heavens, except it proceed from one that forgiveth others, faithfully and truely, as he wisheth himselfe the same with God.

Mat. 6. 14. Saith simply, if we forgive not, we shall not be forgiven: *Ergo* no shift in the forme.

Iames 2. 13. Mat. 7. 2.

What further thing may we learne by this clause, As we forgive them that trespasse against us.

Cyprian saith, that we may learne by it, that in the day of judgement we shall bee without all excuse. For God may say to us, *Nonne tu potuisti ignoscere fratri? si fecisses, & ego tibi remissionem promiseram.* Couldest not thou have forgiven thy brother? If thou hadst, then had I also promised thee remission and forgivenesse. *Chrysostome* saith, we may learne by it, that *Nihil Deo hominem tam similem reddit, quam remissio offensarum:* Nothing maketh a man more resemble the *Lord*, than pardoning of offences. And how well it becommeth children to imitate their fathers vertues, judge we all: Muchmore if the same Father very vehemently exhort us to it, and pronounce a blessing upon us for it, &c. Both which we know our heavenly Father doth, saying: *Be ye mercifull, as your heavenly Father is mercifull:* And, *Blessed are the mercifull, for they shall have mercy.* We are also in this clause very specially to marke, that the *Lord* nameth no degrees of persons, as Parents, brethren, friends, kinsfolke, or such like, but simply them that trespasse against us: thereby most fruitfully teaching us, that our forgivenesse may not goe by affection of men, or by any such respects as these degrees might inferre, but in generall to all that have offended us, of what sort soever they be, knowne or unknowne, friends or no friends, rich or poore, and whether they seeke pardon at our hands or no. Remembring with our selves, that there is nothing more incident unto mans nature, than to offend, and nothing more worthy than easily to be entreated to pardon so common a frailty.

Nothing maketh man more like to God, than to forgive trespasses against him.

Socrates, we reade, on a time being spurned at, and abused of a vile person with his feet, put it up quietly, and let it goe; and when divers others abhorring so great indignity to so good a man, would have perswaded him to commence an action against him at the law: hee smilingly asked them, whether if his Asse should smite him with his heeles, he should sue him at the law: Notably teaching thereby even us Christians, himselfe being none, that wee are to passe by many matters of offence against us in this world, with just consideration of the parties offending, how farre they are from either wisedome or honesty. And therefore to seeke to deale with them, were but to spot our selves. Marke it againe in these words, that our Saviour nameth no manner of trespasses, as little ones, or great ones, old ones, or new ones, but speaketh simply. And therefore where God hath not distinguished, wee may not distinguish, but what sort soever they be of, we must forgive them all. Truly a thing that we can never marke enough, we are all so ready to make exceptions, and to say, the matter is so grievous, so prejudiciall to this and to that, and we could forgive many offences before this, and our friends shall entreat us for any thing else, but not for that, with a number of such like speeches, never remembring this which now we note, that God in this prayer maketh no exceptions: and therefore biddeth us most straitly to make none. There is no offence committed against us by man, but God forgiveth us as great committed against him by us: and why then should we not forgive, being so forgiven? If we say, we deserve better, so doth God of us: If wee say wee meant him no harme, no more doth God us: If hee be our inferiour, so are wee the *Lords* inferiours: If we live not of him, no more doth God by us: If wee have many times forgiven him with warning to doe no more, so hath God to us, and much oftner: so that no cause can we finde to retaine any malice,

A good story for these hasty dayes, wherein every man hasteth so to law for every trifle.

A good note also for these dayes.

Consider this.

if

if wee weigh things well. Wherefore moſt carefully marke it. Laſt of all, here is no number of times noted, and therefore even ſeventy times ſeven times wee muſt forgive, that is, ever, and as often as we are offended: as the Lord forgiveth us times without number. No number of times noted.

Truth is all this, and I confeſſe it; but O hard for fleſh and blood to performe.

So was it to beleeve as hee ought in a powerfull God, but yet what doth he? *Lord I beleeve, helpe my unbeliefe.* So doe you ſtrive with your ſelfe, fight with frailty hand to hand: forgive as the Lord will enable moſt willingly, and what corruption or imperfection cleaveth in ſo liked an action, pray to the Lord of mercy to daſh it away, and daily to ſtrengthen better to doe what ought ever to be done; and aſſuredly he will, feare not. Mark 9.

And doe not theſe words, thinke you, prejudice any thing Magiſtracy, and the puniſhment of offenders that have treſpaſſed againſt good lawes?

No indeed not a whit: for it is farre from the Lords meaning, in theſe words, to prohibite theeves and murtherers to have their due deſert given them by ſuch men and lawes as are provided in that reſpect. And therefore even the ſame Lord that appointed this forme of prayer, appointed alſo that ſinne ſhould bee taken away by puniſhment, either expreſſed by himſelfe, or left to the Magiſtrate his appointed officer to appoint, according as the circumſtances of times, places, perſons, and facts ſhould require. And touching this moſt lawfull authority of all the places of Scripture that might be brought (which indeed are many) let theſe two ſuffice.

Firſt, that it was ſaid by good *Iehoſophat* to the Judges, ſo carefully by him appointed, when the Lord had a little awaked him, that they ſhould take heed what they did, becauſe they executed not the judgements of men, but of God: which God, ſaith he, will be with you in the cauſe of judgement. Therefore let this feare be upon you, take heed and doe it; for there is no iniquity with the Lord our God, neither reſpect of perſons, nor receiving of reward. Gen. 8. Exod. 18. Deut. 1. 2 Chro. 19.

The ſecond place is out of the Apoſtle to the *Romans*: where after declaration of this authority to be from heaven, we are in expreſſe words told, that if we doe evill, we have good cauſe to feare; for the Sword is not borne for nought, but the Magiſtrate is the Miniſter of God to take vengeance on him that doth evill. Rom. 13. 3, 4.

Moſt plaine therefore you ſee, that forgiving our brother his treſpaſſes, taketh not away any publike or private puniſhment, either of magiſtrate, or parent, or maſter, that by law both of God and man ſhall be due. For the ſame God that biddeth the one, commandeth alſo the other, and hee never overthroweth his owne commandements one with another, as one contrary to himſelfe, but they ſtand together.

May then a Chriſtian proſecute by law before a Magiſtrate a wrong done unto him, and ſeeke the puniſhment of it?

You ſee by that which hath been ſaid, he may. For how can the authority of Kings and Princes, Judges and magiſtrates, be good and from God, and the uſe of that government and power, by us or any that are abuſed be ever evill? Surely if they may puniſh, they may alſo be complained unto and deſired to puniſh. Nay, if diſtreſſed, wee uſe not the ordinance of God for our helpe, we tempt God, and we doe not well. The Apoſtle *Paul* diſtreſſed, ſent a meſſenger to the chiefe Captaine to open unto him the Jewes conſpiracy againſt him, that by his good helpe his life might bee ſafe. And afterward diſtreſſed againe, hee appealed from a corrupt bench to *Ceſar*, in hope of more juſtice. Yet was *Ceſar* alſo an Infidell; thereby notably teaching us, that if of two evill Conſiſtories, it might be lawfull to chooſe the leſſer evill, then more lawfull is it to uſe the helpe of a good one, I meane of magiſtrates that feare God and maintaine true Religion, and proceed according to Chriſtian lawes. But yet herein take mee with you, and runne not away, as a man that had got what a troubleſome nature deſired. You muſt therefore know alſo how you may uſe the magiſtrate and the benefit of law, for ſo much as all uſe is not lawfull. How a man may go to law.

Firſt then, it is a good mans duty to try all meanes before this, even as wee doe before wee proclaime open warres againſt any, I meane the helpe of brethren and neighbours at home to arbitrate betwixt us, and ſuch like, and if it will not bee reformed, but that wee muſt needs uſe the publike magiſtrate, then let us beware that wee diſtruſt not God, and put our hope in them, for he is worthily of the Lord accurſed, that truſteth in men, and maketh fleſh his arme. Let us retaine love with that perſon unfained, whom wee deale againſt, and account him not preſently, as moſt men doe, an enemy, and ſuch a one as wee may not ſalute, nor eate or drinke, or come in company withall. For theſe heads the Lord abhorreth, and we were better loſe the matter we ſue for ever, than make ſhipwracke of love and lenity, of curteſie and humanity, and ſuch other vertues as adorne a Chriſtian. Wee muſt not alſo be contentious and quarrellous for every occaſion, running to this courſe. For it is neither tolerable in our ſelves, nor convenient for our Governours. that with every matter they ſhould bee hindered from weighty matters. Nay even in ſuch our cauſes, as have ſome moment in them, wee muſt yet coole our heate, to proſecute them often with true and due conſideration of mans frailty, as even of our owne frailty, who may as well offend the law as others, by treſpaſſing ſome way our Deut. 27.

neighbours, and yet would be loath that extremity ſhould bee ſhewed. Saint *Auguſtine* ſaith, *Accuſandi ardorem hoc modo frangi:* That the heat and haſt to accuſe is broken and ſtayed, by this good conſideration with our ſelves of mans weakneſſe. And you ſee that our Saviour Chriſt cooled thoſe haſty accuſers, when hee bad him that was without fault, throw the firſt ſtone at her. Iohn 8.

Conſider alſo muſt every good man ſomewhat, the delay that is often in law, ſometimes by juſt occaſion of the matter, becauſe it is intricate, and ſo wrapped in ſubtilties of man, as nothing well may diſcover, as time and leaſure of proceeding, which indeed many times openeth what no wiſedome ſoever could ſee; ſometimes by covetouſneſſe and unfaithfulneſſe of Lawyers, Judges, or Officers: and ſeeing that theſe delaies are moſt chargeable, both to the one party and other, therefore they muſt moderate us many times, and cauſe us to ſpare our poore neighbour, though happily it be to our loſſe, leſt wee thus utterly undoe him and all his, he being obſtinate and crooked, that he will not give over whileſt he hath to ſpend. For this feeling heart of another mans harme, this love and lenity, this tender compaſſion and care for them that have not grace to care for themſelves, is precious before the Lord. And hee often rewardeth loſſe in this reſpect ſuſtained, with better meaſure than law would have given either coſts or damages. Rare charity now adaies.

Finally, forget not alſo many times to reaſon with your ſelfe thus, I ſee the fatherleſſe and widow many times oppreſſed for want of helpe, and weakneſſe go to the wall for want of countenance, yea, I ſee ſinne borne out, and vertue borne downe many times, to the great diſhonour of God, and offence of his Church, and I am not touched thereat, or at leaſt I ſpend not a peny, neither a daies travell to helpe therein, but now that my ſelfe am touched, and my tranſitory ſubſtance endangered, I am ready to goe to law, and to ſpend much; ſure this may I doe, but that other ſhould I not leave undone. Yet how am I more forward for riches than for vertue, for every cauſe of mine owne, than for any of my neighbours? Thus I ſay, to reaſon with your ſelfe is moſt profitable, and will greatly direct a good mind in this matter we ſpeake of, namely, how he may uſe law. Now then I truſt you ſee a bridle put in our mouthes from haſting to law, as we doe for every occaſion, troubling our ſelves and whole countries with the unquietneſſe of our natures, and ungodlineſſe of our hearts. Theſe conditions and ſuch other obſerved, let us know our liberty to uſe the Lords good ordinance for the maintenance of peace and right, and for the due puniſhment of oppugners of either of them, or of them both. But let us not abuſe to our owne revenge, what to thoſe ends in Gods mercy to man is ſo graciouſly ordained.

God make this coole the unregenerate humors of a number, and I thank you for it. Now, to proceed, I pray you how may we be ſaid to forgive to our brethren their treſpaſſes, ſeeing none forgiveth ſin, but God onely.

You muſt conſider that in ſinne there be two things: firſt, the evill of the action; and ſecondly, the detriment that ariſeth to man. The evill of the action, is that impurity and fooliſhneſſe wherewith the Law of God, againſt which it is contrary, chargeth it. And this concerneth the Lord, becauſe being by him prohibited, the committing of it, is alſo againſt him. This properly is ſin, and the remiſſion of it only is in the Lord himſelfe. No man is able to do it. But the ſecond, which is the detriment, or hurt that ariſeth by that treſpaſſe to a man, either in fame, in body, or goods, as it is againſt man, ſo man may remit and pardon it, without any impeachment of the Lords glory. Thus therefore doe we forgive treſpaſſes, when we forgive the harme that hath ariſen to us by them, together with all conceived anger, ſwelling, indignation, and wrath for the ſame. The Lords forgiveneſſe is a raſing out of the ſinne it ſelfe, I meane a full remiſſion of the tranſgreſſion of his Law, by any treſpaſſe whatſoever. Let that man of ſinne therefore looke about him, and all his adherents well conſider it, how their pardons may runne with remiſſion both *à pœna & culpa*, from puniſhment and guilt. They are in theſe daies of light, when the Lords mercy hath made the Sunne of underſtanding ſhine upon his Church, and the day Starre ariſe in his childrens hearts, compelled to excuſe their Pope, by affirming that he remitteth but only the puniſhment, which by law is due to ſuch offence, and medleth not with the ſin, as it concerneth God. But let them looke if they ſay true, when his pardons be extant in this forme that I have named, releaſing for mony, both *pœnam*, the puniſhment, and *culpam*, the fault. I wis they will ſee it, if the Lord be ſo gracious to them, a pride prophecied as a note of Antichriſt. And never did the Jewes more wrongfully miſlike our Saviour, being God as well as Man; then we may very rightly abhorre this Monſter, being onely man, and a moſt miſerable man in many reſpects, for that he preſumeth to forgive ſins, which none can forgive but God alone. For, *it is I, it is I, ſaith the Lord, that put away iniquity, and forgive ſinnes.* And, *the Lord hath done away thy ſinne*, ſaith *Nathan* to *David*, not I, nor any man. And this might wee learne even by this forme of Prayer, if there were no other Scripture. For unto whom doth the Lord teach us to ſay, *Forgive us our treſpaſſes*, but onely to God? Surely if any man or woman, Saint or Angel, could forgive us, then were it, and ſhould be lawfull for us to pray to them to forgive us, and ſo to change this Prayer from *Pater* to *Mater*, or *Frater*, from *Our Father*, to our Mother, our Brother, to holy *Peter*, holy *Paul*, or ſuch like. But how ſpend I words in a plaine matter? It is enough.

Man doth not forgive the evill or vice of the action, but the detriment ariſing by it to man.

The Popes pardons, *à pœna & culpa*, blaſphemous.

Eſay 43.23.

Are

Are all men and women to pray this Prayer, or but onely ſome?

Surely you remember me of that which is worthy noting, as well as any thing that hath been ſaid, namely, how our Saviour Chriſt hath ſaid unto all the world, that there is juſt cauſe to acknowledge themſelves ſinners, and to pray for the pardon of their ſinnes. For whoſoever have need to begge any thing at God his hands, thus he teacheth them to pray, but the whole world ſtandeth in need to beg at Gods hand, all the whole world therefore muſt pray thus, *Both Iewes and Gentiles*, ſaith the Apoſtle, *are under ſinne, as it is written; There is none righteous, no not one that underſtandeth, there is none that ſeeketh God. They have all gone out of the way, they have been made altogether unprofitable: there is none that doth good, no not one. Their throat is an open ſepulchre, they have uſed their tongues to deceit, the poyſon of Aſpes is under their lips. Whoſe mouth is full of curſing and bitterneſſe, their feet are ſwift to ſhed blood. Deſtruction and calamities are in their wayes, and the way of peace have they not known, the feare of God is not before their eyes.* Againe in the ſame Chapter, *All have ſinned, and are deprived of the glory of God.* And to the *Galatians*, *The Scripture hath concluded all under ſinne. And if any man ſay he hath no ſinne, he deceiveth himſelfe, and there is no truth in him.* With a number ſuch like places. *Enter not into judgement with thy ſervant, O Lord*, ſaith the Prophet *David*, *for no fleſh ſhall be juſtified in thy ſight.*

Rom. 3. 9. *Aug. de natura & gratia.*

Verſe 46.

Verſe 2, 3. Gal. 3. 22.

Wherefore it is not for modeſty that we muſt pray to the *Lord* to forgive our ſinnes, as moſt wickedly the *Pelagians* affirmed, but for conſcience and truth, and as *Hierome* ſaith, *Ex humanæ fragilitatis, & noſtræ miſeriæ conſcientia:* Upon true feeling and feare of mans frailty and miſery, and the judgements of God due to it. For a prayer conceived for modeſty onely, ſhould be a lie and a fained humility. And as S. *Auguſtine* pretily ſpeaketh, *Humilitas ſtatuta in parte falſitatis, perderet præmium veritatis:* Falſe humility ſhould loſe the bleſſing that truth ſhould have. *Non ergo debemus ſic laudare creatorem, ut cogamur dicere, immo vero convincamur dicere perfluum ſalvatorem:* We muſt not ſo praiſe our Creator, as we be compelled, yea, convinced to ſay, that ſuperfluous is a Saviour. And againe, *Quia nos creavit, ita ſimus grati, ut non ſimus quia ſanat ingrati.* Let us ſo bee thankfull to the *Lord* for creating us, as wee bee not unthankfull to him for healing us. With many ſuch like ſentences, noting our too true corruption, and their moſt high pride, that thinke they have attained to ſuch holineſſe, as that they need not ſay, *Remitte nobis debita noſtra: Forgive us O Lord our treſpaſſes.* Is there any man now adayes better than the Diſciples? Yet the *Lord* teacheth them wee ſee to pray this Prayer. And ſurely as our garments, though daily bruſhed, yet daily and ſtill need bruſhing againe, becauſe ever when they are bruſhed, new duſt and fouleneſſe lighteth upon them: even ſo our ſoules and bodies, though many times altered by a gracious pardon from God in Chriſt, yet daily and ſtill ſo gathering duſt againe, as daily and ſtill they need to be cleared. And therefore ever muſt all men pray this prayer.

The error of the Pelagians.

Furthermore even here alſo have the *Novatian* Heretiks a plaine fall with their moſt uncomfortable aſſertion or hereſie, thinking and avouching that there is no pardon for any, that after he is baptized committeth any publike ſinne. For doth our Saviour here make any diſtinction of publike or private offences, of men baptized or unbaptized, of times before or after. No, no, to our great comfort hee doth not as hath before beene ſhewed, but all men hee biddeth pray thus, at all times he biddeth pray thus, and for all offences he biddeth pray thus indefinitely. And except wee ſhall make a mocker of the *Lord*, what hee biddeth aske, hee is ready to give, and a ſure comfort by his commandement to pray, may be drawne to my ſoule that I ſhall obtaine. And therefore little children theſe things I write, that yee ſinne not. But if any man doe ſinne, wee have an Advocate with the Father, Jeſus Chriſt the righteous, and hee is the Propitiation for our ſinnes, and not for ours onely, but alſo for the ſinnes of the whole world. Yea, let us adde to his words, but not to his meaning, for ſinnes both before and after Baptiſme.

Catha. &c. Anabap. Some in the Scripture are called juſt and upright: but this is to be underſtood before God: or as *Auguſtine* ſaith, *affectu, non effectu*; by deſire, not by deed.

1 Ioh. 2.

Sinne after Baptiſme pardoned.

Now doe you put me in mind of a queſtion which I only alſo will ask you: namely, what comfort there is for a fraile creature, that after repentance and purpoſe never to offend ſo any more, yet ſhall fall againe, even into the ſame fault, of frailty, not of malice.

Surely you name a very notable teſtimony of our moſt vile corruption, that ſolemnly profeſſing our repentance for any bad behaviour, and vowing to the *Lord*, and with our ſelves that no more we will doe ſo, yet contrary both to promiſe and purpoſe we fall againe into the ſelfeſame offence and ſinne. And if the *Lord* ſhould never receive us againe after ſuch a tranſgreſſion, we had but what juſtly and greatly we deſerved. Yet is this mercy more, not to imbolden to ſo great impiety, but to comfort grieved ones with ſo great frailty. Wherefore with deſire to ſtand, and all poſſible endevour againſt ſuch ſecond falls, let us heare yet what the *Lord* ſaith, if in our great weakeneſſe we doe fall, I meane into the ſame offence againe after repentance. Firſt, wee ſee the Prophets in every place exhort men to repentance, not which had once offended, but which with an obſtinate contempt of God had not ſtayed to runne into all kinde of wickedneſſe, and which after a ſhew of repentance yet returned to their ſinfull courſe againe, the Prophet *Ieremy* of all other is full of places, if you liſt to reade any. Againe, the *Lord*

in his Law would have daily ſacrifices offred ſometime in the name of the whole people, ſometimes in the name of a private perſon, as well for offences committed by ignorance, as for voluntary tranſgreſſions and falls, which aſſuredly ſhould not have beene done, except there had beene mercy even for ſecond faults. For the Lord would not deceive his people with vaine figures.

Pſal. 78. Thirdly, in the Pſalme we very plainly ſee, that God was intreated to forgive moſt hypocriticall and obſtinate ſinnes. And now in the time of his Goſpell his goodneſſe is not ſtraited or diminiſhed, but even now alſo more plainly it is proclaimed to the world, that at what time ſoever a ſinner ſorroweth from his heart, there is pardon with the Lord, without exception againſt often committing of the ſame offence. When the Lord enjoyneth us to forgive our brethren ſeventy times ſeven times, doth he meane new offences onely, ſuch as they never committed againſt us before, or he meaneth all, whatſoever, or how often ſoever fallen into by their frailty? And if ſo, doth he require more mercy of man, than he the God of mercy will ſhew? Or ſhall the creature excell the Creator in any goodneſſe? God forbid. See it therefore, and bee with comfort moſt aſſured of it, that if we ſinne not ſeven times, but ſeventy times ſeven times againſt his Majeſty, and even in the ſame thing; and ſo often with weeping eyes and ſobbing ſoule fall at his feet for mercy to ſo great frailty, there is mercy with him, and pardon to true repentance. But take heed wee turne not the grace of God into wantonneſſe and preſumption. For if I ſucke the liberty out of this doctrine, bee ſure, I ſavour it to death, and not to life, and what know I whether ever I ſhall have grace truely to repent, what ſo boldly and preſumptuouſly I have dared to commit. When the Apoſtle ſaith, *If any man ſinne, we have an Advocate with the Father Ieſus Chriſt the righteous, and hee is the propitiation for our ſinnes:* Doe you thinke we may tie this onely to ſuch ſinnes as were never committed before, without a very plaine and great injury to that place of Scripture? No, no, wee cannot, and therefore a true ground of comfort even for ſinnes often fallen into, ſo that frailty and not looſeneſſe bee the cauſe. And reade the ninth Chapter of *Daniel*, and the ſixt verſe, and ſee if he confeſſe not ſin often committed, and as it were in a continued courſe, and yet deſpaireth not of mercy? What meaneth that Article of our faith, *I beleeve the forgiveneſſe of ſinnes*? Shall we gloſſe upon it thus, that it is of ſuch ſinnes as I never committed but once? Surely if wee doe, it muſt be ſaid, Curſed be the gloſſe that corrupteth the text. For that Article compriſeth all ſinne, before Baptiſme, and after Baptiſme, before repentance and after repentance, even through the courſe of my life in this world, whatſoever it is, how often ſoever it is, how often ſoever I have ſlided into it through frailty, yet God giving mee true repentance for it, *Credo remiſſionem*, I beleeve the forgiveneſſe of it. Yea, it is the comfort ſpirituall, that cannot be ſpoken of, that God would have his children ſo ſure of the pardon of their ſinnes, even of all their ſinnes, without exception, whereof he giveth them a diſlike and true abhorring, as that he would have it an Article of their faith, ſo that they ſhould not be found Chriſtians if they beleeved it not.

Beware preſumption.

O ſweet.

Laſtly, even this Petition of the Lords Prayer, craving daily forgiveneſſe of daily treſpaſſes, dare you reſtraine it to treſpaſſes committed onely before repentance, and exempt all ſecond fals after ſuch repentance and purpoſe to amend? The *Lord* forbid. And therefore take it alſo with the former, as a ſure proofe of pardon alſo for theſe offences. So doe you ſee what anſwer your queſtion hath out of Gods Booke, onely therefore beware preſumption, beware looſeneſſe, beware negligence, and due care to avoid theſe ſecond falls, ſay not God is merciſull, and therefore I will ſinne. For as hee is gracious to a ſorrowfull ſinner, ſo is hee dreadfull to a preſumptuous offender, and frailty ſhall finde mercy, when boldneſſe ſhall finde judgement and wrath for ever.

Surely I ſee it is a great comfort to a Chriſtian conſcience, that the Lord hath put into our daily Prayer this Petition, and it mightily aſſureth us of his mercy.

Indeed it is ſo, but yet this appeareth nothing ſo much as it would, if our eyes ſaw, or our hearts felt, what loathſomeneſs lodgeth in us, and what juſt matter of eternall confuſion we have both in body and ſoule, if mercy were not. For this is it that giveth a feeling of the ſweetneſſe of this Prayer, when the Lord ſhall grant us a true ſight of our owne eſtate, and piercing eyes into our inward deeps: when the *Lord* ſhall enable us truely to ſee what a maſſe of corruption we are, how vile, how miſerable, how polluted in our thoughts, works and deeds, in body and ſoule, in heart and minde, within and without, and all over, how filthy, how loathſome, and abominable we are; and when hee ſhall joine unto this ſight a terrour and a trembling, at the true view of Gods moſt fearefull judgement due unto this eſtate, and moſt firmely tied unto it, even as God is juſt. And I ſay when the Lord granteth it, for moſt aſſuredly we have it not of our ſelves, nay we flatter and deceive every man his owne heart in this point, we thinke all is well with us, and we know not our ſelves. But what are we? O my beloved, my heart underſtandeth not the ſinnes of man, and therefore my tongue cannot lay them open before you. I ſay with *David*, my owne ſinnes are ſecret to me, and therefore much more all your ſinnes, and moſt of all the ſinnes of all mankinde. Yet ſomewhat heare you of the meditation of my heart,

to

to the better opening of the neceſſity and goodneſſe of this Petition, and learne by this little to thinke of more, and to wade your ſelves into the deepes that you know, and I know not, when I have led you the way as farre as I doe know.

I have before in this Petition ſhewed you how the Herald of heaven blazeth our armes, and expreſſeth our colours, namely, that we are all become abominable, and *there is none that doth good, no not one.* That no fleſh living is able to bee juſtified in his ſight; that none can ſay, my heart is cleane, I am pure from ſinne. That the very imaginations of our hearts are evill, even from our youth; that wee are not able to thinke a good thought of our ſelves; with a number ſuch. All which places are not ſo to bee taken, as if they charged any of us with a little evill, or few ſinnes, and ſmall, but they convince us of huge and great ſinne, and of generall corruption, even in our waies, which will very well appeare, if alike we compare our ſelves with the Lords choice children commended to us in the word. Stand before me then I pray thee, whoſe heart quaketh not for any ſinne you know in your ſelves, and tell me whether you dare, either with your tongues ſay, or with your hearts thinke, that you are in as great a meaſure ſanctified as *David* was? If you dare not, conſider well then what *David* notwithſtanding his great graces given him, ſaith of himſelfe in his Pſalmes, *There is no reſt in my bones becauſe of my ſinne: for mine iniquity is gone over mine head, and as a weighty burthen, they are too heavy for mee to beare.* Had *David* no reſt in his bones for his ſinne, and have you reſt in your ſelfe, and yet dare not compare with him in ſanctification? How commeth this to paſſe, but becauſe you neither ſee nor feele what is in your ſelfe as he did? *Innumerable troubles*, ſaith hee againe, *have compaſſed mee about, my ſinnes have taken ſuch hold on me, that I am not able to looke up, yea, they are moe in number than the haires of my head, and my heart hath failed mee.* O the dulneſſe of our feeling, how ſhould I lay it before us better than by ſuch examples? If *Davids* ſinnes were moe than his haires, how many are ours thinke you? Surely moe than the ſand of the Sea: if they had taken hold on him, what have ours done on us? If he could not for them looke up, how may we look downe? And finally, if his heart began to ſhake, how Lord may ours both ſhake and quake, if we knew our ſelves? Judge even your ſelfe any one that is here, if it be not ſo, ſeeing you grant me you dare not compare with *David*. Wounded then are we even to many deaths, and yet we know it not.

Pſal. 38.

Pſal. 40. 12

Ponder it with your ſelfe alſo, what that great ſervant of God, *Ezra*, ſaith of himſelfe in this caſe: *O my God*, ſaith he, *I am confounded and aſhamed to lift up mine eyes unto thee my God, for our iniquities are increaſed over our head, and our treſpaſſes are growne up to the heaven, and we cannot ſtand before thee, becauſe of our ſinne.* And *Daniel* againe, *We have ſinned: wee have committed iniquity: we have done wickedly, yea, we have rebelled againſt thee, and departed from thy precepts.* See how no words can content him to expreſſe his guilt withall. Therefore, I ſay, when the Scripture chargeth us with ſinne, it is no ſmall ſinne that we muſt dreame of, but monſtrous corruption and horrible before the Lord, if wee could ſee it all. Yet doth every one deceive his owne heart, and being in this moſt dreadfull and deſperate caſe, feeleth it not, but thinketh all is well, till even the laſt houre overtake us, and then Satan chargeth us to the full, and wee deſpaire. But truely if we learne to charge our ſelves now in the time of health, our burthen ſhall not be ſo great in the time of ſickneſſe: And therefore, I pray you doe it, either by many times comparing your lives with theſe great Saints of God, or by viewing the Commandements, or by any meanes whatſoever, that may be good and profitable to this effect. And thinke with your ſelves, that if theſe choſen veſſells, notwithſtanding ſo great graces given them, yet groaned under ſuch weight of deadly ſinnes: alas what may we doe, that want many thouſand degrees of their goodneſſe, ſave only that we feele not, through a deadneſſe of heart, the burthen of iniquity that is upon us. By their feeling then, judge what you ought to feele: by their confeſſions, what you ſhould confeſſe, and by their ſhivering feares, what you may many millions of times more juſtly feare.

Ezra 9. 6.

Thinke alſo of the puniſhment temporall, and of the death eternall, in that flaming Lake of dreadfull woe, due and aſſured to all ſinfull creatures for evermore, And ſee then, if it bee not ſweet to heare of remiſſion of all this evill. See if this Petition be not thrice needfull to conſciences crying, our load is great. O deareſt God, that would bid us aske, teach us, and tell us, yea, will and command us every day and houre, to pray for pardon for iniquity. For thus doe wee ſee thy willingneſſe to give, never uſing to bid us aske, but what thou art ready to grant even before we aske.

Dei dicere eſt facere.

Thus doe wee ſee our pardon is ready, and though worthy we be never once to feele any inward joy, or outward comfort, yet in thy mercy we ſhall finde both, by thy gracious forgiveneſſe of our ſinnes. And Lord of mercy make us thankfull.

The Prayer.

O Lord and Father, ſweet and mercifull, we fall down in our hearts here before thy Majeſty, and beg mercy. For we have ſinned, O Lord, wee have ſinned and done wickedly, and our conſcience crieth, thy wrath is due, if we find not mercy. Our thoughts, our words and works have been againſt thy bleſſed will and commandement, and ſtill, ſtill our moſt grievous corruption pulleth us from thy wayes. Wee may be aſhamed and confounded to lift up our eyes to thee, ſo encreaſed over our heads are our iniquities, and our ſinnes ſo growne up even to the heavens. But with thee there is mercy, and therefore thou ſhalt be feared. O Lord in that mercy lift up the light of thy countenance upon us, and ſave us. Let that precious blood of Jeſus Chriſt daſh and waſh out all our offences, for wee flie unto it, and with the armes of our faith claſping faſt that deare Saviour, we ſet him before thee as our atonement, peace, and propitiation for ever availeable with thee. For his ſake, not for ours, O Lord heare, O Lord forgive, O Lord conſider, and doe it, defer not for thy mercie ſake. Comfort our conſciences with that ſweet and dropping dew of mercy and grace, for they ſhake and tremble at thy judgements. Strengthen our ſteps hereafter for Jeſus Chriſts ſake more and more, that they may be ſtreighter, and we poſſeſſe theſe veſſels of ours in more cleanneſſe, holineſſe and righteouſneſſe, than we have done. And for as much as it is all repugnant and contrary to our ſinfull nature and rebelling blood, to forgive other men their treſpaſſes committed againſt us, without revenge, and to love them that hate us, to pray for them that perſecute us, as thou haſt willed; deare Father, wee beſeech thee to helpe us therein, and by thy working power within us, make our hearts ſo meeke and gentle, that wee may gladly and unfainedly, heartily and wholly forgive all men, that have hated or hurted us by word or deed, and that wee may behave our ſelves unto all men, friends and foes, with ſuch mercy, gentleneſſe, and kindneſſe, as wee would deſire, not onely that they, but alſo that thou, good Lord, ſhouldeſt uſe unto us. Finally, deare Father, in life have mercy, in death have mercy, and evermore have mercy upon us, in that bleſſed kingdome of thine, for Jeſus Chriſt his ſake our bleſſed Lord and Saviour. *Amen.*

The ſixt and laſt PETITION.

Leade us not into temptation, &c.

Wee draw now neere an end of this labour, and are come to the laſt requeſt in this Prayer, wherein proceeding as you have done in the former, I pray you firſt ſhew the order of it.

THe order is marvellous fit, that wee having in a ſtinging woe for them, begged of the Lord our God moſt heartily and earneſtly, the forgiveneſſe of all our ſinnes and treſpaſſes already paſt and done, wee ſhould next as obedient children, bee carefull, not againe to grieve ſo deare and good a Father, beſeeching him for his mercies ſake, to aide and ſtrengthen us againſt that which is to come, that wee may not offend and fault as wee have done, but by an happy new birth and Spirit of power, vouchſafed from his heavenly grace unto us, bee able to fight againſt all ſinfull corruption daily and ever vexing us more and more. For in this order ſpeaketh the Lord ſtill, ſtill in his word, that *if we be made whole wee ſhould ſinne no more. That if the grace of God, that bringeth ſalvation unto all men, hath appeared, wee ſhould thereby learne to deny ungodlineſſe and worldly luſts, and that wee ſhould live ſoberly and righteouſly, and godly in this preſent world.* And in this order reaſoneth even the Spouſe her ſelfe, *I have waſhed my feet, and therefore how ſhould I foule them againe?* Wherefore, I ſay, as concerning order, after pardon begged for paſſed ſinne, moſt fitly doe wee next the power of his grace againſt what is to come.

Iohn 5.14. Iohn 8.11. Titus 2.11,12. Cant.5.3.

Surely

Surely it is not onely fit in regard of order, but moſt neceſſary alſo in reſpect of the thing.

Indeed it is, and that for theſe cauſes: firſt, in reſpect of our owne corruption and vileneſſe, of whom the Spirit of God hath ſaid by *Iob, that man is abominable and filthy, drinking iniquity like water*, that is, even ſo deſiring to ſin, as he that is thirſty to drinke. Iob.15.16.

Secondly, in reſpect of the infinite allurements and delights that ſinne hath to pull us on to it from God, which we are ſo farre from repulſing and gainſtanding, that we readily and moſt willingly yeeld to them, except the Lord aſſiſt us, and inable us by his Spirit. Yet are thoſe delicates our death both in body and ſoule for ever, if we follow them. For it is true of all men which the Apoſtle ſpeaketh of the widow, that *ſhee living in pleaſure is dead whileſt ſhe liveth ſo.* And againe, *If yee live after the fleſh, yee ſhall die.* Of theſe allurements and delights in ſinne ſpake the holy Ghoſt when he called them the pleaſures of ſin. And *David* when he ſaid, *Incline not my heart to evill, that I ſhould commit wicked workes with men that worke iniquity, and let me not eate of their delicates.* There is alſo a ſubtilty in ſinne to deceive us, a deceitfulneſſe in riches to choake us, and therefore moſt needfull is this prayer, that we be not hindered through the deceitfulneſſe of ſinne. 1 Tim.5.6. Heb.11.25. Pſal.141.4. Mat.13.22. Cant.2.15. Heb.3.13. Epheſ.6.12.

Thirdly, in reſpect of the power of the enemy which is very great. For *we wreſtle not againſt fleſh and blood, but againſt principalities and powers, and againſt worldly governours, the Princes of darkneſſe of this world, againſt ſpirituall wickedneſſe, which are in the high places*, and which farre exceed us in ſtrength, and therefore great need have we to beſeech the Lord to ſtand with us, in this battaile to helpe us: Which we doe in this Petition. For *Quicquid humana fragilitas cavere aut vetare non prævalet, hic à nobis ab illo propitio conferri petimus.* Whatſoever (ſaith *Auguſtine*) mans frailty is not able to take heed of or avoid, that doe we beſeech the Lord here may be given us in his mercy. *Aug.Ser.135.*

Laſtly, the diligence and endeavour of our adverſary to winne, and his cruelty if hee doe winne, is ſo great, that we have neede and neede againe to uſe this Petition: *Bee ſober and watch* (ſaith the Apoſtle) *for our adverſary the Devill goeth about like a roaring Lyon, ſeeking whom he may devoure.* His continuall walking ſheweth his diligence, and his bloody devouring noteth his cruelty. 1 Pet.5.8.

Thus have wee the equity of this prayer, yea, the neceſſity of it ever, whileſt wee live in this wretched vale of theſe aſſaults and dangers. In reſpect of which neceſſity, no doubt both our Saviour firſt taught it, and alſo in his word ſo often repeateth it; *Watch yee, and pray yee, that yee enter not into temptation. The Spirit indeed is willing, but the fleſh is fraile.* With ſuch like places. And very truly ſaith *Hierom, Non eſt noſtrarum virium cum hoſtibus noſtris ſpiritualibus congredi. & eos vincere, ſed Dei.* It is not our ſtrength that may joyne with our ſpirituall foes, and overcome them, but the Lord muſt do it. Mar.14.38. 1 Theſ.3.5. 2 Tim.6.9. 1 Cor.10.13.

Is all this but one Petition?

They that make ſeven petitions in the Lords Prayer, doe divide this laſt in two, to make up the number, of which ſort is *Thomas* of *Aquine*, *Lyra*, and others. But the better judgement is theirs that make but ſixe Petitions in all, and but one of this. Of which ſort againe are *Auguſtine* and *Cyprian*, who make this latter, as indeed it is, but an expoſition of the forme, as if he ſhould have ſaid, to that end that wee may be delivered from evill, O Lord *lead us not into temptation.* And this whole laſt Petition may fitly be divided thus, into the Petition it ſelfe, *Ne nos inducas in tentationem*, and into the expoſition or interpretation of the ſame, *ſed libera nos à malo.*

But men do not agree in reading this Petition, For ſome ſay, Lead us not, and others ſay, let us not bee led.

Indeed it is true. Some are afraid, and have beene, that if they ſhould ſay, *Lead us not into temptation*, they ſhould fall into that foule error of the *Manichees*, that God might be the author of evill. And therefore to avoid that, they have thought rather good to ſay, *Let us not bee led.* But both the beſt and ancienteſt tranſlation and reading is the firſt, and ſo tranſlated and read it many a yeere agoe *Tertullian* and others of the elder Fathers.

And doth not, thinke you, that reading give ſome advantage to the enemy, that we make God the author of ſinne?

Not a whit juſtly. For as you have heard before in this booke, it is one thing to bee the author of a matter, and another thing to bee the author of the forme: in plainer termes, to bee the author of an action, and of the evill in the action, or of the action. When the Apoſtle ſaith, *In him we live, we move, and have our being:* what meaneth he, but that God is author of all our actions in reſpect of the matter, as wee ſpeake, that is, the motion, power, and ſtrength of body, to go hither or thither, and to do this or that, is of God: for without his helpe we could not ſtirre: but as for forme if it be evill, that is, as for the corruption, fault of evill of our actions, that is of our ſelves, and not of God as author and worker, though even of that alſo hee is the guider and governour, that it ſhall not paſſe the limits that he liketh. As in *Ioſephs* brethren, and many other examples are plaine. Wherefore wee may not for want of true under- Acts 17.28.

ſtanding

Exod.4.21. Rom.1.26.28. Eſay 19.14. 2 Theſ.2. Eſay 63.17. Eſay 42.42. 1 Sam.16.24.

ſtanding how to take them, alter the phraſes, and conſequently the truth of God. You ſee how the Spirit ſpeaketh: *God hardned the heart of Pharaoh: God gave them up to vile affections, and delivered them up into a reprobate minde. The Lord mingled among them the ſpirit of error: God ſhall ſend them ſtrong deluſions:* and a number ſuch. Hee doth not ſay, God ſuffered *Pharaohs* heart to be hardened, God ſuffered them to bee given to vile affections, or to a reprobate mind, &c. But God hardened, and gave, and delivered, and mingled, and ſent. Theſe are all as much as to ſay, *Leade us not into temptation.* And therefore if theſe may bee uſed without making the Lord any author of evill, then may this Petition alſo no doubt in this order, and if in theſe places wee need not to change the Text and to ſay, God let *Pharaoh* be hardened, or God let them be given over, &c. No more neede wee here to tranſlate or interprete this Petition thus; *Let us not be led into temptation.* But to remember even that though the Lord doe, and bee ſaid to lead into temptation, yet is there never any evill in him, but either juſtice to ſome to puniſh ſinne with ſinne, or mercie to others to trie them and exerciſe them, that after they have ſhewed patience, and faith, obedience, humility, love and comfort in their tryals, hee may ſet a Crowne of great glory upon their heads, to their everlaſting life in a glorious kingdome. And in the meane time by thoſe their vertues glorifie his name amongſt men here, and incite others to tread the ſteps of ſo happy a courſe. So that what the Lord doth, is ever good: and for further treatiſe of this thing, turne backe againe to that which hath beene ſaid before.

If God ſuffer then doth he it either againſt his will, or with his will, if againſt his will, then is he not omnipotent: if with his will, then may we as well ſay he doth it, as he ſuffereth it, underſtanding it rightly. See alſo the *Tom. Pa. 18. &c. Pet. Martyr. in 2 Sa. 24.*

Yet it ſeemeth we croſſe Saint *Iames* by this reading, who ſaith, *If any man be tempted, let him not ever ſay, he is tempted of God, for God cannot be tempted of evill, neither tempteth he any man. But every man is tempted when he is drawne away by his owne concupiſcence, and is intiſed, &c.*

Nothing at all truly, if you marke things well. For Saint *Iames* there deſcending from outward temptation, to wit, afflictions whereby God trieth us, to inward, that is, to thoſe luſts whereby wee are ſtirred up to do evill, ſheweth that every man is author of thoſe temptations to himſelfe, and not God, foraſmuch as we beare about in our boſomes that wicked corruption, which taketh occaſions by what meanes ſoever to ſtirre up evill motions in us, whence out at length proceeds wicked doing, and in concluſion followeth death the juſt reward of them. All which is no other than the very ſame that hath beene ſaid. For wee ever confeſſe, that although God tempt and lead into temptation, yet never tempteth he any man to evill And why? Saint *Iames* giveth the reaſon, *For God cannot be tempted with evill, neither tempteth he any man* (to wit, unto evill) that is, he deſireth not evill, and therefore he cannot be the author of evill doing in us. *Non de exploratione, ſed de incitatione ad peccandum loquitur Iacobus.* Saint *Iames* ſpeaketh not of the temptations of tryall, but of ſtirrings up unto evill, ſaith an Interpreter. And it is apparant enough.

Vrſin.

Now of the next word if you will, to wit, Temptation.

It is a word that will miniſter much matter profitable for the Lords children to be ſtill better and better acquainted withall whilſt they live. And I could heartily wiſh to ſpeake ſo of it, as moſt of this company might be benefited, and every man, at one time or another, in one thing or another, feele mee in his boſome. But ſuch grace is the Lords to give, and not mine nor any mans to take: and therefore with humble commending both my ſpeech and your profit to his moſt mercifull direction, let us ſet upon this treatiſe. It is therefore ſaid of the learned, that *Tentatio eſt opus Diaboli, qua homines pios vel per inſtilliationem cogitationum malarum, aut per objectorum occaſionem, vel per vitioſæ naturæ inclinationem & affectus, vel per res ſecundas, aut adverſas ſolicitat, & impellit ad peccata & calamitates, Deo permittente, ut aut certo judicio propter peccata puniantur, aut explorata & probata fide eorum & conſtantia coronam vitæ accipiant:* That is, temptation is a worke of the Devill, whereby he ſoliciteth, and driveth men into ſinnes and miſeries, either by infuſion of vile thoughts into them, or by meanes of objects laid before them, or by inclination of their corrupt nature and affections, GOD ſuffering them, either that their ſinnes by juſt judgements may have their due puniſhments, or elſe their faith and conſtancy a due crowne of life after that it hath beene tried and made manifeſt.

What temptation is.

This diſtinction or deſcription rather, will fully by all his parts appeare either by the ſtory of *Iob*, of *David*, or by divers others in this treatiſe, if you marke it. Againe, it is ſaid of them alſo, that temptations bee of two ſorts generally, *Tentatio probationis, tentatio perditionis*, The temptation of triall, and the temptation of perdition, according to which diviſion *Cyprian* may be thought to have ſpoken, when he ſaid: *Poteſtas dupliciter Satanæ adverſus nos datur, vel ad pœnam cùm delinquimus, vel ad gloriam cum probamur.* Power is given to Satan againſt us after two ſorts, to wit, either for puniſhment when wee offend, or for glory when wee are tried. But deſiring altogether a very great plainneſſe in this matter for divers cauſes, I chooſe rather another diviſion obſerved alſo of ſome, to ſay, that temptations are of three ſorts, to wit, either of God, of man, or of Satan. For all theſe are ſaid to tempt. And according to theſe ſeverall authors as it were of temptations, the word is diverſly and in ſeverall ſignifications taken. When God in the Scripture is ſaid to tempt, then is the word taken and commonly tranſ-

Iob.1. 2 Kings 24.1.

Temptation of { God. Man. Satan.

lated

lated in Engliſh to prove or to trie, becauſe that the drift of the Lord is thereby not to hurt by leading to evill, for ſo God tempteth not, *Iames* 1. but to make open and known by tryall, either to our ſelves, or to the world, or to both, either our corruption and malice againſt him, or elſe our faith and patience, and many vertues. Thus is it ſaid of *Abraham* in *Geneſis*, *After theſe things God did prove Abraham, &c.* What was this prooving or tempting of *Abraham*, but a mercifull opening both to *Abraham* himſelf, and al other, even to us at this day, what a wonderfull meaſure of Faith, love and zeale to his God hee had vouchſafed unto *Abraham*. So that both he ſaw then, and we ſee now, what neither we, nor happely he himſelf knew till after this tryall or temptation had his place. This reade wee againe in the Law, Then ſaid the Lord to *Moſes*, *Behold, I will cauſe bread to raine from heaven to you, and the people ſhall go out and gather that that is ſufficient for every day, that I may prove them, whether they will walke in my Law or no:* That is, that it may appeare both to themſelves and others, whether receiving but that which is ſufficient onely for one day at once, they will patiently depend upon my providence from day to day. *Probat enim Deus homines, non quaſi ipſe experimento indigeat, ſed quò magis ſeipſos norint, & poſita omni arrogantia & inani perſuaſione, humiliter ſe in poſterum Deo ſubmittant.* For God proveth not, ſaith one, as though hee had neede of any triall to know any of us all, but that men may themſelves thereby know better what is in them, and laying aſide all arrogancy and vaine perſwaſion, humbly ſubmit themſelves afterward to God. Againe, when at the giving of the Law the people ſaw the thunders and lightnings, the ſound of the trumpet, the mountaine ſmoaking, and for feare thereof fled, &c. then *Moſes* ſaid to the people, *Feare not, for God is come to prove you, and that his feare may be before you, that yee ſin not.* And againe in *Deuteronomy*, *Thou ſhalt remember all the way which the Lord thy God lead thee this forty yeeres in the wildernes, for to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldeſt keep his Commandements or no.* For in affliction either by patiently abiding, or by ungodly grudging and repining, wee ſhew what was in us, though hidden before. Moſt plainly againe in the thirteenth Chapter: *If there ariſe among you a Prophet, or a dreamer of dreames, and give thee a ſigne or wonder, and the ſigne or wonder come to paſſe which he hath told thee, ſaying, let us go after other gods which thou haſt not knowne, and let us ſerve them: Thou ſhalt not hearken unto the words of the Prophet, or unto that dreamer of dreames, for the Lod your God proveth you, to know whether yee love the Lord your God with all your heart, and with all your ſoule.* Laſt of all in the booke of *Iudges*, *I will no more, ſaith the Lord, caſt out before them any of the nations which Ioſhua left when he dyed,* and why? it followeth in the next verſe: *That through them I may prove Iſrael, whether they will keep the way of the Lord, to walke therein, as their Fathers kept it, or not.*

Gen. 22. 1.

Exod. 16. 4.

Exod. 20. 20.

Deut. 8. 2.

Deut. 13. 1.

Iudg 2. 22.

Thus doe we ſee then how the Lord is ſaid to tempt man, namely, when by ſuch meanes as pleaſeth him, he tryeth and proveth man, not to winne any knowledge to himſelfe, that he had not before, for how ſhould he that made the heart, bee ignorant of any thing in the heart? no, hee underſtandeth the thoughts long before: but to the end that the parties themſelves that are thus proved, and others alſo by them, and in them, may ſee what before was not ſeene either of good unto praiſe, or evill unto puniſhment, and example to beware. And thus much of this for a while.

Your next member is how man tempteth.

How man tempteth.

Man is alſo ſaid to tempt ſometimes man, and ſometimes God. His tempting of man is alſo ſometime in the better part, ſometime in the worſe. In the better, when he doth but prove and trie whether further he may truſt, as it is wiſdome alwaies to do to our friends. For *utendum amicis tanquam prætentatis aquis, aptæ ſint vado, an non.* We muſt uſe friends, ſaid that wiſe heathen once, as waters that we have tried before, whether they may ſafely bee adventured upon, or no, to paſſe over. Alſo when the father or maſter leaveth ſome looſe money to ſee whether his child or ſervant will ſteale, or no, this is a kind of tempting or trying, yet but in good part, with a number ſuch like, that men to men muſt and may, as they ſhall ſee occaſion, uſe. To this kind may be referred the Queene of the South, who hearing the fame of *Salomon* concerning the name of the Lord, came to tempt him or prove him with hard queſtions. In the worſe part, man doth tempt man either by queſtions or actions. By queſtions, when they deale as the Phariſees did about the tribute of Chriſt, ſeeke to ſnare and catch their brethren to deſtroy or hurt them.

Cicero.

1 King. 10. 1.

Such tempters and temptations were thoſe daies of perſecution full of under Queene *Mary*, when no ſooner was any apprehended and convented before them, but their interrogatories inferred either death of ſoule by denying a truth, or death of body by affirming the ſame. Neither doth yet this world want theſe tempters by queſtions, where true Religion and knowledge of God ruleth not tongue and heart, and all. Whereupon many innocent ſoules are trapped ere they wit, and harmeleſſe hearts not ſpying hidden drifts, put the collar about their owne necks to deſtroy themſelves, that is, ſpeake or do ſimply, what is wrinched to a vantage they never feared, nor thought of againſt themſelves.

Mat. 22. Luke 20. 20.

Thrice needfull therefore with the ſimplicity of the dove is the wiſdome of the Serpent.

By

By actions man tempteth, when either by words or deeds of bad example they allure others to sinne and evill. Thus tempted *Eve* her husband to eate of the Apple, *Iobs* wife her husband to curse God and die, *Tobias* wife her husband to be weary of well doing, *Putiphars* wife her servant to filthinesse, and those wicked Priests that said, *Come let us imagine a device against Ieremy*, with many such in the Scriptures: of which tempters and temptations that wise *Salomon* warneth when he saith: *My son, if sinners entice thee, consent not unto them, if they say, come with us, wee will lay wait for blood, and lye privily for the innocent without a cause, cast thy lot in amongst us, we will have one purse, &c.* And truly, blessed is that man and woman that walketh not in those counsels of the ungodly, standeth not in the way of those alluring sinners, nor sitteth in the seate of those reprobate scorners.

Gen.3. Iob.2. Tob.2. Ier.18.

Prov.1.10. Wisd.2.

Psal.1.

And how tempteth Satan?

Satan tempteth when he moveth us to leave God and that obedience that we owe unto him any way, and to do evill, and therefore looke how many branches of well doing are in the law of God implyed, even so many contrary waies doth this enemy assault and tempt us. Of this temptation doth the holy Ghost speake, when he saith, *Then was Iesus led aside of the spirit into the wildernesse to be tempted of the devill.* And *Peter*, when he said, *Ananias, why hath Satan filled thine heart that thou shouldest lye unto the holy Ghost?* And *Paul*, when he saith, *Let man and wife come againe together that Satan tempt them not for incontinencie.* Againe, *For this cause when I could no longer forbeare, I sent that I might know of your faith, lest the tempter had tempted you in any sort.* With a number of such like places, in all which assaults of his, he useth our owne corruption and our filthy concupiscence, the world, the wicked, and many meanes, but the Lord is stronger than they all, if we cleave to him, either wholly to keepe us that we fall not at all, if it please him, as others do, or else to raise us up againe, when they have us downe under their feete, and to give us victory.

Mat.4. Acts 5. 1 Cor.7.5.

1 Thes.3.5.

And which of these kindes of temptations do we pray against in this Petition?

Surely, even against them all in some sort. For first, as concerning Gods temptations which more properly may be called trials, we beseech his Majesty in this prayer that he would deale in mercy and favour with us for evermore, and never lay more upon us than he will make us able to endure, but that he would give issue with the temptation, and helpe us. Thus farre do we pray even against these, as shall further be declared when we come to the second part of this Petition. Touching mans tryals or temptations we likewise herein begge of his mercy, that for any questions moved to us he would tender his owne glory and never suffer our wants to make answer to prejudice his truth with the unbeleevers, but that he would helpe in time of need, and either keepe us from opposings above our power to satisfie, or else give a mouth and utterance, that no haters of his glory may be able to resist, that in our weakenesse he being strong, the glory may be his, as it is due ever, and we that be the sheepe of his pasture, may give him praise for ever. The third sort, which is, Satans temptations, it is our meaning, that the great mercy of our gracious God would so farre support us, that wee may never bee vanquished and overcome of any of them, but delivered and saved by him from all evill. And thus you see how we pray against them all in this order, as we shall further shew (I say) hereafter. Yet is this last chiefly meant, to wit, that forasmuch as our whole nature is corrupt and given to sinne, if the Lord forsake us we are headily carried to what allurements and provocations soever wee see before us, the Lord in mercy would deliver us from this promptnesse and aptnesse of our natures to admit of sin, and by his grace deliver us from evill.

Gen.3. vidit pomum. Num. 11. carnes, cucumeres, pepones, &c.

How we doe pray against Gods temptations.

How against mans.

How against Satans.

Gen.6.

Let us not now leave these things thus, but even yet further thinke of them. And to begin with the first, to wit, Gods temptations or tryals, and of those, first, with those that are of the right hand, alas how few consider thus much in prosperity, thereby the Lord trieth them, and searcheth out what they are, and how they will shew themselves to him for all these blessings?

1 Cor.6.7.

Most true it is, the more pittie. And yet doth the Lord so indeed, whensoever he powreth his mercies upon man and woman in this world. For as with a gager hee gageth them by those blessings, openeth and revealeth what manner of stuffe they are within, thankfull or unthankfull, kind or unkind, humble or proud, carefull or careless to please the giver: finally, whether good or bad, hee maketh it seene. Wherefore a little to helpe us in this triall, it is good to consider many times of these points. First, how in truth I come by the blessings that I enjoy: Secondly, to what manner of persons the continuance of them is promised: Thirdly, the true end and right use of them: and lastly, the teare full examples of abuse. These things will profit us if we know them well. Concerning the first therefore, it is too common with both great and small, to sticke in second causes, and to light short of the chiefe fountaine and well-head indeed. Why we have health, wealth, friends, mariages, honor, credit, offices, children, and a thousand of Gods comfortable favours in this life, we can alledge many reasons that I will not stand to repeate. But the reason of reasons, either wee alledge not ever, or it pierceth no further within the teeth than the tip of the tongue is, *The Lord hath given.* Whereas indeed the whole course of Scripture teacheth, that this is the head, and roote of all our joy full dayes and

Needfull meditations in prosperity.

Iob 1.

and dealings, and ever was, and onely is, and can bee, either for our good, if we uſe them well, or for our plague, if we do the contrary.

Ioſeph a poore mans childe came to a great place in the land of *Ægypt*, if wee marke it well, when the King ſaid to him, *onely in the Kings throne will I be above thee :* when he was over all the Kings Court, and ever all the Land, when the King commanded all his people to bee armed at his word, tooke his owne Ring off his owne finger, and put it upon his hand, arayed him in garments then of the richeſt, with a chaine of gold about his necke, ſet him upon the beſt Charret he had ſave one, and all the people cryed before him as he rid, for honors ſake upon their knees, *tender Father. Ioſeph* was alſo wiſe and full of the Spirit of God. Yet leſt we ſhould prattle prophanely of fortune and lucke, or dote undutifully upon his gifts, and ſo robbe the Lord of his due honour, it is expreſly ſaid, that *the Lord was with Ioſeph, and made all that he did to proſper in his hand.* The Lord therefore author of his proſperity and advancement whatſoever. *David* the youngeſt brother, that little ruddie cheeked Shepheard, from his hook and his cloake, his ſling and his ſcrip, came to the famous kingdome of *Iſrael*, and therein ruled with great honour and princely majeſty for his time, yet neither by wiſdome nor policy of himſelfe or his friends, but the Lord tooke him from following the Ewes great with young, and made him ruler of his pleople. And *David* proſpered and grew, for the Lord God of Hoſts was within him, ſaith the Text. So that God was the fountaine of all his good. Which as a true child, and thankfull to his God, the ſame *David* afterward remembred to his Sonne *Salomon*, when he told him, that hee ſhould build a houſe for the Lord, and ſhould therefore proſper becauſe the *Lord* ſhould be with him. *Salomon* againe confeſſed it, when hee ſaid that *every man eateth and drinketh and ſeeth the commoditie of his labour, this is the gift of God. Behold, I will ſend you corne, and wine, and oyle, and you ſhall be ſatisfied therewith, and I will no more make you a reproach among the Heathen, ſaith the Lord.* And againe by another Prophet, *The ſeed ſhall be proſperous, the Vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and I will cauſe the remnant of this people to poſſeſſe all things.* So ever it is the note that the Scripture keepeth, that all proſperity and well doing in this world is the gift of God, and cannot bee attained againſt his will. Which likewiſe might be ſhewed in any particular that can bē named, if we would take that courſe. All which we note not now ſo much to teach a thing unknowne, as to remember a thing not thought of, or at the leaſt not ſo duly, and often and earneſtly thought of as it ſhould be. I ſpeake what I know, and what hidden conſciences muſt needs confeſſe to be too true. For could it be if we did thus thinke, that there ſhould be ſo little care of ſuch a God in many as there is, whoſe backs bee laden, yea, and even preſſed, as it were, downe to the ground, with the heape of Gods mercy? Whoſe tables richly he hath deckt in deſpite of their foes, whoſe head with balme he hath refreſhed, whoſe cups do overflow? No, no. But if our wretched hearts did feele it, with ſuch power, as theſe motions have in Gods Saints; O my ſweet God and deare Father, this is thy doing for thy wretch, and all theſe things that I enjoy (goe to particulars) they are thy gifts, who mighteſt have ſet mee at the doore with my Pitcher to beg my food, and farre otherwiſe have dealt with me, if thou wouldeſt, I tell you it would wring forth other love and fruits to ſuch a God againe, than appeare in many. And therefore aſſuredly wee thinke not of the fountaine and giver of theſe things as we ſhould. Amend then what is amiſſe, and give the Lord his due. It is he that hath lifted out of the myre, and ſet any with the Princes, even with the Princes of the people. It is he that bleſſeth the baſket and the dough, it is he that hath given whatſoever good thing we enjoy, and curſed wee if we deny it, or careleſly neglect the ſweet meditation of it ever. But to what end now hath he done all theſe things? Truly even to prove me and try me what I will doe to him againe, and that it may appeare to the world, and to mine owne eyes, what manner of man or woman I am within and indeed; one that will be puft up and forget both God and my ſelfe in proſperity, or one that will even weepe water of mine eyes in that zeale of my ſoule to pleaſe ſuch a Father, and grieve that I cannot, as I wiſh, and moſt heartily would. And if I bee the former, that the Lords juſtice may bee warranted, if he change my copie: if the latter, that my ſoule may feele comfort in ſo ſweet a God, not onely heaping his mercies upon me greatly, but giving me further a childs heart withall to love my kind Father ſo much the more, which is above all. And which indeed is the very end of Gods mercies and bleſſings.

Let *David* ſpeake, that man according to Gods owne heart. What did Gods kindneſſe worke in him whileſt the ſpirit prevailed? *O my God, what ſhall I render againe unto thee for all thy mercies that thou haſt beſtowed upon me?* What I ſay ſhall I render, render againe, as if he ſhould ſay, I know theſe bleſſings require a duty of me, a love, a zeale, a heart, a ſoule, a mind, a life to the glory and praiſe of ſuch a God. And in truth it is ſo. For wee our ſelves for our petite benefits require men to be ours in all lawfull ſort faithfully, firmely, with tongue, and heart, and hand, with body and goods and all: And what compariſon with the Lord? O loving God, what can man doe for us like thee, and yet how care wee to pleaſe them, and forget thee? O Lord awake. Remember alſo what the Prophet complaineth of, ſaying, *But this people both an unfaithfull*

Gen 41.40, &c.

Verſe 38.
Gen.39.2,3.

2 Sam.5.10.
1 Chron.17.
1 Chron.22.

Eccleſ.3.13.
Chap.2.24.
Ioel.2.19.
Zach.8.12.

Pſal.23.

The effect that proſperity ſhould worke in us.

Ier.5.23,24. *full and rebellious heart, they are departed and gone.* And why? *for they say not in their heart, let us now feare the Lord our God, that giveth raine both early and late in due season, he reserveth unto us the appointed weekes of the harvest.* As if he should have said, this effect should Gods blessings upon them have, even earnestly and heartily to make them seeke the Lord and serve him, and with many a fervent motion to thinke of so good a God as in mercy poureth so many comforts upon unworthy wretches. And especially marke it, that because they did not thus, therefore hee saith they had rebellious hearts, and were gone away. A fearefull sentence of a true judge concerning all unthankfull users of prosperity. Againe, the same Prophet in another place, *They shall come and rejoyce in the light of Sion, and shall come to the bountifulnesse of the Lord,* (why?) *even for the wheat, and for the wine, and for the oyle, and for the encrease of sheepe and bullocks, and their soules shall be as a watered garden, &c.* See still what Gods mercies should worke in us, even a rejoycing in so deere a Father, and not in going, but in running to his service and worship that is so kind unto us. *Knowest thou not,* saith the Apostle, *that the riches of his bountifulnes, and patience, and long suffering, leadeth thee unto repentance?* In effect, knowest thou not that if God bee thy deare, sweet, and tender Father, that thou againe art bound to be his loving, carefull, and obedient child? In truth it should be so. And if the Lord were not in his goodnesse past the reach of any mortall braine, hee might say also his benefits had caught a goodly reward or catch of my goodnesse, for alas, what are we? or what is our love? yet since it is his mercy unmeasurable and unsearchable to stand so contented, and to seeke no more, pardoning in his deare Jesus, all imperfections, O my beloved fathers and brethren whatsoever, that vouchsafe your eyes to read these papers, let us not deny him, what if hee were not such a God as hee is, were not worth having when we gave it, namely, our poore hearts, our weake love, our hearty obedience, our care and diligence to be what with so many mighty mercies received we are bound to be. For truly, if giving man must have of all honest receivers not the words onely of our mouth, but the sincere affection of the soule, our giving God must have the very soule of our soule, and all that is within us for his goodnesse to us. And blessed is that man and woman that loved of the Lord above all measure, by his given grace loveth him againe in their measure as they can. Truly to such shall be even a continuance of mercy as shall be good. *For then shalt thou prosper, if thou observe his statutes,* saith *David* to his sonne *Salomon, and therefore my sonne, the Lord give thee onely wisdome and understanding to do this.* *Vzziah* sought the Lord, and the Lord made him prosper, saith the Text, *Iotham* became mighty because he directed his way before the Lord his God. *What man is he that feareth the Lord, him will he teach the way that he shall choose. His soule shall dwell at ease, and his seed shall inherit the Land. If yee consent and obey, yee shall eate the good things of the Land, but if yee refuse and be rebellious, you shall be devoured with the sword, for the mouth of the Lord hath spoken it.* With a number such places in the Scripture. Finally, *there is no good thing,* saith the Prophet, *that he shall withhold from them that live a godly life. But I will even marry thee unto me for ever, saith the Lord, yea, I will marry thee unto me, in righteousnesse, in judgement, in mercy, and compassion. I will ever marry thee unto me in faithfulnesse, and thou shalt know the Lord, and I will heare the heavens, and they shall heare the earth, and the earth shall heare the corne, and the wine, and the oyle, and they shall heare Israel, &c.* But if prosperity and the Lords blessings have not this effect in us, then are they the Lords gagers to discover worse matter than haply either the world or wee our selves did thinke before to bee in us, or at least so much to be in us, as pride, envie, disdaine, spite, malice, cruelty, unthankfulnesse, wantonnesse, uncleannesse, with a number such. So that still our ground-worke standeth fast, that this prosperity is one of Gods temptations, that is, one of Gods tryers and teachers of man what he is and will be that way. It discovered in *David* both to the world and to *Davids* owne eyes his great wickednesse. For in his prosperity he said *tush, tush, this wealth and weale shall not decay,* in his prosperity, peace and rest from many former griefes, he looked from his Turret upon *Barsabe Vriahs* wife with a sinfull thought and deed in the end. It discovered in *Salomon* overmuch loosenesse, weakenes of minde, and unkindnes to GOD. For his wives were not as they should have beene, they were chosen amisse of him, and he made an Idolater by them, &c. *Manasses* exalted to a kingdome bewrayed manners farre unseemely for the meanest in the world. The Israelites in their prosperity, how ever, ever forgat they God and waxed wantons, yea, grievous sinners against his Majesty. How sad was that young man that was so wealthy when hee was bidden sell all? So that what should have lift up both heart and soule to a good God, that pressed downe mightily, and revealed a secret both to himselfe and others, even an unwillingnesse to forgoe, for God, what God in mercy had lent upon that condition: what bewrayed that rich glutton in his prosperity, but pride, covetousnesse, wanton delicacie, contempt of the poore, and such like. Those unkind guests bidden to the wedding, what bewrayed they in their prosperity, the rich farmer, the wealthy merchant they would not come, and the married man drowned in his pleasures, hee could not come. *Herod* in his robes and chaire of estate bewitched with the flattery of them that cried, the voice of God and not of man, revealed what hee was in his most fearefull and sudden fall. The Lord smote him, and hee was eaten of lice.

1 Chron.22. 11,12. *prosper, if thou observe his statutes,*

2 Chron. 26.5. 2 Chron. 27.5. Psal. 25. 12,13. Esa. 1.19,20. Esa.30.23 48. 18. Iosu.17. 2 Chron.15.2. Psal.84.11. Hos.2.19,20, 21,22.

Psal.30.

Salomon.

Nehe.9. 25.16. Mat 19.22.

Luke 12. Luke 14.

Acts 12.

Charge

Charge therefore *them that are rich in this world*, ſaith the holy Apoſtle, *that they be not high minded, and that they truſt not in uncertain riches, but in the living God, &c.* As if hee ſhould ſay, they have need, not of gentle and ſoft admonition, but even of deepe and dreadfull charges to take heed. So dangerous a thing is proſperity to a fraile man. *When thou ſhalt come into the good land that I ſhall give thee, that floweth with milk and hony, that is, with all bleſſings, wherein are rivers of waters, and fountaines, and depths that ſpring out of vallies, and mountaines, a land of wheat and barley, of vineyards, figtrees, and Pomegranates, a land of oyle olive, and hony, a land wherein thou ſhalt eate bread without ſcarcity, neither ſhalt thou lacke any thing therein, a land whoſe ſtones are Iron, and out of whoſe mountaines thou ſhalt dig braſſe, and when thou haſt eaten and art filled, comming to houſes that thou buildedſt not, and vineyards or gardens that thou plantedſt not, then, then, beware thou forget not thy God, and him that gave thee all, neither be lifted up, ſaith the Lord.* As if he ſhould ſay, then is the danger, if ever, that thou ſhalt waxe wanton, bathe thy ſelfe in pleaſures, melt away in dainty curioſity, or curious dainties, and lift up thy heele againſt a kinde God, bid him adue, and take thy leave of true and due obedience for all theſe mercies. And therefore then, then take heed and beware. Which aſſuredly that wiſe *Agur* remembring and conſidering well, prayed that he might not *have too little, leſt I ſteale,* (ſaith he) *and take the name of my God in vain, neither yet too much, leſt I be full, and deny thee, and ſay, who is the Lord.* Others in their times knew it, and therefore wrote divers things this way. *Fœlicitas & moderatio diviuum contubernium habent*; Proſperity and moderation dwell in two houſes. His meaning is, hardly they are found dwelling together. *Raro bona fortuna bonaq; mens homini datur*; Seldome is good fortune (that is proſperity) and a good heart given to a man together. *Magnæ fœlicitatis eſt à fœlicitate non vinci*; It is great felicity not to be overcome of felicity. With a number ſuch like ſayings.

1 Tim. 6.7.

Deut.8.7.&c.

Prov.30.8.

Wherefore to goe no further, we ſee how the Lord tempteth us, tryeth us by proſperity, to the diſcovering and opening of our hidden ſecrets, either good or evill, and for the Lords ſake thinking ſeriouſly of it, let every man and woman particularly view what breaketh out of them, for all the mercies that are upon them. And I ſay no more.

You ſaid another of the Lords temptations or trials of man was adverſity, and therefore I pray you alſo touch that.

True it is: ſometimes the Lord tryeth one way, and ſometimes another, and many and often-times by this deep gager of men, adverſity, and the croſſe. For ſo ſaith the Scripture:

Thou ſhalt remember all the way which the Lord thy God led thee this forty yeares in the wilderneſſe, for to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldſt keep his Commandements, or no. And, *Feare none of theſe things which thou ſhalt ſuffer. Behold, it ſhall come to paſſe, that the devill ſhall caſt ſome of you into priſon, that ye may be tryed, and ye ſhall have tribulation ten dayes: Be thou faithfull unto death, and I will give a crown of life.* Againe, *Becauſe thou haſt kept the word of my patience, therefore I will deliver thee from the houre of tentation, which will come upon all the world, to try them that are on the earth.* Which places with many moe that might be alledged, teacheth us evidently, that thus the Lord tryeth his children, when it pleaſeth him, even in the furnace of adverſity, cauſing them thereby, not unto him, who knoweth all things before, but unto themſelves and the world, to diſcover and open what before was not ſo knowne, namely, either patience or grudging againſt the Lords viſitation: as in examples plainly we may ſee.

Deut.8.2.

Revel.2.

Chap.3.10.

Abraham waited a long time for his wiſhed Childe, and that delay of the Lords was his great tryall. What opened it in *Abraham*, but a moſt ſingular faith, before not ſo well known unto men, that *even above hope he beleeved under hope, that he ſhould have what was promiſed, and not weake in faith, conſidered neither his owne body, which was now dead, being almoſt an hundred yeares old, neither the deadneſſe of Saraes wombe: but without doubting reſted fully aſſured, that what the Lord had ſaid, he was able to do.* *Iacob* wonderfully toſſed with the waves of much bitter adverſity by his wives, by his children, by his friends, and every day almoſt by one thing or other, yet ever ſhewed forth a patient heart, a beleeving heart, and many great vertues, of all Gods Children to be many times thought of. And ſo was affliction a diſcoverer of his good graces to the praiſe of God the giver, the true commendation of himſelfe the receiver, and all our examples that conſider them. How did adverſity manifeſt in *Ioſeph* againe the gifts of God? What a faith did affliction in her daughter bewray and lay open to all men in the woman of *Canaan*, when the Lord Jeſus gave this teſtimony of her, *O woman, great is thy Faith, be it unto thee as thou wilt?* So that you ſee where the Lord had wrought any good, there this tryer and gager of the Lords, adverſity opened it, and revealed it to his glory. Now looke at other ſome, and you ſhall ſee another courſe or other effects of this temptation. The children of *Iſraels* caſe in *Ægypt* is knowne unto us, how grievous and even marvellous their bondage was, as alſo how the Lord ſent *Moſes* and *Aaron* to deliver them. Who at their firſt comming were welcome and reverenced of all the Elders greatly, they then expecting by them a releaſe from thoſe woes. But after a while when the King encreaſed their affliction, and

Rom.4 18.

Mat.15.

Gen.5.

charged the task-masters to deliver them no more straw, and yet to require the whole number of bricke, upon sharp punishment, if they performed it not; what then bewrayed this tryall in them? O see and consider. They flye upon the *Lords* Ministers and messengers with an open mouth, with raging passions, and *the Lord looke upon you, and judge you*, say they. *For you have made our savour stinke before Pharaoh, and before his servants, in that yee have put a sword in his hand to slay us.* When they were in feare of *Pharaohs* Host pursuing them, after they were delivered, they did the like: when they wanted water they did the like: when they wanted victuals they did the like: and their murmurings, grudgings, and cursed speakings are even fearefull when we reade them. So that we see now in these how adversity bewrayed corruption, incredulity, impatience, and many foule faults, hidden before from men, and haply even from their owne eyes. The like might be shewed in many moe. Even the Apostles themselves declared their weakneſſe when they were thus tryed by the apprehension of their master, and they fled away. *Peter* more than all the rest, when a poore maide made him deny, and every question redeny, and forsweare. Every way therefore adversity is a tell-tale. And being sent in the wisdome of the mighty God to any man or woman with commission to examine them and to discover them, it doth indeed effectually, and quickly shew what is within. If faith, patience, hope, humility, love of God, and such like vertues be there, so hee sheweth by and by: and if not so he sheweth also without partiality, and maketh even a world of witnesse of it.

Exod. 5.20.

Chap. 14.
Chap. 15.24.
Chap. 16.3.

Truly therefore saith *Iesus Syrach, The furnace tryeth the potters vessell, and affliction tryeth the just and godly.* And *Solomon*, as silver and gold is tryed by fire, so doth God prove and try the hearts of men. *Your Fathers* (saith *Iudith*) *were tempted, that they might be tryed and proved, whether they truly from their heart worshipped God.* The want of the true knowledge hereof maketh many hasty judges and judgements in the world, men by and by entring into some evill conceit of their estate with God, whom they see in this case.

Syrac. 27.5.
Prov. 17.3.

Iudit. 8.21.

Truly it is too true. For even as the Prophet saith of the head, so is it found in the members, they are judged and plagued and smitten of God, we hide as it were our faces from them, they are despised, and we esteeme them not.

Esay 53.3,4.

A very grievous fault in whosoever do so, and checked with the practice ever of the living God upon his children, and many sweet and true comforts out of the word. For *What son is it*, saith he, *whom the father chasteneth not?* As if he should say, there is none, neither ever was or ever shall be: But even all and every one lesse or more is thus tempted, tryed and proved of God in time. And therefore, *if ye be without correction, whereof all are partakers, then are ye bastards and not sons. Whosoever will be my disciple, let him take up his crosse & follow me.* For, *through many tribulations must the entrance into Gods kingdome be.* Wherfore *forget not* (saith the Apostle) *the consolation which speaketh unto you as children: My son despise not the chastening of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, & he scourgeth every son that he receiveth.* And *Iames* again most comfortably: *Blessed is the man that endureth temptation, for when he is tryed he shall receive the crowne of life which the Lord hath promised to them that love him.* But my purpose is not to enter into this common place now, I have done it elsewhere, and there is scarce a leafe of the whole Scripture that stayeth not our hearts against this hellish conceit, that adversity, affliction, and these crossing trials, or trying crosses should import an angry God towards us ever. God forbid, the truth is otherwise, as I say.

Heb. 12.7.

Verse 8.
Mat. 16.
Acts 14.
Heb. 12.5.

Iames 1.12.

In the conference of faith and frailty.

And I also very willingly confesse it. But yet give me leave I pray you a little. This generality in my opinion contenteth not every man: for oftentimes when a man confesseth the generall, namely, that the Lord by adversity proveth his children, yet faileth he in the particular, & looking at his own estate, entreth into some feare, that yet not in such and such a sort he dealeth with any but whom he hath cast off. And therefore in my opinion it should not be amisse to derive the generall into particulars, and to shew some severall trials of this kinde, with their comforts or examples out of the word of God.

Afflictions inward or outward.
Iob 6.4.
How to know our election if we be tempted with any doubt of it.

Let it be so since that contenteth you. And then taking this course, let us remember that these things are either inward in the soule and conscience, or outward in body, goods, children, friends, fame, and such like. Of the inward speaketh with no little vehemency *Iob*, when hee saith, *The arrows of the Almighty are in me, the venome whereof doth drink up my spirit, and the terrors of God fight against me.* For hereby he declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battell the faithfull can have. Now of the inward conflicts, the great maine one is, when a man or woman falleth into feare and faintings, concerning election, doubting in themselves, after some sort, lest they belong not therunto, & therfore let us make this our beginning, yet speaking but briefly of it because many have handled the point right well. Know we then our comfort herein if the Lord ever please to try us thus. Election is a thing revealed by steps, and whosoever will surely and safely finde it out, must keepe the same. For as it were a madnesse if I desire to climbe a ladder, to seeke to set my foot at first upon the highest step, so shall it be if I seeke out my election first before I looke unto other things. And as there the highest step is truly trod upon at the last, if I begin at the lowest, and so goe upward: so is election certainly found if we keep the like order. This spirituall ladder then

then ſtandeth thus; *Whom the Lord electeth before all time, them doth he ever call* in time, either at morning, at the ninth houre, or eleventh houre, or ſome houre. Then *whom he calleth, them doth he juſtifie*, that is, whom he effectually calleth : *Whom he juſtifieth, them doth he ſanctifie, and whom he ſanctifieth, them doth he glorifie.* So now then if I would come to my election, and conſequently my glorification, which is the higheſt ſtep, and is in heaven with God, then muſt I begin at the loweſt ſtep, to wit, Sanctification, which is in my ſelfe; and aſcend thus : If I be ſanctified, then juſtified; if juſtified, then called; if called, then elected, and ſo ſure to be glorified. Our ſanctification every one of us knoweth, feeleth, and findeth, and how truly it carieth with it a note of Gods Childe, choſen in time to inherit heaven, marke the Scriptures; *As the branch* (ſaith our Saviour Chriſt) *cannot beare fruit of it ſelfe, except it abide in the vine, no more can yee except ye abide in me. I am the vine, ye are the branches, he that abideth in me, and I in him, the ſame bringeth forth much fruit, for without me ye can doe nothing.* Here you ſee a conjunction conformable, namely, of holy fruits and Chriſt, of fruitfull branches and the vine, ſo that if the Lord have wrought this bleſſed worke in us, that we are dead to ſin and alive to righteouſneſſe, then are we in him and he in us, yea, even ſo ſurely as it is certaine that the bearing bough is not broken from the tree, which if it were, it could not beare. It is a marvellous proofe to us of this good, therefore marke it well. The Apoſtle againe ſaith, *There is no condemnation to them that are in Chriſt Ieſus.* Yea, but who be thoſe? See what followeth; *Which walke not after the fleſh, but after the Spirit.* So then if I would know whether I be in Chriſt Jeſus or no, I muſt looke how I walke, that is, ſtill how I am ſanctified. And if I finde that the God of mercy by his perpetuall Spirit hath wrought in me a change, that whereas once I walked after the fleſh, that is, was ruled, guided, and governed by my corrupt nature, now it is not ſo, but the holy Ghoſt leadeth me into a fervent love of God, and true hatred of evill, then is the concluſion inferred by the very Spirit of truth himſelfe, I am in Chriſt Jeſus, and there is no condemnation to me, nor for me. So that Sanctification, the loweſt ſtep leadeth me ſurely to election, the higheſt of the ladder. *Give rather diligence*, ſaith Saint *Peter, my brethren, to make your calling and election ſure.* Yea, but how (might they ſay) ſhall we doe it? *Peter* telleth them, *If ye doe theſe things, you ſhall never fall.* And what be thoſe things? Hee alſo ſheweth them, namely : *If you joyne vertue with your faith, and with vertue, knowledge; and with knowledge, temperance; and with temperance, patience; and with patience, godlineſſe; with godlineſſe, brotherly kindneſſe; and with brotherly kindneſſe, love, &c.* Now what is all this but ſanctification of life. So that ſtill our rule is proved, that if we would know whether we be elected to live in heaven, we muſt ever looke how we leade our lives in earth. And if there the Lord hath changed us from careleſſe to carefull men and women, to pleaſe him in holineſſe and righteouſneſſe all the dayes of our life, then in this ſanctification a note of juſtification, juſtification, of vocation; vocation, of election, and ſo heaven is ours. But now take heed that in this ſearch for holineſſe of life, we be not caryed away with outward ſhews. For ſuch holineſſe holdeth not either in premiſes or concluſion of our former argument. The Lord abhorreth reproaching lips and reproaching hearts. And *Except your righteouſneſſe*, ſaith he, *exceed the righteouſneſſe of the Scribes and Phariſies, you ſhall never enter into the Kingdome of God.* That is, except you have more than a painted viſard which they had moſt glorious, and a counterfeit hypocriticall ſhew of holineſſe, your reckoning of heaven will bee without your hoſt, and you will faile of it. Write ſaith the Lord to the Angell of the Church of *Sardis*, *I know thy workes, for thou haſt a name that thou liveſt, but thou art dead.* It is not then a name only that will ſerve thy turne. *Having a ſhew*, ſaith *Paul, of godlineſſe, but have denyed the power thereof.* As if hee ſhould ſay, vaine and thrice vaine is the ſhew without the power, and truth, when this ſearch of our election is in hand.

Election. Vocation. Iuſtification. Sanctification.

Iohn 15.4,5.

Rom.8.1.

2 Pet.1.8. *Verſe* 5.

Eſay 29. Mat.5.

Rom.3.1. 2 Tim.3.5.

O beloved, conſider then of this earneſtly, and thinke with your ſelves, if there bee no comfort to bee had in our hearts that wee are the Lords, appointed to life and bliſſe in the world to come, but onely by a true eſpyall of ſanctification of life in our ſelves, how carefull ſhould wee bee by hearing of the word, by praying, by reading, and by all appointed good meanes to have this change wrought in us, that our light ſhining forth may not onely make others glorifie our heavenly Father for his grace in us, but even unto our ſelves as Saint *Peter* ſaith, make your election and future eſtate in the glorious Kingdome of God ſure. Truely there ſhould bee no cares greater than this, neither any diligence as the Apoſtle ſpeaketh, more faithfull whileſt we live. And ſee with your ſelves in your ſecret meditations often, this difference of holineſſe and unholineſſe, of ſanctification and prophaneneſſe, the one proveth unto me my everlaſting joy with God, when this courſe is ended, and the other my aſſured woe with the devill and his angels in the blackneſſe of darkneſſe for ever. O what are the pleaſures of ſinne then for a ſeaſon, when ſweet meate ſhall have ſo ſowre a ſawce? Could the Lord with a more piercing argument prick us forward to holy life, or with a ſharper knife cut in ſunder the cords of vanity, iniquity, and ſinne, wherewith thouſands of us are ſo fettered and hampered, than to teach us that the one aſſureth us of laſting life,

Note.

2 Pet.1.18. *Verſ.* 18.

and the other of laſting death in the world to come. Truly he could not. And therefore every one lay his hand upon his ſoule betimes, beleeve the Lord and wee ſhall not bee confounded. Had I wiſt, ſaith the old Proverbe, commeth ever too late. Now live like a Chriſtian amongſt men, and ever live like a Saint among the Angels of heaven. For the Lord hath ſpoken it. But now ſoake in ſinne with the bit in thy teeth unreſtrainable, and then rot in the reward of it, an everlaſting curſe from God and all his joyes, for the Lord hath alſo ſaid it. And if this ſanctification, beloved, may not be in ſhew only, as hath been ſaid, but in truth and verity, how deſperate, how woſull, how wretched and miſerable is the eſtate of that man and woman, that hath not ſo much as a ſhew? If there be no comfort got by a gliſtering outward appearance, what comfort may be in the ſoule, if the Lord awake to thinke of it, where even this alſo utterly wanteth, and the contrary, to wit, all liberty, looſeneſſe, and ſinne aboundeth marvellouſly? Shall we forget the curſe of our Saviour Chriſt in the Goſpell upon the figtree, that yet had goodly leaves freſh and greene, becauſe alſo with the leaves it had no fruit. If ſo feareſull a curſe light upon that, O curſe of curſes, how many ſhall bee upon thoſe trees that have not ſo much as leaves, no, not one greene leafe, but are altogether withered, twice dead and pluckt up by the rootes. Wherefore I pray you, as you love your life with God another day, and deſire any aſſurance of it to your ſoule in this world, *Give your bodies daily a living ſacrifice, holy, and acceptable unto God, which is your reaſonable ſerving of God. And faſhion not your ſelves like unto this world, but be you changed by the renewing of your minde, that you may prove what that good and acceptable, and perfect will of God is.* And *whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are worthy love, whatſoever things are of good report, if there be any vertue, or if there be any praiſe, thinke of theſe things.* For as you have heard and ſeen truly proved, theſe things ſhall aſſure us, that we are the Lords, cared for here, and choſen elſewhere to be with him for ever and ever. And the want of this reformation preacheth nothing unto us, but that as yet we know no intereſt we have to thoſe laſting joyes, and that heavenly Father. The Lord ſtrengthen us, and the Lord change us that we may be changed, Amen.

Rom. 12. 1.

Phil 4 8.

You ſay this ſanctification muſt be true and right, or elſe it doth not prove unto us our election: I pray you therefore how may this be knowne, namely, when it is true and right, and when not?

Matter.

To know this, we muſt ever looke at the matter and manner of our actions, whereby wee worſhip God. For if either of theſe be wrong, then is it not that holineſſe which the Lord alloweth. Concerning the matter, we muſt looke that the things wherewith we ſerve God be commanded of God, and not invented and deviſed by our ſelves or any man elſe. For *in vaine* ſaith the Lord Jeſus, *doe you ſeeke to worſhip me, teaching for doctrine mens precepts.* Which one thing ſticketh to the very heart a thouſand wil-worſhips in Popery, never commanded of God, but brought in of ſinfull man for advantage ſake, as Maſſes, Pilgrimages, Holy-water, Holy-bread, cenſings, creepings, and ſuch like. Then though the matter be good, yet if the manner be evill, we faile to pleaſe God. And therefore even thoſe ſacrifices and ceremonies that the Lord himſelfe ordained, he often teacheth he doth abhorre, for want of a right manner of doing them. *What have I to doe* (ſaith he) *with the multitude of your ſacrifices? Bring no more oblations to me in vain: Incenſe is an abomination to me, I cannot ſuffer your new Moones, nor your Sabbath dayes, it is iniquity, my ſoule hateth them, they are a burthen to me, &c.* Again of Prayer; *When you ſtretch out your hands I will hide mine eyes, and though you make many prayers, I will not heare.* An example we ſee in the Scribes and Phariſies almes and long prayers rejected. Alas Lord, and why ſo, might the Jewes ſay? ſurely would he anſwer, becauſe though you doe theſe things rightly in reſpect of matter, becauſe I commanded them, yet doe you not rightly in reſpect of manner, and that alſo I ſeeke of all men.

Manner. Eſay 1. 11.

Mat. 6.

Mat. 15. 9.

I pray you then what is the right manner that God alloweth?

This muſt wee learne by diligent hearing and reading of the word. For therein hath the Lord laid downe both what we ſhall do, and how we ſhall do. Generally thus much now conſider and take with you, that *without faith it is impoſſible to pleaſe God*, and therefore concerning manner, no action can pleaſe God, though it were never ſo glorious, except it proceed from an heart purified by faith. *Cain* and *Abel* offered both ſacrifices, the one pleaſed, the other not. And why? But for this thing, becauſe *Abel* had true faith in his heart, from whence that action flowed: and *Cain* had none, but only did the outward worke for faſhion ſake and order. So thouſands moe then in thoſe dayes, and now in ours, that one day ſhall know with wo, what it is to have outward ſhew, without inward faith. Then it is required concerning maner, that all our works bee done in humility and lowlineſſe of minde, wee ever confeſſing truly, that we, notwithſtanding all our works, are unprofitable ſervants. The want of this made the Phariſies actions abhorred, which otherwiſe in reſpect of matter were well. For who doth not acknowledge that not to be an extortioner, unjuſt, an adulterer, to faſt, to give tithe truly of all wee have, are good things, but to doe theſe in pride and conceit, with boaſting and bragging, and without humility, alas the *Lord* abhorreth it, and ſendeth us away like proud praters, not like Chriſtian

Heb. 11. 6.

Luke 17. 10.

Luke 18. 11.

Chriſtian prayers to his heavenly majeſty. Thirdly, it is required that we have hope. For although we ought to be humble, yet not ſo throwen downe muſt we be, but that ſtill we reſt aſſured of aceeptance with God for Chriſt, although not for the worthineſſe of our workes: and in that hope offer cheerfully our obedience to the Lord. Thus teacheth *Peter* when hee ſaith: 1 Pet.2.5.
Ye alſo as lively ſtones be made a ſpirituall houſe, an holy Prieſthood, to offer up ſpirituall ſacrifices acceptable to God by Ieſus Chriſt. Marke theſe words (acceptable to God by Jeſus Chriſt) upon words our hope is ever ſurely built, which now I ſpeake of. Fourthly, our actions muſt be done in love both to God and man. For if we could ſpeake with tongues of men and Angels, if wee have no love, we are but as ſounding braſſe, and tinckling Cymbals, Yea, though wee feed the poore with all our goods and give our bodies to be burned, having no love, it ſhall profit us nothing. Laſtly, all our workes, words and thoughts ſhould reſpect the Lords glory, and not our owne. For if we doe any thing to be ſeene of men, *Verily*, ſaith our Saviour, *they have their reward.* Mat.6.5. And thus doe you ſee now which is true ſanctification and holineſſe of life, ſuch as will truly prove to us our election and future glorification with Father, Sonne, and holy Ghoſt, in the Kingdome of heaven: Even words, deeds and ſecret thoughts thus warranted both for matter and manner as hath been ſhewed. Thinke of theſe rules, and examine your ſelves by them.

My heart conſenteth to all theſe properties of a true ſanctification, and right obedience, but yet give me leave to queſtion for my moſt comfort. What now if theſe things be in a man or woman, with great imperfection, ſhall therefore their worke be rejected, and yeeld no comfort concerning their election?

God forbid. And therfore thus much take with you further, that exerciſing your ſelf in things commanded, and doing them in this maner as hath been ſaid, ſo neere as the Lord inableth you, wreſtling according to the meaſure of your faith, every day to bee leſſe ſinfull and more righteous, though the perfect righteouſneſs which the law requireth be not found in you, by reaſon of your weakneſs, yet are you counted in the ſight of God ſanctified, holy and acceptable in Chriſt Jeſus, and ſo ſealed up to the day of redemption. And that I may not ſay it to you, but prove it, conſider I pray you the example of S. *Paul* himſelf, who though he were ſo ſanctified and borne anew, as that thereupon he might ſafely and ſurely conclude his election for ever, to inherit heaven by Chriſt, yet felt he and found he very many imperfections in himſelfe, and ſaith plainly; *I allow not that which I do: For what I would, that doe I not, but what I hate that doe I.* Againe, when Rom.7.15.
I would doe good, I am thus yoked, that evill is preſent with me. Again, *in my minde I ſerve the Law of God, but in my fleſh the law of ſin. O wretched man that I am* therefore *who ſhall deliver me from the body of this death?* with ſundry other ſpeeches to the ſame end in that place. Whereby I ſay we are plainly taught, that humane imperfection is far from proving any thing againſt our true ſanctification. Yea, this is the true perfection of them that are borne anew, to confeſſe with the Apoſtle, that they are imperfect. And to our great comfort let us note it, that this Apoſtle, ſanctified thus imperfectly, and groning under the grieſe of ſundry wants and weakneſſe, yet ſo aſſured himſelfe of his election, by ſo much as he had, that in the next Chapter hee is not afraid to breake out thus, *I am perſwaded that neither death nor life, Angels, nor principalities, nor* Rom.8.38.
powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God which is in Chriſt Ieſus our Lord. See then and never forget it, that ſanctification though but in part and with much want, yet is accepted with God and man, and ought yeeld that man and woman that hath it, ſuch a comfortable perſwaſion as this, namely, that nothing ſhall be able to ſeparate them from their God. So that they be not negligent in hearty hungring ſtill after more. Which ever is to be ſearched for carefully in our ſelves. For even ſo did this Apoſtle if you mark it; *I delight*, ſaith he, *in the Law of God concerning the inner* *Verſe* 22.
man. And as long as he found ſome meaſure of grace, and an heart that ſtill wiſhed more, and ſighed for more, and delighted in good, ſo long was he cheerfull touching his eſtate with God, *Verſe* 23.
albeit till his dying day he ſaw another law in his members rebelling againſt the law of his minde, and leading him captive to the law of ſinne, which was in his members. This example then is notable to this end, and let us not forget it. Would God alſo the contrary were more earneſtly conſidered than it is, namely, that if ſome meaſure of holy converſation, together with a minde moſt fervently wiſhing more, and even grieved for want of more, yeeld mens ſoules comfort, that neither life nor death, nor any thing ſhall ſeparate them from the Lord: what wil, neither any meaſure at all, neither any deſire of any, nor any griefe for want of any, or for huge floods of ungodlineſſe that overflow us both body and ſoul, our words, our works, our thoughts or lookes, and all things we doe: I ſay what will this yeeld to the conſcience one day, but even a dreadfull blow, that as the other never, ſo we ever are appointed, and aſſured to bee ſeparated from Chriſt Jeſus. O then take heed betimes, and cutting off every day by the ſword of Gods given grace, iniquity, and ſin, let us hunger and thirſt to ſerve God in holineſs, and righteouſneſs before him all the dayes of our life, and by fruits of a true new birth, *to make* as S. *Peter* hath told us, *our election ſure.* Another proofe to your queſtion, that imperfections in our new birth and ſanctification may not diſcourage us, is the ſame Apoſtle againe, troubled in another 2 Cor.12.

place ſo grievouſly with his owne concupiſcence that pricked in the fleſh the meſſenger of Satan, that he beſought the Lord thrice that it might depart from him. The Lords anſwer as we know was this, that his grace was ſufficient for him. For through weakneſſe his power was made perfect. Plainly teaching us, and graciouſly cheering us, that for our imperfections hee will not reject us. It is one thing to have ſin raigning in us, and another thing to have it dwelling in us. The one we are forbidden, the other we ſhall be ſubject to whileſt we live. For, *I know that in me, that is, in my fleſh dwelleth no good thing*, confeſſing with griefe that ſin dwelleth in him, though to his comfort, through grace it raigned not in him. Full is the Scripture of ſtrength againſt this feare of Imperfections, but I truſt this ſufficeth.

Rom.6.12. Rom.7.18.

O, but the children of God are ſubject many times to ſuch a dulneſſe and deadneſſe in compariſon of ſweet raviſhing motions that they have felt, that Satan catching and watching his opportunities is ready to perſwade that ſurely now they are fallen away, and God hath given them over.

Moſt true it is, and yet all for the beſt. For ſurely, if we had not ſuch alterations, and changes, we ſhould thinke that grace were nature in us, we ſhould not eſteeme of that ſweet power of the Spirit as we doe, when after a dulneſſe it returneth againe, neither any way be thankfull as now we are. But to be too much caſt downe with ſuch tumblings, and to enter into ſuch deſperate feares, truly the Lord would it not. For what change thinke you felt *David* when he cryed, *O let me feele the comfort of the ſpirit againe*, and when ſo often he cryeth, *O quicken me as thou waſt wont*, quicken me, quicken me. Yet was not *David* caſt away, though for his ſinne or tryall, or Gods glory, or others example, hee was thus many times troubled by a grievous dulneſſe & many tempting fears. Alas, it is the courſe we muſt ever account of, for our better wakening, and which Gods choſen have ever taſted yet without rejection. The mother after ſhe hath felt her childe move, hopeth the beſt, though ever it move not; and when weakly it ſtirreth, ſhe cheerfully hopeth of greater ſtrength in time, and ſo muſt we. This ſweet ſpirit is not alwayes alike; that difference may teach us, it is great mercy to have much, and make us thankfull. The Sun ſhining ſo faire is often covered with miſty clouds from us, yea, and every day ſetteth, and as it were taketh his leave. But we ſee thoſe clouds vaniſh away in time, and the cheerefull riſing followeth after his heavy ſetting. It is not ever winter, nor ever ſummer, but after a faire day commeth a foule, and back againe. The tree is not alwayes greene and flouriſhing with his cheerefull leaves, yet liveth it in the roote when outward ſhew is gone. And truly ſo doe we, (let us in comfort know it) in our Chriſt rooted, remaine alive ſafe and ſure, when bluſtering ſtormes of ſhrewd temptations have ſhaken off our leaves, that is, our cheerefull thoughts, words, and countenance, and for our better ſchooling, the Lord a little hath left us to our ſelves. The foundation of our hope ſtandeth faſt; whom he loveth, to the end he loveth them. And *I am perſwaded that he that hath begun thie good worke in you, will performe it untill the day of Ieſus Chriſt. For the gifts and calling of God, are without repentance*, with a number of ſuch. So that though the ſadneſſe of ſoule come upon us, and great diſquietneſſe be within our breaſt, yet muſt we like faithfull children as the Lord ſhall enable, ſay, *Still truſt in God my ſoule, for I will yet give him thankes, &c. O tarry thou the Lords leiſure, be ſtrong, and hee ſhall comfort thy heart, and put thou thy truſt in the Lord.* Many times reade that 77. Pſalme, and ſee the downefalls of Gods children, and how againe they catch hold and ſcramble up, confeſſing it to be their infirmity, as indeed it is. And the *Lord* of comfort worke our comfort.

Pſal.31.19.

Iohn 13.1. Phil.1.6. Rom.11.29. Pſal.4.2. Pſal.27.

Will God then accept ſome obedience?

Yet again doe you aske me that? Was it not proved even now that ſanctification with imperfection, is nevertheleſſe true ſanctification and accepted. But you ſhew a paſſion ſtill following the godly minde, that what it wiſheth to have, it feareth to want, and therefore never is weary of proofe to have what heart deſireth. Therefore even againe I anſwer you, that hee doth. And be judge your ſelfe. When the Father cryed with weeping eyes, *Lord I beleeve, help my unbeleefe*; did the *Lord* anſwer him roughly, ſirra, I accept no imperfect faith. No, no, he moſt graciouſly accepted his ſome faith, and helped his childe. Doe we not reade it to our great comfort what the *Lord* bade the Prophet anſwer to *Ieroboams* wife, that came diſguiſed to aske concerning her ſick ſon, namely, that he only of *Ieroboam* ſhould come to the grave, becauſe in him there was ſome goodneſſe towards the Lord God of Iſrael? Therefore even ſome goodneſſe, ſome grace, ſome faith ſome love, ſome obedience you ſee is not over looked of our moſt mercifull father, though it be but little. For it is not the quantity but the quality, that is, not how much, but how true, that the Lord regardeth. All thoſe eyes that looked upon the brazen Serpent were not alike great, and yet the leaſt eye received health by that looking. So are not all mens faith alike. For the Lord giveth at his owne good pleaſure in great diverſity, and yet the leaſt being true looketh upon the true ſalve of our ſtings reſembled by the braſen Serpent, Chriſt Jeſus, to eternall life as well as the greateſt. Though our Father chide them for their little faith, yet did he never reject them that had any. Every poore beggers hand is not a like, and yet the leaſt ſerveth him to take a peny as well as the greateſt. So ſhall our hand of faith doe I warrant you, and therefore reach it out with cheere, feare not.

Mar.9.24. 1 Kings 5.13.

Sweet.

Note.

And what if even in that little obedience there be alſo ſome imperfection mingled?

Be it never ſo little, if it come from us, be you ſure it will have his dregs and impuritie. For even all our righteouſneſſe is like a ſtained cloth. But what then? O ſweet God. What did he when the Midwives with a good action intermingled a lie? Did he refuſe their good for their evill? No, no, he received their obedience, though thus ſtained, and mercifully he turned away his face from the other: as a deare father, hath an Eagles eye to ſpie any thing well in his child, and even no eye to ſee what he would not ſee, being the frailties of his choſen children, whereof they ſigh to be disburthened. And it is a beaten truth and knowne to us, that if he looked not away from imperfections and wrath, yea, even winnowed as it were his childrens actions, keeping the graine, and blowing away the chaffe with a breath of mercy in Chriſt, he ſhould never accept any obedience in this world at any mans hand.

Alas then why ſhould we feare ſo often and much as we do, and faint, ſince all things are thus comfortable to the Lords children?

O ſir, theſe feares and wreſtlings, and ſpirituall ſtruglings that the godly are ever ſubject unto, are as the Lords Plow to breake up the fallow ground of our hearts, and to teare them that otherwiſe would be whole lumps, unfit to receive ſeed into fine ſmall earth, ſoft and mellow, and fruitfull, that no ſooner the ſeed may be throwne in, but it ſinketh, and is covered, and ſetteth it ſelfe to fructifie, when otherwiſe it would not, nor could not upon whole ground, but lying onely upon the outward face, and not ſinking, the fowles would devoure it, or at leaſt it take no rooting. And therefore thrice neceſſary and profitable are theſe ſpirituall buffets, now and then to worke in us that broken and contrite heart which the Lord ſhall never deſpiſe. To take from us our ſtony hearts, and to give us fleſhy in their places. Let them bee then as the Lord pleaſeth, eſpecially when he hath given us ſo ſweet a promiſe, that he will never lay more upon us, than he will make us able to beare. Let him plow us, and bruiſe us, and breake us at his pleaſure, it is the Lord, let him doe what ſeemeth him beſt, he knoweth our mould, and his mercy helpe us in all our feares. *Amen.*

Ier. 4 4.

Mat. 13. 4.

Pſalm. 51. Ezek. 36. 26. 1 Cor. 10. 13.

And Amen *ſay I againe to this Prayer, leaving you now to your liberty to go forwards with other temptations as you will.*

It is a ſpirituall triall many times to Gods children, to crie and pray, and as they thinke, not to be heard, becauſe their petitions are not by and by granted. But they forget then other deare ones of the Lord, and the Lords often practice. For *David* in many Pſalmes ſaith, *I crie, and thou heareſt not*. *Iob* ſaith, *When I crie unto thee, thou doeſt not heare me, neither regardeſt me when I ſtand up*. The woman of *Canaan* cryed heartily, and received no comfort of long, yet did hee heare her well enough, but the end made amends, and ſo ſhall it to us all, as may bee our good, which he beſt knoweth and not we. It is a temptation to be heavy hearted, and wee thinke, O *Lord*, why ſhould we be thus? Surely ſorrow conſumeth the life, and a chearefull heart prolongeth our dayes. But yet we muſt know what befalleth the godly: *My ſoule is powred out upon me, and the dayes of affliction have taken hold upon me*, ſaith *Iob* in his heavineſſe. *Davids* ſoule was ſad, and it would not preſently be lighted: Yea, *from the ends of the earth*, ſaith he, *will I call unto thee when my heart is in heavineſſe. My heart is ſmitten downe and withered like graſſe, ſo that I forget to eate my bread*: with many ſuch places. Sometime for ſinne, ſometime for worldly accidents, ſorrow will aſſault the godly, and being men and women, wee muſt bee content to endure the ſmarts incident to our nature. Yet ever remembring to hold faith and a Chriſtian meaſure in all our ſadneſſe: and many times beating it into our minds, that a chearfull heart pleaſeth God and man: *Rejoyce in hope* (ſaith the Apoſtle) *rejoyce in the Lord, rejoyce in the Lord alway, againe I ſay rejoyce*, and evermore rejoyce. What iterations and doublings are theſe? And if the *Lord* muſt be heard when he ſpeaketh ſingle, how wil he take our deafeneſſe when he ſpeaketh double: *The fruit of the Spirit is joy. It cauſeth good health*, ſaith *Salomon*, and refuſe it not then. The greatneſſe of ſinne is another of the uncomfortable meditations now and then of Gods deare ones, they fearing and ſhaking to behold the ſame, leſt the *Lords* juſtice ſhould breake out againſt it, and conſume them. But, good beloved, let us be wiſe as the Lord would have us, and that is thus, not to meditate of ſinne, but ſtill have an eye to the ſalve of ſinne, Chriſt Jeſus, and then, though it be never ſo terrible by his foule ſhape, and ſeeme never ſo ſtrong to give us a fearfull fall, yet ſhall it be found too weake, and we receive after amazing feare, true comfort againſt it, and the deadly ſting thereof. If a man were upon the top of a high tower without battlements, it would ſeeme fearfull unto him to looke downe: but if he have high and ſtrong battlements that he may take hold on, not ſo. Even ſo it is with ſinne, looke upon it without our ſtrength againſt it, and it aſtoniſheth to death, but with him it vaniſheth as too weake to condemne Gods choſen. *Davids* adultery and murther were great ſinnes, yet repentance found mercy, and they were pardoned. *Peters* denyals were great ſinnes, yet in Chriſt raſed out, when he wept bitterly for them. *Pauls* perſecuting and making havocke of the congregation, was no ſmal offence, yet a wounded heart found a forgiving God, when open eyes ſaw what was done. Thoſe murmuring Jewes after ſo many ſtrange workes and wonders wrought of the Lord for their

Not to have our prayer heard by and by
Iob 30. 20.
Mat. 15.
Heavineſſe of heart.
Pro. 17. 22. & 25. 20.
Pſa. 30. 16.
Pſa. 42.
Pſa. 61. 2.
Pſa. 101. 4.

Chearfulneſſe and mirth.
Rom. 12. 12.
Phil. 3. 1.
Chap. 4. 4.
1 Theſ. 5.
Gal. 5.
Pro. 17. 22.

The greatneſs of ſinne.

Exod. 17.

their deliverance, making a queſtion whether he were amongſt them or no, did they lightly offend? Or doth not the Scripture every where ſpeake of it, as a moſt horrible and dreadfull offence? Yet was there mercy with God, and pardon to repentance. But this courſe might bee long if I ſhould note all particulars.

Let us ſtay therefore with thoſe murdering Jewes, not of a malefactor, but of a juſt one; not of the ſonne of a man, but of the Sonne of God, Chriſt Jeſus; and conſider well whether the earth hath yeelded ſince her firſt creation a greater dignity, or whether the heavens have beheld a more ugly tranſgreſſion? Surely no: neither any whit comparable: yet in Chriſt was this pardonable, and even then when their hands were red with the innocent blood of Chriſt Jeſus, and the ſpeare ſcarce waſhed that pierced his holy heart, even then I ſay, preached *Peter* pardon to repentance, and as many as repented had mercy. To the greatneſſe of their ſinne adde the unfeelingneſſe of their heart, that had no remorſe for any thing they had done. And then conſider, will the Lord offer mercy before it be ſought, and ſhut up mercy when it is ſought? Will hee ſo graciouſly ſeeke to draw men to repentance, and ſhew no pitie when we repent? Will the Lord forgive the death of his deare Sonne to the bloody murtherers of him, and never bee entreated for ſinnes (though grievous) yet not comparable? God forbid, that after this example of mercy to theſe crucifiers of the Sonne of God, Satan ſhould ever ſhake our faith by feare of any ſinne to be unpardonable, which with wailing hearts wee lament that ever wee committed againſt our deare God. Therefore take faſt hold of it, and print it deeply in your memory. I omit *Iacobs* children, I omit *Manaſſes*, I omit many that might bee named, peruſe their ſinnes, and behold with joy in a gracious God their full remiſſion. When the Spirit of truth ſaith, *were thy ſinnes as red as Scarlet*; doth he meane to comfort againſt ſmall & few offences, or againſt great and many? Truly even againſt all, muſt you needs confeſſe. And if you will not, Saint *Iohn* will reprove you, who ſaith, *that blood ſhall cleanſe us from all ſinne*; making no diſtinction of few or many, great or little, ſome or all: And if the Lord diſtinguiſh not, that muſt ſhew me mercy, I defie a diſtinguiſhing devill, of whom I ſeeke no mercy. Conſider it often, that the ſame Apoſtle ſaith, *If we acknowledge our ſinne, God is faithfull to forgive us*: Making the aſſurance of pardon to a confeſſing ſinner, no leſſe ſure than it is that God is faithfull.

Acts 2. & 3.

Comfortable.

O beloved, can God be unfaithfull? If he can, then feare: If not, be of good comfort, for ſo certaine is mercy to a bleeding heart, as he is faithfull that can be no other. O ſweet foundation of our wiſhed joy, the Eſſence of our God. Againe, is it not an Article of our faith, that our ſinnes ſhall be pardoned? Will you ſay little ſinnes? God forbid, reſtraine not Gods mercy, deny not your faith, and then muſt you bee comfortable. Remember againe what the Lord Jeſus ſaith: *All that the Father giveth me ſhall come to mee, and him that commeth to mee, I caſt not away*. VVhat a ſpeech is this, if wee marke it? And what a comfort and joy is there in it, if wee have but even a piece of an heart to receive it? For to let paſſe the former part, ſo plainly taking away diſtinction of Jew or Gentile, of bond or free, in affirming that all that the Father giveth him ſhall come to Chriſt, what Nation or language ſoever they bee of, how ſweet is the ſecond part to a ſinfull ſoule, groaning and ſighing under the burthen of iniquity, ſore laden, and even preſſed downe with thoughts, words and deeds, in the ſight of the Lord damnable? For what might be your caſe, looke at your ſelfe? Have you read in the Law, that if God enter into judgement with you, ſinne is ſo great, that you are but gone? Doe your tranſgreſſions pricke you, and looſe courſe of life begin to ſting you? VVhat then? Are you dead, and will you not live? Are you ill, and will you be no better? Smarteth your ſoule within through the deepe wound of ſinne, and will you have no eaſe? O yes full faine, ſay you, but my ſinnes, my ſinnes are ſo out of meaſure, great and horrible, that I feare the Lord hath caſt mee off, and hath no mercy for mee? Ah *Devill avant*. Doth my Saviour ſay here, hee that commeth to mee, and is not a very great ſinner, I caſt not away. No, no Satan, my God and Lord, my Chriſt and joy ſpeaketh, indefinitely of any man, of any woman, in any caſe, hee that commeth unto mee, bee hee Jew, bee hee Gentile, be he bond, be hee free, Greeke or Barbarian, and what ſinne or ſinnes ſoever hee bee troubled for, how weake and fraile ſo ever, how poore and vile ſo ever, yea, bee his ſinnes moe than the haires of his head, moe than the ſand of the Sea, ſo that his heart faile him with *David* for them, yet if hee come to him, hee is welcome, hee is accepted, and he will not caſt him away. O ſoule awake then, bee of good cheare within me, caſt away thy mourning weed, and hearken to thy moſt gracious God, may you ſay. Sorrowing and ſighing for that which is paſt, as my duty is to him will I go, knowing that he is the ſame yeſterday, and to day, and for ever. His pitty decreaſeth not, his mercy fadeth not, others have found it ſo, and why ſhould I doubt of it? Never came ſinner with ſorrow and faith, but hee was accepted, and his owne mouth in this place ſaith it, *No man that commeth to mee will I caſt away*. Nay, ſee further comfort here by theſe words: VVere it ſo that my heart were as it were cloſed up for a time (the Lords will being in this ſort to exerciſe me, humble me, and trie me) that I could not beleeve, nor pray, nor ſorrow, nor feele any comfort, yet if ever there was a time wherein I could doe theſe things, and did them in and with a feeling of ſweet aſſurance

Iohn 6. 37.

of

of Gods favour in Chriſt to my poore ſoule, that time doth tell me that the Father hath given me to Chriſt,and that I did come to him then, and now I heare that he that commeth to him,he caſteth not away, never,never. Therefore be of good comfort, his Spirit is not gone, it is but hidden, and with-held for a time,as fire covered with aſhes, it will come againe doubled and encreaſed. For he that is once given to Chriſt of his Father, is never caſt away finally, but reviveth againe, though many times humbled very greatly for a ſeaſon. You have had examples before. And thus in the Lords helpe and bleſſing may this aſſault of the greatneſſe of ſinne be ſalved. Much, and much againe is the ſtrength in Gods Word, that may be brought to lay in this breach, if I intended Volumes. But by this example goe further your ſelfe as you need. Theſe are large fields to walke in,bleſſed be God for his comforts.

Pſa.32.10. Eſay 1.16.to the 20. marke the 18.well. Ezek 18.23. Iohn 20.17. Iohn 17.23. Heb.4.16. 6. 18 8.12.

Sometimes againe, I know the Lord humbleth his deare ones with this cogitation beating in their inwards, Surely I ſhall not continue, I ſhall have a fall,I doe but flatter my ſelfe with a perſwaſion of Gods favour: for albeit I now doe well, heare the Word, read it,pray,&c. yet indeed I am not ſetled and grounded in the feare of God,for theſe things will away. Many have had as much as I for a time,and yet have fallen away, and ſo I feare me ſhall I. Truely a dangerous temptation, I muſt needs confeſſe, yet no other than appertaineth to man, and bee of good comfort, the Word is ſtronger than this alſo.

Perſeverance.

And firſt againe, it ſerveth that ſhort prayer of the Apoſtles, *Lord increaſe our faith*: and that of *David*, *Give me the comfort of thy helpe, and eſtabliſh me, eſtabliſh me with thy Spirit.* Then thoſe places following,with ſuch like, which you may finde by your owne reading, and partly have beene quoted before,when this temptation almoſt was in ſpeech: *I am perſwaded*,ſaith the Apoſtle,*of the ſame thing, that hee that hath begun this good worke in you,will performe it untill the day of our Lord Ieſus Chriſt.* Conſider well of the place, and of the Spirit that directed *Paul* to ſay it,the Spirit of God,and ſee what a powerfull comfort this may bee, that that Spirit ſhould ſet it downe, that where the graces of God and fruits of righteouſneſſe once appeare in truth, that is, without faining in man or woman, there is an immoveable aſſurance of continuance in the ſame, the meanes being uſed. Why ſhould wee rather then beleeve the father of lies,ſaying we ſhall not continue? Or why ſhould we more be throwne downe with the one, than lifted up with the other? Yet ſee more comfort. For what new thing is ſpoken here, that is not often beat upon elſewhere alſo. When *Saul* told *David* he was but a boy, and therefore not able to meet or joyne with that great *Goliah*,ſo ſtrong a Giant,how did he overthrow this bone caſt againſt his faith, and eſtabliſh his heart againſt that temptation: was not his ſtrength this? I *have, O King,found God heretofore my deliverer when I was in danger, and therefore I doubt him not,but he will even now alſo be to me as he hath beene.* And what if Satan ſhould have whiſpered in his eare,*David* thou deceiveſt thy ſelf, by thinking that if God once doe for thee,he will ever do for thee,it is no good argumẽt;would *David* have beleeved him?No,out of doubt he would have bidden him, avaunt Satan, my argument is good. For a very chiefe end of Gods benefits to man is,to make him ſtill in aſſured truſt to hang upon his government and providence. And therefore as I have found him,ſo will I take him; my Deliverer hath he beene from the Beare & the Lion,and my Deliverer will he be,I feare not,from this uncircumciſed Philiſtine. Againe, when the Apoſtles began to thinke that Chriſt was angry, becauſe they had forgotten to bring bread with them: what ſaith Chriſt? *O ye of little faith,doe ye not remember the five leaves,when there were five thouſand men,how many baskets full tooke ye up?* Teaching them and all the world that the conſideration of Gods goodneſſe already ſhewed, ſhould mightily aſſure us for the time to come ever. For as he hath beene,ſo will he be,if we beleeve him. This was one cauſe alſo why he inſtituted the Sacrament of his Supper to keep his former goodneſſe in continuall remembrance with us,becauſe that ſuch remembrance is and ought to be moſt effectuall ever to eſtabliſh our faith,as touching the continuance of his favour towards us ſtill. Marke therefore and meditate of this drift of the Lord often, and thinke with your ſelfe, that if a mortall man looke for his benefits,that I ſhould account him not my fickle, but my firme friend, that as hee hath beene,ſo he will be. O how much more may the God of heaven looke for it at my hands, and if my doubting of an earthly friends conſtancy, who hath by many teſtimonies given mee notice of his love,be in truth a foule fault in me; how infecteth it heaven and earth with noyſome ſavour,to miſtruſt a moſt mighty God, nay,a mercifull God, a kinde God, and deare and loving Father,that with millions of mercies teſtified his love and favour without deſert in me, and to make him as a fickle and changing man: farre be it therefore from us ever, but let paſſed grace aſſure our ſoules of future goodneſſe,for ſo would hee have it, and ſo in truth ſhould it. I cannot omit it,and I pray you mark it with me: How when *David* ſheweth that the Iſraelites forſooke God and his wayes,he addeth for a reaſon as it were of ſuch a fall, *They forgot his acts and his wonderfull workes that he had ſhewed them.* As if he ſhould have ſaid, had they looked backe ſtill to receive mercy, and kept that diligently in minde, they would never have fallen. Now this could be no reaſon,if this were not a certaine courſe with our living God,that where he beginneth,there he continueth, if the fault bee not ours. Looke therefore at this thing, and bee

1 Cor.10.13. Pſal.51.

Phil.1.

1 Sam.18.17.

1 Sam.17.34.

Mat.16.

Pſa.78.11.

be of good comfort, your God hath no joy in changing, hee hath ſworne he would not our fall; his word is paſt, that whom he loveth, to the end he loveth them, that his gifts and calling are without repentance, that is, without change. *David* thus reaſoned, *Paul* thus reaſoned, Chriſt thus reaſoned, that paſſed mercy ſhould aſſure us future mercy ever, and therefore you ſhall continue, if you continue to pray, to beleeve, to obey, and to ſerve him. Let all the fiends in hell goe ſhake their eares. Humblings are good for the Lords choſen, and hee knoweth what is beſt for every ſonne or daughter. Welcome his ſchoolings when he ſendeth them, endure them patiently, tarry the Lords Leiſure for your lightning. Yet ever know this word what it aſſureth: *He that commeth unto me, I caſt not away*: The Lord ſupport our weakneſſe. Thus might I in this Treatiſe of inward adverſities, touches and trials, runne a great courſe, for the field is wonderfull wide, but I muſt content my ſelfe. Theſe may ſerve to ſhew that the Word is a ſalve for our grievous ſoares, and to lead ſuch as ſhall bee deſirous of further Phyſicke, into the greene paſtures where is plenty of helpe. See and gather, apply and uſe, the Lord will bleſſe his holy ordinance ever as ſhall be beſt.

Ezek. 18.23. Iohn 13.1. Rom. 11.

Iames 1.12.

Your order leadeth you next to particular adverſities outward.

And if I or any man ſhould ſpeake of them as we might, when or where ſhould wee finde an end? For *how many are the troubles of the righteous? Yet the Lord delivereth them out of all.* For mine owne part, I have found in two righteous men ſo much as juſtly maketh me to think, that the troubles of all Gods children be indeed very many: I meane *Iob* and *David*, whoſe troubles and tryals, if they be peruſed, carefully obſerved, and often thought upon, they may ſtrengthen and comfort moſt men even in their particulars. For what might it be that the Lord layeth upon us, which he layed not upon theſe his deare ones before, and may bee found in them, beſides numbers moe, both in Scripture and other hiſtories recorded to us. Many will ſay, O my life is uncomfortable and full of ſorrow and heavineſſe, griefe and vexation one after another. When as others have their pleaſures and hearts eaſe, and more joy in a day, than I have in a yeare. And what if it pleaſe God ſo, doth he deale any otherwiſe with you, than he doth with thoſe whom he loveth truly, and even to the end? Doth not *Iob* complaine that his ſoule was even powred out upon him, and the dayes of affliction had taken hold of him: That ſorrow pierced his very bones in the night, and his ſinewes tooke no reſt, that for the great vehemency his very garment was changed, and ſo forth. That his Harpe was turned to mourning, and his Organs into the voyce of them that wept. Yet I hope you know God hated not his ſervant *Iob* for all this. I pray you alſo remember *David* with heavy heart and mournfull voice, making his moane to his ſweeteſt God in theſe words: *O Lord heare my prayer, and let my crie come unto thee. Hide not thy face from me in the time of my trouble, incline thine eares unto me: when I call, make haſte to heare me.* Why *David*, what is the matter, or what doth urge this woefull crie? *O Lord, my dayes are conſumed like ſmoake, and my bones are burnt like an hearth. Mine heart is ſmitten and withered like graſſe, becauſe I forget to eate my bread, for the voyce of my groaning, my bones doe cleave to my skinne. Surely, I have eaten aſhes as bread, and have mingled my drinke with weeping, &c.* Reade more of the Pſalme your ſelfe, and remember ever *David* was a man according to Gods owne heart, for all this humiliation laid upon him at times. Forget it not alſo when you ſit, and ſay little, what was anſwered to that Pamperling of the world, when he was in it: *Sonne remember in thy life time thou receiveds thy pleaſures, and likewiſe Lazarus paines, now therefore he is comforted, and thou art tormented.* It is not the beſt meate ever that hath ſo ſowre a ſawce commonly. Neither that light affliction ſo greatly to bee abhorred, which being but for a moment in compariſon, cauſeth unto us farre more excellent and an eternall weight of glory. *Woe be to you that now laugh*, ſaith our Saviour Chriſt, *for ye ſhall wayle and weepe: and bleſſed are ye that weep now, for ye ſhall laugh*, What ſweeter ſpeech can my ſoule wiſh to be my comfort, if my life be not ſo comfortable? Had I rather now laugh, and hereafter weepe; than now weepe, and hereafter laugh, not for dayes or yeares, but for ever and ever? I will let the Phyſitian of my body, a ſinfull man, mingle my cup as beſt pleaſeth him, for my health, and drinke that ſowre ſup in hope of eaſe hereafter: but my God and Father, my Chriſt and Saviour, the life of my ſoule, ſhall not doe ſo for the good thereof, but full wantonly I will make my choice my ſelfe, and ſweet, ſweet all muſt be, or elſe I will weepe to drinke it. Alas, this is not well: Be it unto us as he will: And great is his favour ever, when wee drinke of no worſe Cup than his owne ſelfe hath begun of to us. If you reade the 21. of *Iob*, you ſhall ſee that this flouriſhing eſtate in this world, that ſo many wiſh, and ſome in weakneſſe and ignorance waile to want, is not ſo comfortable to the conſcience, deſiring hope of future good, as that we ſhould be ſo greedy of it. And therefore if the Lord deale otherwiſe with us, reſt upon his wiſedome, upon his love, teſtified by the greateſt gift that ever was given, the death of his onely and deare Sonne Chriſt Jeſus, upon his practice with his children ever, and be content. Chriſt dipped the ſop that he gave to *Iudas*, and did he love him therefore? God give us drie bread with his favour, rather than dipped and dainty ſops with his ire. As many as he loveth, hee rebuketh and chaſtiſeth; and loved *Lazarus* had never a ſop at all, but would have beene glad of the crummes that fell

Pſa. 34.

Iob 30.16.

Verſe 31.

Pſa. 102.

Verſe 9.

Luke 16.25.

2 Cor. 4.17.

Luke 6.25. *Verſe* 21.

Note.

Mat. 20.22.

Iob 21.

Revel. 3.

fell from the rich mans table. Some againe are disdained and contemned in their places where they live, dwell, or serve, and they cannot beare it. Contempt is bitter, and soaking themselves in this sowre meditation, they thinke, O Lord, why should I be thus used more than others? what doe I, or say I, that ought not, or might not receive as favourable face as other men finde? Surely the Lord loveth mee not, &c. But God forbid say I this conclusion. For it followeth not upon the premises, and therefore the argument a subtill devils, and not a true Gods. And I prove it to my comfort by these two servants of God againe, *Iob* and *David*. The first complaining, that they that were yonger than he, mocked him, yea, they whose fathers he refused to set with the dogs of his flocks, that is, to be his shepheards, or to keep dogges. They abhorred him, fled farre from him, and spared not to spit in his face. Yea, saith hee, I am their by-word, and as it were a Tabret before them. Surely a great contempt, and greater, I thinke, than you can shew me any, whosoever you are that complaine of contempt; and yet *Iob* was *Iob* still before his God for all these abuses in a wretched world, that is, beloved, accepted, regarded, and in the end, when the Lords good pleasure was finished, honored and exalted, that these mocking mates couched and hid their foule faces for shame. And shall I not intreat you to consider it? Againe, the other, what saith he? *I am a worme and no man, O Lord, a shame of men, and the contempt of the people. All they that see me, have me in derision, they make a mow at me, and nod their heads.* What vile contempt is this? Yet must not *David* give up the joy of his life for it. But passe on his course in this troublesome Sea, and saile chearfully towards the Haven where hee would be, breaking these waves and surges by a true faith and knowledge of the Lords dealings with his most deare chosen. Imagine you see *Herod*, and that rushing rout, hoysing their heads like fore-horses over our deare Saviour when *Pilate* sent him thither, and looking over him, and under him, and on each side him, but not upon him, for feare his baseneſſe should hurt their silver lights. O deare Saviour, shall he be contemned and disdained, excepted and rejected as a silly man, a simple man, one that hath no great stuffe in him to winne him grace with the painted Peacocks of this world, and shall any man or woman take it to heart to follow him with his crosse (if it be a crosse, and not rather a true and great blessing in some respects to us) upon his backe? Fie, fie, of this desire to please men overmuch in this world, it is not good. Thinke againe you see thorow the casement of her window the payre of eyes, that mocking *Michol* so scornfully cast upon her owne Lord and husband, King *David*, when shee saw him come dancing before the Arke of God. Remember her reproachfull speech to him; and what was *David* worse for all this? See and reade againe and againe, what courage he tooke to himselfe, for all this contempt of so neare a friend, and how he answered her, and let it be your example and comfort ever. *Michol* was the worse, that disdained; *David* not a whit the worse that was disdained: She plagued with barrennesse for ever; *David* blessed for his true heart and zeale to God. And it is enough.

Contempt a bitter temptation.

Iob 30.19. Iob 19.18. *Verse* 10. Iob 7.6.

Psa. 22.6.

Luke 22.11.

Verse 21, 22.

Others observe themselves forsaken daily, of such as they tooke to bee their friends, and to have beene faster knit in affection to them, than as they would have so slunke away. They see a change in their faces that have fawned, in their words, and in their deeds, and in all circumstances. And this grieveth them, they wonder at it, and thinke what have they done to deserve this alteration? Forgetting quite that even this also is one of the Lords exercises, that he traineth up his children in, till they grow to a true knowledge, how fickle & tickle this world and all his shews be, and that it hath been laid upon his chosen in great measure. For what a pittifull complaint maketh *Iob* of this matter, if you marke it. *The Lord hath removed* (saith he) *my brethren farre from me, and* also, *mine acquaintance were strangers unto me. My neighbours have forsaken me, and my familiars have forgotten me. They that dwell in my house, and my maids tooke me for a stranger in their sight: I called my servant, but he would not answer, though I prayed him with my mouth. Yea, my breath was strange to mine owne wife, though I prayed her for the childrens sake of mine owne bodie. All my secred friends abhorred me, and they whom I loved are turned against me.* Hath any man tasted of a greater change than this man did, or may a man taste of a greater? Surely this was a great one, and it should be a sure prop to hold up our sliding feete for any alteration of men from us. *David* complained of the like, that the Lord had hid his acquaintance out of his sight, that they that did see him without in the streets, conveyed themselves from him. And what then? Such hath beene the world, such is it, and for such take it, if you bee wise. To day a friend, to morrow none; to day in my bosome with sugred words, to morrow in my face with sharpe arrowes. *Iosephs* owne brethren changed upon him with a great change, when he least thought it, and lesse marvell if his Master so changed for no just cause, *Putiphar* I meane, that made so much of him. *Moses* and *Aaron* found great alterations of mens mindes, if you marke the story, and *O Lord*, saith *Moses*, *they are ready to stone me*, that earst had bowed downe and worshipped at their first comming. To cut downe Palmes and strew them in the way, and to cry *Hosanna, blessed is he that commeth in the name of the Lord*, is another note than *crucifie him, his blood be upon us and our children*. Of these experiences the world is full, and the Word of God hath store: cast them together for your stay, when you reade them, and take the world,

Alteration of their mindes whom wee tooke for friends, a sharpe Temptation.

Iob 10.13, &c.

Verſ. 19.

Psa. 31.11.

Exod. 17. Exod. 4.31.

Mat. 27.

world, and all the faces and fawnes of the ſame as they are, and ever have been, that is for fickle and moſt ſlippery. Your Maſter Chriſt, and your fellow ſervants have found it ſo, and for Gods ſake ſeeke not to be ſingular your ſelfe, it is enough for the ſervant to be like his Maſter, ſeeke not to be above him. If *Iob* finde his owne wife changed, ſhall he wonder at others? No, no: Uſe them, and take them as ſubject to changes when God will. And his will be done. Many are bitten behinde their backes, and privily ſlandered, yea gnawed to the very bones with the teeth of the ungodly, and it grieveth them ſore. But forget not then that this alſo is the lot of the righteous, of *Ioſeph*, of *Iob*, of *David*, of thouſands. Forget they not *Paul* approving himſelfe *by honor, and diſhonor, by evill report, and good report, as a deceiver*, yet true. And in another place, *We are evill ſpoken of, and yet we pray, we are made as the filth of the world, the off-skowring of all things unto this time.* There was never man could eſcape this yet, neither ever any ſhall, if hee pleaſe God. For even of Chriſt himſelfe, ſome ſaid he was a Deceiver, and many prittle pratles had they of him in their meetings: *Wo be to you*, ſaith the Lord himſelfe, *when all men ſpeake well of you, for ſo did their Fathers to the falſe Prophets.* And it is a ſpeech of weight againſt this temptation, if it be often thought of: *If I ſhould yet pleaſe men*, ſaith the Apoſtle, *I were not the ſervant of Chriſt.* It is a daintineſſe unfit for a Chriſtian, to be able to beare no back-biters. Some will to the Devill for their privie pratling to the hurt of their neighbours, though wee ſweare the contrary, and heartily wiſh the contrary. There is no helpe for them; onely ſtand you out of their way, that the faſter they runne, the ſooner they may come thither, and the world be rid of them, for ſurely they are in haſte a number, and they ſeeme to feare nothing more, than that hell gates ſhould be ſhut, and the play begun before they come. The Lord will be glorified by their death, and the Lord make us glorifie him by our patience, and by our carefull ſhunning of all juſt cauſe of any evill report: That ſuffering this bitter poyſon of Aſpes that is under their tongues, and upon their tongues, and in their tongues, not for evill doing, but undeſervedly, our joy may be true, and our comfort breed a contented patience, ever. *Amen.*

Privie ſlander another tryall.

2 Cor.6.8.

1 Cor.4.13.

Luke 6.26.

Gal.1.10.

1 Pet.4.14, &c.

Divers complaine they are rewarded with evill for good, and they fret at it ſore, to have true good will, and many honeſt teſtimonies of a friendly minde ſo badly, ſo unkindly, yea ſo vildely requited. And indeed it is true that ſuch undeſerved unkindneſſe pierceth deepe, and hath prevailed with ſome, even to the breaking of their hearts, and the ending of their dayes. But alas, it ſhould not be ſo hot in us, if God gave government over fraile fleſh, according to true reaſon: for if falſe man turne his backe upon God, that hath in ſuch wonderfull and unſearchable favour uſed him, and with ſuch an incomprehenſible and unmeaſurable heape of mercies, filled his cup from his cradle, and before; what marvell though he turne upon one of us (whoſe favours, though great, yet cannot be like theſe) both backe, and heart, and tongue and teeth, and all the powers he hath any way? Truely this onely ſhould content us, when we finde ſuch meaſure in the world. But wee have, beſide, the company in this croſſe of ſuch great and deare ones to the Lord, that we ſhould be even glad we may goe along with them and partake with them in no worſe thing, than the Lord thought good to lay upon them: *David* complaineth, *they rewarded me evill for good, to the great diſcomfort of my ſoule; nevertheleſſe when they were ſick, I put on ſackcloth, & humbled my ſoul with faſting, I behaved my ſelf as though it had bin my friend or brother, I went heavily, as one that mourneth for his mother. But in mine adverſity* (marke it) *they rejoyced, and gathered themſelves together, yea the very abjects came together againſt me unawares, making mowes at me, and ceaſed not.* Wee have *Iacob* a companion in this croſſe with us, who was ill rewarded both by affection and action of *Laban* and his children; wee have *Ioſeph* with us, *Moſes* and *Aaron* with us, all the Prophets and Apoſtles with us, and Chriſt our Maſter with us, whoſe love was loſt to thouſands, except a *Crucifige* be a kind requitall, and againſt whom he that ſate at his table lift up his heele and betrayed him. O weigh it not much, but be content, and poſſeſſe your ſoule in patience: For it is even one of the moſt common ſinnes of this world, in theſe latter dayes eſpecially. Unthankfull men without naturall affection, truthbreakers, falſe accuſers, no lovers at all of them that bee good, Traitors, &c. They are the flowers that flouriſh ſo faire in this end of the world, ſaith the Apoſtle. And what man or woman almoſt liveth, that hath not drunke of this cup, to be unkindly requited for their true good will, and to have the backs of them towards them, whoſe faces by good right they ſhould have, and their mouthes filled with many loving thankes? If then company bee comfortable, as the ſaying is, let us pluck up our hearts, and be content, eſpecially having ſuch company in this croſſe, as I have now named.

To be rewarded evill for good, tempteth many.

Conſider this often.

Pſa.35.13.

Pſa.38.69,109.

This courſe would bee long, if I ſhould follow it fully, you ſee by this, and I purpoſed never Treatiſes, but touches onely of theſe matters. What ſhould I ſay? Some the Lord exerciſeth with diſeaſes and ſickneſſe of themſelves and their owne bodies, and ſo did hee *David* with chaſtiſing reines in the night ſeaſon, the poore woman with her painfull iſſue by the ſpace of twelve yeares, and many others whom he dearly loved, of their children or family: and ſo did he that faithfull woman with her daughter, that kinde father with his lunatick ſonne, the Ruler with his daughter, the Centurion with his ſervant, and numbers mo. Some with impriſonment wrong-

Sickneſſe a tryall.

Mat.15.

Mar.9.

Mat.8.

wrongfull and unjuſt: and ſo did he *Ioſeph*, *Ieremy*, *Micheas*, and many moe. Some with their mariage and match often bitter: ſo did he *Iob*, *Tobiah*, *Abigail*, and others. *David* had evill children, and *Iacob* before him many a heavy heart by their behaviours. The good Prophet had a bad ſervant, a vile *Gehezi*, that practiſed more than ever he learned of his maſter; and our Saviour Chriſt himſelfe had a theeviſh *Iudas*, a full bad bird to come out of ſuch a neſt, as he had his time in. Some bee rimed on by drunken toſſe pots, and ſo was *David*, though hee little deſerved it. And who can name the adverſities of the godly? *Many*, many ſaith the Prophet, *are the troubles of the righteous, but the Lord delivereth them out of all*. By this example, whoſoever readeth the Scriptures may find out moe, obſerve and mark them, and gather comfort by them, if the Lord ſhall pleaſe ſo to deale with them. And to that further travell I refer us all, not following this courſe now any further, only this I add, that if you can find no example of your caſe fully in the Scripture: and thereupon Satan would be buſie, and ſay, ſee, thou art an odde perſon from all others, I warrant thee God never dealt ſo with any of his, &c. then beleeve *Peter* rather than him, and tell him hee lieth like a falſe devill: For you are taught there, that the ſame afflictions are accompliſhed in your brethren which are in the world, although you know them not, 1 *Pet.* 5.9. And therefore you are no odde one, neither chaſtiſed any otherwiſe, than with the rod of the righteous, whoſe ſalvation is ſure, and they the Lords.

1 King 22.

1 King. 5.

Pſal. 34.

O, but you muſt needs give mee leave to remember yet one thing ere you make an end, and that is this; Theſe examples are comfortable, I heartily confeſſe, and ſweet when wee finde them in our ſeverall trials, but yet Satan hath another tricke to trouble many mindes withall, and that is, with the meaſure of our trouble. He will, till we finde an example, ſay none are ſo dealt with all that God loveth, but when we have found one, then he ſhifteth his foot, and ſuggeſteth, not in that meaſure, and ſo grievouſly and greatly as we are. Now what ſhould we ſay to this?

The meaſure of adverſity, a ſubtill temptation.

Truely even ſtill ſearch the Scriptures: And as we have found their matter, ſo ſhall we finde meaſure, I warrant you, greater than wee beare any. And to this end, marke what *Iob* ſaith in his ſixteenth Chapter, *His archers compaſs me round about, he cutteth my reines, and doth not ſpare, and powreth my gaule upon the ground. He hath broken me with one breaking upon another, and runneth upon me like a Giant*. Here you ſee not onely adverſity and affliction, but even a marvellous meaſure, and yet the man deare to the Lords heart that endured it. Every word hath a power to expreſſe a great temptation, if you marke them. Compaſſed round about, his reines cut, not ſpared, his very gaule as it were powred out, one breaking upon another, and runne upon with the *Lord*, as with a Giant. Are you able to ſay you have ſuch meaſure of woe upon you? you cannot if you will ſpeake truth. And yet was *Iob* for all this meaſure, as I ſay, the *Lords* choſen. In the nineteenth Chapter, marke againe his phraſe: *His armies*, ſaith he, *came together, and made their way upon me, and camped about my tabernacle*. Before he ſaid, the *Lords* archers, now hee ſaith, the *Lords* armies, ſtill noting both great number, and great ſtrength. What can you or I ſay? happely wee may ſay, the *Lord* hath ſhot one headleſſe arrow at us, to awake us out of earthly and worldly ſecurity, happely an arrow with a head, that hath ſomewhat pierced, let it bee two or three, or twenty; alas, this is not the number of the *Lords* archers, this is not to feele the armies of the *Lord*, and his battels, even all his battels joyned together againſt us. I pray you therefore ſtill marke *Iobs* meaſure, and your meaſure, and yet *Iob* loved. In his thirtieth Chapter, *Thou turneſt thy ſelfe cruelly againſt me, and art enemy unto mee with the ſtrength of thy hand. Thou takeſt mee up, and cauſeſt mee to ride upon the winde, and makeſt my ſtrength to faile*. When hee ſaith cruelly, his meaning is not to accuſe God, but to declare the vehemency of his affliction, whereby hee was carried beſide himſelfe. And by the word, *Winde*, hee compareth his afflictions to a tempeſt or whirlwinde. Therefore ſtill note the meaſure. Wee may ſafely acknowledge the *Lords* rod upon us, but yet may wee not ſay, it is all his rod, when it is but a twigge. And I aſſure my ſelfe, if wee looke at *Iobs* meaſure, ours is ſcarſe a twigge. How then ſhould Satan whiſper any diſcomfort to us for our meaſure, whatſoever it is, when it is not comparable to his, whom we know notwithſtanding loved. Was *David* lightly humbled when he ſaid: *There is no whole part in my body, by reaſon of my ſinnes*: when hee cried, *Why art thou ſo ſad my ſoule, and why art thou ſo diſquieted within me? ſtill truſt in God*, &c. Was it a little meaſure that *Abraham* and *Iſaac* ſo wandered, toſſed from pillar to poſt (as we ſay) in perils and feares, and many afflictions, and yet obtained not the promiſe? Was it a little meaſure that *Iacob* ſuſtained, firſt, to have his owne and onely brother ſweare his death, as it were, then to leave father and mother, houſe and home, Countrey and friends, and to ſeeke for a world abroad, to ſerve painfully his owne Uncle, and in the end to be unkindly requited with another than he wiſhed: to begin other ſeven yeeres againe, or elſe loſe his deſire: to bee pinched in his wages, envied and maliced by his owne fleſh, driven to depart without any farewell, purſued after, vexed with wrongfull accuſations and charges: to have the wife whom hee loved, not altogether upright in judgement of Religion, his bed defiled by his eldeſt ſonne, his daughter raviſhed and taken away, a horrible murther committed by *Simeon* and *Levi*, upon that quarrell: *Ioſeph* ſold, but as he thought, murthered by a wilde beaſt, with many moe very bitter and ſmarting temp-

Iob 16. 13, 14.

Iob 19. 12.

tations, if you marke the story? Thus may you then goe over the Scriptures, and see the measure of others many: compare it with yours, and be truely comforted if God so will: For certainly wee are not tried and humbled like these men, your owne conscience must acknowledge it, and reason will evict it, whether you will or no. For if God lay no more upon any, then according to his ability to beare: and our faith, when the greatest, yet is inferiour to those, then assuredly our trials are inferiour also: And so their examples, our true comfort against this assault drawne from the measure that we endure. Follow then this course, and as you reade, marke not onely matter of afflictions, but measure, and I warrant you this lying devill will hide his head, convinced with a truth.

1 Cor. 10.

Your order now leadeth you to review how man tempteth or trieth man. But that having in my opinion sufficiently been touched before, it will not bee amisse if you goe to the last point, namely, how Satan tempteth us.

The same temptation may come from God and Satan in diverse respects.

And I altogether put my selfe upon your direction, yet with this note by the way, that the selfe same temptations may be said to proceed from Satan, that otherwise have been said to come from God. From Satan in malice, from God in mercy. From Satan, as they urge and perswade us to any evill contrary to the Word: from the Lord, as they open to us our weaknesse in faith, and sundry corruptions, driving us to himselfe, as to our true strength and support in all our weaknesse. Which being remembred, then say we concerning this division, that the temptations of Satan are infinite, and cannot be named of any man, albeit felt of all men, as the Lord will give him leave to shew his malice, of some more, of some lesse, and of every one somewhat. Hee tempteth in judgement to error and heresie, hee tempteth in life to sinne and impiety: and what infinite branches have these two heads? The errors and heresies that have beene of old, what an heape are they, if I should take this course, or who can tell what even yet daily hee worketh in this behalfe throughout the world, stuffing mens heads, and filling their hearts with great untruths.

Temptations in { Iudgement. Life.

The first temptation concerning the Church.

Some hee hath perswaded heretofore, and still, no doubt, will perswade, if God permit him, that an estate of the true Church here on earth, is to bee expected more perfect and holy, than indeed is true. And hee telleth them, that if any Church bee so separated from the world, that therein indeed and truth all mens lives bee framed according to the word of God, that is a true Church: and if any Church bee not so separated from the world, but that in it are found some without repentance, which live not according to the word of God, but have their blots and spots, both in faith to God, and love to man, that is a false Church, from which the children of God must separate themselves, lest they should be partakers of other mens sinnes. So that the imperfections of a Church, and the faults of some in the Church, not removed by and by from the same, shall utterly take away both name and nature of a Church from that place. A great and grievous untruth surely, and such as wee may say of with S. *Hilary*, *Archangeli nescivunt, Angeli non audiverunt, Propheta non sensit, Filius ipse non edidit:* The Archangels know it not, the Angels have not heard it, the Prophet hath not felt it, the Sonne of God himselfe hath revealed no such thing to us. For was not *Iudas* a wicked theefe in the company of the Apostles, and yet they, for all that, the flock of Christ? Hath not the Lord described the estate of this true Church militant here on earth, by the similitudes of a draw-net cast into the sea, that incloseth and compasseth fish of all sorts, yea, stickes and stones, slime and mudde, without any separation, till it come to the shore? Of a field, wherein with the good Wheat sowen by the Husbandman, come up tares, sowen by the envious man, and so intermingled, that no cleare separation can be made, but with danger of plucking up the Wheat also, till the harvest come? Of a floore, whereon lieth much good wheat, but covered almost and hid in an heape of chaffe intermingled with it, till the Fanner come with his fanne in his hand to purge the same, and make cleane his floore? Of a great Wedding, whereunto as good and bad are bidden; so come there some and take their places, that yet have no wedding garments, sitting with the best, till the King come in to see the guests, and displace them?

Matt. 13. 47.

Matt. 3. 12.

Matt. 22. 1.

And are not these plaine proofes, what manner of Church we must content our selves withall here on earth, till the day of perfection come, namely, even with such a one, as though considered in Christ, it be cleane, and without spot and wrinkle: yet considered in it selfe it is not so, before it come to the marke it shooteth at, but in this life runneth in a race, and after two sorts is stained and impure.

First, with the manifold imperfections, frailties and wants, which her best children are burdened withall ever, feeling with the Apostle, that in their flesh dwelleth no good thing, that they are yoaked as hee was, and farre worse, that when they would doe good, evill is present with them: and secondly, with a grievous mixture of many false hypocrites and counterfeit pratlers amongst her true children, whom though she sigh to be delivered of, and doe by her authority, as she may, disburthen her selfe of them, yet can she never doe it so cleane, but that many vile weeds will remaine till the Harvest, to bee then plucked up, and till then in patience to bee endured.

Rom. 7. 18, 21.

Let

Let us conſider the Church from her very cradle, and wee finde the ſtate of it after this ſort. *Adam* in his family had *Cain*, with his wicked behaviour, and yet a Church. *Noah* had *Cham*, and yet a Church. *Abraham* had *Iſmael*, a mocker and derider of Gods promiſes: A man borne after the fleſh, that is, after the common courſe of Nature, and perſecuting him that was borne after the Spirit, that is, by the vertue of Gods promiſe, and after a ſpirituall manner, and yet a Church. *Iſaac* had *Eſau*, and yet a Church. *Iacob* had great miſdemeanours committed ſtill in his family, by all his ſonnes, envying and malicing, and moſt unbrotherly uſing *Ioſeph*. By *Ruben* defiling his bed, by *Simeon* and *Levi*, brethren in evill, inſtruments of cruelty, and in their wrath ſlaying ſo many: by *Dinah* his daughter, by *Rachel* his wife, ſtealing her fathers Idols, and but over-much deceived with them, and by many other meanes, if wee fully peruſe the ſtory, and yet a Church. Neither did ever *Adam* or *Noah*, or *Abraham*, or the reſt, forſake theſe Churches in their ſeverall Families, or refuſe to pray, and to doe all other duties enjoyned them of the Lord, for any unworthy ones among them. Then when it came into *Ægypt*, was it without wrinckles? When it was delivered there hence, remember wee not, what falls and faults, what blots and blemiſhes ſtill, ſtill, and ever appeared in that choſen company out of all the Nations of the world? Need I to repeat their murmurings, their revilings, their faintings, their many and great impieties, mentioned in the ſtory, under *Moſes*, under *Ioſhua*, and under the *Iudges*? Step to the Kings, and to the Prophets, what a ſtate is mentioned of this Church militant under them alſo ever?

Gal. 4 29.

Gen. 49.

Calvin upon the place.

Were all things holy and perfect then? Let *Eſay*, *Ieremy*, *Ioel*, *Abakkuk*, and the reſt ſpeak. In the Prieſts, in the Magiſtrates, in the people, all things were then ſo corrupt, that the Prophet *Eſay* is not afraid to compare *Hieruſalem* to *Sodom* and *Gomorrah*. Religion was then partly contemned, partly defiled, and many grievous enormities in manners abounded: ſo that from the ſole of the foot, to the top of the head there was nothing whole, but wounds, and ſwellings, and ſores, full of corruptions, ſaith the Prophet.

Eſay 1. 2. reade the Chapter.

Yet for all this, never did the Prophets, all, or any of them, erect new Churches for themſelves, wherein they might have their ſeparated Sacrifices from the reſt, offered upon any new Altars, builded to that end as more holy. But what manner of men ſoever they were, becauſe the word was there, and a courſe of Service warranted in the thicke of the wicked, and in the middeſt of miſdoers, they lifted up pure hands to the Lord, and came together even with the wicked to pray, to ſacrifice, to heare the Word, and to doe their duties in the places appointed.

In medio impiorum cœtu puras manus extendebant, & cum populo iniquo & perverſo conveniebant, Calv.

Truely we muſt thinke this of thoſe holy Prophets, that if they had judged other mens ſinnes, could have defiled their holy duties, or that any infection or contagion might have come to them, by meeting in thoſe places of Gods Service with the wicked, they would have died an hundred times, rather than have ſuffered themſelves to be drawne thither. But they knew it could not, and having a ſingular care of peace and unity in the Church, they therefore abhorred to make any ſchiſme in the ſame, by ſeparating themſelves from the Church.

Now, if thoſe worthies of the Lord, for ſo many and great evils, not of one or two men, but even almoſt of the whole people, made a conſcience, yet not to eſtrange themſelves from the Church, ſhall not you and I arrogate too much to our ſelves, if wee preſume to doe it in theſe dayes? Will not that ſaying of S. *Auguſtine* bee laid upon us, ſpoken to the *Donatiſts* upon like occaſion? *Finxerunt ſe nimis juſtos, cùm totum vellent perturbare*: They made themſelves too holy, when they would thus trouble all? Therefore a ſweet moderation of all good deſires, according to theſe true preſidents and holy examples, aſſuredly would bee moſt acceptable to the Lord himſelfe, as it was in theſe.

Come wee from the Prophets to our Saviour Chriſt himſelfe, that if any man make leſſe account of the former than hee ſhould, this latter may move him, and ſatisfie him further. What manner of Church was then, the Goſpel teacheth at large, and wee are not ignorant, when Chriſt lived and preached amongſt the Jewes. A moſt corrupt eſtate it was, and full of ſores, that Chriſt ſharply reproved in his times. Yet neither that deſperate impiety of the Phariſees, nor that looſe liberty that overflowed as it were the Church then, could hinder Chriſt, either from uſing the ſame forme of ſerving God with the people, or from comming into the ſame Temple, with the multitude, to the publike exerciſes of Religion there appointed. But he would bee circumciſed with the reſt, and preſented in the Temple as others were, when the time came, and doe all things with them, appointed by the Law for him to doe.

Luke 1. 21, 22.

If any man doubt of it, let him conſider the Scripture well, that ſaith, *When the fulneſſe of time was come, God ſent forth his Sonne, made of a Woman, and made under the Law, that hee might redeeme them which were under the Law, that we might receive the adoption of ſonnes.* He ſpeaketh of the Ceremoniall Law by name, and therefore no queſtion but he performed whatſoever therein was commanded, and of Man, whom he was to redeeme, ought to be performed. Let him conſider alſo Chriſts own words, when he ſaid, *We worſhip what we know*, joyning himſelfe not with a few picked and choice Chriſtians, but with the whole multitude of the people of the Jewes,

Gal. 4 4.

and adding a reaſon that proveth ſo much. *For ſalvation commeth from the Iewes :* Which is as much as if he ſhould have ſaid, for the Religion (not of ſome certaine, but) of the whole, or body of the Jewes, is a ſervice that pleaſeth God, ſfor his owne appointment of it, and therefore I communicate with them therein my ſelfe,and *we worſhip what we know* together.

Muſculus in Ioh. pag.102.

Muſculus conſidering as much, therefore noteth by our Saviours examples, what care and conſcience ought to be in every Chriſtian, to obſerve the forme of his owne Nation in ſerving God, if it may be warranted. And it is not unnoted of many others, that our Saviour notwithſtanding the great corruptions of that Church, communicated with it in all holy exerciſes, and made not another Church by himſelfe of ſome certaine better people,and yet there wanted not ſuch even in thoſe evill daies divers ; as *Zachary*, *Elizabeth*, *Mary*, *Simeon*, and others, beſides his Diſciples. So that our Saviours example is plaine againſt this deceiving error that we ſpeake of: namely, that any man communicating in the publike exerciſes of Religion, according to the word of God appointed, with the wicked, ſhould by their company bee polluted, hee himſelfe having a good conſcience,and doing his duty as he ought.

He entred ſtill into their Synagogues and preached,and prayed, &c. on the ſabbath day.

From our Saviour Chriſt, let us next come to his Diſciples times; and ſee if they followed not the very ſame courſe, and trode not in the very ſame ſteps of their Maſters practiſe.

1 Cor.1.2. Chap 3.3.

Let us remember the Church of *Corinth*, which the Apoſtle in the Spirit of truth, called the Church of God : Sanctified, Beloved, and abounding with the gifts of God. And yet in it were many imperfections, and ſundry great and foule enormities. There was envying, and ſtrife, and diviſions ; one holding of *Paul*, another of *Apollos*, another of *Cephas :* in ſo much that the Apoſtle telleth them they are carnall, and hee could not ſpeake unto them,as unto ſpirituall men, but as unto carnall.

1 Cor.4.18.& Chap.5.2,21. 1 Cor.5.1.

There was puffing, and ſwelling, and pride in ſuch order, that the Apoſtle asketh,*Shall I come unto you with a rod, or in love ?* There was fornication, and even ſuch as is not named among the Gentiles : one had his fathers wife, and they that ſaw it, and knew it,were puffed up, and ſorrowed not ; neither puniſhed as they ought ſo foule a wickedneſſe. There was quarrelling and brabling, and buſie going to law one with another, and that under Infidels. Men and women that were maried together, made ſeparation and divorces of themſelves one from another, of their owne authorities, and when themſelves liſted, without word and warrant, without right and conſcience,which the Apoſtle rebuketh,and telleth them it might not be ſo.

Chap.6. 7.5.13.

1 Cor.6. 1 Cor.10.11,12

There was going to the prophane bankets of the Gentiles, and eating of things ſacrificed to Idols, with great offence to the weake. The very Sacrament of the Lords Supper was greatly prophaned, thoſe ſpirituall gifts which the Lord gave them, they abuſed, bragging ambitiouſly of them, and ſo robbing God of his praiſe for them, having no conſideration of their brethren, to edifie them by an humble minde, ſubmitting it ſelfe to the capacity of the weakeſt.

On the other ſide,they that were inferiour in gifts, envied the ſuperiours, and went about to make a departure,ſo that all that body was as it were ſcattered and rent in pieces. That notable gift of Tongues and Languages they greatly abuſed,neglecting Propheſie. And what ſhould I ſay, the very Reſurrection,that great article of Chriſtian faith,was called in queſtion in that Church : and for all that, and all theſe that I have thus named, it ceaſed not to bee a Church, and the Church of God, and ſanctified, and bleſſed, and made rich with many graces : neither for theſe blots might any man have been juſtified then, to have given it the black-ſtone of condemnation, and to have ſeparated himſelfe from it, as from no Church.

Chap.14. 1 Cor.15.

Let us remember the *Galathians*,of whom the Apoſtle complaineth,that they were ſo ſoone remooved away unto another Goſpel,from him that had called them in the grace of Chriſt, that they were bewitched not to obey the truth, but to turne againe unto impotent and beggerly rudiments, ſeeking to bee in bondage to them againe, as at the beginning. That they obſerved daies,moneths,times and yeeres,&c. Every of which was a great blot and ſpot,and all together, a very great declining from a right courſe; yet nevertheleſſe doth the Apoſtle in the Spirit of truth ſalute them, as the Church of God, and ſo nameth them, and ſo taketh them.

Gal.1.6. 2.1. 4.9.

Chap.1.2. To the plaine proving of this Truth, that imperfections in a Church, where the Word is preached truely, and the Sacraments adminiſtred according to the inſtitution of Chriſt, taketh not away the name of a Church.

And marke it in *Paul*, becauſe we ſeek not now other examples,how notwithſtanding theſe great blemiſhes in *Corinth*, *Galathia*,and other places that he came to, yet hee ever without any ſcruple entred into their Churches, into the Jewes Synagogues, and into all places, to pray,and to interpret the Scriptures. Yeā, hee made no doubt to exhibit himſelfe in the Temple, to call upon God,and to uſe other lawfull ceremonies, together with others that uſed them : although the wickedneſs and impiety of the Scribes and Phariſees which were there then,was exceeding foule and great. Neither doth he perſwade any of the better ſort,when he ſpeaketh of the faults either in *Corinth* or *Galathia*, or other Churches, to forbeare all Communion with thoſe Churches, till things were better reformed, but onely exhorteth them to beware the vices and evills hee ſpeaketh of, and never mentioneth any ſeparation. Which aſſuredly hee would have

have done, if it had beene as Satan by this temptation that now we handle, ſeekes to perſwade.

Therefore (I pray you) let us all note it, and thinke of it. And as hee did not forbid others ſuch Communion, ſo himſelfe did not break that Fellowſhip, as already hath appeared, and more may if we marke his practiſe. For he ſaith to the Philippians, that hee had no body like *Timotheus*, but all did ſeeke their owne, and not that which is Jeſus Chriſts. Yet never doe we finde that hee ſeparated himſelfe from their company for feare of partaking with their ſinnes. And divers ſuch other places there are. Phil. 2 21.

What might be added of thoſe famous Churches in the Revelation, *Epheſus*, *Pergamus*, *Thyatira*, and others? Doth not the Spirit of God lay downe their blemiſhes, and ſheweth what he had againſt them and thoſe no little things ſome of them, and yet yeeldeth them the names and titles of Churches, and calleth their Miniſters Angels? What then if a man in thoſe daies ſhould have taken offence at theſe wants of theſe Churches, and weakneſſe of men, and have ſaid they have preaching, but they are not reformed as they ſhould be, and therefore I will cut my ſelfe from them, and communicate no longer with them: would it have beene allowed? Conſider the *Lord Ieſus* his preaching, with more holineſſe and power than ever any elſe could or ſhall. Were all reformed that heard him? Nay were his own Diſciples reformed wholly? How then were they ſo often rebuked of the *Lord*, and that juſtly? Conſider the Prophets that were bidden propheſy, and did it carefully, and yet were told that the people would not obey them. Conſider the Apoſtle that ſaith, *we are a ſweet ſavour to God in ſome that periſh*. Conſider that he which willeth *Paul* to plant, and *Apollo* to water, reſerveth the gift of encreaſe to himſelfe, and giveth it where, when, and ſo farre as hee pleaſeth. So that if the *Lords* Miniſters in very great heavineſſe, and continuall ſorrow of heart would wiſh themſelves even ſeparated from Chriſt for their brethrens winning, yet ſhall no moe come to the Father than Chriſt will draw, and this happy change muſt bee at his good pleaſure, not at their deſire. How then may wee ſafely fall out with the preaching and Preacher, and with the Church and her Children for want of that which onely God muſt give, and the beſt Preachers have failed to obtaine, though faithfully doing their duties, namely, a full reformation as wee would? Shall that holy Word not reforme me, becauſe it reformeth not others? ſhall it not be a ſavour to me of life to life, becauſe to others it is a ſavour of death to death? If he offer me a penny ſhall I bid him keepe it, except he will give others as much at my direction? May not the *Lord* doe with his owne as it pleaſeth him for me? or ſhall I grudge to the Spirit his blowing where he liſteth? O fearefull falling out with the *Lord* and his offered goodneſſe, if it be conſidered earneſtly. Preaching without reformation. Mar. 9. Eſay 6. 9. Ezek. 3. 7. *Note.*

Wee ſhould remember againe when wee looke ſo farre after the fruits of amendment in a Church, and ſtumble ſo grievouſly for want of what we wiſh, that Phariſees make greater ſhewes to ſome mens eyes than poore Publicanes doe, and yet the one juſtified more than the other with a righteous God. Wee ſhould remember that *Elias* was deceived when he thought that there were no moe that were reformed but himſelfe. Our eyes cannot ſee all men, neither can wee know the worke of the word preached. Inward graces are often where we thought not, and outward carry more than we know. Some judged lead proves fined gold, and gliſtring gold that ſeemed to bee, proves droſſie lead. A tender conſcience, ſweet feeling, an hope in Chriſt and his promiſes, inward cryings by faithfull prayer, holy thoughts and meditations, ſweet pricks, and melting motions, remorſe for ſinne, and ſpirituall ſighes, humility of heart, and peace of mind, patience, joy, and a number ſuch, they be ſecret graces, not alwaies knowne and diſcerned of every man where in truth they are, at leaſt not in ſuch meaſure as indeed they are. And therefore ſince wee cannot know all, either people, or graces, wrought by the word preached, and there may be a want aſwell in our not ſeeing all with *Elias*, as in mens miſdoings: greatly ſhould we feare to condemne and judge the Churches of God, for not anſwering their teaching with any reformation, It is an earneſt charge, and of a mighty God, *See that ye deſpiſe not one of theſe little ones: For I ſay unto you, that in heaven their Angels alwayes behold the face of my Father which is in heaven*. What greater contempt, than to thinke that the Publican is not like me: I am reformed, I am ſanctified, I have received the holy Ghoſt, others have not, and theſe by name have not ſo. O take heed. Judge not thus raſhly another mans ſervant. All is not gold that gliſtreth, neither all bowers of their knees to *Baal*, that are yet ſo thought to be, even of a Prophet. Matt. 18 10.

Laſtly, wee ſhould lift up our heads, and open our eyes in a loving heart, a little the wider, that we may ſee the Prophets of the Word, and the gracious mercies of the Lord to any Church ever, and with as hungry a heart, delight to diſcerne the graces of men, as the faults of men. Yea much more. And if wee ſee many ſuperſtitions baniſhed, many abuſes mended, many ſeared conſciences, and fettered ſoules enlarged, true love of divers good things, and true hatred of divers evill things wrought: Ugly, and often oathes in many decayed, knowledge both in youth and age increaſed, the hearing of the Word, with Prayers and Sacraments diligently frequented, private regard of families, in the governours of them greatly amended, diet and apparell tempered, the poore relieved, Princes obeyed, peace maintained, &c. To confeſſe then, The reformation of many Churches, yet iudged not reformed at all.

to the due glory of a gracious God, that this is ſomething, and this meaſure ſome, although not all. Love ſpieth any good, where it loveth, and love covereth many things that are not well. Surely, it doth not for wants deny the good, neither for ſome, condemne all.

And thus, if we ſhould looke at Churches, and children of the Churches, no doubt, no doubt, Satans combe would be cut, touching this temptation.

If any man will ſay, ſhew me theſe reformed and good ones in Churches: What anſwereth a learned Father? *Quid hàc re opus eſt? Annon ſatis eſt eos in Eccleſia eſſe? Quamobrem cùm ipſa communionem habetote, manete in Eccleſia, & ad ſacros cœtus & ſacramenta, quemadmodum oportet, accedite. Etiamſi enim multi impuri, & publici peccatores non mundati in ea ſint, tamen vos ab illis non polluemini non magis quàm Apoſtolos Iudæi polluerunt. Quin potius videte ne a vobis ipſis polluamini, propterea quòd multum vobis tribuitis, judicatis omnes, & plurimum vobis placetis. Itaq; ſpiritualis ſuperbia & contemptus nimium veſtris animis incidet.* That is: What needeth this? Sufficeth it not that they are in the Church? Wherefore with the Church do you communicate, abide ye in her, and come ye as ye ought unto the aſſemblies and Sacraments. For although there be many impure ones, and publike offenders, not reformed in the ſame, yet ſhall not you be defiled by them, no more than the Apoſtles were defiled of the Jewes. Rather take you heed that yee be not defiled of your ſelves, becauſe ye attribute ſo much to your ſelves, yee judge all men, and very much pleaſe your ſelves. Therefore ſpirituall pride and contempt overmuch reſteth in your mindes.

Thus doe wee ſee the word of God againſt this temptation, teaching ſtrength. If I ſhould adjoine the witneſſes of this truth from time to time, I might be long. A little let mee doe it, though not much, becauſe I have been ſo long already.

Lib. 2. Epiſt. 5. *Cyprian* ſpake thus in his time full earneſtly; *Etſi videntur in Eccleſia zizania, &c.* Although there be tares ſeene in the Church, and impure veſſels of diſhonor, yet is there no cauſe why we ſhould depart from the Church: onely let us endeavour that we may bee wheat our ſelves, and veſſels of gold or ſilver unto honour. And as for the earthen veſſels, it is the Lords proper office and prerogative to breake them, that hath onely the non-barre; Neither may any man challenge to himſelfe that which is peculiar to the Sonne onely, namely, to bee able to make cleane the floore, and to purge away the chaffe, and all tares by mans judgement. For proud is this obſtinacy, and ſacrilegious is this preſumption, which wicked madneſſe taketh to it ſelfe.

Parmen. *Auſten* in his time thus: There were many good men in the old Church before Chriſt; *Die mihi quis tunc juſtorum ſeparavit ſibi Altare?*

Tell me, what one of all theſe juſt men in thoſe daies made a ſeparated Altar for himſelfe from the reſt? Yet, *Multa ſcelera admittebat iniquus populus ille*; Many wicked things committed then that wicked people. They ſacrificed to idols, they killed the Prophets, *& nemo tamen juſtorum receſſit ab unitate*, and yet none of the godly departed from the unity. *Vno Templo miſcebantur, ſed mixti non erant corde*; They were mingled together in one Temple, but they were not of one minde: meaning, they approved not any evill that was done. *Si hoc eſt conſentire male facientibus, eſſe cùm eis in Eccleſia, conſentiebat etiam ipſe, &c.* If this be to conſent to evill, to be with evill men in the Church, then conſented he to falſe brethren, that ſaith hee was with them in perill of them, and that ſuffered thoſe impure preachers among the *Philippians*.

1 Cor. 11. 26. Phil. 1. 19.

Epiſt. 48. *Zizania ergò vel paleam Catholicæ ſegetis nobiſcum copioſiſſime accuſent, ſed nobiſcum ferre patientiſſimè non recuſent.* Wherefore let them with us finde fault with the tares and chaffe, as they pleaſe freely, but then let us with them endure them patiently. *Et propter malos filios non ſeparemur à Matre*; And for other evill ſonnes, let us not ſhake off and ſay fare well to our Mother. For wee doe not for the chaffe forſake the Lords floore; wee doe not breake out of the Lords nette for any bad fiſh incloſed therein with us: wee doe not runne away from the Lords flocke, for the goats that are there to be ſeparated in the end. Finally, we doe not goe out of the houſe of God, for the veſſels therein made unto diſhonour. And a number ſuch like ſayings hath *Auguſtine* in theſe bookes, and divers other places of his workes, if this were my purpoſed courſe: but they need not.

Conſider what Maſter *Calvin* ſaith, and let both you and mee marke his judgement. Let us learne (ſaith he) to give this honour to the Word of God, and his holy Sacraments, that whereſoever we ſee them, there we acknowledge a Church. And let both theſe points remaine eſtabliſhed as moſt certaine truths: firſt, that he is without all juſt excuſe, that willingly forſaketh the outward communion of that Church where the Word of God is preached, and the Sacraments adminiſtred.

Calvin adverſ. Anabap. Secondly, that the faults neither of few, nor many, can any whit hinder us from teſtifying our faith rightly, by uſe of ſuch ceremonies as God hath ordained. Becauſe that by no other mans unworthineſs, whether he be Paſtor or private man, a godly conſcience can be hurt, neither can the holy Myſteries bee leſſe pure or profitable to a godly man, becauſe together with him, the wicked alſo handle them.

Inſtitut. 4 1. 19.

Finally, if all things in the Church bee not ſo well as they ſhould be, concerning correction of faults

faults, yet let neither private man therefore depart by and by from the Church, nor the Paſtors themſelves, if they cannot according to their hearts deſire, purge all things that need amendment, therefore throw away their Miniſtry, or with unwonted rigorouſneſſe trouble the whole Church. Many other places hath this man to this end, very worthy reading, if I might both note all, and be briefe too: but it cannot be, and therefore I follow him no further. Onely I requeſt, that we may diligently obſerve it, how Satan hath ever tempted the children of God to receive this error, and how faithfull teachers withſtood it ſtill. And if ever he deceive any, what holdeth them in, and hindreth their reformation? Surely, *Quia vanam gloriam hominum attendunt, & incenſatorum non contemnunt opprobrium, qui dicturi ſunt, quare nunc?* Becauſe they regard the vaine praiſe of men, and do not contemne the ſpeech of the fooliſh, which will ſay: Why now? or is he now come home? &c. And with that heavenly counſell of the Spirit of God, I conclude this matter: let us not forſake that fellowſhip that we have one with another, as the manner of ſome is. The *Lord* make it ſinke in every mans heart to his good.

4 Book 12. 11.

Aug. Epiſt. 40. &c.

Heb. 10. 22. and reade all.

The ſecond temptation concerning the Miniſters.

OThers he perſwadeth that the whole matter of the word and Sacraments dependeth upon the holineſſe and goodneſſe of the Miniſter, ſo that if he have any ſpot or crime, then may there bee no receiving of theſe things at his hands. A moſt poyſoned dart alſo of a deſtroying divell, whereſoever he throweth it, and worthy to be carefully knowne of us all, how hurtfull and prejudiciall to the glory of God it is. Not that Miniſters ſhould not be good (for the word is plaine, and there is no heart ſeaſoned with one corne of the Spirit of God, but it wiſheth that all offences were drowned in the depth of the Sea that come this way, and that Miniſters, as they are called in the word Angels, ſo even with Angels purity, if it were poſſible, they might walke in this world before all men) but that Gods Myſteries may not fall by mans miſeries, and his holy ordinances ceaſe to be holy, for unholy diſpoſers. Know we therefore, touching this temptation, that whoſoever heareth the Word preached, and receiveth the Sacraments in their times adminiſtred, hee muſt ever regard and carry his mind to the *Lord* himſelfe and his inſtitution, and not to the Miniſter. Which the *Lord* ſecretly worketh in the hearts of his choſen, what manner of men ſoever the Miniſters be: *For who is Paul,* ſaith the Apoſtle, *or who is Apollos, but the Miniſters by whom yee beleeved, and as the Lord gave to every man? I have planted, Apollos watred, but God gave the increaſe. So then neither is he that planteth any thing, neither he that watreth, but God that giveth the increaſe.* If the Miniſter be good, it is beſt for himſelfe, and it is thus farre good to the people, that they have a good Example, who for their weakeneſſe are very hardly drawne without it, as *Auguſtine* ſaith, but the *Lords* ordinance receiveth no increaſe of goodneſſe from him, if he be good, neither yet decreaſed of holineſs, if he be bad? For it is true even in this caſe alſo, that the Apoſtle ſaid, *What though ſome did not beleeve? ſhall their unbeliefe make the faith of God of no effect?* God forbid, Yea, *Let God be true, and every man a lyar, as it is written, that thou mighteſt be juſtified in thy ſayings, and cleare when thou art judged.* The Miniſters badneſſe may not make the *Lord* untrue in his promiſes, neither mans corruption, moſt holy things of none effect. The *Lords* is all, honour, vertue, power, grace, and ſalvation: the Miniſters is onely the outward action and miniſtery. In which reſpect they are called the diſpoſers of Gods Myſteries. If the diſpoſers be evill, God is good that ſo vouchſafeth, man is not worſe that ſo receiveth. They are the *Lords* meſſengers, and the truth of the meſſage never hangeth upon the bearers quality. Mens perſonages differ that carry meſſages, and yet the meſſage for all that is the ſame.

1 Cor. 3. 4.

The Miniſter is not any thing, marke it.

Rom. 3. 3.

Our Fathers before us in this caſe conſidered the ſimilitudes of waxe and water; Of waxe that taketh his print as well of a leaden Seale as a golden, of water that is the ſame whether the conduit pipe be wood or copper. And thereby they conſidered that Gods holy Myſteries, much more are the ſame to the faithfull, by whomſoever delivered. For it is poſſible that liquor may be changed by a veſſel, but never theſe things by a Miniſter.

The Scribes and Phariſies that ſit in Moſes ſeat, ſaith our Saviour, *whatſoever they bid you,* doe. *But after their works do not. For they ſay and do not.* Which words our Saviour would never have ſpoken, if either the Miniſter might have defiled the Word, ot any man be allowed for the faults of the Miniſter, to haue rejected and refuſed the Lords Myſteries. There raigned at this preſent amongſt this order many grievous iniquities, as inſatiable avarice, turning all religion into lucre and gaine, intolerable ambition and pride, ſhameleſſe hypocriſie, groſſe interpretations of the word of God, and what not? They ſaid and did not: a moſt grievous thing in a Miniſter, further than humane frailty forceth, whereof all are full, and the very greateſt have complained: yet would not the Lord have the offence of all theſe to make vile his holy Word, that is ever precious, or to hinder the hearing of it even at their mouths.

Mat. 23. 1.

Rom. 7. 18. Iam. 3. 2. 1 Iohn. 1. 8. Mat. 6. 12. Pſal. 143. 2.

Let us take heed then, how wee ſtubbornly croſſe the Lord Jeſus. Hee ſaith, receive their words, refraine their deedes: let us not ſay, wee will none of their words, for their deeds. Hee ſaith you may receive their words, and bee cleere of their deedes: let us not ſay, wee cannot

cannot receive their words, except we approve their evill, and be partaker of their ſinnes. This is not reverence to God, not obedience to his truth.

Note. Were it not groſſe madneſſe, if travelling on the way, and ſhewed by ſome, that we went the very right way to our journies end, yet we would go out of the ſame, becauſe hee that ſhewed us, goeth not with us, but goeth another way? No earthly journey may bee matched with our ſpirituall journey to heaven. For the places wee goe to, the good we get, if wee keepe the way, the dangers if wee doe not, doe all greatly differ. And therefore if his example that hath truly told us a way to an earthly good, ſhould not carry us out of the ſame, much leſſe ſhould his that hath told us the way to heaven, and everlaſting good, doe the ſame. Let him goe his owne courſe at his owne perill; if hee have truly told us our right way, wee ſhould take it conſtantly, not onely without company, but even againſt all example whatſoever to the contrary, being private men. The Magiſtrate hath a further authority in his hand, even ſharply to puniſh ſuch offence given by them that ſay and doe not. Againe, were it not as groſſe to reject the food of our bodies, and to die for hunger, becauſe he that ſetteth good meat before us, will eate none with us himſelfe? To refuſe good gold, becauſe the ground is bad from whence it was digged? Judge then what madneſſe, for the wants of man, to refuſe farre greater matters than all theſe? Remember further more what our Saviour ſaith in the 6. of *Iohn*, *Have I not choſen you twelve, and one of you is a devill?* And *there are ſome among you that beleeve not.*

Iohn 6. 64, 70.

And yet even then, when Chriſt called him a devill, was *Iudas* an Apoſtle, and preached, and baptized as the reſt did: and neither word nor Sacrament loſt their dignity to the true receivers, for his great indignity that delivered them. *Malus ſervus prædicabat, ſed Chriſtus erat in fide:* An evill ſervant preached, ſaith *Auguſtine*, but Chriſt was in the faith. The Apoſtle to the *Philippians*, wee know alſo hath this teſtimony: *Some preach Chriſt* (ſaith he) *even through envy and ſtrife, and ſome alſo of good will. The one part preacheth Chriſt of contention, and not purely,* (that is,) not with a pure mind, (for otherwiſe their doctrin was pure.) *ſuppoſing to adde more affliction to my bands. But the other of love, knowing that I am ſet for the defence of the Goſpell.* What then? Yet Chriſt is preached all manner of waies, whether it be under a pretence, or ſincerely, and I therein joy, and I will joy.

Philip. 1, 15. &c.

What plainer proofe could we have, if we would wiſh one, that for the faults of the Miniſter, the word and Miniſtery may not be rejected. It was *Auguſtines* true judgement many a yeere agoe; *Omnia Sacramenta cùm obſint indignè tractantibus, proſunt tamen per eos dignè recipientibus, ſicut verbum teſtatur. Quæ dicunt facite, quæ autem faciunt, facere nolite*; All Sacraments though they hurt them that handle them unworthily, profit them that by ſuch receive them worthily, even as the word proveth that ſaith; All things they bid you doe, doe; but doe not as themſelves doe. And a little after that againe: Although the Spirit of God be wanting to the ſalvation of the Miniſter, *Miniſterium tamen ejus non deſerit quò per eum ſalutem operetur aliorum:* Yet is hee not wanting to his Miniſtery, thereby to worke the ſalvation of others. And the Apoſtle himſelfe confirming as much, when he ſaith: If I preach the Goſpell willingly, I have a reward: but if I doe it againſt my will, notwithſtanding the diſpenſation is committed unto me, that is, my Office and Calling urgeth me to do it, it ſhall profit others that I doe it ſo willingly, but not my ſelfe.

Mat. 23.

1 Cor. 9. 7.

Aliis prodeſt quibus hoc diſpenſo, non mihi, qui fictus ſum. Aug. contra Parmen.

Againe the ſame Father ſpeaking of Chriſts being baptized by *Iohn*, ſaith thus; *Voluit Dominus à ſervo, & ille per quem facta ſunt omnia, ab illo qui factus eſt inter omnia, baptizari, ut doceret humilitatem, & oſtenderet, non intereſſe, quis à quo baptizetur, dum eo baptiſmo, quo baptizandus eſt, baptizetur:* The Maſter would be baptized of his ſervant: and he that made all, of him that was made amongſt all: to teach humility; and to ſhew that it prejudiceth not what manner of Miniſter baptizeth, ſo that the baptiſme be as it ought to be that he baptizeth with.

Neither would Chriſt (ſaith he) have refuſed to be baptized of the Phariſies, if they had uſed to baptize, *Iohn* was not ſought for, neither refuſed he that Temple that was a denne of Theeves. *Quapropter ſive à Fideli, ſive à perfido diſpenſatore ſacramentum baptiſmi quiſq; percipiat, ſpes ei omnis in Chriſto ſit, ne ſit maledictus qui ſpem ponit in homine:* Wherefore, whether of a faithfull, or unfaithfull Steward, a man receive the Sacrament of baptiſme, let his hope be ſtedfaſtly fixed upon Chriſt, leſt it be ſaid, Curſed be he that truſteth in man. If hee depend upon the goodneſſe of the Miniſter, againſt *Creſconius* thus, *Baptizant, quantum attinet ad viſibile Miniſterium boni & mali. Inviſibiliter autem per eos baptizat cujus eſt viſibile baptiſma, & inviſibilis gratia:* Here baptize in reſpect of the viſible Miniſtery both good and bad. But inviſibly by them baptizeth he, whoſe is both the viſible baptiſme, and the inviſible grace.

Afterward againe, in the third booke; but thou wilt aske me (ſaith he) Whether is better a good Miniſter or a bad? And I muſt needs anſwer thée, that in reſpect of example to the people, that depend ſo much thereon, that without it they thinke every thing painfull, and hard that God commandeth, a good Miniſter is beſt. But in reſpect of the Baptiſme and Sacrament it ſelfe, *Si tantò eſt melius quod accipitur, quantò eſt melior per quẽ traditur: tanta eſt in accipientibus baptiſmorũ varietas, quãta in Miniſtris diverſitas meritorũ:* If that ſhould be ſo much better by how

how much he was better that miniſtred it, then muſt there be as great difference betwixt mens baptiſmes as betwixt gifts, graces, and qualities that did baptize, which were horrible to affirme.

Paul was better than *Apollo*, in reſpect of grace given. Was therefore his baptiſme better? God forbid. *Per Miniſtros enim diſpares, Dei munus æquale eſt, quia non illorum, ſed Dei eſt.* For by his Miniſters farre unlike, the given gift of God is like, becauſe it is his, not theirs, concludeth *Auguſtine* truly. Elſe woe to them that *Iudas* baptized. And they had need to lament ſuch baptiſme.

Remember maſter *Calvins* judgement in ſimilitude. As it is (ſaith he) amongſt men, If a Letter be ſent, ſo the hand and ſeale be knowne, it skilleth not what qualities he was of that brought it: ſo muſt it ſuffice us in the Sacraments, to acknowledge the hand and ſeale of our GOD, what manner of man ſoever the bearer be that delivereth them. For it hurt the Jewes nothing, that they were circumciſed of thoſe impure Prieſts and Apoſtataes, that then were, neither needed they to be circumciſed againe. For indeed (ſaith another) the Sacraments take not the excellency and worthineſſe of him that miniſtreth them, though he bee never ſo holy, neither bee they diſgraced or weakned, though the miniſter bee wicked and evill. The hand of the receiver being without faith, maketh the Sacraments, that of themſelves be good, to be unto him of no force, becauſe of his unbeleefe: but a wicked Miniſter cannot in any wiſe make fruſtrate or deceive the faith of the godly receiver.

Our Saviour Chriſt baptized none whileſt he was upon earth, but onely preached, and his Diſciples baptized, ſaith the Goſpel, &c. Iohn 4.2.

And S. *Paul* continuing in *Corinth*, a yeere and ſix months, where God ſaid unto him in the night, by a viſion, He had much people: taught the word among them, and preached, but baptized none, ſaving *Criſpus* and *Gaius*, and the houſhold of *Stephanus*: and thanketh God that he had not, when hee ſaw what diviſion fell out, one ſaying, I am *Pauls*, another, I am *Apolloes*, &c. Acts 18.11. 1 Cor. 1.14.

And *Muſculus* with others, agree with *Ambroſe*, that *Peter* baptized not *Cornelius* and his company, but commanded them to be baptized. Now none of all theſe would have thus done, we muſt needs thinke, if better Miniſters had made better Sacraments to the receivers. But even the contrary, with all endeavour and paine, in a zeale to the Lords people, that they might have that holy ordinance, with greateſt good. How ſhould *Paul* have thanked God with a good conſcience, that he had baptized no moe, ſetled us fully and firmely touching this point. Yet indeed it is a great deale more that our Saviour baptiſed never an one, who was of all Miniſters the beſt without compariſon, and moſt kindly and carefully addicted to mans good every way. For why was it, may we with moſt great probability thinke, but that leſt his moſt excellent dignity above all men ſhould worke in the receivers of that baptiſme, ſome conceit of their Baptiſme above others, baptized by farre inferiour Miniſters, and ſo cauſe diſſention in the Church amongſt them. *Petrus Cornelii domum, non ipſe baptizavit, cum coram eſſet, ſed juſſit baptizari. Muſcul. in* Iohn 4 2.

Wherefore we ſee even in this omiſſion of our Saviour Chriſt, his divine wiſedome foreſeeing the venome of this error, to meaſure the Word and Sacraments by the worthineſſe of the Miniſter: and carefully cutting the throat of it in his time.

It was truly ever a wrong to the Lod and his holy myſteries ever condemned of the Church of God, and we muſt abhorre it, *Si malus Sacerdos, deponendus erat, ſi non poſſit deponi, tolerandus intra rete.* If the Miniſter be naught, ſaith Saint *Auguſtine*, hee ſhould be diſplaced; if hee canno be diſplaced, he muſt be endured within the net. For upon our diſlikings of men, to refuſe the Lord and the meanes of our ſalvation, is a more feareſull impiety, than that it needeth amplification. The very thought of it ſtriketh a terror into my ſoule: (that I, duſt and wormes) ſhould except againſt the grace of my Creator, unleſſe the officer of them, to me from him, bee qualified to my liking. For as we live, the Lord will be a moſt ſwift Judge, and even a very conſuming fire one day againſt this hainous contempt of himſelfe and his mercies, and the having of them in reſpect of perſons.

O beloved, our time is now to be wiſe and learned, and to kiſſe the Sonne in his graces, leſt he be angry, and we periſh off from the earth. If we doe not, mercy paſſeth, judgement commeth, and warned people muſt both die in their ſinne, and carrie their blood themſelves for ever.

The third temptation, concerning Communicants.

SOme againe are tempted and troubled with ſcruples and doubts, concerning ſuch as are admitted to the *Lords* Table, and whom Satan cannot otherwiſe winne to deſpiſe that holy Sacrament, by this meanes he moſt mightily undermineth, and cauſeth them to forbeare, both their great comfort and bounden duty. For whereſoever, ſaith he to them, the uncleane are not apart, and the evill ſeparated from the good, by Eccleſiaſticall cenſure, there if a Chriſtian communicate, he is defiled with other mens ſinnes. And therefore to the end yee may not bee polluted

polluted by the company of such, you must forbeare, nay, refuse and utterly abhorre all receiving of the Supper of the Lord, but with a choyce company of select and holy ones. But is this true now, that other mens sins never consented to by me, doe defile me, if I receive with them? God forbid.

The flat contrary is a ruled case in Divinity, and was ere we were borne amongst the learned and godly of all times. And as it were with one voyce they have affirmed it in this and such like sort: That a Christian man should be sorry and grieved if hee see that most holy Sacrament abused of any wicked and bad ones which are admitted unto it, and endeavour as much as in him lyeth, that it may not bee so, but yet may hee not himselfe deprive himselfe of the Sacraments, nor withdraw himselfe from the Church, but both take it for a true Church notwithstanding this blemish, and continue in her society and fellowship so long as the Word is preached, and the Sacraments administred therein, without any separation from it for this cause. And the proofes hereof have partly beene alledged before in the examples of the godly Patriarches, Prophets, Apostles, and Christ himselfe.

In those Churches of *Corinth*, *Galatia*, *Ephesus*, and others, wherein although there were great blemishes, as hath beene shewed, yet were they never commanded to avoid anothers company at those exercises that the Lord in common enjoyned all, and left it not to their libertie to use or not use: They separated themselves carefully from those crimes and faults, that they rebuked and disliked in others, but from their Churches and holy exercises, they separated not themselves, but entred into their Synagogues at all times, whereseever they came, and when they were at prayers, prayed with them, preached to them, and partaked with them in commanded duties, neither were they once hurt by their so doing.

1 Cor. 11. Then further may wee adde in this matter of Communicants that which truly wee should not lightly weigh or consider, but very earnestly thinke of: Namely that wee are bidden to examine our selves when we come to that Table. If the Lord had pleased, he could as easily have bidden us examine one another, or every man the whole Church. And certainly hee would have done it, if other mens sinnes might have defiled us, and the company of the unworthy ones have polluted them that come with the very best preparation of themselves unto it. Yea, and with what diligence indeed ought wee all to doe it, if this Doctrine were true. Surely my conscience could never receive that Sacrament in peace, except I knew all men as well as my selfe, since their evill may as well hurt me as mine owne. But now that hee requireth onely of every man the proofe of themselves, he teacheth thereby plainly, that it nothing hurteth us, if any unworthy doe thrust themselves amongst us, so that wee bee prepared; The same doe these other words also; *Sibi judicium manducat.* He eateth and drinketh his owne damnation. *Sibi, non Tibi*, His owne damnation, not Thine, saith *Augustine*, *Ergo tolera malos, bonus, ut venias ad præmia bonorum, ne mittaris in pœnam malorum.* Therefore thou being good, endure the evill, that thou mayest come to the rewards of the good, and not bee sent unto the punishment of the evill; *Calvin* thought this a strong place against this temptation, therefore hee urgeth both these members against it fully. In these words of Saint *Paul*, saith he, two things are to be noted,

Calvin. institut. 4. booke 1. 15. read it all. *Aug tract. in Ioan. 50.*

The first is this, that to eate the Bread of the Lord unworthily, is not to communicate in that company that are unworthy, but not rightly to prepare our selves, and to weigh our owne faith and repentance.

Adversus Anabapt. artic. 2. pag. 579. Secondly, that when we will receive this Sacrament, wee begin not with others, and fall in examining them, but that we try our selves, and set our eyes that way. For truely if all things be considered well, they that have so much leisure to examine others, in themselves they are most negligent and forgetfull. For upon mine owne experience saith he, I know one yet alive, that carried headlong with this niceneſse that hee would not receive with us for some mens faults that pleased him not, hee separated himselfe from our company: and yet in the meane time, had them in his owne house of most lewd behaviour. When I knew it, I got one to admonish him (for of my selfe saith M. *Calvin* hee would take nothing) and to aske what hee meant to bee so strict in the Church, a house not in his government, and so faulty in his owne house where he had government.

Must hee needs bee defiled in the Church by unworthy Communicants, and cleere at home from so neere evill? And it pleased God to worke with him, saith hee, that hee saw his folly, and reconciled himselfe both to the Church and mee, confessing at last, that our chiefe and first care must bee of our selves and our family, next and secondly of others. And how? Not for dislike of them, or hatred, because they doe not so well as they ought, to separate our selves from the Church, but to correct them, and amend them, to bring them into the way, or according to our places, to procure their removing if they will not. Or if wee cannot effect that, then to leave all to the Lord to performe and make better. Thus farre M. *Calvin*, not unworthy our earnest noting, though it bee vere long. And truely marke it againe, that in saying his *owne damnation*, hee tieth the harme that commeth by his unworthy receiving to himselfe,

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and ſtretcheth it not to others, which yet needs hee muſt have done if the company of any at that Table did defile the godly. He muſt have ſaid he eateth and drinketh to his owne damnation and all others that receive with him and know him. But God forbid. Then, was ever the Sacrament more holy and purely adminiſtred, than Chriſt Jeſus himſelfe did with his Diſciples? Yet even there and then, ſaith *Ambroſe*, *Chryſoſtome*, *Auguſtine* and others, was wicked *Iudas*. For the Evangeliſts ſay, hee ſate downe with his twelve, and *Luke* maketh mention that Chriſt admoniſhed him partly before, and partly after ſupper, which the Lord Jeſus would never have ſuffered, if his company might have defiled the other worthy receivers there preſent. And concerning *Iudas*, I pray you conſider what the Scripture ſaith. Firſt, it was ſaid of him before the Supper, that hee was a theefe and carried the bagge, and for that cauſe grudged the expence of the oyntment, and ſaid, it might have beene ſold and given to the poore, not in deed and truth caring for the poore. In regard whereof *Auguſtine* ſaith, *Iudas* was not then firſt evill when he made his match to betray him for ſo much money, but before even from the firſt beginning, never following Chriſt, *corde, ſed corpore*, with heart, but with body.

Bullingers reaſons of his preſence. *Contra Anabapt. pag.* 230.

Iohn 12. *Aug. in Ioan. tract.* 50.

Secondly, it is teſtified in *Luke*, that before the Supper, the Devill was entred into him, and that he had beene with the high Prieſts and Captaines, and made his match with them, communing with them how he might betray Chriſt unto them.

Luke 22.3.

Thirdly, even to the Diſciples themſelves openly at table was manifeſted by giving of a ſop that he was a traytor, and ſhould ſhew it upon his owne Maſter. Therefore it was not altogether hid what manner of man *Iudas* was. Yet, (ſaith Saint *Auguſtin*) *Talis Iudas cum ſanctis Diſcipulis undecim intrabat, & exibat: ad ipſam Dominicā cœnam pariter acceſſit: de uno pane & Petrus & Iudas accepit.* Such a *Iudas* went in and came out with the eleven, came to the ſame ſupper of the Lord with them, and of the one bread received both *Peter* and *Iudas*. *Quid ergo voluit Dominus noſter Ieſus Chriſtus (fratres mei) admonere Eccleſiam ſuam, quando unum perditum intra duodecim habere voluit, niſi ut malos toleremus, ne corpus Chriſti dividamus?* What therfore would the Lord Jeſus Chriſt (my brethren) admoniſh and teach his Church, when amongſt his twelve he would have one loſt and bad one, but that in the Church here militant wee muſt endure ſome evill ones, leſt in not doing it, wee ſhould rend aſunder and divide the body of Chriſt. *Converſari enim cum eis potuit Iudas, eos inquinare non potuit:* For, be in their company *Iudas* might, but defile them he could not.

Mat. 26.25. &c.

Wee ſee therefore this Fathers judgement touching this matter plainly, and to it may bee added this queſtion, how the faithfull wife may abide with an unfaithfull husband all the daies of her life, and not be the worſe; and we may not come to Gods Table, or to prayers for an houre, in the company of unreformed ones, but their ſinne ſhall cleave to us. The companyings together differeth moſt greatly, if we marke the ſeverall circumſtances, of a wife with her husband, and of two men in the Church together.

1 Cor. 7.3.

1 Cor. 7.13.

How then may wee be warranted to refraine that moſt holy and comfortable Sacrament for their ſakes, who though they be treſpaſſers, yet aske mercy at Gods hands? *Et hoc teſtantur eo ipſo quòd accedunt ad Cœnam*; And teſtifie as much, even by their very comming and offering themſelves to the Lords Table. To judge rightly of our brethren, our corruption aſſuredly is great, and we ſhould often thinke of it, and feare it greatly.

By nature we are full of ſuſpition, and as well where no cauſe is, as where cauſe is. Wee beleeve evill too faſt, and good too ſlowly. We amplifie things, and make ſmall matters great matters, judging men many times worſe through our corruption, than indeed they are before God by their tranſgreſſions: And how dangerous a rule then is this to meaſure them by, that muſt be allowed to the Lords Table, if we receive with them?

When this temptation was ſtrong in the minde of the Anabaptiſts, remember how crookedly this evill guided them in the choice of worthy receivers? If any man (ſaith *Bullinger*) hang downe his head, and counterfeit humility, although in minde hee bee moſt polluted, filthy, and foule, and deſpiſe the word, yet ſhall he be accounted a moſt holy and good one, and worthy to receive the Sacrament. But if he be more open and merry, and ſubject to the common faults of humane frailty, yet farre from any diſſimulation, truſting in his heart and ſoule firmely the *Lords* mercy, ſingle and ſincere towards God that that he is, confeſſing his ſinnes: ſuch an one, foraſmuch as he hath not yet ſatisfied the Anabaptiſts for his faults, neither is allowed of them, and though as yet worthy enough, ſhall be ſeparated from the *Lords* Table. And yet the ſinfull Publican ſmiting his breſt, was better allowed of the *Lord* Ieſus, then the juſt Phariſie with all his righteouſneſſe.

Lib. 6. cap. 9. Anabapt.

Luke 18.

When many uncleane did eate of the Paſſeover which *Ezekias* the King cauſed to bee kept, did their brethren refuſe to eate, becauſe they did eate alſo? Or did their company pollute them that were cleane any thing? Conſider it well, and ſee if you can finde either: yet the parties themſelves that were not ſanctified and clenſed, faulted, and were prayed for.

2 Chron. 30.

Wherefore we may ſay with Saint *Auguſtin*, *Non propter malos bonos deſeramus, ſed propter bonos malos ſufferamus:* let us not forſake the good for the evill, but let us endure the evill for

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the good. Yet must wee thinke Saint *Augustine* and all good men, wisheth their separation as far as may be without plucking up the wheate also, and rending asunder the body of Christ. And so plainly shew those words; *Si non possint excludi, excludantur vel de corde.* If they cannot bee excluded, exclude them at least in thy heart, that is, approve not in heart and judgement their fault. *Cyprianus & alii frumenta Dominica cum avaris & rapacibus, cum his qui regnum Dei non possidebunt, non Laicis, vel quibuscunq; Clericis, sed ipsis Episcopis, panem Domini manducabant.* *Cyprian* and others of the Lords wheate, did eate the bread of the Lord, and drinke his cup, with the covetous, and the raveners, with them that shall not possesse Gods Kingdome, not Laymen, or common Clergie men, but even with the Bishops themselves.

And it sufficeth them, to be separated from such in heart, in life, and manners, in a great regard to keepe peace and unity for the good of the weake, lest they should teare the members of the body of Christ, by sacrilegious schismes.

Calvin writeth to *Farellus* in an Epistle, that being asked this question, whether it was lawfull to receive the Communion at a bad Ministers hands, and with bad company admitted thereunto, he answered to both in effect, as followeth; *Tantum debere inter Christianos esse odium schismatis, ut semper, quoad licet, refugiant. Tantum ministerii ac sacramentorum reverentiam esse oportere, ut ubicunq; extare hæc cernant, Ecclesiam esse censeant, &c.* That there ought to bee in Christians such a detestation of schisme, that as neere as they may, they ever flye it. Againe, that there ought to be such a reverence of the Ministery, and of the Sacraments, that whersoever they see these extant, there they acknowledge the Church to be.

Forasmuch therefore as by Gods permission the Church is governed by these men, what manner of persons soever they bee, if they see the notes of the Church there, it shall be better not to separate themselves from the Communion; neither hurteth it, that some untrue Doctrine is there delivered. For there is hardly any Church that hath not in it some reliques of ignorance.

It sufficeth us if the Doctrine whereon the Church is founded have his place, and bee kept. Neither stoppe we at this, that he cannot bee accounted a lawfull Pastor, which hath not onely crept, but most wickedly broken into the place of a true Minister.

For it is not fit that every private man should trouble himselfe with these scruples. *Sacramenta cum Ecclesia communicant.* The Sacraments they receive with the Church. *Per eorum manus sibi dispensari sustinent.* Onely by their hands they endure them to bee delivered. For, whom they see to have the places, whether lawfully or unlawfully they have them (although the matter somewhat appertaine to them) yet may they suspend their judgement thereof, till a full knowledge be had.

Therefore if they use their Ministery, yet is there no danger lest they should seeme either to acknowledge, or allow, or confirme the same for good. But by this meanes they give a testimonie of their patience, whilest they are content to endure those, whom they judge worthy of condemnation, even by a solemne judgement.

Thus farre Master *Calvin:* somewhat long, but truly very materiall to the point wee now speake of, if humility worke a reverence of other mens judgements, especially that have abounded with the great graces of God, to the profiting of the Church, and puffing pride doth not dangerously perswade us that no man seeth the truth of God but our selves, which God forbid.

Bullinger againe delivered it boldly to the people of God in his time, and after that, *qui sæpe admonitus dolo utitur, non Ecclesiam, Dominum aut ministrum decipit, sed seipsum, & ipsi judicium manducat.* Whosoever admonished often, yet dissembleth and useth guile, hee deceiveth not the Church, hee deceiveth not the Lord, nor the Minister, but he deceiveth himselfe, and to his owne damnation he eateth. Meaning that none could be hurt by the company of any that communicate with them, themselves being right. And therefore meaning to prosecute this question no further, in a comfortable hope I need not, I conclude both with the judgement and very words of Master *Calvin*, in his institutions remembred before; *Fixum igitur utrumq; istorum maneat:* Therefore let both these things remaine firmely fixed: First, that he hath no excuse, that of his owne will forsaketh the outward Communion of the Church, where the word of God is preached, and the Sacraments administred: then, that the faults of a few or many, are no hinderance, but that wee may therein rightly professe our faith, by the ceremonies instituted by God. Because a godly conscience is not hurt by the unworthinesse of any other, either Pastor or private man, and the ministeries are to a holy and upright man, nevertheless pure and wholsome, though they be together handled of uncleane men.

Calvin. Institut. lib. 4 sect. 19.

The fourth Temptation, concerning compulsion to God.

LAstly, there have beene, and to this day are, that thinke men should not be compelled to faith and religion. The *Donatists*, *Pelagians*, and *Anabaptists*, in their severall times: the

Papists

Papiſts ſtill daily in their printed pamphlets. But as the reſt, ſo is this alſo, a ſubtill ſleight of a tempting Devill, to animate men unto evill boldly. An untruth, in the word plainly refelled, and of the Church and Children of God truly inſtructed, ever abhorred. The noble Kings *Aſa* and *Ioſia*, did conſtraine and compell the people by ſeverity of their Laws and puniſhments to ſerve the Lord. For whoſoever will not ſeeke the God of Iſrael ſhall be ſlaine, whether he be ſmall or great, man or woman, ſaith the Text. *Nebuchadnezzar* made a decree that every people, nation, and language, which ſpake any blaſphemie againſt the God of *Sydrach*, *Miſach*, and *Abednego*, ſhould be drawne in pieces, and their houſes put to the moſt baſe uſe that might be. A very ſharp law, I trow we will confeſſe, to compell men to a duty juſt and godly. And if this *Heathen* King, moved by Gods Spirit did this, and might doe it, may not they that profeſſe Religion do it? Nay, ſhall they not, as their knowledge and charge is greater, ſo ſuffer double puniſhment if they do not? Surely the truth is plaine, they ſhal. King *Darius* did the like in the ſame Prophet. And I make a decree (ſaith he) that in all the dominion of my Kingdome, men tremble and feare before the God of *Daniel*, for he is the *living God*, and remaineth for ever, and his Kingdome ſhall not periſh, &c.

2 Chron. 14.4. Chap. 15.13. 34 32.

Dan. 3.26.

Dan. 6.26.

The King of *Ninveh* againe forced by his authority all men in the City to humble themſelves before God; yea, (ſaith he) Let man and beaſt put on ſack-cloth and crie mightily unto God. Which example *Auguſtine* urged in his time againſt the *Donatiſts*, and ſaith, the King of *Niniveh* did God good ſervice, by compelling the whole City to ſerve God. In the Goſpell the Maſter ſaid to the ſervant, *Goe out into the high-waies and hedges, and compell them to come in, that my Houſe may be filled.*

Ionah 3.7,8.

Epiſt. 48.

Luke 14.23.

Neq; abſq; cauſa ſic loquitur Dominus, quia enim diverſi hominũ mores, ingenia item diverſa ſunt, non eadem docendi aut prædicandi ratio omnibus convenit Sunt enim quibus ſimplicem inſtitutionẽ & doctrinã adhibuiſſe ſufficit, aliis admonitione ſeveriore, multis adhortatione, imò correptione & objurgatione acriore opus eſt. Et ideo ſuprà, verbi Miniſtros exactorũ ſimiles dixit. Neither did the Lord without good cauſe (ſaith a learned interpreter) ſpeake after this ſort. For divers men being of divers manners and diſpoſitions, one and the ſame manner of preaching agreeth not to them all. Some it ſufficeth to have doctrine plainly delivered to them; Others muſt have earneſt admonition alſo, and many muſt have exhortation, yea, ſharpe rebukes and chidings, or elſe they profit not. And therefore the Miniſters of God were compared to Stewards or Bayliffes, that ſharply and roughly require their Maſters rent for his Vineyard, if it be wanting. *Fit etiam ſæpenumero ut magiſtratus ſuam authoritatẽ interponere oporteat, quando multorum pervicacia tanta eſt, ut aliter vinci non poſſit.* And many times it commeth to paſſe, that the Magiſtrate muſt put in his authority, many mens ſtubbornneſſe being ſuch and ſo great, that it cannot otherwiſe bee overcome.

Maſter Gualter in Mat. 22.

See then how even this place affordeth the doctrine which we ſpeake of moſt truly, namely, that the Magiſtrate may compell, whom the Preacher cannot perſwade to ſerve God. What thought S. *Auguſtine* of this place? Heare and you ſhall ſee. *Putas neminem debere cogi ad juſtitiam, cum legas patrẽ familias dixiſſe ſervis, Quoſcunq; inveneritis, cogito intrare?* Doeſt thou think ſaith he, (*Vincentius*) that no man may be compelled to goodneſſe, when as thou heareſt the maſter ſaying to his ſervant, goe forth, and compell them to come in, whoſoever yee find? Againe, in his 50. Epiſtle, 204. Epiſtle, and in divers other places, he gathereth out of this Text this doctrine. All other interpreters do the like, old and new as occaſion ſerveth them. But ſaith, you will ſay, cannot be forced, for it is the gift of God, and no man commeth to Chriſt except the Father draw him. And what then? Therefore no man may be compelled to come to the preaching of the Word, and to frequent commanded exerciſes? Let Schollers make their argument to their maſter, and ſay, learning is the gift of God, and cannot be had, except he give it, therfore they may not be beaten, if they learne not. Let ſervants alledge, that ability to doe their duties commeth from God, and therefore they may not be looked to. Let the theefe ſay, that to be a true man is a gift that God giveth, therefore he may not be hanged if he ſteale. Shall they eſcape by theſe reaſons? I trow not. Therefore we anſwer, it followeth not. For although faith be the gift of God, yet doth the Lord uſe meanes. And although the will cannot be forced, yet may it bee contained within duty, that it do not any thing with offence contrary to religion. And as we ſee in other things, that they that are given to theft, drunkenneſſe, and other filthy pollutions of the body or ſoule, cannot bee compelled by mans power to change their inward minds, and to eſteeme of thoſe things according to their nature, and yet many by lawes be reſtrained from outward facts: So though by mans might, no mind can be indued with faith, yet may open behaviour be reſtrained, amended, and reformed: and wicked contemners be compelled to heare Sermons, to come to prayers, and to frequent the publik aſſemblies, at times appointed. Which outward forced obedience, may (if God pleaſe) work inward willing obedience in time. For it hath done it often, as thouſands of experiences prove. But if it do not, through the incurable obſtinacie of ſome, which ſay, as *Auguſtine* noteth: *Sic volo errare, ſic volo perire:* yet may not ſo ſoveraigne a ſalve be omitted, by them that ought to apply it, as the ſame Father alſo noteth.

Compulſion.

Epiſt. 48.

Iohn 6.

Epiſt. 204.

It was said to *Peter*, *Whither I go thou canst not follow me now, but thou shalt follow me afterward.* And so may it be with others, by the Lords blessing of meanes, that what could not bee in one time, may be in another, to the good and comfort of many. For as the light of Doctrine availeth to rid away error from judgement, so doth feare of punishment, in many, helpe to reforme the practise of life against good order. *Mea primitus sententia erat, &c.* My selfe was once of that mind, (saith S. *Augustine*) that I thought no man ought to be forced to Christian unitie, but that we should deale by perswasion, strive by disputing, conquer by reasoning, lest they proved dissembling Catholikes, whom wee knew professed heretikes. But this opinion of mine was overthrowne, not with words of gain-saying, but with examples of evident proofe.

Epist. 48. Ioh. 13. 36.

Epist. 49. *p.* 174.

And first, mine owne City was objected against me, which being wholly overrunne with the heresie of *Donatisme*, was reclaimed and brought againe to the truth, with the feare of good Imperiall Lawes, in that case provided, &c.

Many others also were laid before me, in like sort reformed by good lawes. So that I saw it true, that by feare of that which he would be loth to suffer, a man may be brought to relinquish that former stifnesse that hindred him, or to acknowledge an unknowne truth before, &c.

Terror enim temporalium potestatũ quando veritatẽ oppugnat, justis fortibus gloriosa probatio est, infirmis periculosa tentatio: quando autem veritatem prædicat errantibus & discordantibus, cordatis utilis admonitio est, & insensatis inutilis afflictio. The feare of temporall power when it oppugneth truth, is to the just that are strong a glorious triall, and to the weake a dangerous temptation; but when it preacheth truth to them that are in error and do disagree, to the wise it is a profitable admonition, and to the foolish an unprofitable affliction. Yet is there no power but of God, and he that resisteth the power, resisteth the ordinance of God.

Whilest men be mad in the strength of their ungodly humour, they raile of all compulsion to the contrary, but having got understanding, and seeing from what evils they are delivered by them that first forced them, they rejoyce that ever so well to their great good they were chastised, and that wholsome voyce that before with bitter words they inveighed against, they then commend and praise unfainedly. *Foris igitur inveniatur necessitas, nascitur intus voluntas.* Without therefore let there be compulsion, willingnesse groweth within: that is, spare not hardly sometimes to compell men to do unwillingly, what by such force they shall happily better looke into, and then performe with all willingnesse. If no man may be compelled to goodnesse, why doth the wise-man so often speake of correction, saying: he that spareth the rodde, hateth his child, and he that beateth him, saveth his soule.

The second Objection.

Yea, but whom compelled Christ ever, say they? He preached and taught, and went no further. Did he so, saith *Augustine?* Have they not *Paul* an example to the contrary? *Agnoscant in eò prius cogentem Christum, & postea docentem, prius ferientem, & postea consolantem.* Let them there see Christ first compelling, and afterwards teaching, first striking, and then comforting. And he that entred into the Gospell constrained with bodily punishment, labored more than all those that were called onely by mouth.

The third Objection.

But men may not be compelled against their conscience. A pretty ground of all Libertinisme, and an high way to overthrow all estates under heaven. For what good can be commanded, or what evill forbidden, that this excuse may not be laid against? The Apostle saith, the Magistrate beareth not the sword for nought: but sure if an erronious and deceived conscience, liking or disliking, may be a just warrant to do or not do, the Magistrate may put up his sword, and let it there continue, for any use hee shall have of it, every thing being avoided with this, my conscience is so, and, I may not be forced against my conscience.

Luke 12.

But let us not be deceived. The Lord will surely smite every servant that doth not his will, whether he know or know not, because his ignorance is not of creation, but from *Adam* by fall, neither shall any good meaning erroniously had, excuse any man more than it did the Jewes, which ignorantly crucifying Christ, and persecuting the Apostles, were perswaded they did God great service. And as God doth thus, so doth he require of the Magistrates hand, to whom indeed he hath committed the sword not in vaine, that (after the procuring of such meanes for their instruction by publike preaching and private perswasions, as our Saviour hath appointed for the calling of men from their errors, to the knowledge of his truth) they forbeare not, either to require godly duty, or to punish the want, as the offence shall deserve, not fearing the speeches of men, for the glory of God, neither displeasing him to please them.

If they crie, as they doe, it is cruelty, cruelty, and enough to drive men to despaire. Wee can but wish them the best, still holding a truth our selves, and doing in moderation and mercy what shall make us despaire if we do not: God requiring it of us at our perill.

And at their owne perill must it be, if they take darkenesse for light, and light for darknesse, surely their blood is upon themselves, because they have beene warned and had the meanes. S. *Augustine* will tell them, the *Donatists* slew themselves, rather than they would change their heresie: yet did not such their fearefull madnesse terrifie godly Princes from condigne chastisements of so great impiety. And thus much may suffice of this Temptation.

If

If any liſt to be further ſatisfied by Engliſh treatiſes hereof, let him peruſe the godly anſwers of divers to the Papiſts, M. Doctor *Bilſon*, M. *Travers*, and others.

But this lawfull, moderate and profitable correction will be called cruell and mercileſſe perſecution.

No newes if it bee. For ſo did theſe ſeduced creatures in their times, and the Papiſts even ſtill exclaime, when their hereſie and obſtinacy is puniſhed. Whereupon *Auguſtine* in his time, and others in theſe daies, are driven to follow their cries, and to purge away this unjuſt ſlander, which indeed would never be ſo untruely made, if men would not fooliſhly thinke, *pro Eccleſia Dei facere quicquid inquieta temeritate faciunt*, that every thing is done in the cauſe of the Church, that is done in their owne unquiet raſhneſſe and headineſſe.

For the matter it ſelfe, it hath been anſwered, and it truely may be anſwered, that every man that ſpareth, is not a friend, neither every one that beateth, a foe. But better are the wounds of a friend, then the voluntary kiſſes of an enemy. *Melius eſt cum ſecuritate diligere, quàm cum lenitate decipere.* Better it is with ſecurity to love, then with lenity to deceive.

Can man love man, more than God loveth him? Yet in the love of God there is often correction, and often chaſtiſement, and the ſame, though never joyous for the preſent, but grievous, yet after bringeth the quiet fruit of righteouſneſſe, unto them which are thereby exerciſed, and they ſay with the Prophet: It is good for them that they have been chaſtiſed. Why then, muſt mans compulſion ever be perſecution? *Cum boni & mali eadem faciunt, eademque patiuntur, non factis & pœnis, ſed cauſis utique diſcernendi ſunt.* When the good and evill, either doe, or ſuffer the ſame things, they muſt be diſcerned and diſtinguiſhed, not by puniſhments, but by cauſes. Heb. 12. 11.

Pharaoh was ſharpe in ſundry actions to the Iſraelites: and what was *Moſes* when he made them drinke up the aſhes of their golden Calfe, and three thouſand of them to bee ſlaine with the ſword ſpeedily? When his anger ſeemed fierce againſt *Aaron* himſelfe, and the people quaked as it were under him? *Similia fecerunt, ſed non ſimiliter prodeſſe voluerunt.* The things they did, after a ſort were alike, for they were both ſharpe, but their mindes were not alike to profit. And therefore what *Pharaoh* did, was a tyrannicall perſecution; what *Moſes* did, lawfull, and liked puniſhment of a grievous fault. *Iezabel* ſlew ſome Prophets, and *Eliah* ſlew ſome Prophets, *Sed diverſa merita facientium, diverſa paſſorum:* But divers was the merit both of the doers and ſufferers. *Iezabel* ſlew true Prophets, and it was a bloody perſecution. *Eliah* ſlew falſe Prophets, and it was no perſecution, as we ſpeake of that word in evill part. Exod. 32.

In the death of Chriſt, God had his worke, and man had his worke. Yet was God pure, and man guilty. How, *Niſi quia in re una quam fecerunt, cauſa non erat una ob quam fecerunt*; but becauſe in one thing which they did, there was not one cauſe for which they did. There were three croſſes at our Saviours death: upon one, the theefe to be ſaved; upon another, the theefe to be damned; in the middle, Chriſt. *Quid ſimilius iſtis crucibus? Quid diſſimilius iſtis pendentibus? Quos paſſio jungebat, cauſa ſeparavit.* What more like then theſe croſſes? What more unlike then thoſe that hanged upon them? Whom a like puniſhment conjoyned, a far unlike cauſe diſioyned. *Paul* was delivered to the Jaylor, to be impriſoned: *Paul* himſelf would the inceſtuous to be delivered to Satan to be reformed. The one is a greater matter then the other, and yet the leſſer a wicked perſecution, the greater none. *Diſcamus igitur frater.* Let us therefore learne brother, ſaith S. *Auguſtine*, in like doings to diſcerne unlike mindes of the doers, neither let us with cloſed eyes ſlander, and accuſe well willers, as evill hurters of us. If it were ever ſo glorious as ſome would make it, to be puniſhed, and to ſuſtaine correction, the Lord might have ſaid, bleſſed are they that are ſo uſed, and never have added *propter juſtitiam*, for righteouſneſſe ſake. Wherefore an evident truth it is, that they are not Martyrs that ſuffer puniſhment for evill doing, *& propter Chriſtianæ unitatis impiam diviſionem*, and for a wicked diviſion of Chriſtian unity: but they that ſuffer for well-doing, and for righteouſneſſe ſake. *Agar* was puniſhed of *Sara*, yet ſhe that puniſhed was blameleſſe, and ſhee that was puniſhed blame worthy. Therefore doth the Prophet ſay, *Indica me Deus, & diſcerne cauſam: non dixit pœnam, ſed cauſam:* Judge me O Lord, and diſcerne my cauſe; He doth not ſay, my puniſhment, but my cauſe. Acts 16. 1 Cor. 5.

Againe, They perſecuted me without a cauſe, but the Lord was my helper. His comfort and glory is not that he was perſecuted, but that indeed and truth it was without a cauſe. Pſal. 44.

David himſelfe purſued his enemies, tooke them, and conſumed them; And ſaid, he would cut off all the workers of iniquity from the Citie of the Lord. Yet no perſecutor more than all other Kings and Princes both in the word, and out, renowned for due and zealous puniſhing of offences. *In his enim omnibus quid attenditur, niſi quis eorum pro veritate, quis pro iniquitate, quis nocendi cauſa, quis emendandi.* For in all men that puniſh and execute lawes upon any, what is to bee conſidered, but which of them doth it for the maintenance of truth, which of them for the maintenance of evill: which of them with a minde to hurt, which of them with a minde to reforme. *Vides itaque non eſſe conſiderandum quòd quiſque cogitur, ſed quale ſit illud quo cogitur, utrum bonum, an malum.* You ſee therefore, that this muſt not onely be marked, that a man is compelled, but the thing alſo muſt be looked, whereunto he is compelled, whether it Pſal. 18. 37. Pſal. 101.

bee good or bad. And if it bee good, it will ever juſtifie the action, howſoever the ſufferer bee offended. The Phyſitian offends many times his Patient, the Schoole-maſter his Scholler, and the Father his wild and wanton child. But this offence ſhall have a juſt warrant if it bee complained of, the carefull heart of each one to doe good in their places. If horſes and mules muſt be ruled with bits and bridles, to take a liked courſe, we ſhould make leſſe account of our ſelves than of theſe beaſts, if we ſhould ſeeke both immunity and impunity whatſoever we doe. And let this ſuffice for ſome ſatisfaction to a cauſeleſſe cry, and moſt unworthy complaint, whenſoever it is made.

I very well ſee, theſe temptations in judgement are many, and therefore your ſpeech might be long if you would follow them, but theſe may ſuffice for a taſte of Satans malice in reſpect, and you may now, if your ſelfe will, proceed to his temptations in life and behaviour.

They alſo as hath beene ſaid, are in number moe, and in nature more unknowne, than that of any one man, they may bee either named or underſtood. For there is no Commandement, the breaches whereof in every branch hee tempteth not ſome unto: And what a field were this to runne a very long courſe in?

Hee tempteth to adultery, fornication, uncleanneſſe, wantonneſſe, idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, envy, murthers, drunkenneſſe, gluttony, and ten thouſand ſuch like. So that to follow the temptations in life and behaviour, and to lay downe what might be ſaid, either in deſcription of their manner, or as helpe againſt their ſtrength and venome, were to take in hand to write many volumes.

1 Pet. 5. Verſe 9. This is certaine, he is our enemy, and ſo firme a friend as he is a foe, were worth much gold, even of the gold of *Ophyr*. In which enmity and malice of his, hee goeth about like a roaring Lion, ſeeking whom hee may devoure. But if wee reſiſt him ſtedfaſt in faith, hee flieth from us.

Epheſ. 6. With which ſhield of faith, together with the ſword of the ſpirit, *the word of God*, we ſhall quench all his fiery darts, and become conquerors. And the beſt meanes to helpe us in theſe many thouſand ſpirituall onſets, and to ſtrengthen body and ſoule againſt the killing poyſon of them, after avoiding of all occaſions, ſo much as ever wee may, ſtill truely diſcharging our ſeverall places, both towards God and man, is to print in our hearts, and ſinke into our ſoules, a true and often, and earneſt meditation of the end of the thing or things whatſoever, that we ſhall in this reſpect be tempted and ſolicited unto.

Epheſ. 7, 1, 6. For the wiſe *Syrach* upon deep experience hath ſaid it, *Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſſe*. The end of ſinne is death, the reward of ſinne is death, death of body many time by a ſhamefull end in this world, and death of both body and ſoule in a bottomleſſe pit for ever, where is weeping, and wayling, and gnaſhing of teeth.

Sweet meat will have a ſowre ſawce, ſaid the Proverbe then, and ſweet ſinne bringeth ſmarting paine, ſaith the truth now. What woe to themſelves, and to their ſeed for ever, brought that faire fruit with pleaſure eaten, when time was, of our firſt Parents? Would God no poſterity might rue the falls of them whom they loved. Surely, if the end prevailed in the thought, before ſinne prevailed in act, they ſhould rue them leſſe. O deed done, how bitterly biteth it when it is done, that was thought full ſweet before it was done, and now ſore lamented that ever done, or that againe it cannot bee undone. But had I knowne commeth ever behinde, too late to comfort, too ſoone to wring, and ever ſinne rubbeth upon the raw. Before theſe our Parents ſhould ſinne, honor, preferment, glory and joy were brought by a helliſh ſerpent to muſter themſelves before their eyes: and gods ſhall you bee, if you will doe this. But O wofull gods, when the deed was done. Then muſtred as faſt before their minde, death, hell, damnation, the wrath of God, and all terror and torture. And ſo is it ever: that Devill that pleadeth all mercy and goodneſſe, patience, and long-ſuffering in the Lord towards ſinners before they offend, upon boldneſſe thereof, to make them offend, that Devill as faſt thundreth damnation and death, juſtice and wrath, in the ſame Lord, when once wee have offended. Eſpecially if wee beginne to ſlack our diligent ſerving of his filthy humour.

2 Sam. 24. 2. O *David* ſpeake and inſtruct a little. What thoughteſt thou when *Ioab* muſt goe number all *Iſrael* and *Iudah*? Of wiſedome and policy to know my power. What felteſt thou when the deed was done? Security for a time, and all was well. But when God awaked, what? O aske me not that: For the remembrance of it as yet is grievous unto me. But if you will needs know, Verſe 10. I was ſmitten, I was bitten, I was wounded and wrung with the very furies of hell. My fleſh quaked, my heart aked, and my ſoule admitted feares upon feares. My conſcience cried, my ſpirit groned, & the world knew not what I felt within. Were mine eyes open, or were they ſhut, Verſe 10. the eyes of my mind ſtill ſaw my ſinne, and the face of juſtice in a mighty God againſt it. The reſt I found was to accuſe my ſelfe, and with ſobbing ſighs, and briniſh teares to utter my fall as I could for woe in words, of griefe to a gracious God, I have ſinned, I have ſinned, O my God and deare, in that I have done, exceedingly, now Lord I beſeech thee take away the treſpaſſe of thy ſervant, for I have done very fooliſhly. And what ſhould I ſay? the end was mercy, yet

mingled

mingled with juſtice, I was brought into a wonderfull ſtrait, by an offer that was made. And whoſoever ſinneth, ſtrait in the end, either leſſe or more, as God appointeth, is the flower that bloweth upon ſuch a ſtalke, and ſo I leave you. Well then we heare, what wee were better to heare, than ever to feele as he felt it. For his heart ſmote him, ſmote him ſaith the Text, and the word importeth a twitching ſmart. Verſe 10.

David felt the fruits of other falls alſo, if wee remember them, and preacheth unto us to take heed of the pleaſures of ſinne for a ſeaſon. But I ſpeake not of all. And what leaſt is ſpoken, yet let it not leaſt be thought of. For who is wiſe will conſider theſe things, it is a ſaying often repeated in Scripture. Doe we thinke *Manaſſes* felt when he was firſt moved to ſinne, what hee felt in a ſtrength when God reclaimed? Peruſe his repentance and prayer, and judge your ſelfe, if he had found ſinne firſt, as he found it laſt, whether ever hee would ſo greatly have followed the cauſe of his woe. Did that thriftleſſe youth finde all as faire when his bagge was ſpent, and a lewd courſe runne, as when hee firſt received it, and began to ſinne? No, no, his pleaſure had paine, both without, and within, and a ſhort vagare, beyond the liſts of the Lords good liking, laid a grinding griefe upon his conſcience during life. *Peter* felt not when he denied, what hee felt when hee wept for woe, and that moſt bitterly, that ever he had denied. The Jewes felt not when they crucified Chriſt, what they felt full ſharpe when they were pricked in their hearts. Acts 3.7.

Never, never, ſhall wee bee without ſmart in the end, bee the beginning or proceſſe never ſo ſweet. And the Lord knoweth the meaſure. For circumſtances of action may pull greater meaſure of plagues from a juſt God, that hateth impurity. Happy is the ſoule that ſinneth leaſt, next, that returneth ſooneſt, and moſt dreadfull is the eſtate of them, that both for quality and time are left to the Devils malice and their owne corruption. One drop of water to coole my tongue, was a wofull cry, and beware the like. All temptations of this kind, bring us moſt readily to this perplexity. Thinke not you ſhall when you will, if you will not when you may. *Herod* and *Pilate* had their warnings, with many moe. *Herod* and *Pilate* would not be warned, with many moe. Therefore *Herod* and *Pilate* were truely plagued, with many moe. The longer you let your ſhip leake, when once ſhe leaketh, the greater danger and hardlier emptied. The ruinous doth ſhew the like.

The further the naile of ſinne, and ſome vile delight is driven in with the devills hammer, the hardlier got out with the Lords advice, which yet not profiting, killeth, becauſe it was not ſuffered to plucke it out. The Poet alſo ſaid it well. If thou beeſt ſicke, prevent the worſt, and ſeeke for remedy at the firſt, for when a ſickneſſe hath taken root, if thou take phyſick, it will not boot, thus think you then of all temptations in life together, and their end conſidered they ſhall be weake, through God that helpeth.

Now I pray you what meane theſe words, But deliver us from evill?

It is an explication, as hath beene ſaid of the former, and the firſt word (*Deliver*) teacheth us plainly that we are the ſervants of ſinne, and even ſold under ſinne, as the Apoſtle ſaith. The fall of Parents hath ſo made us, and humility of heart ever ſo confeſſeth it. Secondly, that our deliverance therehence commeth not from our ſelfe, or the power of any will or might in us, but onely and ever from this God, that wee pray to, from his power, from his goodneſſe and mercy, that hath no meaſure. Wee are dead in treſpaſſes and ſinnes of our ſelves, and wee can no more helpe our ſelves from ſinne, than from death. If the Sonne ſhall make you free (ſaith the Goſpel) then you be free indeed. By the ſecond word (*Evill*) ſome underſtand Satan, ſome ſinne, ſome death, but the beſt is to comprehend in it all evills, both of crime and paine, whether they be preſent or to come. *Cyprian* ſo expoundeth it in theſe words: *In the laſt place wee put, But deliver us from evill, comprehending all kinds of adverſities, which the enemy worketh againſt us in this world.* *Auguſtine* ſo expoundeth it, ſaying, *When wee ſay, Deliver us from evill, wee admoniſh to conſider, that we are not as yet in that good caſe where we ſhall ſuffer no evill, and this which is laſt placed in the Lords Prayer, is extended ſo farre, and ſo plainly, that a Chriſtian man moved with any kind of tribulation*, may in this Petition ſigh, in this ſhed his teares, begin herein, continue herein, and end his prayer herein. *Bucher*, *Muſculus*, *Vrſinus*, and many moe thus expound it. If any man will underſtand in it, chiefly, or by a principality, as it were, the Devill, let him ſo doe: for indeed he is the greateſt evill, and moſt peſtilent evill that wee need to pray to bee delivered from. Therefore ſay ſome, when we deſire that God will deliuer us from evill, wee deſire that hee will not ſend evill on us, but deliver us from all evils, preſent and to come, both of crime and paine. Rom. 7. 14. Epheſ. 2. Iohn 8. 36. *Aug. ad Probam viduam.* With any kind of tribulation marke it.

Secondly, that if hee ſend on us any evils, yet that hee would mitigate them in this life, and turne them unto our ſalvation, that they may be good and profitable unto us.

Thirdly, that hee will at length in the life to come fully and perfectly deliver us, and wipe away every teare from our eyes. Others ſay, wee begge of the Lord, that hee would in mercy renew us dayly, that is, powre into our hearts more and more, a moſt true liking and longing after all righteouſneſſe, and a moſt unfained hatred of all evill, by what name ſoever it may bee termed.

termed. And in the ſame uphold us ſtill, that wee may encreaſe, and never goe backward.

Sweet therefore every way is this, as all elſe that hath beene ſaid before, and beſeeming well the mouth, heart, and ſoule of every man and woman deſirous to pleaſe God. Deliver us, O bleſſed God from all evill. For if thou turne thy face away, wee ſhall bee troubled, yea, ſore troubled, diſmaied, and feared, though but even now wee ſaid; Tuſh, this wealth ſhall never decay. Pſal.30.

The Lord ſtand with us, and give us faith in our ſeverall dangers to cleave unto him. For what he biddeth aske, we may well aſſure our ſelves we ſhall receive if we aske, and that is a great comfort.

Thus much contenteth me now of this Prayer. The concluſion onely remaineth, which if you will a little open, your labour is ended to my good, and the Lord repay it.

The concluſion is this, *For thine is the Kingdome, the Power, and Glory, for ever and ever.* Which being expreſſed of *Matthew*, though of others it be omitted, yet muſt it carry his place with us, as many moe things doe, which one Evangeliſt noteth, and not another. The thing it ſelfe yeeldeth very great ſtrength to our faith, as touching the receiving of that we aske, containing in it three notable reaſons to that effect.

The firſt is drawne from the duty of a King, which is to heare his ſubjects, to defend and preſerve them. And therefore, *Thine is the Kingdome*, is as much as if we ſhould ſay: O Lord, grant our petitions, ſince thou art King, and haſt all things under thy rule, even all evill, to ſuppreſſe it, and all good, to give it, ſo farre as with thy good liking it may bee for our good: and ſince wee are thy ſubjects, whom it hath pleaſed thee to take care of, ever ſince we hanged upon our mothers breſts.

The ſecond reaſon is drawne from the power; which as it is infinite, ſo is it able to give us whatſoever wee want. There is nothing too hard, nothing too great, which hee cannot give. Thine is the power, even all power, might, and ſtrength, joyned with goodneſſe, and therefore I faint not.

The third reaſon is taken from the end or finall cauſe: *For thine is the glory*; that is, we deſire theſe things for thy glory. Of thee alone, the true God and ſoveraigne King, we deſire and expect all good things, and ſo wee yeeld unto thee this thy glory, and this thine honour, and profeſſe thee to be the Authour and fountaine of all good things. And verily, becauſe this glory is due unto thee, therefore doe we deſire them of thee. Heare us therefore for thy glory, and eſpecially becauſe thou wilt alſo for thy glory ſake, give thoſe things which wee deſire. For what things ſerve for thy glory, the ſame wilt thou performe and doe: but thoſe things which wee deſire, ſerve for thy glory, therefore thou wilt give them us. Give us therefore theſe things that we deſire, and the glory ſhall returne and redound unto thee, if thou deliver us. For ſo ſhall thy Kingdome, and power, and glory be manifeſted. *Vrſinus.*

See then beloved a ſweet comfort. If your requeſt that you make to your God may be good for you to receive, as well may the Lord loſe his Kingdome, loſe his power, and loſe his glory, as you faile of your fruit and hearts deſire. For ſo teacheth this concluſion as you ſee. And if it b ee not good for you to have, in the wiſedome of a mighty God ſo knowne, who can better tell than you your ſelfe what is fit for you, would you have it? God forbid. Strengthen your hearts then in your prayers alwayes with this. There is no King can be like minded to his ſubject as the Lord is to you: there is no power like the Lords, and his glory ever was and ever ſhall be deare unto him. Note it.

And therefore what may be his glory to give, and your good to receive, his power can reach it, his love ſhall grant it, and you ſhall never want it. *For no good thing ſhall he withhold from his children*, ſaith the Prophet *David*. Stocks and ſtones cannot doe this: Idols and Images cannot doe this: No the Angels of heaven cannot doe this: much leſſe inferiour creatures; and therefore know what it is to leave the right and take the wrong, to diſhonour your God, and to hurt your ſelves by praying to theſe things. Pſal.84.

The word *Amen* is added, not as a part of the Prayer, but as a particle noting our wiſh of heart, to be heard and to obtaine. As if wee ſhould ſay, O Lord, thus bee it unto mee, what my tongue or ſoule hath begged: ſo bee it, *Amen*, *Amen*, ſo Lord, ſo Lord, and then even in a ſweet reſt of heart and content of mind, that I have uttered my ſelfe to my God, I riſe up and goe my way, leaving all to him. And thus much of this heavenly Prayer, the patterne of all Prayers, according as the Lord hath inabled me. Bleſſed be the name of the Lord, from this time forth for evermore. *Amen, Amen.*

The

The Prayer.

O Moſt tender God, and deare Father, looke upon us, and hearken to us, in that mercy of thine that hath no meaſure, and when ever it ſhall pleaſe thine owne ſelfe to trie us by any temptation, doe it in mercy according to our ſtrength, and for our good. And ſuffer us never to bee tempted above our power, but give the iſſue with the temptation, that we may be able to beare it. Let it open unto us our want and weakeneſſe, to reforme us, but never cauſe feare above faith to overcome us. Come well, come woe, either outward or inward, make us contented, and ſtrengthen our ſteps in both eſtates to thy bleſſed liking, that proſperity puffe not up, nor adverſity plucke us downe above that is fit for thy true children. If men aſſault us and tempt us unto evill, O Lord give wiſdome to diſcerne them, feare to follow them, and zeale to defie them. And let not the pleaſures of ſinne for a ſeaſon prevaile above thy favour, and our eternall good. That helliſh Fiend ſo raging and roaring, and ever ſo greedy to devoure us, deare Father, let him want his will, and all his temptations come to nought. Encreaſe our knowledge to bewray his ſleights, and ſupport our faith to quench his darts. Let ſinne appeare ſinne, and ever damnable: let it never ſeeme good and very tolerable. But plucke off thoſe maskes, O heavenly God, that it often cometh diſguiſed withall, and let our eyes, through thy mercy, bewray both the nature & end of ſuch delicates, as thy ſervant DAVID prayed he might never taſte of. O bleſſed Father, help us againſt our owne corruption, our owne concupiſcence and ſinne. Our fleſh, our fleſh, O Lord, let it not prevaile to the working of our woe, and everlaſting fall. The ſpirit is willing, but the fleſh is fraile, full of gain-ſayings, ſtrivings and ſtruglings againſt thy will. And wee know with thine Apoſtle, that in us, that is, in our fleſh dwelleth no good thing, So that unleſſe thou helpe, moſt deare Father, it will rebell, and we ſhall die. Deliver us from evill, even from all evill, eternall God, as if we ſhould name them one by one, ſo farre as may ſtand with thy bleſſed pleaſure, and our obedience to thee. And finally, deare God, though we be unworthy to goe upon this ground, becauſe it is thy obedient creature more than wee, much leſſe to lift up our eyes to heaven, where thou dwelleſt, and to receive any comfort that we aske: yet for that red blood, and heart blood of Jeſus Chriſt, that never ſinned againſt thee, but obeyed thee fully for us, and in whom thou art perfectly pleaſed, have mercy upon us, have mercy upon us, pardon and deliver us from all our ſinnes, and ſo guide the courſe of this earthly pilgrimage here amongſt men, that we may ſpend it, and end it in thy feare, and in thy favour: afflicted howſoever according to thy will, yet not in diſtreſſe: in doubt (if ſo thou wilt have it) yet not deſpairing: perſecuted, but not forſaken: caſt downe at thy pleaſure, but not periſhing: through good report and ill report with thy holy Apoſtle, paſſing our dayes, and doing our duties with ſingleneſſe and ſimplicity of heart. Thoſe infinit temptations that abound in this life (there being no calling ſo holy, nor place ſo ſolitary, but that men ſhall find both troubles to trie them, and adverſity to diſquiet them) ſo rule and governe, ſo moderate and temper with thy hand of mercy, that wee may ever conquer, and never be conquered to our finall hurt. But as birds limed, and yet not over-limed, eſcape thoſe twigs that would have caught us, and ſerve thee here whileſt life endureth, faſt cleave unto thee when life departeth, and ever live with thee when once it is ended: for that ſweet and deare Chriſt Jeſus ſake, and with thee, O Father, and the holy Ghoſt, we bleſſe and praiſe, honor and magnifie, for ever and ever, one God and Lord, world without end. *Amen, Amen.*

1 Cor. 10. 13.

Pſal. 141. 4.

2 Cor. 4. 9.

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A

CONFERENCE

BETWIXT

Mans FRAILTIE and FAITH.

Containing

DIVERS COMFORTS AGAINST
ſundry Temptations.

Together with

A MORNING AND EVENING PRAYER
for a Family.

And

AN EXHORTATION TO ALL ESTATES
to prepare themſelves to die.

BY

The right Reverend Father in God, GERVASE
BABINGTON, late Biſhop of *Worceſter.*

LONDON,
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1637.

A CONFERENCE BETWIXT MANS FRAILTIE AND FAITH.

FRAILTIE.

Wicked world, and wretched ſtate I ſtand in, O heavy heart and ſorowing ſoul, how ſhould I comfort you? I have it not, I ſee it not, I feele it not, what any way might joy me, and how then can I give it you? The contrary I ſee in fulleſt weight and meaſure, and wo is me ten thouſand times that ever I ſaw this light: yea, let the day even periſh wherein I was born, and the night when it was ſaid, there is a man child conceived. Let that day be darkneſs, let not God regard it from above, neither let the light ſhine upon it. But let darkneſſe and the ſhadow of death ſtain it, let the cloud remain upon it, and let them make it feareſull as a bitter day: let darkneſſe poſſeſſe that night, let it not be joyned unto the dayes of the yeare, nor let it come into the accounts of the moneths. Yea, deſolate be that night, and let no joy be in it. Let the Stars of that twilight be dimme through darkneſſe of it: let it look for light, but have none: neither let it ſee the dawning of the day, becauſe it ſhut not up the doores of my mothers womb, nor hid ſorow from my eyes. Why dyed I not in the birth, or why dyed I not, when I came out of the womb? Why did the knees prevent me, and why did I ſuck the breaſts? For ſo ſhould I now have lyen and been quiet, I ſhould have ſlept then, and been at reſt. Or why again was I not hid, as an untimely birth, either as infants, which have not ſeen the light? Woe is me I live, woe is me I doe not die, and woe I feare much more, when ended is my courſe. Iob. 3.

FAITH.

Why *Frailty*, what in the name of God meaneth this feareſull impatience, or what caſe can there be in the life of man and woman ſo uncomfortable, as that in regard thereof, they ſhould thus cry out? Open your ſelfe, and conceale not your griefe, for the very ſpeaking of it ſhall give ſome meaſure of eaſe.

FRAILTIE.

Alas, I know not almoſt how to do it: For my conceits do ſo oppreſſe me, and ever as I thinke of one miſery, ſtill the remembrance of another thruſteth it ſelf ſo into my minde, and at laſt the heap appears ſo huge, as all amazed I faint under the beholding of them, and my cogitations are ſo diſtracted, as it is not poſſible for me to make an orderly rehearſall of my woe. Yet ſince I have met with you, I will performit as I can, committing my ſelfe to that mercy, that hath no meaſure, and to your ſelf, as an inſtrument to apply his comforts to me, begging it even with teares ten thouſand times at your hands. I conſider then, that I am created here in this world a reaſonable creature, conſiſting of body and ſoule, both ſubject to dreadfull and endleſſe woe if I finde not mercy with the Lord, which I confeſſe unto you I comfortably cannot aſſure my ſelf of as yet, becauſe the hand of God, me thinke, more heavily preſſeth me divers wayes, than I imagine it would doe if he loved me.

FAITH.

And wherein I pray you, doe you thinke you are preſſed over-heavily?

Poverty the first Temptation.

FRAILTIE.

ALAS in many things (and yet God lay not my pleading with him to my charge.) To begin with ſomething, I muſt needs confeſſe unto you, that my low eſtate in the world is a marvellous temptation to me many a time. For God knows I am poore, & even very poore, notwithſtanding all my pains, cark and care, which is not a little. My charge alſo is great for ſuch an one as I am, and their want, as good reaſon bindeth, is my continuall woe. Yet if this were all, me think I could wraſtle with it, and by Gods help get the victory, but theſe companions of poverty are they that ſting me ſo ſore, to wit, diſdain and contempt both of me and mine, of my doings, ſayings, or any thing that proceedeth from me, and that rejection which is made of me out of all meetings and companies, thoſe whiſperings that I beare, reproaches that I cary, even at their hands that I little thought would have done it, and that ſcornfull pitying of me, which often appeareth, with ſuch like. For indeed, if ever any found it, I finde it true, that by wiſe Syrach *was ſaid ſo long ago*: There is even as much peace betwixt the rich and the poore, as betwixt *Hyena* and the dog. But looke how the wilde Aſſe is the Lions prey, ſo are the poore meate for the rich. And looke how the proud hate humility, ſo doe the rich abhorre the poore. If a rich man fall, his friends ſet him up againe: but when the poore falleth, his friends drive him away. If a rich man offend, he hath many helpers, he ſpeaketh proud words, and yet men juſtifie him: but if a poore man faile, they rebuke him, and though he ſpeake wiſely, yet can he have no place. When the rich man ſpeaketh, every man holdeth his tongue, and looke what he ſaith, they praiſe it to the cloudes: but if the poore man ſpeake, they ſay, what fellow is this? And if he doe amiſſe, they will deſtroy him. *Theſe, theſe companions of my poverty, are the things that even cut mine heart aſunder, and will I, nill I, it breaketh even upon me by force as it were, to thinke that if the Lord love a man, he ſhould never ſuffer him for want of worldly traſh, ſo deſpiteſully to be intreated in this world, and ſo generally. This is but one thing that troubleth me, beſides which I have many moe, but help me if you can ere I goe any further.*

Syrach 13.19.

FAITH.

Nay goe on, utter your griefe fully, and then your minde will bee the fitter to heare a great deale. For otherwiſe you will be muſing of the reſt, when I ſhall bee ſpeaking to you for your eaſe in this.

FRAILTY.

Another very dangerous torment then, I muſt needs confeſſe, is that continuall uncomfortableneſs, which is ſtill in me by reaſon of divers things, as by a weighty and ſtinging ſenſe of mine owne ſins; by ſight of other mens looſe courſe, and grievous diſhonoring of God in every place, giving themſelves to flattery, diſſembling, and all maner of hollow dealing with God and man; by meditation of the fierce wrath of God, and moſt dreadfull judgements, which aſſuredly hang over us for theſe things, &c.

Againe, both publikely abroad, in ſuch as I deale withall, and privately at home in ſuch as I truſt, I finde ſuch naughty unfaithfulneſſe, and ſuch unfaithfull naughtineſſe, as that I am driven into greater choller and heat, than can any way ſtand with my profeſſion of the Goſpell, and with the liking of my heavenly Father, whom I have ever found good unto me: and therefore juſtly I ſtand in feare that he will puniſh me for ſuch intemperancy, and yet I cannot amend it.

Now I pray you let me goe no further without ſome comfort, if you know any for ſo wretched and wofull a caſe.

FAITH.

Indeed *Frailty*, your termes are too ſharpe and ſowre: For, me thinke, for any thing you have yet uttered, your eſtate is neither wretched nor wofull in truth, but Chriſtian-like, if you will lay awhile away your earthly eyes, and be judged by the word of God.

FRAILTIE.

Ah ſie, ſie, is your feeling of my caſe no more? Then have I uttered enough, and too much: But ſee my heavy plight, I am every way wrapped in woe, and yet I am not pitied.

FAITH.

FAITH.

Nay but ſtay your ſelfe for ſhame *Frailty*, and be not ſo raſh. And if I cannot prove what I ſay, then be offended, but if I can, then as you feare God be reformed, for this impatience in you is dangerous. I ſay therefore againe, mee thinke your temptations bee not ſtrange, but ſuch as uſually happen to Gods deare ones, and ſuch, as (for any thing I ſee) Jeſus Chriſt the Saviour of man did foretell, and deliver ſure and ſoveraigne comforts for, while he was here on earth, in divers places, and by name in that notable Chapter of *Matthew* the fifth. But before I can apply the ſame unto you, I muſt know of you one thing, concerning your firſt griefe, namely, how you feele your heart within humbled by theſe things. For indeed if you be poore and bare, and ſo forced to ſtoop in outward matters to the richer, and yet your heart remain proud within you, arrogant, haughty, and conceited, your tongue bragging the beſt, and your vanity ever as it can breaking out, and giving teſtimony what you would doe, if your hands were not tyed, and your hornes made ſhort of purpoſe by the Lord, then indeed I muſt plainly tell you, that your poverty is a whip of an angry God as yet with you, and it will not certainly bee removed from you in any favour: but even ſtill God ſhall check you, and every neighbour either openly, or ſecretly miſlike you. For a beggars hand, and a proud heart hath ever offended the eye both of God and man. But if God hath given you this bleſſed grace, that by this croſſe of want, diſdaine, contempt, ſcorne, and ſuch like in your calling, your ſoule is ſchooled, your heart is humbled, your ſpirit broken, and all your unruly and heady affections tamed within you very greatly in compariſon of former times, ſo that even your conſcience doth witneſſe to you, it is not with you, as it hath been in many reſpects, and if now you finde, that often you are driven to God and his providence by this meanes, caſting up your eyes to Heaven for helpe, ſtay, and ſuccour, becauſe you finde but frozen hearts in men, and falſhood in the beſt fellowſhip leſſe or more; truly then muſt I as plainly tell you againe, and with as bold a ſpirit, as ſuch a truth requires, your poverty is wealth, your contempt may be your comfort, and if ever man or woman had God their friend, you may aſſure your ſoule in truth, he is no foe unto you.

FRAILTY.

O Faith, *ſay not this, but prove it.*

Comfort againſt Poverty.

FAITH.

With a very good will. I pray you therefore marke me. When Chriſt, as I ſaid before, was here upon earth to gather unto himſelfe the ſoules of men by life and death, knowing in his infinite wiſdome the raine that would fall, the floods that would come, and the winds that would blow and beate upon the houſes of men, that is, their faith and religion, on a time his Diſciples being come together, and much people beſide out of many places, hee ſate him downe, and tooke as it ſeemeth to me this matter in hand, of very purpoſe, delivering out ſuch comforts and helps, ſuch defences and ſtayes, as being of men and women rightly applyed and uſed, ſhall ever hold up their courſe, and keep their paths ſtraight in the feare of the Lord and true religion. And ſee, amongſt the manifold temptations, that he ſaw in wiſdome would ariſe and be urged by Satan to ſhake men from the truth, this of yours which now wee ſpeake of is the firſt, namely, poverty: againſt which his heavenly voice delivereth out this comfort: *Bleſſed are the poore, for theirs is the kingdome of God.* Which golden ſentence laid out in fuller tearmes, caryeth and implyeth to us this ſenſe and meaning. Although earthly mindes can frame out no felicity, unleſſe with worldly wealth their cup may overflow, yet I avouch unto you, contrary to the wit and wiſdome of them all, that in my Fathers kingdome, bleſſed are the poore, the poore I ſay againe, and ſuch as want what others wallow in, not halfe ſo loved of the Lord as they. Luke 6.20.

Now leſt his meaning ſhould be miſtaken, he ſaying no more but ſo, and every ſpoiling unthrift, whoſe unreformed heart doth make an unrepaired purſe, or idle drones that ſhunne the courſe of men, and ſhut themſelves up in Cloiſters as poore, that with more eaſe they may live of other mens labours, or any proud heart yet wanting wealth might think it ſpoken unto him, he more plainly hath interpreted his meaning, and ſhewed what poore he thinketh of, namely, the poore in ſpirit: that is, ſuch as uſing godly meanes, yet are of purpoſe by their God kept under, and being under, do not ſwell with pride, arrogancy, and conceit, but even as the begger knowing his want, and no way having of his owne to truſt to, confeſſeth other mens helpe need- *Non magnum eſt ſua, ſed ſe relinquere.*

needfull for him, humbleth himſelfe before them, beggeth their aide, and giveth them (as inſtruments) the praiſe of his living: ſo they humbled, tamed, ſchooled and reformed by their want, towards all men carry a lowly heart, and only at the Lords hands looke for both comfort in this world, and ſalvation in the world to come. Theſe poore men and women, that is, theſe that are thus affected under the croſſe, ſaith Chriſt, were their want more than ever any abode, and the companions of their wants, ſnubs, checks, and taunts, and ſuch like, more and more bitter than ever any mans were, yet even in the moſt of them all, I pronounce them bleſſed, and I aſſure them happy that ever they lived, for theirs is the kingdome of God. For this cauſe therefore I asked you how you were affected under your poverty.

And now *Frailty*, conſider and weigh this ſentence of the Lord. For enough it is of it ſelfe, if our incredulity be not monſtrous, to comfort the heart of any man or woman in the world, even in the midſt of all their worldly wants be they never ſo great. Yet hath it annexed for our further joy the conſent of other places many, and experiences of the ſame in knowne examples not a few. As, *If thou lend to my people, that is, to the poore, I will bleſſe thee ſaith the Lord. The Lord delivereth the poore in all his afflictions. The Lord will be a defence unto the poore, even a refuge in due time of trouble. He remembreth & forgetteth not the complaint of the poore when he maketh inquiſition for blood. The poore ſhall not alwayes be forgotten, neither the hope of the afflicted periſh for ever. Lord thou haſt heard the deſire of the poore, thou prepareſt their heart, and thine eare hearkeneth therennto. He hath not deſpiſed the low eſtate of the poore, but they ſhall eat & be ſatisfied. I am poore and in miſery, but the Lord careth for me. Better is the poore that walketh in his uprightneſſe, than he that perverteth his wayes though he be rich. That which is to be deſired in a man, is his goodneſſe, and better is ſuch a poore man than a lyar. God regardeth the poore and is their ſtrength.* And unto whom againe, ſaith the Lord, ſhall I look and have regard, but unto him that is poore and of a contrite ſpirit, and trembleth at my words. *The ſpirit of the Lord is upon me, and hath annointed me to preach the Goſpell to the poore.* And, *the poore doe receive the glad tydings of the Goſpell. Call the halt, and lame, and poore to the Supper.* And *hath not God choſen the poore of this world* ſaith *Iames*, &c. with a number ſuch like teſtimonies. The comfort whereof if they be rightly conſidered, and the bleſſing of them unto our heart by humble prayer begged at the Lords hands, no tongue of man is able to expreſſe. For the Lord our God is no man that hee ſhould repent, nor as the ſonne of man that hee ſhould change: but if he loved the poore when theſe things were ſpoken, he loveth them ſtill, and to the end hee will love them: and if he regard them, he forgetteth not us, and even amongſt our ſelves, if he ſee you, he beholdeth alſo me, and if hee comfort mee, hee will doe no leſſe for you, for there is no reſpect of perſons in his eyes. Yet adde unto theſe the experience of examples, and they will be more ſweet. *Naomi* and her daughter *Ruth*, how did the Lord regard, bleſſe, comfort, and provide for? The poore widow of *Sarepta* whoſe meale and oyle were at an end, and yet the dearth foretold much to come, how regarded he and fed during all the time? The other poore widow alſo helped by *Eliſha* to pay her debts, and to live afterward with comfort of the reſt, how ſheweth it the care of the Lord over the poore that are godly, and how mightily ſhould it increaſe our faith? What an example is old *Tobiah* and his family, and what a ſpeech of faith was that to his ſon? *Feare not my ſon becauſe we are made poore: for thou haſt many things, if thou feare God and fly from ſin, and do that thing which is acceptable unto him.* How loved the Lord the offering of the poore widow that caſt in but two mites? How choſe he diſciples and followers of his truth ever of the poorer ſort? How choſe he his parents, of the very meaneſt certainly of a multitude, and how himſelfe hath he honored the ſtate of godly poverty, for our eternall comfort, having not ſo much in this world as the Foxes and Birds: borne in a ſtable, wrapped in ragges, laid in the manger, and yet the God and Lord of heaven and earth, and the diſpoſer of all the glory in them both. O my heart and hand, how is the one too narrow to conceive this heavenly ſweet, and the other unable to lay down but even that little that I doe feele? Shall any worldly want make us thinke God loveth us leſſe, when we ſee the moſt loved that ever was in the greateſt want? Shall any diſcountenance, diſfavour diſcredit cauſeleſſe, ſhall any ſnubs, checks, taunts, ſcornes, contempt, rumors, or the very power of the ſpite of hell drive us out of hope in our gracious Father, when wee ſee examples in his deareſt of them all? O *Frailty, Frailty*, open thine eyes, looke upon thy God, weigh his nature, marke his dealings with his deareſt, heare his promiſes, make him no lyer, but gather ſtrength, increaſe hope, and the Lord in mercy grant it to us for ever. Let the changes and chances of this world bee what they will, or rather what it pleaſeth God, let our orderly walking in our places with true paines, heart, and meaning, with due carefulneſſe, with no unthriftineſſe, up early, downe late, and whatſoever meanes that good are to live and lay up by, for our ſelves, and ours, yet want their end of ſuch reaſonable ſtore as we deſire, let us nevertheleſſe truſt in our God, and hang upon his hand, and never meaſure his favours towards us by theſe things, for they are no judges of it, being as we ſee oft granted to the wicked, and reſtrained greatly from the moſt beloved. Onely let our poverty make poore our ſpirits, and breake the ſecret pride of our hearts, and then feare not, we have a warrant

Exod.22.25. Deut.15.10. Iob 26.15. Pſal.9.9. ver.12.11. Pſal.10.17. 21.23.107.22.

Prov.28.6,22.

Eſay 25.4.66.2.

Luke 4.11. Mat.:1. Luke 4. Iam.2.5.

1 Kings 17.

1 Kings 4.

Tob 4.21.

rant of truth; *Bleſſed are the poore in ſpirit, for theirs is the kingdome of heaven*; and *a broken and contrite heart, O God thou ſhalt never deſpiſe.* The contrary might now as greatly be amplified to our comfort, if I thought it needfull. For as his mercifull promiſes are many & ſweet (as we have heard) to the poore, ſo are his fearfull threatnings to the rich not a few: and as great is the good that is wrought in the childe of God by this croſſe of want, ſo fearfull are the faults that are given unto the ſoules of many by their ſtore of wealth. Let it ſuffice to marke what this ſame our Saviour ſaith by the mouth of *Luke*, and oppoſeth over againſt the promiſe ſpoken of now already: *Woe be to you that are rich, for you have received you conſolation*, ſaith he, and after him his Apoſtle *Iames* againe; *Goe to now ye rich men, weepe and howle for your miſeries which ſhall come upon you: your riches are corrupt, and your garments moath-eaten: your gold and ſilver is cankred, and the ruſt of them ſhall be a witneſſe againſt you, and ſhall eat your fleſh as if it were fire, &c.* And *Paul* again, *Gaine is not godlineſſe, but godlineſſe is great gaine, if a man be content with that he hath,* 1 Tim. 4. 6. *for we brought nothing into the world, and it is certaine that we can carry nothing out. Therefore when we have food and raiment, let us therewith be content: for they that will be rich, fall into temptation and ſnares, and into many fooliſh & noyſome luſts which drowne men in perdition and deſtruction. For the deſire of mony is the root of all evill, which while ſome luſted after, they pierced thẽſelves through with many ſorrowes. But thou ô man of God, flie theſe things, and follow after righteouſneſs, godlines, faith, love, patience and meekneſſe, fight the good fight of faith, lay hold of eternall life, &c.* By all which we do as evidently ſee again, that honor, fame, port, pompe, wealth and abundance in this world, are no ſure witneſſes of Gods favour, and therefore the want of them no ſure argument to the contrary, but the end and very truth is this, if wee feare God and bee poore, poverty is great gaine. And if further the Lord goe with us, and make riches alſo increaſe, yet may wee never ſet our hearts upon them, for there is no ſure comfort in them. And thus me thinke *Frailty* for this firſt griefe there ſhould grow comfort, and you ſhould now bee contented. For certainly, certainly, as God is God, or truth truth, poverty is no token of Gods diſpleaſure to all, but a ſingular meanes of much goodneſſe unto many, and thus much onely of it at this time. The Lord give us profit by his promiſes.

Comfort againſt unchearfulneſſe and ſorrow, the ſecond temptation.

YOur ſecond temptation you ſay is this, the heavy weight you feele of your ſinnes, and the continuall ſorrow and griefe that is annexed and joyned thereunto. For comfort and ſtay whereof I ſeeke no further than to the place of *Matthew* named before.

For even there alſo in the very next verſe is this aſſault beate backe, and breach made up, being in wiſedome foreſeene of Chriſt, as a thing that greatly ſhould goe about to ſhake his childrens faith. What therefore you thinke your miſery, hee maketh your happineſſe: and what you thinke your woe, hee maketh your comfort ſure and certaine. *Bleſſed* (ſaith hee) *are they that mourne, for they ſhall be comforted.* Which mourning can no wayes be meant but of ſuch as now yours is, if it ariſe (as you affirme) by ſight of ſinne committed againſt your God, whom yet you love and hope in, though it be with much weakneſſe. For worldly ſorrow (ſaith the Apoſtle) cauſeth death, but godly ſorrow cauſeth repentance unto ſalvation, not to be repented of. Worldly ſorrow ariſeth upon outward griefes, or ſight of outward puniſhment commonly: and godly ſorrow upon ſight of ſinne committed againſt a mercifull God, and a good God, ten thouſand times deſerving better ſervice of us, and who yet will be mercifull, if we repent and amend. Therefore the end of the one is nothing but deſperation and woe, if the Lord doe not ſpeedily helpe; and the end of the other as you heare even Chriſt himſelfe ſay, is happineſſe and comfort: which that you may yet more firmly feele, and to greater joy with both hands apprehend, let it not be tedious in a few examples to behold the truth of both.

Upon the Lords Prayer in the ſixt Petition, read more, as well for diſcomfort by ſinne, as other worldly heavineſſe that will ſometimes take one, and as it were overwhelme us.

Did not *Cain* ſorrow, and ſadly caſt downe his countenance when he perceived a regard given to his brother, and not to himſelfe? pinched it not his heart within, when God gave ſentence of him? Wee ſee it evidently, and yet nevertheleſſe wee know withall that the Lord abhorred him.

Did not *Eſau* mourne, when he wept for woe, and doubling over his ſpeech to his *Father*, ſo expreſſed the paſſion of a pained heart within him? yet found hee no place to repentance ſaith the Apoſtle, though hee ſought it with teares, but was rejected as a prophane perſon notwithſtanding all his ſorrow. Gen. 4, 5, 11, 12.

What griefe griped the heart of *Saul* thinke you, when he ſaw his Army ſpoyled, his three ſonnes ſlaine, himſelfe ſore gauled and wounded with the Archers ſhot, when hee deſired his Armour bearer to thruſt him through with his ſword, and for want of his aſſent, was glad to do it himſelfe, and ſo become his owne deſtroyer? Was this no ſorrow and griefe? Yet not bleſſed, but curſed ſuch mourning and ſuch mourner. 1 Sam. laſt.

What horrible hell of deſpairfull griefe battered the heart of *Achitophel* that famous Counſellor, when he ſaw the diſtreſſe hee ſtood in, and for eaſe and end of that heavy hap, was glad to 2 Sam. 13 23.

to conclude his owne ſhamefull confuſion, to put his owne head himſelfe in the halter, and to hang himſelf? Fell ever this out think we, before even ſeas of ſorowes had wrecked and worne within himſelfe all kinde of comfort away? No certainly, but ſuch rufull ends have ever heaps of rufull conflicts and conceits before them, and therefore we ſee ſome ſorow far ſeparate from this promiſe of Chriſt in this place.

Acts 1. To conclude, what wo or worm think we, did gnaw the heart of *Iudas*, when the guilt of his cruell deed did preſſe his ſoule ſo ſad, that neither reward received, nor any kinde of conceit either of God or man, could ſtay his hands from finiſhing his owne life? Yet a curſed woe, we know, and ſo far from the gaine of this promiſe here, as ſin is ſevered from a vertue.

Now of the other part, weigh the ſorow that you are in if you tell me true, and marke the iſſue of it: Bleſſed ſaith the Lord Jeſus is it, and bleſſed are they that conceive and feel it, for they ſhall be comforted. And then in his word he affordeth examples to ſhew the truth by triall of this promiſe. *David* mourned for the multitude of his iniquities, and remained mourning, as he ſaith, all the day long. Every night he waſhed his bed with weeping, and watred his couch with teares. The ſinnes of his youth ſtinged him, and the ſinnes of his age grieved him: his knowne offences made him full woe, and yet his ſecret ſinnes remained terrible. Now the end of all was comfort, according to this promiſe, and bleſſed *David* that ever he felt with griefe ſo much his grievous tranſgreſſions. The like did *Manaſſes* and was comforted: The like did the Publican and was comforted: the like did the Prodigall Son, *Mary*, *Rahab*, *Lot*, *Noah*, and all the reſt of ſaved ſinners ſince the world ſtood, and were comforted. Now the promiſe is made and offered as heartily and freely to you, to me, and to all that ever will take hold of it, as ever it was to them.

Pſal. 6. 6.

Rom. 15. 4. For, *Whatſoever things are written afore time, are written for our learning, that we through patience and comfort of the Scriptures might have hope.* And therefore *Frailty* awake, and wipe thy dazled eyes, behold the end of ſenſe of ſinne and ſorow joyned thereunto: it is happineſſe, it is bleſſedneſſe, and it is certaine, ſure, and laſting comfort, if God be true. The like may bee ſaid of that ſorrow alſo that ariſeth not upon our owne, but other mens miſeries, as for the want of the word, for want of fruit when it is had, for hereſies, diviſions, and ſchiſmes in the Church, and ſuch like, for this is a godly ſorow, and ſhall be comforted. A doctrine ſo ſweet as no pen can lay downe. Sweet I ſay to all, and yet even moſt ſweet to the Miniſters, to whom it was chiefly ſpoken: for hee lift up his eyes upon his diſciples ſaith the text, when hee ſpake theſe things, as knowing what ſtore of ſtormes ſhould ariſe unto them by reaſon of their calling. And therefore let them take it in the name of God, as it is offered to them, and clapſe it in their arms ſo hard to their heart as all the woes in the world may not looſe their hold frō it. For the truth hath ſaid it, and experience tryeth it, they ſhall love and not be loved, they ſhall labour and not be liked, they ſhall ſerve at the Altar and but poorely live of the Altar. Their piety ſhall be hypocriſie, their zeale, choler: their heate, youth: their prayers ſhall not profit, their watchings ſhall waſte, and their faſtings doe no good, but ſin ſhall ſtill raigne, iniquity abound, the greater part remaine unreformed, and they for all their love, labour and true faithfulneſſe, be rejected, and contemned in the end. Whereupon what woe doth grow to the ſoule that ſavoured any truth of meaning, love to God, or good will to men, let them judge that have felt, or whoſe wiſdomes can weigh what the Lord hath not given them tryall of in themſelves. Surely ſuch it is, as is able to make the meekeſt *Moſes* plead with the Lord, and aske why he ſo vexeth his ſervant with an unthankfull charge, and commandeth to cary in his boſome as a nurſe the ſucklling childe, ſo perverſe a people as though he had conceived them or begotten them all himſelfe. Such as is able to make *Ieremy* cry in the twitching torment of his minde; *Woe is me my mother that ever thou bare me, a contentious man, and a man that ſtriveth with the whole earth. I have neither lent upon uſury, nor men have lent me upon uſury, and yet every one doth curſe me. O Lord thou haſt deceived me, and I am deceived, thou art ſtronger than I, and haſt prevailed, I am in deriſion daily, every one mocketh me. For ſince I ſpake and cryed out of wrong, the word of the Lord was made a reproach unto me: and therefore I will make mention no more of thee, nor ſpeak no more of thee, nor ſpeake any more in thy name.* But here is a comfort to ſtay all impatiency, and to continue their courſe in ſerving of the Lord in their callings ſtill. *Bleſſed are they that mourne for the want of the feare of God in men, for their ſorow ſhall have joy, and they ſhall be comforted at the laſt.* And in the meane time, *Elie* his ſpeech is meet for every one: *It is the Lord, let him doe what ſeemeth good unto him.* And *Behold here am I, be it unto me as my God will.* Thus may the Miniſters apply this promiſe. And for you *Frailty*, or any one in your caſe, I pray you alſo conſider how it fitteth you. For what can you ſay now, groning under this griefe of yours, travelling and heavy loaden with your ſinnes, what can you ſay, I ſay, if you ſay your worſt, but even cry out upon the fulneſſe and fowleneſſe of your iniquity, upon the ripeneſſe and rottenneſſe of your ſinne, ſaying your life is loſſe unto you, and there is no joy under the Sunne, that you can conceive of any thing by reaſon of your ſinne? For you have beene an Idolater, a blaſphemous ſwearer, a Sabbath breaker, a diſobedient childe to parents, not ſubject to Prince, a murtherer,

Num. 11. 12.

Ier. 5. 10.

Ier. 20. 7.

1 Sam. 3.

Luke 1. 38.

malicious

Luke 19.
Rom. 9.
Pſal. 74. 9.
Mich. 7. 2.

Luke 6.

malicious and ſpitefull; an adulterer, wanton and light; a theefe, deceitfull and unjuſt; a falſe witneſſe, an evill thinker, and what not? And therefore though for many ſinnes you could hope of mercy, yet for ſo many you cannot, but a heape together beateth you downe, when many ſingle ones could not doe it. This is the worſt you can ſay, and this is ill enough if God give not faith: yet ſee how all this is nothing, where this promiſe is marked. For even this ſorrow, this mourning, this diſcomfort and griefe that you have conceived by ruing of your life, is a ſure token that you are the Lords, and that he hath mercy for you, if you will not ſtand in defiance of him, but be of good hope he ſeeth you.

And my proofe is no worſe than the Lords owne words, *Bleſſed are they that mourne*, (for their ſinnes and tranſgreſſion, for their wants and weakneſſe, and for their looſe courſe in the wayes of ſo good a God) *for they ſhall be comforted.* Shall hee ſay bleſſed, and you ſay curſed? ſhall hee promiſe comfort, and you ſay you are caſt away? God forbid. Remember what the Spirit ſaith in the firſt of *Iohn* 5.10. *Hee that beleeveth not God, hath made him lyer.* And therefore conclude with your ſelfe and be cheared with it, were there no more promiſes, (which yet are many beſides) of mercy unto ſinners, yet were this ſufficient to ſtay the weakneſſe of any if the Lord be in them, to give them faith in it, that the God of truth hath pronounced happineſſe to this wo, and entailed ſurely a certaine comfort in time to deſcend unto this ſorrow. Many mo I ſay are the promiſes of God, and many more are the places of comfort in this your caſe, but my leiſure ſerveth not now to make a Treatiſe of a Conference: And when enough is ſaid, why ſhould you not be ſatisfied? God hath ſpoken it, the power of hell cannot diſprove it, and you ſhould beleeve it, and I doe end with it; happy are you, or any man or woman in the world if you feele your ſinne, and ſorrow for it, ſo that you will beleeve. For you are not a caſt away, but you ſhall be comforted: you weepe now, but you ſhall laugh, and you ſhall feele the performance of the words of *David*, Pſalme 126.5. *They that ſow in teares ſhall reape in joy; and they that goe weeping and carry precious ſeed, ſhall returne with joy, and bring their ſheaves with thē.* Whereas the ſame God ſaith with a thundering ſound, Woe bee to them that laugh now, for they ſhall weepe. Woe be to them that in this life ſtretch themſelves upon their beds of Ivory, ſing to the ſound of the Violl, and drinke their wine in bowles of Gold, without ſenſe or ſorrow for their ſinnes: for the day will come when this ſweet ſhall want, and what hath not erſt beene felt, ſhall ſmart and ſting, and burne no leſſe than the fire of hell, and ſtrongeſt venome of deſtruction that ever was or may be. God therefore give us faith, and what feeling of ſinne it pleaſeth him. For this fleſhly peace, and ſecurity within us, is no token of love, and the contrary weakning, griefe and woe, is nothing ever to diſmay us. *Amen.*

Strength againſt the heat of affections, the third temptation.

YOur third aſſault ariſeth of the divers injuries and ſundry wrongs that you ſuſtaine abroad, without redreſſe or revenge, together with the undutifulneſſe either knowne, or imagined in your owne houſhold and family, whereby you are driven to greater impatiency often than may ſtand with the liking of your God whom you ſerve, and whereby indeed, as you ſay, if you leave it not, you know you doe draw upon you the heavy and angry hand of him. For helpe whereof goe no further, but even to the very next verſe following in the ſame Chapter of *Matthew*, and marke it well. For well knew the Lord, that as they that feared God, and have not a gaping conſcience to ſwallow for gaine horrible things, are both more ſubject to poverty with the companions thereof, and alſo more occaſioned to mourne in reſpect of their owne caſes and other mens, as alſo in reſpect of many checks, taunts, and unkindneſſe, which they ſhall endure more than others, upon whom this flattering world fleereth and laugheth, and in whom a lulled conſcience offereth ſight of little evill in them, and therefore needed to bee armed againſt them, as I ſay, this hee knew, ſo likewiſe as well did hee foreſee, that theſe cauſes publike and private, of impatiency and diſtemperature in affections, ſhould ariſe unto his children, and therefore provided for it alſo.

For caſt your eyes about the world a little, and view the courſe of things, and are not the godly, harmeleſſe, and quiet men often in this world rejected, and wrung and pinched at for this thing and that, when more contentious natures are let alone, as ſhrews to deale withall? Hath not the true meaner often a ſhrewd turne done, before others that are worſe diſpoſed? Hath not the voyce of truth pronounced it of thoſe that bee his, that in the world they ſhall bee wronged, and hated, and perſecuted, and ſo forth? Therefore if for this alſo hee had not left us counſell, our hap had beene harder, and our fall ſhould have beene greater, by theſe occaſions. But like a wiſe teacher, and a good God, he hath done it in the next verſe there, and commendeth unto us the rule of our nature, and the victory over our affections, bee the provocations never ſo many to the contrary, ſetting a crowne of happineſſe upon the head of that glorious vertue, in theſe words; *Bleſſed are the meeke, for they*

they ſhall inherit the earth. Now the meeke, ſaith a learned man, are they which are not eaſily provoked with injuries, which are not ſhort and teaſty upon every offence, but are ready rather to ſuffer any thing than to doe the things that the wicked doe, men and women (to conclude) that reſiſt not evill, but overcome evill with good. Or yet more fully, ſuch (as another ſaith) as are not of nature fierce, and deſirous ever of revenge, but milde, tractable, courteous, ſoft and gentle, eaſily forgiving a wrong, if it bee done unto them, hating chidings, contentions and ſtrife, ready to give place to every body, and choofing rather with a quiet minde to commit all to God, than with intemperate heate to purſue his owne right. Bleſſed are theſe men and women, ſaith the Lord, and happy ſhall they bee, the earth is theirs, and the commodities in it, and they ſhall inherit them. And why ſo may you either ſay or thinke? Surely, becauſe this is not fleſh and blood in them, but an heavenly alteration of crooked nature by Gods renewing Spirit. For fleſh and blood cannot brook wrongs, but a man and woman wrought in another mould by the working grace of God, can and daily doe. Now the Lord worketh this in none but in ſuch as ſhall never die (for this ſanctifying ſpirit is the pledge of election) and therefore bleſſed are the meeke.

O *Frailty* then, what a place is this then to helpe your infirmitie withall, if you will indeed conſider of it earneſtly? You cannot forgive, you cannot forget, you cannot bee ſtricken, but you muſt ſtrike againe, you cannot bee wronged by word or deed either abroad of others, or privately of your owne, but by and by you forget your ſelfe, your place, your calling, your God you ſerve, and a number other needfull things to bee regarded, and you are as hot as fire for a time. But indeed you muſt doe otherwiſe if you will live for ever, as you ſee in this little ſentence. For the Lord hath given it out, and charged his Miniſters to the end of the world with a bold ſpirit to proclaime it to his people, that bleſſed are the meek. Now they that doe as you do, are not meeke, and therefore you ſee the concluſion how ſharpe it is, they ſhall never bee bleſſed, and if not bleſſed, then neceſſarily wretched, woefull, and curſed. Therefore I ſay againe, I pray you let it be regarded, and thought upon very earneſtly. For truely me thinke it moveth my ſelfe very much. And though I ſee in the Scripture many other notable places ſounding forth the ſame, and in many reaſons convincing by forcible concluſion the neceſſity of it, and many examples of the tryed good that hath growne therby, yet as to others God giveth a greater conceit of one thing than another, ſo this to me I finde more piercing than the other, I muſt needs confeſſe. And yet becauſe every man is not my ſelfe, and you eſpecially *Frailty* are not *Faith*, though my daily companion in the world, leſt I ſhould miſſe of helping you, by miniſtring nothing but mine owne medicine to you, I pray you conſider alſo of the courſe of other Scripture touching this matter. And firſt you ſhall ſee no calling amongſt men whereunto the Lord by name hath not enjoyned this temperance of affections and ſweetneſſe of nature, which now I ſpeake of. If they bee Miniſters, then inſtruct, ſaith he, them that bee contrary minded with meekneſſe. If they be Magiſtrates, it is likewiſe enjoyned them. And meekneſſe eſpecially beautifieth them that are in authority, ſaith *Chryſoſtome*; If they be neither, whatſoever they be,

2 Tim. 2. 25. *walke worthy of the vocation whereunto God hath called you*, ſaith the Apoſtle, *with all humbleneſſe of minde, and meekneſſe, and long-ſuffering, ſupporting one another through love.* And *David* giveth a reaſon of it; *For them that are meek ſhall he guide in judgment, and teach the humble his way.*

Pſa. 25. 9. And is this a forceleſſe reaſon? That which beautifieth every calling, and every perſon, ſhall it not beautifie you, thinke you? And that which is forbidden to every one in ſo expreſſe plainneſſe, can you thinke the Lord will allow in your ſelfe? Surely he will not, and therefore know it and thinke of it, if you pleaſe the Lord you muſt be meeke.

Gal. 5. The reaſons I ſpeake of be theſe and ſuch others. Firſt, the Apoſtle in his Epiſtle to the *Galathians*, reckoning up the fruits of the Spirit, which never appeare in any truely, but in ſuch as ſhall be ſaved, reckoneth this as one amongſt them, to be meeke, and amongſt the fruits of the fleſh, that ſhall leade us unto death, he reckoneth the contrary, choler and heate, whereupon we our ſelves (as cleare as the Sunne) may ſee, that if the Lord vouchſafe us this change of nature from ſowre to ſweet, and from anger to meekneſſe, there is no more comfortable crie and happen in this earth upon our ſoules, that they are the Lords. And if he doe not, then as mightily miniſtreth it an argument againe of woe, alas, and endleſſe woe unto us.

Mat. 11. 29. Secondly, to be meeke is a true imitation of Chriſt, for, *Learne of mee*, ſaith hee, *I am meeke and lowly in heart.* But hee that treadeth the ſteps of this Lord and God, ſhall never die: and therefore bleſſed are the meeke. Contrariwiſe, to be haſtie, furious and intemperate, is to follow *Cain*, *Eſau*, and all reprobates, which who ſo followeth, ſhall never live, and therefore curſed is the contrary.

Thirdly, the Lord careth for us if we be meeke, and watcheth over our wrongs, ſeeing all the words and deeds, and very thoughts conceived againſt us, and the Lord will pay our debts if we leave it to him, and juſtle him not out of his Throne, ſitting downe our ſelves therein, as judges and revengers of our owne cauſes. Hee knoweth our up-riſing and down-lying, hee is about our bed and about our paths, and ſpyeth out all our goings, and ſeeth hee not when wee

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are wronged? He hath taken a reckoning of the very haires of our heads, he putteth our teares into his bottle, and are not our wrongs thinke we noted in his booke? O therfore how ſhould we our ſelves learne to be meeke, to forgive, and to referre our ſelves over to him, ſith we have ſuch a Judge? The wife, whileſt her husband liveth, quieteth her ſelfe from forraine toyles, and leaveth all incumbrances to him, for he careth for them: but if hee by death depart from her, then ſhe her ſelfe, becauſe ſhe hath loſt her ayd.

Now we, if we be indeed, as we thinke we are, the children of the Lord, we are the Spouſe of an Husband that never dyeth, but in his life is permanent, in power ſufficient, in care ſtill vigilant, and therefore how ſhould this conſideration kill our affections, mortifie our haſty hearts and hands, and alter us daily to an heavenly temperance, patience, and meekneſſe? The Lord is our Advocate to put up our ſute, the Lord is alſo Judge to give ſentence of our wrong, and *Frailty*, then how can any eſcape that hurteth us, if we would be meeke and leave it unto him? Me thinke, me thinke I could even dwell continually in this conſideration, it is ſo comfortable. What madneſſe ſhould move us to harbour our hurt, to hatch up our harme, and to keepe matters boyling and feſtring within us, forgiven, and forgotten, when we have ſuch a Judge? God ſtrengthen us, and give us victory of our ſelves. But why *Frailty*, ſtandeſt thou yet ſo mute? Beleeveſt thou not all this? If thou doſt yet hang in the bryars of thy unreformed paſſions, adde hereunto ſome further proofe of paſſed practice and experience, and let that, as mighty to perſwade, confirme and conforme thee to this vertue, if it be the Lords will.

The Iſraelites in Ægypt oppreſſed and harmed, could not with right countervaile might, but as patiently and meekly as God made them able, abid it, and cryed unto the Lord, and what followed? The Lord heard them, *Moſes* was ſent, they were delivered, and *Pharaoh* with all his Hoaſt drowned in the Sea. See with your owne eyes the reward of meekneſſe.

David oppreſſed by *Saul* his father in law, whom, at home and abroad hee truely ſerved and honoured, ſought no revenge, but even refuſed it when it lay before him, and with all meekeneſſe, mildneſſe and patience committed it to the Lord; and *Saul* had his puniſhment, *David* the Kingdome.

Iacob being threatned deſtruction by his brother, conceived not by and by the like towards him againe, but leaveth his Countrey and fathers houſe, putteth up the wrong, poſſeſſeth his ſpirit in patience and meekneſſe: and what enſued? The Lord was with him both day and night, the Angels of heaven are his ſervants, the Lord giveth him wives and wealth, comfort and ſtrength every where, and *Eſau* liveth to die for ever, as the fatted Oxe is prepared for the ſlaughter.

Ioſeph horribly ſlandered for his faithfull ſervice, bare his grievous croſſe meekly, and honour is his end, even great and rare honour. O hearts of ours then, where are they? What a God ſerve we, whoſe mercy upon meekneſſe hath thus ſhewed it ſelfe, beſide in numbers mo? Shall it not move us? Shall it not pierce us? Nay ſhall it not change us? God forbid we ſhould be ſenſleſſe, and therfore you ſee *Frailty* what muſt be done, and what ſoveraigne help the Lord layeth downe for your infirmity, be your occaſions publike or private, at home or abroad, with many or few, affections certainly muſt bee bridled, and even fought withall till they yeeld and become more quiet: otherwiſe wee runne upon our ruine both in heaven and earth. For the one thus as you ſee is proved, and truly the other is as true. For what government are they worthy of, that will not govern, as they poſſibly can themſelves well? What truth can they know, that cannot abide to heare indifferently both parties? No, every man ſhall frame himſelfe to their humours till his turne bee ſerved, and truth ſhall never dare to appeare before them. What danger can be prevented, or what guilefull gueſt can bee diſcovered, when heate doth thunder out threats, ere the time ſerve to take knowledge of the matter? The enemy is armed, the friend is diſcouraged, and judge your ſelfe then how ſtrength is impaired. What ſervant, if God rule not in him mightily, will truly ſerve, where comfortable countenance either giveth not hope of convenient reward, or at leaſt preſently accepteth what is done in favour? What one that hath any gifts, friends, or ability, will ever abide with a loving and true heart, where reproaches and diſcomforts are his daily death? No, no, it will never bee, nor it cannot be. VVell may a worldly minde, in regard of paſſed time and charge, make men rubbe out, and carry coales till they can doe better, or may get a cheate, but the heart being alienated, and the true faithfull kinde affection that is above gold, worne away with often rebukes, which being not digeſted, ſend up at times as tokens of their remaining a bitter taſte, all is but hollow, all is but in regard of themſelves, and if time ſhould ſerve to need them, God knowes, how their ſnubbed hearts would call their ſnubs to remembrance, whereas meekneſſe, gentleneſſe, comfort and countenance maketh a ſervant true in his dealings, painfull, willing, conſtant in his place, and ready even to die in the ſervice of them whoſe loving uſage hath pierced his ſoule with a permanent affection, if hee bee of any good nature, and if hee bee not, the ſame vertue of meekneſſe, watcheth, looketh, heareth, and conſidereth all things wiſely, not bewraying himſelfe till hee have found indeed a hollow ſervant, and then weedeth out ſo ill a member.

That we hurt our ſelves alſo in earth by heat of affections.

member. Therefore I ſay againe, whatſoever your occaſions bee of order in your affections, be they at home or abroad, truly *Frailty*, fight with your ſelfe, and never ſuffer your infirmity to prevaile. For God requires it; and even worldly wiſedome requires it, and the very hardeſt things are made eaſie by ſome uſe: now you have a God to helpe you beſides uſe, who with his bleſſed mouth hath promiſed helpe, and with his mighty Spirit ſhall aſſiſt you, if you pray.

FRAILTIE.

Yea, but the courſe of the world ſerveth not for ſuch counſell. For I tell you now a dayes, who ſuffereth a little ſhall ſuffer more, and who putteth up one wrong, ſhall put up twenty. Men cannot live now, and either get or keep, if they be ſo gentle as you would have them.

FAITH.

O *Frailty*, how are you deceived? And how ſtill ſavour all your ſpeeches of your Nature? I pray you tell me, if God would ſay to you bee meeke, and will confirme thee in this world, both with ſufficient maintenance and continuance in the ſame, be the practices never ſo peeviſh againſt thee, would you not beleeve him?

FRAILTIE.

Yes, for I know he is able to doe it, if he ſay he will doe it, and I am not yet ſo weake to doubt his power.

FAITH.

Very well, and I pray you what followeth in this verſe, of Chriſt which now we handle? Is it not a flat promiſe, that the meek ſhall inherit the earth? If you will then ſtand to your ſpeech, and beleeve the Lord upon his word, doe it now then and ever hereafter, for here you ſee his promiſe. The whole world may rage againſt us, and yet ſhall we inherit the earth in deſpite of them all, if we will be meeke.

That is, we ſhall both get and keepe that portion which the Lord thinketh meet for us, will they nill they that doe trouble us: neither ever ſhall the force of foe further prevaile againſt us than ſhall bee good one way or other for us. Bleſſed Father of heaven, what a promiſe is this, and how contrary to mans reaſon and ſenſe: yet repeated over and over in the Scripture for further aſſurance, as you may ſee, if you reade but that one Pſalme the 37. confirmed to us by *Paul*, who ſaith he had nothing, and yet poſſeſſed all things, and by the experience of all the godly that ever was. Therefore even a thouſand times marke it *Frailty*, and lay it up. The world pittieth theſe meeke ones, and calleth them Gods fooles; but the Lord bleſſeth them, and his bleſſing maketh wiſe. The world judgeth meekneſſe the very high way to beggery, and yet you heare the Lord even flatly ſay, they ſhall inherit the land that have the ſame, were all the world againſt them. Therefore to goe no further, conclude now with your heart *Frailty*, to uſe this remedy of the Lords, laid downe to bridle fraile affections and truſt his Word. Certaine now you ſee it is, for the Lord hath ſaid it, *Bleſſed are the meeke*. And even by that hold that I for my part have taken of this promiſe, I pronounce unto you againe, that the very day and houre of your birth you may bleſſe, if the Lord give you victory over your affections, and make you meek: and ſo I leave you to his mercy.

The fourth temptation, ariſing of want of Iuſtice in our cauſes, &c.

FRAILTIE.

I Cannot deny, but your perſwaſions are upon true warrant, and they ought greatly to move, yet me thinke you doe not fully marke my caſe. For if I ſought any thing either at home in my houſe of my family, or abroad in the world of others, which were not both meet for a Chriſtian to demand, and in truth mine own flat right, I could ſee mine anger to be faulty, and patiently learne to put up the matter, I truſt in time. But I tell you Faith, *I doe not ſo: I ſeeke nothing, but, as I have ſaid, mine owne due, what I ought to have, and what I truly pay for: and therfore I tell you in this caſe my choller hath more warrant than you well marke. For it would touch my body to loſe his right. And a man were better out of this world, than to be robbed thus of Iuſtice and lawfull favour, as I am. It makes me weary of my life: and I tell you I feele it ſtirre within me, even to ſtrike hands with the wicked, and to doe as men may like me, that I may be quiet.*

FAITH

FAITH.

Softly *Frailty*, ſoftly, your tongue tumbleth too faſt, and your nature I tell you plaine, breaketh out too much. Shall I loſe my labour with you, and prevaile nothing with either ſpeech or good will? Are you not aſhamed with this affirmation, that if you ſought any thing unlawfull, you could beare in meekneſſe the deniall? Why no thankes to you, this could a Turke or Heathen doe, and almoſt the devill: common reaſon would make them. But I tell you, except your meekneſſe exceed this, you ſhall never be ſaved. For the Scripture is plaine, there is no praiſe to be patient, when a man deſerves of a man his paine, but if when we doe well, we ſuffer wrong, and yet be meek and patient, this is acceptable to God, ſaith the Apoſtle. And even in your very caſe of ſutes and demands, that are but right, if juſtice bee not had, yet muſt this vertue of meekneſſe remain in us, as may evidently appeare in the very next verſe of *Matthew*. For there the Lord knowing the nature of fraile fleſh, how it would ſtartle and ſtorme at this matter, and be tempted by it to forſake his truth, as it were of purpoſe hitteth your objection on the mouth with his hand, and biddeth it ſtand backe, as not worthy to appeare and bee heard. For *Bleſſed* (ſaith he) *are they that hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied.* That is, bleſſed are they that notwithſtanding they ſo moderate their deſires, as never they ſeek or wiſh but what is juſt and right, and their owne due debt, yet as hungry and thirſty live in patience and cannot be ſatisfied with receipt of Juſtice for their owne. Bleſſed I ſay are theſe, and they ſhall be ſatisfied. Where you ſee even with both your eyes, except you will wink, that even in our owne right we muſt want right ſometimes in this world, and yet muſt bee meeke, and godly, and faithfull ſtill. And in the end we ſhall be ſatisfied, either of man or God, or both, as ſurely as we live. Therefore *Frailty*, if it be poſſible ceaſe to be *Frailty*, and governe affections by theſe ſweet promiſes of eternall truth. Chap. 5.

No want of juſtice, no wrongfull oppreſſion, no croſſe and unconſcionable dealing of men, muſt make us fall out with our God, or ſtrike hands with the wicked. God forbid. Shall wee ſerve God no longer than he will rule his wiſdome by our wiſdome, and ſerve our deſires fitly? But words be but words, and yet I tell you theſe words are true reaſon. Notwithſtanding, conſider you for your confirmation, what godly men in the Scriptures have ever done: and if God will have mercy upon you, reforme your nature to their allowed courſe. I pray you, if a man ſerve at the Altar, is it not reaſon that he live of the Altar, that is, if a man ſpend himſelfe, his body, his minde, his goods to inſtruct people in the way of ſalvation, and require of them againe, meate, drinke, and clothing for his paines, doth he require a thing unreaſonable, or doth he demand any more than is his due right? Yet did *Paul* the deare ſervant of the Lord hunger and thirſt after this righteouſneſſe, and had it not. *For unto this houre*, ſaith he of himſelfe, *we both hunger and thirſt, and are naked, and are buffetted, and have no certaine dwelling place, &c.* Yet was he meek, patient, and his affections orderly for all this, and yet he had not his right as you ſee. 1 Cor. 4. 11. 2 Cor. 11.

What did *David* againe deſire at *Sauls* hand, but that ſince he had vouchſafed to make him his ſonne in law, he would likewiſe uſe him ſo, or at leaſt as a true ſubject and ſervant, with ſafety of life till he deſerved worſe? And was not this right and his very due? Yet pleaſed it God, *David* ſhould hunger and thirſt for this righteouſneſſe, and not have it. And yet you ſee I ſay againe it was his right. What did *Ioſeph* hunger and thirſt for, but to bee reputed honeſt, when he was honeſt, and not ſtained with the crime which his ſoule abhorred? Yet did he want it. What did all the Prophets and Martyrs deſire, but Gods glory to be increaſed, and their owne lives ſaved when they deſerved no death? Yet did they want it. Nay what did even Chriſt himſelfe hunger and thirſt for, whileſt he here lived, but the riſing up of Gods kingdome in the hearts of men, and the ſalvation of their ſoules? Yet even this right and due to him, and this great and endleſſe good to men themſelves, could he not obtaine, but hungring and thirſting after it, was deſpiſed and ſcorned, and in the end killed. Yet were all theſe meeke and gentle, and quiet in their affections, notwithſtanding all this, and never fretted themſelves at the crooked courſe of a curſed world, but ſtayed themſelves, and at the Lords hands they were all ſatisfied in the end, according to this promiſe. *Ye have heard that it hath been ſaid, an eye for an eye, and a tooth for a tooth, but I ſay unto you reſiſt not evill: but whoſoever ſhall ſmite thee on the right cheek, turn to him the other alſo.* Yea even yet further, they thus wronged in the world ſpake of meekneſſe, and commended it both to themſelves and others. For, *Learn of me* (ſaith our Saviour Chriſt) *that I am meek and lowly in heart. And them that be meeke* (ſaith *David*) *ſhall the Lord guide in judgement, and ſuch as be gentle, them ſhall he teach his way.* Wherefore I conclude, if it pleaſed the Lord thus to deale ever with his children, and even with his owne deare Sonne, yet ſatisfying them in the end, and hath in mercy made a faithfull promiſe to deale no worſe with us in the end, if we will be content: truly then no want of Juſtice, even in our moſt righteous ſutes and demaunds, ſhould make us intemperate, but rather drive us to this promiſe, Mat. 13. 38.

and in it we to be content with all meeke mildneſſe, both of heart, tongue and countenance, till the Lord ſee his time to ſatisfie us. And I pray you *Frailty* conſider of it. You ſee it with your eyes, your excuſe is naught, be your right never ſo good, and your wrong never ſo great. But we cannot doe what we ſhould doe ever, and eſpecially in theſe hard conflicts. Yet as neare as we can, let us be ruled, and draw to this heavenly vertue daily more and more of meekneſſe and patience, if we will not, ſurely as we live, when the Lord hath tryed us a while with mercy, ſeeking our good and cannot bow us, he will at laſt ſcourge us in anger, and fiercely breake us. If the Judge ſhould ſay it, or any mortall man, be content and I will ſatisfie you, we would be quiet, and ſhall the God of heaven and earth ſo ſaying not be heard, truſted, and regarded? The Lord ſhew his worke upon us: for otherwiſe, if there bee a Hell, or he bee a God, this intollerable contempt of ſo ſweet a promiſe, and ſo ſure a bleſſing will have a ſcorching reward at the laſt. I can ſay no more *Frailty*, but bid you looke upon his owne words, he ſaith, you are bleſſed when you are oppreſſed for want of right, if you will bee content, and you ſhall of his owne ſelfe be truly and fully ſatisfied, if you will mildly tary for it. Now if you will call him liar to his face, and ſay you are miſerable becauſe you are ſo dealt withall, or not happy, neither ſhall it be better with you unleſſe you will leave his Lawes, and joyne fellowſhip with the wicked, you may worke your owne woe, and who can help it? But I hope better of you, and I wiſh better to you, which you ſhall never miſſe if you will bee meeke. And ſo let the Lord worke with you, you ſee his word, and you know my minde.

The fifth temptation againſt mercifulneſſe by reaſon of unthankfulneſſe.

FRAILTIE.

SInce then you are ſo plaine and comfortable, I will yet further bewray my ſecret aſſaults unto you, if I ſhall not be troubleſome, and crave your ſtrength as in theſe, hoping when the remedy appointed of God is uſed, it will prevaile with me. I doe then over and beſide all theſe, finde many other infirmities and even in any thing that God hath commanded, ſomething or other faſt creepeth upon mee to ſlack me from that duty, which I know to be enjoyned me. As firſt, in dealing with ſuch as have need of my help as a good Chriſtian ſhould, truly you will not beleeve how the ingratitude of the world quencheth my heart, and ſtayeth my hand. For I ſee the courſe of men, and the naughtineſſe of natures in theſe evill dayes. Let a man lend his poore neighbour ſomething to help him withall, as God commandeth, or let him even give clearely for ever to him, yet ſhall he never a whit be better loved of a number for it: but if he lend, be driven to ſue for his owne: and if he give have rather unkindneſs, and a taunting ſcornfull ſpeech, than any other commendable & thankefull conſideration for his good will. Whereby I am often (I confeſſe my corruption) driven even to the point of this worldly and wicked concluſion with my ſelfe, Let them ſink or ſwim for me, I will ſeek to live my ſelf out of all mens danger, and I will neither borrow nor lend, give nor take, make nor meddle. Let other mens wants be other mens woes, and God help them, there are many wayes to make a man poore, though his hand bee hard enough. Now this I know is ungodly, and I was not born to do thus, yet Frailty *I am, and by reaſon of the monſtrous ingratitude that the world aboundeth with, perforce I confeſſe it, I am often driven towards this Rock. Again, I ſee every man even from the head to the foot, ſo given to halting, cogging, gloſing, lying, ſoothing, ſmoothing, flattering, and diſſembling, and ſo thereby to win favour, to winne wealth, to win friends & countenance in their dealings, that me think I cannot ſtand any longer in the innocency of a good conſcience, but I muſt do as they do, that I may get what they get Yet know I this to be deviliſh, but I am* Frailty *by name, and I feare me by nature I ſhall be no leſſe. Thirdly, when any unquietneſſe grows in town and country, or any jarring unkindneſſe, I ſee ſuch hazard in dealing betwixt them, ſuch ſubtilties and fetches to make a man a party in that which his ſoul hated, and ſo to trouble him: and let the beſt be ſuppoſed, I ſee uſually ſo ſmall thank gotten of either party, but even the contrary, that I aſſure you, I ſit ſtill, and let them bate the fire that made the fire, and themſelves waſte one another, and a thouſand moe for me, if they will. Notwithſtanding, my conſcience accuſeth me ſecretly, that this is not well done of me. And thus endangered without, and accuſed within, me think my caſe is hard and grievous. But I will not weary you with any moe of mine infirmities. For I even ſhame to ſhew theſe, but that you are* Faith, *a friend where you take, ſtrong and comfortable, and gave me liberty to be thus bold with you before.*

FAITH.

FAITH.

Indeed *Frailty* you are, when theſe things thus flow upon you, yet *Frailty* may you ceaſe to be, by the grace of God, if you will diligently weigh what ſtrength in the Scriptures is miniſtred againſt them. For to begin with the firſt, and letting ſtore of other Scriptures paſſe, to keep me ſtill in this fifth of *Matthew*, evidently it may there appeare, that the Lord knew it would aſſault his children, and therefore uttered this ſentence, no doubt of purpoſe to confirme them ſtill, that *Bleſſed are the mercifull, for they ſhall obtain mercy.* Wherein, if it were well marked, there is comfort hidden, even ſufficient againſt this vile ſuggeſtion. For ſhall the Lord of heaven ſet a bleſſing upon the head of a thing, and wee not bee moved with it? Nay, ſhall it not more move us, than all the ſpeeches or conceits in the world to the contrary tending? What though a dull heart ſay, Let all men periſh, ſo I may be ſafe, or what though a thouſand policies prick to a private regard, above meaſure of private well-being, doe we not heare with our eares, and ſee with our eyes, the ſpeech of truth, which ſhall ſtand when heaven and earth ſhall fall, *Bleſſed is the mercifull?* Either then make God falſe, or this bleſſing aſſured to the vertue ever. And if it be aſſured, then never regard the conceits of a witleſſe world, but conſider the vertue in it ſelfe, and what it ſhall pull upon you. Mat.5.

Then to the imagination of want that may grow by this grace, and to the ſting that ariſeth upon their ingratitude, whom we have been mercifull unto, oppoſe the promiſe that followeth in the place: *For they ſhall obtaine mercy.* Doth a man obtaine mercy when he is in this world made worſe, and in the world to come no better? No, you know he doth not, and therefore it muſt needs follow that this promiſed mercy implyeth a greater good than ever can come harm by a liberall and mercifull hand in order, either in this world, or in the other, or in both. And it hath confirmation alſo of Scriptures beſide. For *I have been yong* (ſaith the Prophet *David*) *and now am old, yet ſaw I never the righteous forſaken, nor his ſeed begging their bread. But the righteous is ever mercifull and lendeth, and his ſeed is bleſſed.* And again in another Pſalme, *A good man is mercifull and lendeth, and his ſeed is bleſſed.* And againe in another Pſalme, *A good man is mercifull and lendeth, and he ſhall never be moved, but had in everlaſting remembrance.* Whereby it is plaine and plaine enough, that let the world and her chickens be as churliſh as they may be, yet mercy is gainfull by the promiſe of the Lord unto the mercifull. And more ſhould wee regard, what our God liketh, loveth, and bleſſeth, than what with worldly wretches getteth reward. Yet even here alſo it hath his praiſe, as you may ſee by proofe in *Iob*, and others many, though not peradventure ever in all that are moſt bound unto it. Wherefore even a thouſand times we ſhould contemne this rude nature of unreformed worldlings, and let them be as unkinde, as ungratefull, and as perverſe as their corruption can make them, if the Lord ſoften our hearts, and give us this vertue of mercy, our reward is certaine, the bill of our bleſſedneſſe is ſigned, and we, as we could ever deſire, aſſured to be gainers. Sink it then *Frailty* in your heart, if I may obtaine any thing of you, and heare not theſe things without any profit. Ponder the good promiſed in your minde, and ponder the truth of him that promiſeth it, God of heaven and earth. If the good countervaile your hurt, as a thouſand times it doth, your temptation is ſtrengthened, and if he never deceived, that hath given his word for payment of you, it is more ſtrengthned, but both of theſe are true, and therfore God give you uſe of them, the bleſſing of mercifulneſſe to all that truly need your helpe, is aſſured. This were enough then if you be not utterly fallen out with me, and will credit nothing that *Faith* telleth you, to ſtay your ſteps in this godly duty of mercy, yet regarding your nature rather than the need of the thing, adde unto all this but ſome little view in your minde of the vertue it ſelf in it ſelf, and it may be you ſhall finde ſtrength increaſed by it. Is it not in his nature (think you) an aſſured vertue, that God maketh ever any promiſe of reward unto? Or can it make miſerable that the Lord ſaith, maketh bleſſed? Or is it not cauſe enough to continue you ever in the practice of it, that the Lord ſo often, ſo earneſtly, and ſo generally to all eſtates commandeth it? Surely it is, and therefore mercy in it nature, is a moſt notable vertue. It is to be honoured that maketh men in whom it is, ſo renowned, as that all ages ſpeak and write of their names and natures of it? But this vertue of mercy hath been ſuch to many, and therfore in all truth, a notable vertue. For proofe of my aſſertion, I let paſſe the multitude of the faithfull whom either Scriptures or ſtories, or preſent practice, as yet among us honourably ſpeak and think of. And I remember you only of his name, whoſe nature in this action (being an Heathen) hath often well liked me, *Alexander* the great. Whom when one *Perillus* humbly beſought to help him with ſome mony, towards the beſtowing of his daughter in mariage, by & by he commanded fifty talents to be given unto him: & when the man refuſed ſo great a gift, ſaying that ten talents would ſuffice, being told of it, he alſo anſwered, that it behooved a good nature, not only to conſider what an honeſt friend doth ask, but what his ability is well to ſpare & give. Thinking belike (which in truth is often ſo indeed) that either modeſty, or feare, or ſome one regard or other, may make an honeſt nature, not ask ſo much as indeed he ſtandeth in need of many a time, and therefore good reaſon a faithfull friend ſhould have reſpect to ſuch

Pſal.37.25. 112.5. 31.20. Prov.11.26. Mar.6.6. Coloſ.3.12. *Note.*

an one about his asking ever. Was not this a ſweet nature then, and a notable vertue in this man? Or can any man reade this of him, and not love and like him for it? Great therefore is the praiſe of mercy and tender kindneſſe ever. By mercy we reſemble God, & prove our ſelves his children: For *our heavenly Father is mercifull.* By mercy we become inſtruments, and as it were Almners unto the Lord, to deliver his gracious benefits to our brethren, and even very equity requireth it at our hands, that if wee finde mercy in all our needs with God, wee ſhould not deny it in their wants unto our brethren. For ſo ſaith the Lord to that evill ſervant in the Goſpell, that he ſhould have forgiven, becauſe he was forgiven himſelfe, and ſhewed kindneſſe to his fellow, ſith he had found it with the Lord himſelfe.

Luke 6.

Mat. 18.

Laſt of all, that fearefull threat of mercy ever to be denyed to us, if we doe deny it our ſelves to others, ſhould ſtrengthen and ſtay us in this vertue for evermore. Therefore looke not I ſay againe upon mens acceptance of our doings, but looke upon the vertue it ſelfe how it adorneth a man, how it commendeth a man, and how it maketh his fame to flye both farre and neere in every place. And look upon the ſure reward that is promiſed to it by the Lord. If you be mercifull, you ſhall be bleſſed, if you be mercifull, you ſhall have mercy, if you bee mercifull, you ſhall be renowned, you ſhall aſſure your ſoule that you are the Lords, becauſe you reſemble his nature: and if you be not, both God and man ſhall curſe you: Therefore be mercifull. This may encourage us certainly *Frailty*, if the Lord bee not quite departed from us. But as it is needfull that this vertue ſhould be in us, ſo is it as needfull that it be rightly in us, for otherwiſe we deceive our ſelves, and we ſhall miſſe the reward in the end. And therefore, as I have endeavoured to ſtir you up unto it, ſo it ſhall not be unprofitable peradventure altogether if I alſo direct you a little in it. Some then have thought this vertue to have been delivered in the verſe before, which we have heard of under the name of meekneſſe, but indeed they differ much. For meekneſſe then is ſhewed, when we our ſelves are wronged, and yet revenge not, but put it up, and leave it to the Lord. And mercy when we our ſelves, being no way hurt, yet are touched and moved with other mens wants, and even ſuffering with them becauſe they ſuffer, endevour our ſelves to our ability to releeve and help them. So that this vertue of mercy as you ſee, ſtandeth of two parts, to wit, of a tender feeling, and compaſſion within us, and of an outward loving help with our ability whatſoever it is without us. The miſery of man is of two ſorts, and therefore alſo this mercifull pitty and help of as many. For either a man wanteth what is needfull for his ſoule, or what is convenient for his body. And both of theſe doth a mercifull Chriſtian tender and pitty, and help as he can.

Mar. 6.

Luke 10.

Of the former we have a proofe in the example of our Saviour Chriſt, whoſe bowels even yerned and heart aked to ſee the ſpirituall miſery and want of that great multitude that then he ſaw being deſtitute of knowledge, and altogether as wandring ſheep without a ſhepheard. Of the ſecond we have a proof alſo in the *Samaritan*, whoſe mercifull nature ſhewed it ſelf toward bodily wants, and outward griefes of him that theeves had ſo ill handled. And in both theſe you ſee the parts I ſpeake of, namely, inward compaſſion and outward helpe. Without which never can this vertue ſtand, nor we be liked either of God or man. For if we pitty and yet help not, that fearefull ſpeech of *Iohn* lighteth on us. *How dwelleth the love of God in us*, and we ſhall aſſuredly heare it in the day of judgement. *When I was naked ye clothed me not, when I was hungry ye fed me not*, and ſo forth. And if we help a man in his need, and yet doe it not upon any tender compaſſion toward him, but upon a jollity and pride in our ſelves, and upon an imagination of the merit for the work ſake, or ſuch like, it is lothſome againe, all that ever we doe, to the Lord, and we loſe our reward. If you doubt of this, you may ſee it proved in the Phariſies. whoſe almes abounded and made a glorious ſhew. But becauſe they let the weightier matters paſſe, as judgement, and mercy, and fidelity, their outward deeds had never reward. Therefore even a thouſand times marke it, how want of right diſpoſition in the heart, maketh outward dealing of gifts, bee it never ſo magnificall, but Phariſaicall and wicked: againſt that blockiſh aſſertion of ſome, that the deed done muſt needs bee rewarded. This tender feeling doth the Apoſtle both profeſſe in himſelfe, and require in others. In himſelfe, when he asketh, who is weake and he is not weake, who is offended and he burneth not? In others, when hee ſaith, weep with them that weep, and rebuketh the *Corinthians*, for that they ſeeing ſo great a fall of their brother, were puffed up, and did not rather ſorow. So well thus you ſee what manner of mercy muſt be in you, if it be allowed of the Lord. Now how this good vertue is begotten in us let us alſo conſider, and beſide divers others that might bee named, you ſhall ſee the workers of it eſpecially and above other meanes to be experience and ſight. For the firſt, we ſee it in the wiſdome of the Lord our God moſt plainly, who therefore gave his owne Sonne a ſenſe of our woes, that experience might make him a more mercifull, ready and carefull regarder of ſuites. *It behooved him* (ſaith the Apoſtle) *in all thing to be made like to his brethren, that he might be a mercifull and faithfull high Prieſt.* And againe, *We have not an high Prieſt that cannot be touched with the feeling of our infirmities, but we have one that was in all things tẽpted in like ſort, yet without ſin:* concluding thereupon preſently; *Let us therefore goe boldly to the throne of grace,*

Mat. 6.
Mat. 13.

2 Cor. 11. 29.

Rom. 12.
1 Cor. 15.

How mercifulnes is wrought in men.
Experience.
Heb. 2. 17.
Heb. 4. 15.

that

that we may receive mercy and grace to help in time of need, Why ſo ? Aſſuredly becauſe wee can never feele that want which he knoweth not, and knowing, experience worketh effectually a ready regard and help. Whereupon by the way, we may ground a great comfort againſt any croſſe if we mark it. For thus may we think, if mercifulneſſe make us bleſſed, and experience make us mercifull, then whenſoever the Lord giveth us any taſte of woe, hee doth but ſchoole us unto happineſſe. But I paſſe it over, and now let us conſider, what a very monſter and ugly beaſt in nature he is, who having himſelfe drunk of the beggers diſh, and taſted the ſmart of needy want, yet never the more is moved in tender kindneſſe to others, when God hath made him able to help them, but as braſſe or yron turneth both hand and heart away, when pittifull ſuites are made unto him for ſome comfort. And then view we in like maner the force of ſight in ſuch examples as we have commended to us in the Scriptures.

Sight a worke of mercifulneſs

When *Pharaohs* daughter ſaw little *Moſes* in the basket, ſhe pittied it: when Jeſus ſaw the multitude, hee had compaſſion on them, and healed all their ſick: when hee ſaw their want of teachers, he pittied them: when he ſaw the woman weep whoſe ſon was dead, he pittied her: when the *Samaritan* ſaw the wounded man, he pittied him: when the Lord ſaw his debter fall downe, he forgave him all: and he that ſeeth his brother want, and turneth his face away, O how is the love of God in him ? with a number ſuch. So that ſight I ſay above either hearing or many other meanes, is a vehement worker of this vertue in us, if wee be the Lords: and of this vertue not in part, but in whole, for if you mark the examples againe, you ſhall neither ſee pitty without help, nor help without intire compaſſion in them, but both together, the one following ever after and upon the other: which if it bee ſo, then ſhould wee take a view of our ſelves occaſioned by this Doctrine, and diligently weigh what either ſight of other mens woes, or hearing, or any other meanes worketh in us, and if we finde a flinty heart within us, whatſoever we ſee or heare, judge then betimes what will be our caſe at one time or another, when bleſſed ſhall be the mercifull. Surely we ſhall finde what the Lord hath ſpoken, that judgement without mercy ſhall be unto us, becauſe we have ſhewed no mercy. And if wee finde the contrary, as greatly may it joy us againe on the other ſide.

Exod. 2.
Mat. 14.
Marke 6.
Luke 7.
Luke 10.
Luke 18.

Iames 2. 13.

But I forget my ſelfe in following this diſcourſe too farre, and therefore here will I cut it off, once again deſiring you, neither in this vertue, nor others, ever ſo much to regard what the world doth think, as what the God of heaven that made the world, doth judge. For if you do, you ſhall never whileſt you live, keep a ſtraight courſe in any good. The Lord ſaith, the mercifull man ſhall be bleſſed, therefore ſhame unto the face that once avoucheth it, that mercy maketh miſerable. The Lord accepteth it, let the world neglect it: the Lord rewardeth it, let a ſenſeleſſe worldling be never ſo ungratefull, and what the Lord rewardeth, it can never make a man worſe if he uſe it, therefore be mercifull. What ſhould I ſay ? Certainly *Frailty*, till God become falſe, till his bleſſings become curſings, his promiſes unprofitable, and his rewards not worth having, the feeling heart, and the helping hand, head, tongue, or any member, gift, or ability in us, can never impoveriſh us beyond our good, as you plainly ſee: and therefore your temptation is anſwered, and your weakneſſe ſtrengthened, if the Lord grant you feeling and uſe of his word: which I truſt he will, and beſeech him that he may.

Strength againſt diſſimulation, the ſixth Temptation.

YOur next Temptation ariſeth by diſſimulation, and a mighty motion you finde to do as the world doth. But *Frailty*, would you leave to thinke gaine to be godlineſſe, and beginne to thinke only godlineſſe to be gaine, as the Apoſtle teacheth, and a little to weigh with your ſelfe, what in every age every honeſt man and woman hath thought of this beaſtly vice, were it never ſo generall, ſurely you would finde ſtrength againſt it in your ſelfe, and a marvellous hatred kindled in your heart of it I beleeve verily. For there is nothing that pulleth any body into this Metamorphoſis of nature, but a careleſſe contempt of all opinions of us, ſo we may flouriſh and get our deſire of this curſed world. Which I muſt ſay again, is a beaſtly vice in man or woman, becauſe it ſo maketh them that uſe it, this being ever the property of a man, to prefer honeſty before all utility. Now if you aske what hath been thought, I am able to ſhew you even under one ſight both God and man againſt it, and man, not only Chriſtian, but heathen, ſuch as beſide the light of nature had no direction by the Lord. For, *Woe unto them* (ſaith the Lord) *that ſeek deep to hide their counſels from me*: that is, they cary more ſhew than truth, as they do which are outwardly religious, and inwardly moſt prophane contemners of the ſame. *Help Lord*, ſaith the Prophet *David, for it is high time, there is not one godly man left, but the faithfull are miniſhed from the children of men: they talke of vanity every man with his neighbour, they doe but flatter with their lips, and diſſemble with their double heart.* And then in the deteſtation of ſo vile a thing, the ſpirit of the Prophet breaketh out into a curſe, as the *Lord roote out*, ſaith hee, *ſuch deceitfull lips*, Which certainly is a ſpeech that ſhould pierce us deepe, when wee conſider and thinke of it.

Scripture againſt it.

Eſay 29.

Pſal. 12.

1 Pet.2.1. The Apoſtle *Peter* alſo cryeth unto all that feare God, *Lay aſide all malicious neſſe, and all guile, and all diſſimulation, envy, and all evill ſpeaking*, oppoſing theſe to the ſincere milke of the word of God which all men ought to defire, that they may grow thereby: as things that cannot agree and dwell together in any man. And if we marke examples, was it not I pray you, a horrible thing for *Simeon* and *Levi* to pretend ſuch friendſhip to the *Sichemites*, and to harbour ſecretly ſo bloody conceits? Did not the ſoule of their godly Father *Iacob* deteſt both ſuch men and ſuch dealings? Was it not vile and unſeeming either for a King, or an honeſt man, to diſſemble
1 Sam.18.21. ſuch liking of *David*, as that he would give him his daughter to wife, and yet meane nothing thereby in truth but to ſnare him, and to worke his certain overthrow by it? Such love come to them that long for it, and ſuch fathers in law God keepe us ever from, may wee thinke and ſay, if we marke it.

Was it not a deteſtable nature in *Cain*, under a brothers face to diſſemble a murdering heart and minde? Can you abide but even to thinke of that curſed Courtier *Ioabs* ſpeech: *Art thou*
1 Sam.20.16. *in health my brother Amaſa*, and leaning forward to kiſſe him, ſecretly to ſtab him with his dagger that he dyed preſently? Theſe are the effects of this cruell vice, and theſe are the fruits of ſuch unnaturall men as have caried faces under a hood more than they would ſhew, which aſſuredly the Lord hath cauſed to be written, to confirme our hearts in an unfained lothing of it, ſeeme it never ſuch wiſdome in a wicked world, and bring it never ſuch gaine to the uſers of it. Now on the contrary ſide conſider againe what a laſting praiſe is given to the contrary, namely, to ſincere and faithfull, true and plaine honeſt dealing with all men. So ſhall it ſtill appeare unto you clearer, that deteſtable in the eyes of God, is a gloſing tongue, with an hollow, halting
Pſal.34. and diſſembling heart, *What man is he*, ſaith the Prophet *David, that liſteth to live and would faine ſee good dayes, let him keep his tongue from evill, and his lips that they ſpeak no guile.* As if he ſhould ſay, halters will be halted withall, one way or other, let them doe what they can, and ſo evill a nature ſhall find either with God or man, or with both at laſt a deſerved recompence, and therPſal.32. fore be ſimple. Againe in another place, *Bleſſed is the man in whoſe ſpirit there is no guile.* And againe, *Lord who ſhall dwell in thy tabernacle, or who ſhall reſt upon thy holy hill.* Even the man, ſaith the Lord, that amongſt other vertues hath this by name, to ſpeake the truth, when hee ſpeaketh from his heart. And what a ſpeech is that of the Apoſtle *Paul* to the *Corinthians*,
2 Cor.1.12. Pſal.15. *Our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and godly purenеſſe, and not in fleſhly wiſdome, we have had our converſation in the world.* His conſcience bore him witneſſe of plaine dealing ever, and it joyed him. Ours cry within us, our diſſembling is monſtrous, and ſhall it never thinke we bring ſorow to us? Reade it at your leiſure the firſt of *Syrach*, from the 33. Verſe to the end. Never forget alſo the commendation that Chriſt giveth to *Nathaniel*. But what ſhould I heap up many moe teſtimonies? May I not ſtill referre you to the fifth of *Matthew*, and you there ſee even in this temptation alſo, as one that ſhould aſſault the godly, provided for in theſe words, *Bleſſed are the pure in heart, for they ſhall ſee God.*

Conſider then of it well *Frailty*, and be aſſured where there is a bleſſing ſet upon the head of the vertue, there is alſo a curſe upon the head of the vice ever. If they be bleſſed of the Lord, that reſerve in themſelves, notwithſtanding all temptations to the contrary, an honeſt, faithfull, ſimple, true dealing and meaning heart toward all men, and in whoſe ſpirits there is no guile, then as you live, you may aſſure your ſoule the contrary are curſed before the face of him that is truth it ſelfe and never any thing but truth. And whatſoever they gaine and get in the world, they gaine and get the devill and all with it, unleſſe the Lord turne their hearts. But let this ſuffice a while touching God and his word, how they doe allow this vice whereunto you feele your ſelfe ſo greatly tempted. And a little alſo weigh his childrens judgement of it, the
Fathers againſt it. ancient, grave, and godly Fathers of his Church. Saint *Chryſoſtome* writing upon the ſeventh of *Matthew*, and conſidering this ſly nature of men and women, ſo faithfull in ſhew, and ſo faithleſſe in proofe, breaketh out into this deteſtation of it: *Fie, fie*, ſaith he, *what a curſe is this? If it be a ſhame to ſeeme to be falſe and naught, is it not more ſhame to be ſo indeed? Therefore either be as thou ſeemeſt, or ſeeme as thou art ever.* Whereupon you plainly ſee, the true loathing, that this godly Father lodged of this vice in his heart. Saint *Auguſtine* ſpeaking upon the words of Chriſt to *Nathaniel*, concludeth this glorious gloſſe that many make, and this deepe diſſembling that many uſe, to bee a ſpeciall of the generall head fraud and deceit, the very naming whereof we all abhorre. And upon theſe words againe of the Pſalme: *Keepe thy tongue from evill, and thy lips that they ſpeake no guile.* Then ſaith he, is the trecherous fraud, *Cum aliud in pectore clauſum habetur, aliud promittitur aut verbo aut actione:* When one thing is hidden in heart, and another thing promiſed either by word or action. Now of the contrary vertue openly and expreſly he affirmeth that the ſimple, God heartily loveth, & another ſheweth who they
Simplices quaſi ſive plicatione Anſelm. in Rom.9. *Lib.1.* be, even they whoſe dealings are without pleats and wrinkles every way. Againe, that ſimplicity and plaine open honeſty, that is contrary to fraud and ſubtilty ever, is commended ſaith *Lactantius*. And ſimplicity is ever joyned with true wiſdome, ſaith *Tertullian*. No vertue ſo neceſſary betwixt man and man, as humble ſimplicity, and modeſt gravity, ſaith another. And to conclude,

conclude, if we regard the ſenſes and judgements of any, but our ſelves certainly, mee thinke it ſhould never be forgotten, what S. *Hierome* ſo heartily ſpeaketh; *Have ever ſuch a regard of truth in all thy doings, as if once thou haſt ſpoken it, all one thou takeſt thy ſelfe preſſed with it, as if thou hadſt ſworne it a thouſand times.* Ad Cælant.

Thus ſee you ſecondly then the judgement of true Chriſtian teachers touching the vice you are ſo ſtrongly tempted to ſtraine your ſelfe withall. Thirdly, now view the opinion of the Heathen concerning the ſame, and if nature taught them very heartily ever to abhorre it, what will be the end *Frailty*, can you ſuppoſe either of your ſelfe, or any other, in whom neither nature, nor the renewed light and ſtrength thereof, the bleſſed Word of God, can keep upright in the Chriſtian courſe of plaine, true, faithfull, honeſt meaning, ſpeaking, and plaine dealing with all men.

Heathen againſt it. *Cic. Offic.* 2.

What is horrible deceit and fraud ſaith one of them a famous Counſellor, but when one thing is done, and another pretended in outward ſhew? Therefore like of the one and like of the other, hate the former, and abhorre the latter, though this may you ſee plainly in this place; And in another place, he hath this reaſon againſt it; *Suſpition* (ſaith he) *of others, was never good, but the more any man or woman uſe diſſembling and halting themſelves, the more ever they will ſtand in a ſuſpitious feare of others that they likewiſe uſe it, therefore never was it, nor ever ſhall be a commendable courſe in any.* Againe, how ſoundeth it ſtill to all poſterities, the diſcredit and ſhame of thoſe cavelling, gloſing *Thracians*, who having taken truce for thirty dayes, ſpoyled their enemies in the night, with this ſhamefull ſhift, that named no truce to bee kept on the night, but onely on the day? and how liveth ſtill, and will doe long on the contrary ſide, the praiſe of M. *Regulus* amongſt theſe Heathens, becauſe he rather choſe to die a cruell death, than once to breake the faith he had truely plighted, and any way by fraud, ſubtiltie, and diſſembling trechery to take the courſe that others did? But I ſtay my ſelfe, and aſſure you of this, that in all orations and ſpeeches, in all places, and actions, for and againſt any man amongſt them, honeſt plainneſſe was ever an argument of favour and ſuccour, and hollow ſmoothing glavering, a note of reproach, and an argument to perſwade the contrary. Now therefore let us gather up all theſe againe together, and if Heathens hate it, Chriſtians loathe it, and the God of life and death abhorre it, what ſtrength ſhould any cauſe in the earth have to tempt you unto it? Nay, *Frailty*, how dare you for any favour or gaine under the Sunne oppoſe your practice to his allowance, whoſe diſliking killeth, and caſteth into hell for evermore? Therefore I pray you bee warned, and wipe off that miſt of earthly covetouſneſſe, and ambition, that bleareth your eyes, looke with another ſight upon theſe things, and be aſſured, if the truth of God bee aſſured, that ſince honeſt hearts, and plaine dealing hath a bleſſing promiſed, the gaine of flattery, gloſing and halting, is not the beſt wealth, nor the beſt wiſedome. But this little is more, whoſe heart is purer than mountaines of gold and all honoured ſtate, that is crept unto by deepe diſſembling, and ſo will the end prove in them or theirs, if God be God. For they are curſed, if the pure in heart be bleſſed, as I have often now repeated. And judge if the curſe of God will want his effect at one time or other, at firſt or at laſt. But now if all this ſhould not yet fully ſtrengthen you (which God forbid) then proceed we with the ſentence in *Matthew*, and ponder well the other part of it, *For they ſhall ſee God*, (ſaith it.) VVhat is this? But the Lord ſhall reveale unto them daily more and more as a reward of their ſincerity and honeſt walking, his will, his mercy, his favour, his comforts, his joyes prepared, and all his goodneſſe in Jeſus Chriſt, toward them. Which indeed is to ſee God as man is able to ſee him in this life, and therefore is called bleſſedneſſe, becauſe the end of ſuch knowledge and ſight is bleſſedneſſe, as woe and miſery is of the contrary. VVhere by the way wee are notably taught what is neceſſary in either man or woman that ſhall ever profit by reading or hearing the VVord of God, namely, a pure heart, that is even a ſincere mind and upright purpoſe to learne of the Lord, and not to doe what they doe, either for one cauſe or other whatſoever beſide, that a ſubtile minde can lay downe. Which words of Chriſt include a ſtrong comfort to honeſt ſimplicity, and as touching a terrour againſt ſmoothing hypocriſie. For the one ſhall ſee God, the other ſhall never behold him to their comfort, but all their reading, all their hearing, all their knowledge, if the Lord beſtow any, ſhall be to death, and not to life; to woe, and not to well: a favour ſending them body and ſoule to everlaſting miſery, as by neceſſary conſequence followeth of the place. Yet I doe not meane in all this, that a man ſhould all be open to every one, and in every matter: for that were as great an extremity the other way, and full of incoveniences. And I remember well what good counſell wiſe experienced *Syrach* giveth in this point: Namely, *That we ſhould not open our hearts to every one, leſt they be unthankefull to us, and put us to reproofe.* Syrac. 8. 16. And in another place, *Be not too humble in thy wiſedome.* And I remember *Chryſoſtome* confeſſeth of himſelfe, without feare of blame for it, that hee uſed a little ſubtilty to make Saint *Baſil* accept his Biſhopricke and charge which otherwiſe he would not. Therefore I ſay againe, under the praiſe of honeſt ſimplicity and purity of heart, I doe not ſhrowd or bolſter any plain fooliſhneſſe and undiſcreet ſillineſſe, but my ſpeech tendeth to the preſſing of that, even to hell, if I can, which you *Frailty* are *De Sacerdotio Lib.* 1.

are tempted to, namely, to lie, flatter, cog, halt, gloſe, ſooth, ſmooth, crouch, creepe, ſigh, ſorrow, fawne, and fall downe at ones feet, ſweare and proteſt, liking, love, faithfull ſervice and friendſhip, and what not, that may allure for credit and favour, lucre and gaine, when there is no more truth of good meaning in you than is in the Devill, but onely for your turne. This is that that I inveigh againſt, and that that God and all good men have ever hated, as I have proved; to carry two faces under an hood for commodity, and mine owne ſafety. To ſerve God with lips and outward ſhew, becauſe the Law ſo preſſeth me, if I will live in account, and inwardly to be a deepe diſſembling hypocrite and a ſecret ſcoffer at his truth. To ſalute with a kiſſe the Miniſters of the word, as *Iudas* did his maſter, and yet in hidden ſoule to abhorre them and their counſell as I doe a toade, and every way to remaine a beaſtly man, unreformed in word, deed, and thought utterly, and to care more in the very truth of my heart for one ſecret houre amongſt my mates, where my thrice damnable deſire and unregenerated humour may bee ſatisfied, than I doe for a thouſand dayes in any Miniſter or mans company in the world, whoſe tongue rebuketh, countenance frowneth, or heart miſliketh of my ſinne. To ſay as *Ioab* ſaid with a fleering face, *How doſt thou my brother Amaſa*, and to ſtabbe him preſently with his dagger, or as we ſay commonly many an one of us, God give you good morrow ſir, and ſo forth, when bitter gall in a feſtered heart biddeth the devill fetch you ſir, & worſe too if I could tell how. To prate and ſpeake as a faithfull ſubject, and yet to be a longing foe to worke a ruine to my will. And what ſhould I ſay? to ride and runne, to watch and waite, and performe all duties, as if I were the trueſt ſervant that draweth breath, and yet is my heart onely bent upon my maſters preferments, and not one jote at all of faithfull duty and affection in me to his perſon. This, this abominable and even more than devilliſh nature, if more may be, is that I meane, and that the world too much liketh of, that you are tempted to *Frailty*, and that Jeſus Chriſt in this verſe now named, armeth his children and choſen againſt. Wherefore my companion *Frailty*, weigh my drift, and marke my proofes, conſider what you deſire, and by what meanes you incline to get your deſire. You deſire but the world (to ſpeake in a word) and for the world to loſe your ſoule, what a gaine is it? But if you take this courſe, you ſhall as certainely loſe body and ſoule, as you now live and heare me, for it is curſed of the Lord, and they that uſe it ſhall never ſee God. His nature is all truth, and ſimplicity, and therefore what fellowſhip can ever he have with a falſe gloſer? But if you ſet the Lord before your eyes, hang upon his mercy, and truſt to his mercy, and truſt to his providence, dealing with all the world ſincerely, honeſtly, plainly, and uprightly, beſtowing not face and forme, but even all the love, and duty of your heart where it is due, be it to God or man: you heare the Lord, you heare the Lord, I ſay, that never lyed; *Bleſſed are the pure in heart for they ſhall ſee God*: you heare his ſervant *David* againe, *Bleſſed is that man in whoſe ſpirit there is no guile*; no guile I ſay againe, and the Lord give us ſtrength.

Againſt diſcouragement from peace-making, the ſeventh temptation.

YOur next complaint is of ſlackneſſe, that creepeth upon you daily more and more, in labouring to pacifie diſagreeing neighbours, againſt which your conſcience cryeth, and indeed with cauſe: for it is a great offence, hatefull to God, and hurtfull to the common wealth in generall, and to many a man in particular. But in the name of God *Frailty*, ſtrengthen your ſelfe by an earneſt conſideration of the great exellency of that Chriſtian vertue of peace and unity, and fixe not your eye ſo much upon the acceptance of men, that have ever had their corruptions, and ever will. The vertue you ſhall finde in very high degree commended unto men by the holy Scriptures of God in many places, and by many arguments: but I will referre the noting and naming of them to your owne diligence, and content my ſelfe in a ſhort ſpeech with a very few: Beginning firſt with that notable Pſalme of the Prophet *David* wholly ſpent in this matter. Where his firſt argument is this; That which is good ought ever greatly to bee regarded and maintained amongſt men, but much more if it bee both good and pleaſant too, for theſe both doe not ever concurre together. But ſuch a thing is peace and love amongſt men. For behold, how good and pleaſant a thing it is brethren to dwell together in unitie. Behold I ſay, and even marke it earneſtly. Therefore it ought to bee regarded and maintained ever to the uttermoſt of our powers amongſt us. His ſecond argument is this: That which caſteth a comfort from it like the precious oyntment that was appointed for the Prieſts of the Lord, *Aaron* and his ſucceſſors, and even ſuch a comfort as that oyntment hath when it is not ſparingly dropped, but even plentifully powred, and ſo plentifully, as that it runneth downe, even from the top of the head, to the skirts of his cloathing, that is a notable thing amongſt men, and by all meanes to be retained and ſought: but this is peace and unity, love and agreement amongſt them. Therefore to bee regarded and maintained greatly. His third argument is this: That which being had, is to men as the dew deſcending from the Mountaines to the ground, and being wanting, is as the want of moyſture to the earth, that

Scriptures teach unity.

Pſa. 133. 1.

2.

3.

is

is thrice needfull, gainfull, and good to men: but ſuch is unity, peace and love, even like the dew of *Hermon* that fell upon the hill of *Sion*. Therfore to be regarded and maintained greatly. His laſt, and not his leaſt argument, wherewith he endeth both this matter, and that Pſalme withall, is this: That which pulleth upon men even all the temporall bleſſings of God, and life for evermore, that is a thouſand times profitable both to them and theirs: but ſuch (ſaith the Prophet) is peace and unity, love and agreement amongſt men, therefore to bee regarded and maintained greatly. Thus you ſee one mans judgement, and that ſuch a mans as had abundance of Gods moſt holy Spirit to direct his heart to thinke, and pen to write, and as in truth was every way then renowned, and now remaineth by the Lord himſelfe in high degree above others commended to us, unto whom if you adde ſome other Scriptures, you ſhall more peradventure be confirmed with diverſity, though this indeed were ſufficient. Conſider therefore alſo thoſe often repetitions of Chriſt in the Goſpell, *My peace I give to you, my peace I leave with you, love one another, for this is my Commandement, that you love one another, as I have loved you; and hereby ſhall men know that you are my Diſciples, if you love one another, yea, a new Commandement I give you, that ye love one another.* Iohn.14.

Would ever the Lord Jeſus have thus gone over and over it againe, and iterated charge upon charge in this order, if it had not beene a moſt excellent vertue in every countrey, towne, and houſe, love and agreement? Marke againe that moſt earneſt exhortation of the Apoſtle *Paul* unto the ſame, in his Epiſtle to the Epheſians, deſiring them in his bonds for the Lords cauſe that they would *ſupport one another through love, endeavouring to keep the unity of the Spirit in the bond of peace.* And why? *For there is one body and one ſpirit, one hope of calling, one Lord, one Faith, one baptiſme, one God and Father of all, &c.* A moſt vehement and urging reaſon if I ſhould follow it, and lay it plainer open. And marke a multitude of other places to the ſame concluſion, which aſſuredly the Lord would never have uttered, but the price of peace, unity and love is very precious in his eyes, and to all eſtates a moſt ſoveraigne good in the world. See alſo how ſenſible things in nature carry us to this conſideration. For by experience we finde it, that if the heavens agree to moiſten the earth, and the earth being moyſtened, to give her encreaſe, wee are all the better for their unity, and if yet ſhould but even a little while either of them deny his office, quickly and greatly ſhould wee feele the ſmart of it alſo. Therefore judge by this the fruit of good agreement. Againe, if the humors in mens bodies bee at an agreement, not one above another but very equally, as is beſt proportioned and mixed, all the whole body is comfortable, proſpereth and doth well: but if once any one aboundeth or wanteth, and their ſweet harmony is broken, then by and by the whole body feeleth it, and if a reconciliation be not made with convenient ſpeed, it periſheth. Therefore judge by this the fruit of good agreement. Againe, if the members of the body well agree to doe their ſeverall duties, all is well: but if either eye deny to guide, foot to goe, hand to reach, ſtomack to digeſt, or ſo forth, ſtraight the whole body falleth to hurt. And therefore ſee by this the fruit of good agreement. Epheſ.4.1. Things in nature teach unity. Hoſ.2.22. Deut.28.32.

Laſt of all, even in muſicall inſtruments marke how well wee like the noyſe ſo long as every ſtring doth keepe his juſt proportion, and how preſently we ſtop our eares from hearing, if any one be out of tune, twitched up too high, or let downe too low, and all the muſick is marred. All which and many moe in nature ſound unto us, and as they can deliver it out, that great is the fruit, comfort, and good of peace and love amongſt men: and as great the evill, as odious the ſight, if any one member in his owne vaine conceit bee twitched over high, or negligently ſlacked overmuch, whereby that fit proportion is not kept, that ever ſoundeth and ſeemeth ſweet. For then will follow aſſuredly ere the time be long, the proofe of Chriſts ſpeech, *A kingdome divided in it ſelfe can never ſtand.* And that other alſo of the Poet:

By concord, ſmall to much is brought,
And diſcord great things bring to nought.

Upon all which then gather this concluſion, and if this great vertue of peace and love bee to the Lord himſelfe ſo acceptable, and to all eſtates in the world ſo profitable, muſt it not needs be in it ſelf, howſoever the world accepteth it, a moſt ſingular thing, and a moſt deſerved praiſe to a man to be a peace-maker amongſt men? Certainly it muſt: but wee need not to gather it by concluſion; for the Lord Chriſt himſelfe hath ſaid it in the ſame fifth of *Matthew*, as preparing ſtrength before hand for this very ſame temptation, that now you feele, that *Bleſſed are the peace-makers, for they ſhall be called the children of God.* And never, as I have now often ſaid, doth he ſet a bleſſing upon the head of any thing, but the ſame in it nature, and before his Majeſty, is a worthy thing. Wherefore this place ſhould be to you even a thouſand arguments, to confirme your obedience in ſo Chriſtian a duty as peace-making is, and a thouſand ſpurres to pricke you daily to it, when opportunitie is offered, and occaſion given to the ſame. For *Frailty*, what can you reſolve this ſpeech of Chriſt into, if you marke it well, but into this ſenſe? As if he ſhould have ſaid to his Diſciples in this order: I know the manifold diſcomforts that ſhall be given

given to all men, and eſpecially to your Miniſters in that duty of peace-making, which yet both belongeth to all men, and eſpecially to your calling, notwithſtanding ever to endeavour ſo farre as power ſhall ſerve. And therefore leſt hereafter when it ſhall ſo fall out, either you or any other ſhould be tempted through mens unthankfulneſs, to the giving over of that ſo thrice needfull a thing. I fore-warne you here before hand, and even give you in charge, as I am your Lord and Maſter, that you never regard, cleave and ſticke in the acceptance or thankfulneſſe of men for your paines and travell in this matter; for if you doe, you ſhall be diſcouraged. But ever looke you up to heaven, what is there thought of it, and to the better ſort of the world alſo, whom the Lord hath given eyes to diſcerne good things withall. And whatſoever you find at mens hands for ſo godly a labour, you ſhall well know it, finde it, and feele it, that with the Lord in heaven, bleſſed for ever ſhall be the peace-makers, and both of him and his true children here in earth, that know what is what, they ſhall be counted, taken, and acknowledged for the ſonnes of Almighty God, that ſhall live with their Father for evermore. Which is enough *Frailty*, if there be either touch or taſte, or any feeling in the world in us, to ſtay us for ever in this duty, be the perverſneſſe of men never ſo much. For what can we deſire more, than to have our doings accepted of the Lord, and our ſelves aſſured of everlaſting reward at his hands for men? Let men be mad, and mad againe, let their crooked affections worke and writh them whither they can, and even all unthankfull ſpeeches burſt from them againſt us for our good will, that may bee imagined, my God is pleaſed, ſhould a Chriſtian heart thinke with my endevour, and his acceptance is my ſatisfaction, his content is my reſt, and a ſufficient requitall of all my paines. Otherwiſe *Frailty*, I pray you even earneſtly conſider it: what love of God is that in us, that the love of man driveth out of us, what care to pleaſe him is that, that mens diſpleaſure quencheth? Fie, fie, it is too groſſe, and ten thouſand wonders may it bee, that ever any of us can ſleep with this imagination, that we love God above all, and yet in ſuch things as by name are commanded and by promiſes commended to us, wholly guide our obedience according to mens acceptance or not acceptance, liking or miſliking.

Wherefore on ſtill *Frailty* with this duty and endeavour, to reconcile diſagreeing mindes in the name of God, and where the bitter gaule, the ſpiteful peeviſhneſſe, and all the unthankfulneſſe of the Devill, and his whole hoaſt in every man and woman doe deale withall, yet have you comfort enough, if either the Lords acceptance can content you, or your owne promiſed reward and bleſſing pleaſe you, or good account to be one that God hath choſen for his childe, with the better ſort of the world comfort you.

Now by the way of a little digreſſion, I hope I doe not weary you, I would alſo wiſh you a little to conſider, that if this peace and agreement amongſt neighbours in towne and countrey be ſuch and ſo ſweet in the ſence of the Lord, as that even preſervers of it, and reſtorers, when it is broken, are ſo heartily bleſſed, and accounted for it the ſonnes of God, muſt it not needs follow, that thoſe things likewiſe are in high account before his Majeſty, which being in men and women, doe moſt mightily maintaine this bleſſed vertue in all and every ſociety under heaven? Surely it muſt needs follow. And what are they? Many and divers are they if one ſhould make a curious recitall, but for my part, when I marke the courſe of things, and the cauſes of good agreement in any place, I thinke but even eſpecially of theſe three.

Firſt, a patient and meeke nature in our ſelves, able to beare and tolerate ſomething, without mounting into the houſe top immediately, and flaſhing out all on fire by and by, upon the ſight or hearing of it.

Secondly, a well judging heart of others, till we bee certaine of the contrary. And laſtly, a good tongue. Muſt not I ſay (if peace be ſo pleaſing to the Lord) theſe things alſo be precious in his eyes, which all the world knoweth to be nouriſhing Nurſes of the ſame, whereſoever they are? If peace-making pull a bleſſing upon us, as the Lord liveth, theſe ſo great preſervers of peace ſhall have a happy reward. And if this be true, then on the other ſide againe, the contrary vices for their contrary effect muſt needs be as loathſome, hateſull, and accurſed: Namely, an impatient haſty, fierce, froward, furious nature that is as ſhort as moſſe, that hath never fought withall and foiled any affection, but cleaving ſtill in pure naturals, is unregenerated, and ever caſteth out the ſavour of old *Adam*, upon every occaſion, be it but a triſle.

Secondly, a ſuſpitious miſdeeming minde of every body, that they ſay thus of us, worke this againſt us, or at leaſt thinke thus of us, when in truth it is nothing ſo. O poyſon of peace in any Kingdome, Countrey, Towne, Houſe, or perſon living in the world, this miſdeeming mind. And to a mans ſelfe there is no more twitching torment under the Sun. For it is even a worme that is ever gnawing, and can never be contented.

Laſtly, an evill tongue, a peaceleſſe tongue, that can never bee quiet from prittle prattle, from ſcanning this neighbours wealth, that neighbours wit, this mans doings, that mans ſayings, and from curſing even the whole country over, till all men have bin within the ſpeech of our tongues drawne out of us by the power peradventure of a pot too much, or ſuch a like influence. Muſt not theſe things, I ſay, and the owners of them bee accurſed, as ſure as they live, if peace and love,

loue and good agreement amongſt men be of the Lord bleſſed? They muſt, they muſt, *Frailty*, For all the world knoweth the venome of theſe things in any towne, and their mighty working againſt unity, and therefore I pray you, & I pray you heartily conſider of it, and caſt even a long looke upon them, ſuch an one as wee doe when wee would marke a thing indeed, and beare it away. And I doubt not but God ſhall give you ſtrength againſt your temptation. There is no one thing ſo great a nurſe of two of them, namely of a miſdeeming minde, and a pratling tongue, as idleneſſe is, when a man hath nothing to doe, and to apply himſelfe unto, but to ſit on a bulke in the ſtreet, or a bench in the Taverne, or an Alehouſe, and to wet his tongue with drinke, and to drie it with talking, or when a woman hath no ſetled government of her ſelfe in houſe, but is in the number of thoſe that the Apoſtle *Paul* ſpeaketh of, which *being idle, learne to goe about from houſe to houſe. Yea, they are not only idle, but alſo pratlers and buſie-bodies, ſpeaking things which are not comely.* Therfore whoſoever will be a preſerver of peace, hee muſt bee an enemy to theſe courſes aſſuredly, and heare more with two eares than hee ſpeaketh with one tongue. But I weary you with this digreſſion, which is longer than I meant, and therefore I cut it off, againe and againe requiring of you, that you never hang upon the account of men in any thing that ever you goe about, being commanded by the expreſſe Word of God; but fully ſuffice your ſelfe with the acceptance of God, and that which you have here an aſſurance of, if you be a peace-maker. Bleſſed ſhall you bee, and ever accounted both with God and his true children, the ſonne of God. And if this will not content you, quicken you, ſtrengthen and ſtay you in this vertue, but that worldly ingratitude ſhall quench you, and draw you to ſuch extremity as you ſpake of, certainly *Frailty* you deceive your ſelfe, there is no true godlineſſe in you, but even your name is too gentle for your nature, you are become plaine infidelity. But I hope the beſt, and performe you no leſſe, if you regard your owne comfort. Sufficient is this, yet once againe, if you be the Lords, *Bleſſed are the peace-makers, for they ſhall be called the children of God.*

1 Tim. 3. 15.

The eight Temptation.

FRAILTIE.

ONce more would I trouble you Faith, *if I might, before we end, and it is in this, I fear my nature if perſecution ſhould ariſe for Religion. And what ſhould I doe to obtaine ſtrength?*

FAITH.

There are many Treatiſes of this point, godly and comfortable, whereunto for larger diſcourſe I referre you, and wiſh you to peruſe them. For mine owne part, whenſoever I thinke of this matter, theſe and ſuch other conſiderations ſeeme moſt ſweet unto mee as yet: further tryall ſhall give further aſſault, but God will be ever good to Iſrael.

Firſt, it is ratified, decreed, eſtabliſhed by the Lord our God, that through many tribulations we muſt enter into the kingdome of heaven. And therefore ſince it muſt bee ſo, ſo bee it in the name of God; and be it unto us as it pleaſeth him: neceſſary things are to be borne neceſſarily, and with cheare. For in vaine doe we grudge to do what we muſt needs doe, or grieve to beare what we muſt needs beare. Heathens and Pagans have made a comfort of neceſſity, and ſhould Chriſtians in better cauſe bewray more weakneſſe? No, God forbid. But let it ever bee our ſpeech rather than theirs in ſuch matters as our God ſendeth and layeth upon us: *Ferenda quæcunque ſunt, They are welcome whatſoever they be.*

Secondly, this degree and courſe that the Lord hath laid downe for his children, thus to keepe, proceedeth not of anger and diſpleaſure, or of a mind delighting in our woe, and ſeeking to puniſh us, but of great love and moſt fatherly affection toward us, and indeed wonderfully worketh our better beeing, and therefore ten thouſand times welcome ſhould this good will of his be to us, and very farre from ſhaking us from the true profeſſion of his name and truth. For his affection, we heare his owne mouth ſpeake it, that whom he loveth, he rebuketh and chaſteneth, many a time repeating the ſame that we might remember it. And for the other we ſee it, and know it by the proofe of every dayes experience. For what maketh us ſee the gall of Satans heart towards us, and even our everlaſting overthrow ſworne of him by his devilhood, if by any meanes he can worke it, to the end wee may perfectly hate ſo perfect a foe; and yet ſo flyring a friend? The croſſe. What rowſeth us out of dull ſecurity, and cold conceit of our owne wants, or the neceſſity of Gods protection and ſuccour, and maketh not only our tongues to ſpeake, but the fire to kindle and burne within us, and ſo our prayers to have ſpirit and power before the Lord? The croſſe. What killeth this intemperancy of our affections, & this bluſtring impatiency of our natures, and maketh us meek, milde, humble, gentle, and like lambs, not Lions, appointed to the ſlaughter? The croſſe. What worketh the decay even of the whole old *Adam* in us with all his luſts, concupiſcence, and venome, and daily raiſeth up, as a meanes, the new

Acts 14.

Apoc. 4.

new man, with all his ſweet motions, heavenly and reformed actions? The Croſſe. What maketh us ſpit in the face of this flattering world, whoſe love cauſeth loſſe both of body and ſoule in the world to come, and to be content to part with her pappes, and to bid all pleaſures adue? The croſſe.

Laſtly, what maketh us teare our bellies from the earth, whereto they cleave ſo faſt, and lift up our heads to heaven, long for the life that laſteth, and deſire heartily to be clothed with our houſe which is from above? The croſſe.

Wherefore then ſince it is decreed, and that in love to our ſo great good, that all which will live godly in Jeſus Chriſt muſt ſuffer perſecution, what cauſe have we, would the Lord vouchſafe us eyes, with the Croſſe to be diſcouraged and driven from the Lord?

Thirdly, it never happeneth to us by fortune and chance, or by ignorance in our God, or inability to let it, if it pleaſe him, but by his knowledge, by his will, and by his hand, and he is our Father, bound unto us in league and covenant of love, that for his part ſhall never bee broken while we hang on him. The mother may forget the childe that is her fleſh, before he can forget us; and as well can a man ſuffer the apple of his eye to be pricked, as he us to be hurt, if we cleave to him; then judge if his Croſſe ſhould ever diſmay us.

Fourthly, it is no ſtrange thing or unheard of, or unſeene before, that befalleth us when wee are perſecuted, but ſuch as all our brethren have taſted, found and felt before us, and why then ſhould wee faint, when wee drinke but of the ſame cup that the deareſt Saints and ſoules, now bleſſed with the Lord, have begun to us in? Caſt your eyes about, and ſee the courſe of times, although I know you know it well enough. Began not *Abel* unto us in this cuppe and courſe, as ſoone as ever the Lord bewrayed his love unto him, before his brother? Followed not the Patriarkes and Prophets, men and women, old and young, in their times and meaſures ever, till Chriſt came? Then was it not the cup that his owne ſelfe began to his children in, and the Baptiſme wherewith he was baptized? Followed not his Diſciples, ſet out into the world as ſheepamongſt Wolves, whipped and beaten, checked and ſnubbed, impriſoned and chained? &c. Followed not again after them, thoſe thouſands of his children under the primitive perſecution, ſome ſcalded, ſome burned, ſome boyled, ſome hanged, ſome headed, ſome throwne downe from the Rocks upon ſtakes, ſome ſtabbed in with forkes, ſome racked and torne in pieces, their tongues cut, their eyes boared out, their fleſh pinched off with pinſons, womens breaſts ſeared off with hot irons, pricked under the nayles with needles, & a thouſand wayes tormented? Yea, was it not ever true with the godly, *In hoc vocati eſtis*; For this end were we called? And good Lord then, why ſhould not a common caſe bee a common comfort? Why ſhould any man or woman that loveth God, ſeeke or wiſh a priviledge above all the children of God that ever were, and above the Sonne of God himſelf, Chriſt Jeſus? Is it not honor enough, mercy enough, and favour enough to be dealt withall as they were? Therefore the community of it to us, with all our brethren and ſiſters, and even with our eldeſt brother Chriſt Jeſus, ſhould ſtay our hearts whenſoever it pleaſeth the Lord to ſend it.

Fiftly, the cauſe being not ours, but the Lord our Gods, and good, ſhould alſo confirme us. The ſhort time that it can endure, were it (ſuppoſe) as long as we live, ſhould comfort us: for our life is but a flower, as graſſe, as ſmoak, as a bubble of the water, and as the vaineſt fickle fading thing that you can imagine. Againe, that paſſed promiſe from the Lord of life and truth, ſealed with the blood of his owne Sonne unto us, the ſweetneſſe whereof all the tongues of men and Angels can never expreſſe, *That he will never lay more upon us than he will make us able to beare*, ſhould be like a thouſand ſtayes round about us to hold us up. The promiſes of peace, comfort and quiet, for evermore above meaſure and conceit of man, in heaven, if wee continue faithfull to the end, ſhould hold us up. That ſentence paſſed in the Lords Court, of baſtardie, and conſequently of depravation of all inheritance, if wee bee without correction, ſhould hold us up. And what ſhould I goe any further? The examples of our brethren of all callings, of all ages, men and women, that have conſtantly carryed their croſſe, and never delivered it up, till they delivered ſoule and all to their God, ſhould hold us up. Wherefore *Frailty*, even as *Judas* the *Machabee* could incourage his men, not to feare the multitude of their enemies, neither to be afraid of their aſſault, but to remember how their Fathers were delivered in the red Sea, when *Pharaoh* purſued after them; ſo ſay I to you, and to my ſelfe, let us never feare affliction, nor the evill day, for our momentary croſſe cauſeth an everlaſting weight of glory. But let us remember the firme faith of our Fathers, of our Mothers, of our Brethren and friends; let us looke upon their patience, upon their conſtancy, their hope, and beſeech the living God wee may follow their good ſteps, and ſtay in ſtrength upon his mercy, whatſoever hee ſendeth us, knowing it, as we know we live, that though our braines cleave to the wals, though our bones be ſtrowed in the ſtreets, and our blood runne downe every channell, yet ſhall we riſe againe reſtored by the power of our God, be gathered into his barne as his pure wheate, our blood revenged, wee crowned, and our tongues ſound the praiſe of him that ſitteth upon the Throne with Majeſty and honour, above all conceit of any earthly heart.

FRAILTIE.

O but Faith, *the world will give ſuch a ſpiteſull cenſure of a man or womans life, religion, honeſty wiſedome, and ſuch like, as that it is even a bell to heare them, when the Lord doth exerciſe us. For it was ever, and I thinke ever will bee, the conceit of fleſh and blood, that a good man and woman truely religious, truely honeſt, and ſufficiently wiſe, cannot be ſo plagued as they tearme it, of God at any time, and therefore the croſſe muſt needs teſtifie to the world, a want in all theſe.*

FAITH.

It is moſt certaine and dayly found what you ſay, yet is there nothing under heaven more abſurd than that opinion. For loved not God *Abel*, *Abraham*, *Iſaac* and *Iacob*? loved hee not his Prophets? loved hee not his owne Sonne, and all that follow his ſteps to this day? Were none of them of a true religion, of an honeſt life, and wiſe enough to take that courſe in the world that God allowed? Yet all of them plagued he, as they call it. And never any further humbled in this world than Chriſt himſelfe, and therefore proſperity or adverſity may not be taken for ſignes ever of favour or diſpleaſure. But the worſt man moſt quiet often in the world, and moſt honoured, loved, promoted, and renowned, his deſerved torment being deferred to another day, and the trueſt Chriſtian moſt troubled, toſſed, rejected, and humbled, his comfort and reward remaining for him in another world.

But beſide all this plaine demonſtration of a tried truth, uſe with your ſelfe, *Frailty*, to oppoſe againſt the conceit of the world, the ſentence of the Lord our God next following in the fift of *Matthew*, after thoſe that now have beene conſidered of, *Bleſſed are they that ſuffer perſecution for righteouſneſſe ſake, for theirs is the kingdome of heaven.* And thinke with your ſelfe, as I have now often ſaid, that if our God now ſet a bleſſing upon it, what skilleth it what the whole world, and ten thouſand worlds moe if they were extant, doth judge? Shall the voice of man bee the guide of our courſe, and the line of our life? Shall mans judgement or Gods judgement ſtand in the latter day? O *Frailty*, wee may not hang upon ſo broken a reed as fleſh and fleſhly wit is. Wee may not bee lifted up with mans liking, unleſſe it have further warrant: nor caſt downe with his diſliking, unleſſe we know he ſo deemeth juſtly. And therefore againe, I ſay, conſider of this comfort. Conſider of this world, and conſider of the world to come, the one is tranſitory, and the other is permanent: the one full of woe and ſecret ſorrow in the very midſt of pompe, the other full of joy, comfort, and ſolace, and that without all ending. Then whether is here good to bee happy, and there unhappy, or here judged miſerable, and there found moſt bleſſed, judge your ſelfe even with very reaſon. Certainly therefore it is a comfort ſufficient, ſo knowne to bee by Chriſt that gave it, and ever hath, and ſhall comfort the children of God againſt worldly conceit, *Bleſſed are they that*, for a good cauſe, *ſuffer perſecution, for theirs is the kingdome of heaven.* That is, all comfort poſſible to be thought of, & ten thouſand times more.

This was *Pauls* comfort in the middeſt of all his miſery, and therefore he boldly and cheerfully ſaith, he never counted the afflictions of this world worthy the joy that ſhould bee revealed. This comforted *David* alſo, that hee periſhed not in his affliction, as himſelfe witneſſeth, and as that ſpeech by compariſon may ſhew: *I ſhould utterly have fainted, but that I beleeve verily to ſee the Lord in the Land of the living.* And (what ſhould I name them?) this ever hath comforted firſt or laſt, leſſe or more, yet ever ſufficiently any that were the Lords. But ſee further how not onely thus in generality againſt perſecution it pleaſed Chriſt to ſtrengthen our weakneſſe, but even in ſpeciality alſo againſt thoſe kinds which moſt bitterly taſte unto us and ſhake us ſore, if we be not ſtrong; to wit, reproach, and report. For, *Bleſſed are you* (ſaith he) *when men revile you, and ſhall falſly ſay all manner of evill ſaying by you for my name ſake, rejoyce and be glad, for great is your reward in heaven:* a ſaying never to bee forgotten of us whilſt the life is in us. For the gall of theſe croſſes is not little, and the power of this aſſault hath appeared not as feeble in great Prophets and members of the Church. The very words alſo of Chriſt his comfort, inſinuate a ſecret force above many others of this temptation. For hee biddeth them rejoice, and promiſeth great reward in heaven, as foreſeeing a great downefall both of heart and countenance in man, when hee is once touched, either with reviling ſpeeches to his face, or falſe reports behind his backe. Wherefore to conclude, and leave you now to your other readings of this matter, I pray you *Frailty* open your eyes, or rather deſire the Lord to open them, that you may both now in the day of peace, and whenſoever alſo it ſhall pleaſe the Lord further to try you, ſee with your eye, heare with your eare, and beleeve with your heart, your offered comfort in the word, both againſt all other, and againſt this temptation by name of perſecution. The word teacheth it, and we know it is decreed by the Lord, to bee the lot of his deare ones ever in this world, and therefore welcome be it. The word teacheth it, and we know it, much good is wrought in us by it, and therefore welcome bee it. The word teacheth it, and wee know it,

Pſal. 119.

Pſal. 27.

no chance nor fortune, but the will of our heavenly Father layeth it upon us, and therefore welcome be it. We know it is no new thing, or unſeene before, but the old portion of the godly that have ever beene before us, and therefore welcome be it. The cauſe is not ours when it is a truth, but his that made us, and therefore welcome be it. Wee have a promiſe wee ſhall not bee oppreſſed with more than we may beare, and therefore welcome be it. We know we are children, if as children wee bee corrected for it, and therefore welcome be it. Wee are told wee are baſtards, if wee bee without it, and therefore welcome be it. And all our forefathers have patiently carried it, and now are rewarded, therefore welcome be it. Welcome I ſay the croſſe in generall, and perſecution for truth, all or part, as it pleaſeth God, and welcome in particular this kind of croſſe, if ſo our God will, revilings, reproches, reportings falſe and unjuſt. For wee know our caſe, the plea is ended, and ſentence is given never to be revoked, bleſſed are we, good cauſe we have to rejoice and be glad, for great is our reward in heaven. O the God of heaven, and Father of mercy, ſtrengthen us, that theſe ſweet promiſes may prevaile with us, and that our eyes may ſee the comforts of his word.

What ſhould feare us *Frailty*, that have ſuch a God, and that ſtand in ſuch a ſtate? I pray you looke up, and claſpe your God in your armes, embrace his mercy, beleeve his truth, and as you live, though you be afflicted on every ſide, yet ſhall you not be in diſtreſſe: though you be in doubt, yet ſhall you not deſpaire: though you be perſecuted, yet ſhall you not bee forſaken: though you bee caſt downe, yet ſhall you not periſh: and though every where you beare about in your body the dying of the Lord Jeſus, yet ſhall the life of Jeſus appeare in your body, and *there is neither life nor death, Angels, principalities, nor powers, things preſent, or to come, height or depth, or any other creature, that ever ſhall be able to ſeparate you from the love of God, which is in Chriſt Ieſus.*

FRAILTIE.

The Lord change me and I ſhall be changed, and greatly both ought I, and doe I thanke you, Faith, *for this conference, beſeeching you ſtill to pray for me, as for one whoſe name and nature you know but too well. I can promiſe nothing, but ſeeing what I would doe, I leave my ſelfe to his mercy that is able to make me doe both what I ought, and would doe: and ſo the Lord keepe us both.*

FAITH.

Amen, *Frailty*, Amen. And the Lord give us eyes to ſee what it is to have a true heart to God, and to embrace true Religion. Is it not to ſtand in poſſeſſion of all theſe heavenly promiſes, and whatſoever befalleth to us in this world, to be happy and bleſſed in it and by it? Be it poverty, be it ſorrow, be it oppreſſion, or whatſoever? And contrariwiſe, what it alſo is to be of a prophane heart, and of an uncircumciſed life: Surely, even to ſtand as deprived of all theſe comforts, and if wee be poore, to bee alſo accurſed in our poverty, in our ſorrow, and whatſoever befalleth unto us grievous in this world. The Lord, I ſay, give us eyes to ſee it, and hearts to thinke of it. For full well we know, that were every one of us a Monarch of a whole world by himſelfe, they being as this world is, the glory both of them and us muſt paſſe away like a ſhip in the water, whoſe tract cannot bee ſeene againe, like an arrow thorow the ayre, or a weavers ſhuttle thorow his worke, like a fading flower, ſuddenly plucked up and withered like graſſe, like ſmoke, and like the bubble of the water. Wee ſhall bee forgotten with all our pompe, as the traveller is that tarrieth but a night, our honor ſhall come to an end, as the players part upon the ſtage; our doings, ſayings, lookes, geſtures, ſtates and majeſties, ſhall bee rowled up as a ſcroule, and caſt into the office of forgetfulneſſe, where nothing can be found againe. And then what remaineth? I ſay what remaineth? any thing but woe and wormes, if we have contemned Religion, and lived diſobediently againſt the Lord? any thing but vexation and torment, both of body and ſoule in hell fire? Will then ſwearing be liked, or drunkenneſſe, or whoring, or tipling and taverning, ſporting in vanity, laſcivious talking, writing or looking, carding and dicing, roiſting and roving, pride and exceſſe, or any kinde of ſinne deteſted of the Lord? Will then a diſſembling time-ſerver not be uncaſed? Will then any unjuſt ſervant not be found out? Will then an unfaithfull wife not bee diſcovered? or a beaſtly furious franticke husband, not bee rewarded? Will then any thing abide the face that commeth in the clouds with thouſands of Angels, but onely a religious heart and ſoule, that hath laboured to know, and endeavoured to live, truſting onely to the mercy of God in Chriſt for all wants to bee pardoned? Alas wee know it, even as we know wee live, it will not: but deſtruction and death ſhall then be to the man or woman for ever, that lewdly hath lived in this world, and comfort endleſſe to the contrary. Therefore once againe I ſay, the Lord give us eyes to diſcrie betimes the reward and end of true Religion, and of a reformed mind and life in that day, even for his Chriſts ſake our bleſſed Lord and Saviour. *Amen.*

Comfort

Comfort againſt the death of friends.

RIght well ſaid *Chryſoſtome* of the word of God, *Habes oracula Dei? Ne moveris alium Doctorem. Nemo te docebit quemadmodum illa:* Haſt thou the Oracles of God? care not for any other Teacher: For there is none ſhall teach thee like them. So ſay I for comfort, as he doth for Doctrine, haſt thou the holy Scriptures? care not for other comforters: For none ſhall comfort thee as theſe doe. Whatſoever woe wringeth, whatſoever ſorrow nippeth, the word hath a comfort, and that a ſweet one, if it be ſought out and applied faithfully. *In Coloſ. Hom 9*

No marvell therefore if the ſame *Chryſoſtome* ſaid in the true feeling hereof, *Semper hortor, & hortari non deſinam*, Ever I exhort, and I will never ceaſe exhorting, that not onely here in the Church, you would attend to thoſe things that are ſaid, but at home alſo, you would daily give your ſelves to reading of the Scriptures: Touching this matter that now is moved, I have read, and you may ſee what Heathens by learning and naturall light have ſaid to ſome themſelves, and their friends in ſuch loſſes: but this never read I, neither ſhall you find, that all their comforts have countervailed one promiſe out of Gods Booke. They ſaid well in many things, but never like this word that is from the Lord. They conſidered the neceſſity of death, the miſeries of life, the examples of great men that had gone before them, and ſuch like. But what are theſe to thoſe which the word will ſhew us? Our ſafety in Chriſt, our reſurrection, our immortality in the preſence of the Father, Sonne, and holy Ghoſt, with ſuch like? Yet both good to a ſanctified mind, and now that we are to conſider of this thing, let us view them both. *Hom 3. de Laz.*

1 Firſt, the neceſſity of death, is a true comfort againſt death, bee it of our ſelves or our friends. No fleſh alive but it muſt die. And ſhall we feare that in our ſelves, or immoderately bewaile that in our friends, that cannot bee avoided? This were with witleſſe will to diſturbe the peace of our whole life, and with a ſervile dread of the laſt houre, to bereave of comfort all the reſt of our houres that we are to live in this preſent world. Which how fooliſh it were, your ſelfe conceive.

The carefull view of natures courſe, doth ſhew us degrees from age to age, till wee come to a full, and then a like decreaſe by ſtep after ſtep, till wee come to the change againe. Youth followeth childhood, and age followeth youth by an aſſured neceſſity, if wee live. But when wee are children, we feare not to be men, neither when we are men, to become old men, but many rather wiſh it. Why then ſhould we either feare our ſelves, or lament in our friends, death to follow age in his courſe appointed, more than age to follow youth, as was ſaid before? Surely the one muſt bee received as well as the other, without choice. And therefore a wiſe content both in our ſelves and our friends, ſhall become us beſt. Who will not die, let him never live. For wee receive the one to endure the other, when God appointeth, and wee muſt all die. To wiſe men neceſſity is a comfort, and I hope to you.

2 The miſeries of this life is another head from which Heathen men have derived comfort againſt death. Conſider them with your ſelfe from the firſt age, to the laſt houre. The diſeaſes incident to our bodies to vexe us with woe, according to their natures, ſome more, and ſome leſſe, and the leaſt too much. All the changes and chances of this wretched world, whereunto whilſt we live wee muſt lie open, will we, nill we. Warres and maſſacres, publike and private, bloody and cruell, want of children, and wickedneſſe of our children, to our great griefe, touching infamy by ſlanders and contumelies, errors, and hereſies in mind damnable, feares and cares, doubts and dumps, anguiſh and unquietneſſe, entring even up the inward parts, with a thouſand like, are they not woes? From all which our death doth free us. And therefore how ſhould we either feare or ſorrow for our ſelves or our friends, what ſo doth friend us? Truely if wee thinke of it as we ſhould indeed, we muſt needs bee of *Seneca* his judgement, and approve his ſpeech made in this ſort. O ignorant men of their owne miſeries, who praiſe not death, as the beſt invention that ever nature had: which includeth felicity, excludeth miſery, finiſheth the toiles of age, preventeth the perils of youth, to many it is a remedy, to ſome a wiſh, to all an end, and deſerveth better of none, than to whom it commeth before it bee called for. Yea, wee muſt confeſſe, theſe things well conſidered, that it befalleth to men concerning death, as it befalleth to young children concerning their friends. *Ad Martian.*

Little children, if their friends be diſguiſed with ſome ſtrange ſhowes, they are afraid of them, and crying flie from them as ſome that would hurt them, but take off theſe vizards, that they may appeare as they are, and by and by they are comforted and embrace them gladly: even ſo is it in death when we are miſſ-led. It appeareth to us diſguiſed and covered with ſome evill, that is terrible to us, and our ignorance of his truth, maketh us ſhrinke to thinke that hee doth approach. But plucke off that vizard of ſuppoſed evill, and behold his nature, as hee is, wee ſee him our friend, yea, our great friend, that cutteth the threed which wee doe weave, and wee flie no more, nor feare no more, but are comforted truely, and embrace him willingly as wee ought.

They conſider againe the famous men that have died before them; and what ſuch have endured, and could not avoid, they thinke great ſhame either to feare or flie, to lament in themſelves or in their friends. The greateſt lights that ever were amongſt them died all. *Socrates* and *Cicero*, *Demoſthenes* and *Plato*, *Cæſar* and *Pompey*, learned, or martiall, or whatſoever. Yea what wiſedome and knowledge, what valour and proweſſe, what act or what government ſoever they had, all gifts and graces, all pompe and power, all Empire and majeſty, were it over thouſand thouſands, yeelded to death. Death had his place when the time was come, and as well theſe light and lofty gallants, as the loweſt poore ones and leaſt wormes, drunke of his cup when they were injoyned. Shall it not then even in reaſon ſeeme unright, if any of leſſe merit, yea, of no merit, in compariſon of ſuch men, ſhall grieve for themſelves, or any friend of theirs to endure that which theſe endured? Surely, not onely to grieve, but not moſt willingly to welcome what theſe all embraced, is tenderneſſe intolerable, folly unfitting, and a fault that no way may be excuſed. Yea, the fault is ſo much the greater, by how much either you or your friend are inferiour to theſe men in ſervice and uſe unto the common ſtate. Thus did the Heathens ſeeke to ſalve the ſore that grew by death of any. And to this end many things of like perſwaſion they heaped up. I paſſe them over, as haſtning to the word of God, the fountaine of all comfort above compariſon. This onely I ſay, and pray you to obſerve as the end of the naming of thus much, That Heathens were aſhamed to feare death in themſelves, or immoderately to bewaile it in any friend. And will you faile of the ſtrength of an Heathen? Shall they fight better againſt fooliſh affections by the light of nature, than you by the power of grace and the bright Sunne-ſhine of Gods word? The Lord forbid. And as you tender your credit to be judged truely a ſouldier, that anſwereth the promiſe made in Baptiſme, that you would fight manfully under Chriſts banner, and not yeeld to your foe, and your Gods enemy, let not Satan overcome you in this, to make you worſe than an Heathen, more paſſionate, more impatient, more ſubject to will, and leſſe ſubject to reaſon, nay, more diſobedient to God, and of leſſe reputation before men for government of your mind than they were. You know more, performe not leſſe than they did. You have ſeene a light that they never ſaw, walke in the ſame as a child of that light, and be comfortable.

And now to the word of God, the ſweet fountaines of Iſrael, that coole indeed the ſcorching heate of all ſorrowes; and by name, of this, when God taketh our friends away by death. Many are the places whence comfort may flow, if they be conſidered, but meaning onely to give you a taſte, ſome few ſhall ſerve you at this time, and to them may bee added by your owne diligence ſome moe daily.

Iob 1. The firſt is in *Iob* the firſt Chapter: *The Lord gave, and the Lord hath taken, and bleſſed be the name of the Lord.* Where I pray you conſider well what *Iob* loſt when he ſaid thus, and conſider what you have loſt now at this time. You ſhall find your caſes farre differing. *Iob* had his Oxen and his Aſſes taken away by ſtrangers, and his ſervants ſlaine with the edge of the ſword, this was his firſt newes. The fire of God fell downe from heaven, and burnt up his ſheepe, and his ſervants, and devoured them, this was his ſecond newes. His camels were taken by the *Chaldeans*, and his ſervants ſlaine againe with the edge of the ſword, this was his third newes. All of them bitter and grievous to happen at once, I am ſure you will confeſſe, and full ſore any one of them by it ſelfe alone, would have plunged many of us in theſe daies. Yet ſee farre greater: His fourth and laſt newes was, his ſonnes and daughters were eating and drinking wine in their eldeſt brothers houſe, and behold, there came a great wind from beyond the wilderneſſe, and ſmote the foure corners of the houſe, which fell upon his children, and they died all, yea all, and all at once, by this ſuddaine meanes, to the utter amazing of all that ſhould ſee it and thinke of it. Yet for all this, ſaith the holy Ghoſt, *Iob* did not ſinne, to wit, by raving and railing, crying and roaring impatiently, neither did hee charge God fooliſhly, as doing any thing unjuſtly or cruelly: but conſidered who had given, and who had taken, weighed with himſelfe they were Gods, and not his, and ſhould hee forbid the Lord to doe with his owne what was his good pleaſure? Sweetly and meekly, patiently and peaceably hee caſt up his eyes, his heart, his ſoule, his mind, his affections all unto the Lord, and ſaid, *Bleſſed be the name of the Lord.* And of which Lord? Surely of this Lord that had thus dealt with him, and now taken all that ever hee had from him.

God hath not dealt thus with you by many and many degrees at this time, and will you then take on, and as it were bid battell to the Lord by weepings and wailings, by ſobbings and ſighings, by gronings and cryings, by mutterings and murmurings, and many other teſtimonies of a diſcontented and offended mind, above that which can ſtand with a dutifull childs behaviour, lawfull to his heavenly Father? If your loſſe were as great as *Iobs* was, yet you ſee what he did, and this was Gods Spirit in him; much more in a farre leſſe loſſe muſt you doe it, if you be indued with the ſame Spirit. Thinke with your ſelfe, as you ſee *Iob* did, what eſtate you had in this friend of yours that now you have loſt. You held him not in fee, but for tearme, and what tearme, no certaine tearme neither, but during the Lords good pleaſure. Now your tearme

is out, and the Lord will have his owne againe, grieve not then at the loſſe, but bee thankefull for the lone ſo long.

Againe, I warrant you *Iob* very carefully caſt with himſelfe what the Heathens about him, and ſtrangers to Religion would ſay, if he ſhould take on and outrage by any impatiency. Surely even thus, Behold the man that feared God, and was ſo religious, that taught others, and rebuked many when they did offend, that ſpake ſo much of the Lord, and had his will ſo ever in his mouth, that gave ſuch teſtimonies ſundry wayes to the ſhew of man, of a reformed mind, &c. Now where is all become? Now ſee this mans practiſe how it anſwereth his ſpeeches when hee was not tried. What doe wee ſee more in him than in another, that made not halfe the ſhew that this man did? Is there but ſo much in him as in many Heathens, that knew not his Religion? Have not they taken patiently loſſe of fathers and mothers, wives and children, kindred and friends, and never ſtarted at it in compariſon of this man? O vaine fable then of Religion that yeeldeth no more patience and quiet content in time of need than this mans doth, wee will no ſuch Religion for our parts, neither will wee hereafter regard this man, as we have done before, and ſo forth. What a fearefull fruit had this been of *Iobs* impatience? How could the Lord have endured it at his hands, if hee had opened in this ſort the mouthes of the wicked againſt his holy feare? Therefore *Iob* laid his hand upon his mouth, and ſubmitted himſelfe wholly with all his affections, to the Lords good pleaſure, without cauſing any one to ſpeake evill by his meanes, to Gods good liking, and his owne laſting praiſe to the worlds end.

The caſe is yours at this time in a ſort and meaſure. You have loſt a loſſe, and mens eyes are upon you. You have loved the truth, and ſpoken of the Lords feare before divers. Now they looke for the power of it in your ſelfe, and as they ſee you now to governe your affections according to the ſame, ſo happely will they thinke both of Religion and of your ſelfe while they live.

Plucke up your heart then in Gods name, and ſhew patience and comfort. Honour the Lord, by bleſſing his name, as *Iob* did. Honour his truth which you profeſſe by a godly ſtay of weake nature, and as the Lord liveth, he will honour you againe, with mercy that ſhall countervaile this loſſe, and farre exceed it. All is his that you enioy, and this friend of yours was his alſo. Hee hath not taken all, but part, and left you much more than hee hath taken. Say then with the Prophet *David* in a ſweet comfort and eaſe of your mind: *O my ſoule, why art thou ſo ſad, and why art thou ſo unquiet within me, ſtill truſt in God, &c.* Pſal. 42.

Ever bee content, and now bee content with his holy will. He gave, and none but hee, hee hath taken, and none but hee, not mine, but his owne, my time was out, and the right returneth to the true owner.

I may not grudge a mortall man his owne when my time is out, much leſſe God, my deare God, my ſweet God, my good God, that lendeth mee mercies many, and comforts many, though this be gone. The Lord ſtrengthen me. *Amen, Amen.*

Secondly, to your comfort, conſider what this ſame *Iob* ſaith againe in his ſecond Chapter to his impatient wife. She rageth and ſtormeth, ſhe fretteth and fumeth, not onely like a weake woman as ſhee was, but like an ungodly woman, as ſhe ſhould not be, and comming to her husband in this great affliction, encreaſed now much more by Satans malice upon his owne body, ſhee biddeth him curſe God and die. To whom this ſweet ſpirited man made this anſwere. *Thou ſpeakeſt like a fooliſh woman, what? Shall we receive good at the hand of God, and ſhall we not receive evill?* Not ſinning yet for all this with his lips, but ſo brideling his affections, that his tongue through impatiency did not once murmure againſt the Lord. Iob 1.

Now marke, I pray you, *Iobs* reaſon to his wife. He telleth her, both he and ſhe had received many good things at Gods hand, and therefore they were bound to welcome ſuch woe as the Lord ſhould ſend, without any wayward grudging at the change. Becauſe good things binde to take worſe things well if the Lord doe ſend them. Himſelfe followeth this rule, and for the mercies which he had had, he will now endure with willing heart and quiet minde, the miſery which was preſent.

Bleſſed *Iob*, thou man of God for thy ſo doing. How ſweet was this argument in Gods eares, that prevailed not ſo much with thy wayward wife? Apply this now to your owne eſtate, and tell mee as you tender truth, whether God hath not beene full good unto you many wayes as well as *Iob*? Caſt up your bills of receits, and call your ſelfe to a Chriſtian Audit. I warrant you the *Summa totalis* will amount very high, and yet you can never remember halfe. Your election, your creation, your redemption, with the wounds and woe of Jeſus Chriſt, your juſtification by his perfect innocency, your vocation by his heavenly word, and ſanctification by his bleſſed Spirit, your glorification in his moſt glorious kingdome, which in hope you enjoy, with all other mercies in body and ſoule, in your ſelfe and your friends, ſo infinite wayes beſtowed of him, and ſo to your comfort received of you ſince your firſt conception, they will make a ſumme (as I am ſure you will confeſſe) very great. Thinke then what *Iob* ſaid for his part,

that he tooke himſelfe bound by the good to endure the evill,and ſee if your caſe be not all one. You may not gaine-ſay it. And therefore except you will maliciouſly fight againſt the Lords good pleaſure, you muſt yeeld as he did,and ſay even as he ſaid in effect or words. O my deare God and bleſſed Father, how many have thy mercies beene upon mee? How deepe a draught have I drunke of this ſweet cup of thine? Now thou haſt taken once comfort from mee, ſhall I not ſet the one againſt the other, as thy ſervant *Iob* did? Shall I receive good things at thy hands,and not evill? Shall I preſcribe unto thee what I will have? O farre bee it from mee. I thanke thee my deare God for thy manifold and infinite mercies. And in this change I couch my ſelfe at the foot of thy Majeſty, thy will bee done and not mine, Lord make mee content, and ſweet Lord I am content,as a weake wretch can be content. To will is preſent with me through thy grace that hath wrought it, but I find performance hard through the ſinne that is in me. My loſſe thou haſt gained I doe not doubt. This friend is removed from me to dwell with thee,and I may not grudge it. Many mercies I enjoy ſtill, and they ſhall content me.

Thus if you reaſon you ſhall pleaſe God, reſemble *Iob* here before your eyes, and that eye of God that ſpied him, and made his boaſt of ſo patient a ſervant, ſhall doe the like of you to your great good. In the Lord then comfort your ſelfe after this ſort, and remember this ſpeech of *Iob* to his wife *Iob* received good things, and ſo have you, *Iob* received evill, and ſo muſt you, *Iob* yet was patient, and ſo ought you. Now the God of patience give it to you.

Thirdly, I thinke in this caſe of the Apoſtles words, *All things worke for the beſt to them that love God.* If the dead belonged then to God, this was beſt for him, to bee releaſed, and if your ſelfe belong to God,this is alſo beſt for you at this time to loſe him. Beſt I ſay in the wiſedome of God, and to ſome end, although not ſo in your owne reaſon,which ſeeth not ſo farre, and in all reſpects. Now thinke with your ſelfe thus much: If you had done good to one and pleaſured him much,and all the friends hee hath,or any of them ſhould cry out for it, would it not grieve you? Surely it would grieve you even ſo much more, by how much that unthankfull diſlike ſhould be more vehement and laſt long. So is it with God. And therefore ſee what you doe and whom you anger. The Apoſtles words are plaine, *All things worke for the beſt to them that love God.* If you beleeve it, and thinke both of your deed and your ſelfe that you have loved God, the holy Ghoſt concludeth, which cannot lie, that this ſame was beſt both for him and you, that now is effected and come to paſſe. When good is done we ſhould not grieve,and when the beſt is done, much leſſe ſhould wee grieve. Away then with ſorrow and ſowre lookes, and let the Lord for his mercy receive your thanks from faithfull content, and not murmurings and repinings from unbrideled affections. Not onely good is done, but the beſt, even the very beſt by him that ever knew what ever was beſt, and it ſhould appeaſe you. God is no lier, neither can be deceived, but if one houres life might have beene better either for him or you, then is not the beſt done, and then the Apoſtles words are not true. But that were wicked once to imagine. Therefore no longer life would have profited either him or you. But the very beſt is done. Bleſſed be God for his goodneſſe ever.

Rom.7. Fourthly, I conſider what the ſame Apoſtle ſaith in another place: *I deſire to be looſed, and to bee with Chriſt, which is beſt of all.* And I aske of you whether your ſelfe doe not the like as you are able. If you doe not, you are not yet over earthly, and further in love with this wicked world than you ſhould be. If you doe it, why then grieve you that your friend hath obtained what you deſire? This will ſeeme envie rather than love in you, to conceive diſlike for once well doing. What againe if your friend wiſhed as the Apoſtle doth long before hee obtained his requeſt,and now the Lord hath granted what he ſo heartily wiſhed? This is mercy to be rejoyced for, and not any miſery to bee wept for. A true friend acknowledgeth a debt for the pleaſuring of his friend, and is not moved with anger or griefe for the ſame. Stay your teares then, if you will be judged a friend, and grudge neither to God the company of his child,nor to the child the preſence of his God, for this is wicked. Thinke of the glory, immortality, comfort and joy with the bleſſed Trinity, and all the hoſt of heaven that your friend now enjoyeth, ſuch as no eye hath ſeene, no eare hath heard, neither ever could enter into mans heart. Thinke of the woes and miſeries in this curſed vale, that he is freed from, and judge if the Apoſtle ſay not true, It is beſt to be loſed and to be with Chriſt. If this beſt be ſalne to your loving friend by Gods good mercy, bleſſe God for it, and comfort your ſelfe that your friend enjoyeth ſuch endleſſe comfort. So ſhall you ſhew your ſelfe a friend indeed, and all godly and wiſe ſhall thinke well of you. Thus may you gather many and many places of holy Scripture, and meditate of them after this ſort: for ſweet is the word of God againſt all griefe, and by name againſt this.

2 *Corinth.* *Wee know that if our earthly houſe of this tabernacle be deſtroyed, we have a building given of God, that is, an houſe not made with hands,but eternall in the Heavens.* Therefore we ſigh, deſiring to bee cloathed with our houſe which is from heaven. If your dead friend have now obtained what all Apoſtles and faithfull men and women ſigh to obtaine, and is now dwelling in that heavenly houſe that they ſo covet,mourne not for it,but joy in it,conceive no heavineſſe

but

but ſweet comfort that God hath beene ſo kind to one whom you loved. Againe, ſaith the ſame Apoſtle in the ſame place: *We know that whileſt we are at home in the body, we are abſent from the Lord: Therefore we love rather to remove out of the body and to dwell with the Lord.* This abſence from God is your friend freed from, and this preſence and dwelling with God he is now bleſſed withall a true cauſe, and a great cauſe, as hath bin ſaid, of good content. Provoke not the Lord then with unthankfull teares, ſighs and groanings, but ſtay the courſe that offendeth greatly, and tread the ſteps of ſuch as have walked rightly. They were ever patient, and moderate in ſorrow, they ruled affections, and gave them not a looſe reine, and ſo do you. *Verſe 6. 10.*

1 *Theſ.* 4. 13. *I would not Brethren have you ignorant concerning them that ſleepe, that yee ſorrow not even as others that have no hope, &c.* Reade the place, and examine your owne courſe whether you hope or no. Firſt, that your friend is well, and then that Almightie GOD will ſupply his want to you ſome other way, for both theſe are neceſſary. Our friends are our comfort, and our great comfort if they bee good, but if I tie God to them, and thinke all is gone when they are gone, where is my hope? What pleaſure to God ſo to truſt in him, that I truſt more in my friends and crie out when they goe? how ſhall I doe? what ſhall I doe? whither ſhall I turne mee? how ſhall I live? what joy now can I have? Woe is me, O heavy day, alas alas, and ſuch like! Is this hope? is this truſt? is this faith? Fie, fie, that ever affections and paſſions ſhould carry any good child of God ſo farre from his duty and from true knowledge. I ſay againe, our friends are our comfort while the Lord lendeth them, but yet the Lord is my ſtrong rocke, ſaith *David*, in whom I will truſt, my Caſtle and deliverer, my ſhield and my refuge, &c. And when man returneth to his earth againe, yet the Lord is in heaven where he ever was, to bee my father if I have loſt my father, to be my mother, ſiſter and brother, if I want any of theſe, and to bee all in all to me whatſoever I need. Therefore while he liveth (which ſhall bee ever) I cannot bee friendleſſe, though my friends dye and depart from me, but either for one hee will raiſe up another, or himſelfe ſupply the place, which is beſt of all. Mourne not then as men without hope, I pray you, but hearken to the Apoſtle, and ſhew forth your faith, your hope, your truſt to Gods glory and your owne praiſe. Conceive well of our friend that is departed, and conceive well of your owne eſtate now remaining, for it cannot be evill, if you take this loſſe patiently, as yeelding to God with all your heart, what is his good pleaſure now to have. *Pſal.* 18.

Apoc. 14. 13. *Bleſſed are the dead which dye in the Lord.* Even ſo ſaith the Spirit, *for they reſt from they labours, and their workes follow them.* Your friend is dead in the Lord, and therefore bleſſed. Will you then weepe for him? His workes follow him, and the Lord in mercy hath crowned his true obedience according to his promiſe, and will you looke awry at it? God forbid.

Levit. 10. 3. *Nadab* and *Abihu* the ſons of *Aaron*, are ſlain by the Lord in his anger and wrath for their ſinfull preſumption. A fearefull ſight for a fathers eyes. Two ſonnes at once in ſuch ſort dead. Yet what did *Aaron?* I pray your marke the Text. *Aaron held his peace*, ſaith the holy Ghoſt there. And what an example is this, if you care for any thing to ſtay your affections.

Laſt of all, conſider with your ſelfe, that your friend walketh with God, is gone to his fathers in peace, is gathered to his people, is not dead, but ſleepeth, and his fleſh reſteth in hope. He is gone the way of all fleſh, and behold now the face of God in heaven, and what cauſe of ſorrow is this to any friend that loved him? If your friend were preferred to an earthly Princes Court to his great good, would you ſhew your love in lamenting it? How much leſſe his preferment to Gods kingdome, to his immortall, everlaſting, and unſpeakeable good? If you will not verily warre againſt all truth and reaſon, and even God himſelfe, I know you will hearken to theſe things. The Lord in mercy give us uſe of them in time of need.

Objection.

But haply it is your child that is dead, and it died before it could be baptized. This grieveth you more than otherwiſe it would, and you feare your childs eſtate.

Anſwer.

Reade the notes upon the 17. of *Geneſis*, and I hope they ſhall content you for this matter. God is not tied to the Sacraments, neither ever was. The contempt damneth, but not the want, when it is againſt will. Reade more where I referre you now for brevity ſake.

Objection.

Haply your child of riper yeeres, ſo toward that it could not bee but hee ſhould have come to great preferment, if he had lived, both to his owne good, and his friends great comfort. And that he in his youth and flower ſhould be thus taken away, O bitter loſſe ſay you, &c.

Anſwer.

Anſwer.

True it is, the loſſe is greater in reſpect of the world, but what is that if wee conſider God. God is able to ſupply all that ſome other way if we take it well. This is apparent, that what comfort by him could have come to friends any way, or preferment to himſelfe if he had lived, the Lord for ſome purpoſe that as yet is happly hidden, hath prevented. But yet his arme is not ſhortned, as I ſaid, to do us good ſome other way. And as for his preferment, he is preferred to the higheſt heavens, to the preſence of God, with all the hoſt of heaven, and no earthly preferment could ever match this, if we ſavour any thing but earth our ſelves: his youth may not grieve us, for no youth too good for God, if he will have them. Youth and age indifferently the Lord taketh, and the times of all are in his hands, which they ſhall not paſſe, if you will be ruled to weigh things with reaſon, you may well ſee mercy even in this timely death. For many are the perils both of body and ſoule, that young men avoid when they are taken hence. Falſe doctrine, errors and hereſies, and many grievous ſinnes wounding the conſcience with a biting worme that ever gnaweth. Publike calamitie of ruines of ſtate bitterer to good men than any death. Private miſeries, many and grievous, that no man can thinke of before hand. From all which this happy deliverance in the time of youth, doth free your childe, and ſet him ſafe that you never ſhall mourne with him and for him. *Nazianzene* ſaid in his time truly, and you muſt thinke of it. *Hoc nobis adfert longius vitæ ſpacium, quod plura mala partim videmus, partim ſuſtinemus, partim perpetramus:* This bringeth a longer time of life unto us, that more evill we partly ſee, partly endure, and partly commit our ſelves. Which you ſee is ſmall good to any. And therefore no great cauſe we ſhould deſire many dayes in this world. *Quem diligunt dii juvenis moritur:* Whom the gods love, he dyeth a yong man, ſaid *Menander. Et Deus ſæpe quos plurimi facit eos citius auferri vita:* God whom he maketh moſt account of, thoſe he ſooneſt taketh, ſaid *Euripides.* The wiſe man alſo in his booke of wiſdome, ſpeaketh very well, and I pray you let him perſwade you ſomewhat in this point. The righteous, ſaith he, are prevented by death, that they may bee in reſt. He pleaſed God, and was beloved of him, ſo that where he lived among ſinners, he tranſlated him, he was taken away, leſt wickedneſſe ſhould alter his underſtanding, or deceit beguile his mind. For wickedneſſe, by bewitching, obſcureth the things that are good, and the unſtedfaſtneſſe of concupiſcence perverteth the ſimple mind. Though he was found dead, yet fulfilled he much time. For his ſoule pleaſed God, therefore haſted hee to take him away from wickedneſſe. The righteous that is dead, condemneth the ungodly which are living, and the youth that is ſoone brought to an end, the long life of the unrighteous. This is comfortable if you marke it, and is alſo confirmed by the Prophet *Eſay*, when he ſaith, the righteous are taken away from the evill to come. If truth then may ſtay you, being ſpoken by any, let this ſuffice.

Pſal. 31. Syrach. 37.

In funebri orat. pro Cæſario.

Wiſd. 4.

Eſay 57. 1.

Objection.

Haply his death was more ſudden than you did wiſh, and you are diſmaide with this.

Anſwer.

But be not ſo, further than cauſe is miniſtred, for feare you grieve God. The truth is this. The wicked that dye out of the true faith through a ſudden taking away, ſuch ſudden death is fearefull. But to one grafted into Chriſt by a lively faith, hoping ever by him, and onely by him, at his death to be ſaved, and living in a continuall expectation of that happy comfort, alwaies ready with oyle in lamp to meet the bridegroome, ſuch death yeeldeth to friends no cauſe of deſpaire, but rather comfort and cauſe of thanks to God for ſuch ſpeedy deliverance without paine and torment as many have. Such ſpeedy tranſlation and ſudden change ſhall they have that remaine alive at the laſt day: in a moment, and in the twinckling of an eye they ſhall be changed, and yet no danger or cauſe of feare, and is not God the ſame God now? Wherefore bee not diſmaide without cauſe. Many good men have beene thus taken, and yet good men and the Lords deare ones no doubt.

It is written of a godly Preacher, that having made a notable Sermon of the raiſing up of the womans ſonne of *Naim* by Chriſt, and by that occaſion, of the reſurrection and joyes of the life to come, to the great comfort of all that heard him: within three houres after himſelfe departed, being when he preached well and ſound. Not unlike to this is written of *Luther* and many others. Deſpaire you not then for this thing, neither make it an argument of Gods wrath. For we ſhall erre grievouſly if we do ſo. Onely conclude by it, and learne by it, how fraile the eſtate of our life is, and how good it is to be ever ready. If God give time, it is a ſweet bleſſing, and that wee ſhould pray for ever, but if God prevent any more haſtily, whom wee knew to hold the head Chriſt in their health time, enter not into Gods ſecrets by that occaſion. But

Io. Matheſius 8. Septemb. 1585.

let

let him be judge in his owne matters himſelfe. Conceive you charitably and the beſt of all, and eſpecially of ſuch an one, leaving the falling of any to his owne Maſter.

Objection.

Dyed your friend in debt, leaving wife and children behind him in poore eſtate, ſo that your heart bleedeth to thinke of their miſery, and this is your griefe?

Anſwer.

Still, ſtill be patient I pray you, and drinke oft of the Lords fountaine ſome ſweet water to refreſh you even here alſo. I know this you ſpeake of is a great griefe, and biteth the heart, not onely of friends which remaine, but of the party himſelfe that dieth, while hee is living, to the very bottome. It goeth to bed with him, and riſeth againe with him, it lodgeth all night, and lieth all day in his boſome, pinching him every time hee waketh in the night, and every houre in the day, though hee ſeeme in face to have no much trouble in his mind, and alas, ſaith hee, how ſhall I doe? how will theſe neere ones and deare ones do when I am gone, if God ſhould call me away? Little I have, and even that ſhall be taken from them. My wife ſhall be forced to run headlong to her woe, beſtowing her ſelfe where ſhe affecteth not, for very need, having it often in her diſh to her dying day inſteed of better dainties, I tooke thee with nothing, thou ſhouldeſt have begged but for me, &c. My children ſhall either begge, or indure bitter ſorrow till they come to yeares, under ſome hard Maſters and Miſtreſſes that will bee bold upon them becauſe they releeve them, with a thouſand ſuch helliſh conceits that even teare a mans heart in ſunder, and eate him while he is alive. I know I ſay this, and ſuffer with you in this your griefe if this be it. I know alſo, that even this maketh many a man and woman more loath to die than otherwiſe they would be, wiſhing of God that they may live to be out of debt, and leave wife and children, friends and lovers free, though they leave them little beſide. And becauſe divers men have divers meanes to rid their debts by, ſome by leaſes and livings in reverſion, ſome by diſcharging every yeare a portion by ſuch helps as already they enjoy, every one wiſheth as his caſe is; Some, to live till thoſe leaſes come to them and theirs, til they may by ſuch yearly parcels acquit the whole, and ſo forth. Every one wiſhing life, and ſhrinking and ſhaking to thinke of death till this be ſo. To all which minds thus grieved and pinched, not I, but the ſpirit of comfort, with great comfort ſpeaketh often in the word moſt ſweet things, *Caſt your care upon him, for he careth for you.* As if he ſhould ſay, I know your woe and wofull thoughts, be not diſcouraged, neither faint in feare under this affliction, you have care in your heart, caſt it upon mee, and I will diſcharge it; what you cannot I can, and of my will be aſſured I doe care for you. 1 Pet. 5. 7.

O my God what ſayeſt thou? Doeſt thou care for me? And ſhall I remove it from my ſelfe to thy Majeſty, and lay it all upon thee? So indeed thou ſpeakeſt, mine eyes ſee, and mine eares heare. Why ſo then indeed will I both beleeve and doe moſt deare Father, and groveling here in the duſt before thee, bleſſe thee and praiſe thee for eaſing my ſoule of ſo ſowre a ſop. From mee upon thee be my care hereafter, my ſweeteſt God, and as thou haſt ſpoken, do for mee and mine I beſeech thee for Jeſus Chriſt his ſake.

In like ſort ſpeaketh the Prophet *David, Caſt thy burthen upon the Lord, and hee ſhall nouriſh thee. He will not ſuffer the righteous to fall for ever. Conſider the Ravens,* ſaith our Saviour Chriſt, *how they neither ſow nor reape, how they have neither ſtore-houſe nor barne, and yet God feedeth them. How much are ye better than fowles. Conſider the Lilies of the field how they grow, they neither labor nor ſpin, and yet* Salomon *himſelfe in all his royalty was not cloathed like one of theſe. If then God ſo cloath the graſſe, which is to day in the field, and to morrow is caſt into the oven, how much more will he cloath you, O yee of little faith?* What can mans thoughts profit him? *Which of you,* ſaith our Saviour, *by taking of thought can adde to his ſtature one cubit.* If then by taking of thought you be not able to doe the leaſt thing, why take ye thought for the remnant? Pſal. 55. 22. Luke 12. 22.

What then concludeth our Saviour there? Surely even thus, your heavenly Father knoweth that yee have need of theſe things. As if he ſhould ſay, let this ſtay you and ſtrengthen you, ſatisfie and content you evermore, that God, and God your Father, knoweth your caſe, what you and yours from time to time, and ever are in need of: a naturall Father upon earth, cannot ſuffer his ſonne to ſinke, when hee knoweth and is able. And can a kind God doe it, that both knoweth and is moſt able? It cannot be. O ſtrange comfort then drawne from Gods knowledge, how overwhelmeth it all that ever fearfull man can object? I am unworthie. True. My debts be great. Be it ſo. The creditors cruell and mercileſſe. Grant it. My ſelfe friendleſſe and ſhiftleſſe, or ſuch like. Whatſoever it is, ſinke it, ſaith Chriſt, with this, *your heavenly Father knoweth.* And deſpaire you of helpe when he faileth to know, not before I charge you, but take it at my hands as a ſequell ſure, he knoweth, therefore hee will provide in fit time for all things, and his care ſhall doe what yours never can, both for you and yours if you commit it to him

him, and onely caſt your owne care chiefly upon this, to ſeeke his kingdome, and the righteouſneſſe thereof. Sweet is the comfort, and ſweet is his mercy, that ſo ſaith. And therfore now when you feele theſe thoughts ariſe, what ſhall become of you and yours. Lord ſay, thou knoweſt my full diſtreſſe, in thy knowledge thou haſt willed me wholly to reſt, and upon the ſame and from the ſame to conclude my comfort, thou wilt provide according to thy knowledge to relieve my want when thy good pleaſure ſhall be, which I muſt expect and tarry for in ſure faith and Chriſtian patience as I will.

Ever againe in ſuch griefes as theſe, we ſhould remember the promiſe of the Lord, that he is our God, and the God of our ſeed. The children we have are his gift, the wife of our boſome is from his providence. Hee will never forſake his owne, nor give over to nouriſh whom hee hath created, and hitherto by our ſelves provided for. And therefore feare not, but if hee take you away, hee will give ſome other good meanes to performe his promiſe by, he is your God, and their God after you, and he will not faile. In the very matter we ſpeake of ſee experience, and be comforted with it. In the Booke of the Kings you have this Story. That the husband dyed, being one of the ſons of the Prophets, and a man that feared God. Hee dyed in debt, and left his poore children to the cruelty of the Creditor, that came full fiercely to take them from their Mother, to anſwer the debt by bondage. A heavy croſſe to a man that feared God; To live in debt, and die in debt, when debt to his poore ones was ſo dangerous. Yet thus it was, that we may not be diſcouraged our ſelves, or others bee over heady to cenſure too farre if the like befall us. Happely this man might wiſh to live till he had payed his debt, as you doe. And with condition of Gods liking it was but well, if he did ſo. For a man is bound to his Family. But it pleaſed not God. He dyed and left the debt unpaid. And the Creditors will bee anſwered, as I ſaid, with the bodies of his poore babes, which hee left with a poore mother behind him. How now ſhall this wofull widow and fatherleſſe children doe? O comfort! And O God, the true God of thy ſervants, and of their ſeed they leave behind them! The true God of the widow and fatherleſſe. Now ſee what hee doth. Now ſee if hee faile to provide for that thing that he knew this poore mother had need of, for her ſelfe and her children. He directeth his Prophet to bid her, and himſelfe by his powerfull mercy, and moſt merciſull power, ſo increaſed that little Oyle which ſhe had in a Cruſe, that it paied her Creditors, and yeelded her maintenance further for her and hers, to their unſpeakeable comfort. You know the Story. Then this behold and thinke of, and this write in the palmes of your hands that you never forget it. God is not the God of this man alone, or of his widow and children which he left behind him, but he is your God, and our God, and a God to all that depend upon him. If you may live to free things your ſelfe it is to be wiſhed, and you may with condition aske it. But if you cannot, God pleaſing to have it otherwiſe, grieve not to depart, leſt you appeare to tie God to your providence, life and meanes, when you ſee by this example what he can doe when you are gone. And not what he can do, but what he ſhall doe, if you waver not but beleeve. God was to this woman inſteed of her husband, and better farre; ſo ſhall he be to your wife. God was to theſe children in ſteed of their father, and better farre, ſo ſhall he be to yours. God was executor and paid the debt, God was over-ſeer, and all was well.

Friends neither wanted or failed both mother or children, but God was a friend in the greateſt need, that moſt fully and mercifully performed all, and ſuffered not the care of his deceaſed ſervant to be uncared for, nor uncomforted. It is enough then. Grieve not to die if the Lord will have it ſo. But leave all to him, and remember his promiſes, together with this practice. He ſhall never forſake you, nor faile you. What is unpaid he ſhall pay as ſhall be beſt, and hee ſhall effect what you cannot thinke of, to give teſtimony of their mercy to you and yours. He is not tied to your leaſes and livings when they ſhall deſcend unto you. If he pleaſe he will uſe them, if not, hee can well want them, and pay all, and ſet up the poore fatherleſſe child even with the Rulers of the people, as he hath done in all ages. Much more may you marke in Scripture to this end, if you read it carefully. Let this ſuffice now. And thus have I given you a taſte how you may plead with your ſelfe againſt your fault if you be uncomfortable for the death of friends. This is the Lords word and his eternall truth able to ſtay you, if you be not too heady and wilfull, and I hope it ſhall.

CYPRIANS *Sermon of mortality.*

IF I ſhould note unto you the ſpeeches of men, I might make a long book. For many worthy men in their times have ſpoken and written moſt comfortably of this matter which now wee ſpeake of. But I would the word ſhould be our chiefe ſtay ever. Therefore I will be ſparing in this thing, and yet ſome thing out of many, that you may ſee in them the practice of that which now your ſelfe are to performe. And by name out of this good Sermon of *Cyprian*: *Ejus eſt mortem timere qui ad Chriſtum nolit ire: ejus eſt ad Chriſtum nolle ire, qui non credit ſe cum Chriſto incipere regnare:* It is for him to feare death, that is unwilling to goe to Chriſt: and it is for him to bee unwilling to goe to Chriſt, that beleeveth not when hee dyeth hee beginneth to

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raigne with Christ. *Quis non ad lætitiam venire festinet? Quis non tristitia carere optet?* Who would not haste to come to joy, and who would not joy to want woe? But this workes death, therefore, &c.

Abraham, ut Deo placeret, nec amittere filium timuit, nec quærere parricidium recusavit: Abraham, that hee might please God, neither feared to lose his sonne, nor refused to slay him with his owne hands. (Your case is not such, &c.) How can we pray thy will be done, and yet strive against the same in the death of friends. *Quid rogamus & petimus adveniat regnum cœlorum, si captivitas terrena delectat?* Why pray we and begge we thy Kingdome come, if earthly captivity please us better? *Non amittuntur, sed præmittuntur:* Our friends when they die, are not lost but sent before us. We should not weare blacke garments for them when they weare white. Wee should give no occasion justly to the Gentiles to reproove us, *Quod quos vivere apud Deum dicimus, ut extinctos & perditos lugeamus, & fidem quam sermone & voce depromimus, cordis & pectoris testimonio reprobemus:* that whom we say to live with God, we lament as lost and perished, and so overthrow by action, that faith which with mouth and word we professe. *Nihil prodest verbis proferre virtutem, & factis destruere veritatem:* It profiteth nothing in words to speake of power, and with deeds to overthrow the truth. *Cum mundus oderit Christianum, quid amas eum qui te odit, & non magis sequeris Christum qui te redimit & eligit?* Sith the world hateth a Christian, why loves thou that which hateth thee, and followest not rather Christ that redeemed thee, and loveth thee indeed? Who would not be gladly out of a house that tottereth and shaketh every houre, like to fall upon his head? Such is this world, &c.

Quis non peregre constitutus properet in patriam regredi, &c? Who being in a strange Countrey would not haste to be at home in his owne? Who going to ship, doth not wish for a prosperous winde that quickly he may be with his friends? Heaven is our country, the Patriarks be our Parents, why haste we not then to salute such friends, &c.

Ambrose hath written a booke of the good of death, with many moe, if this course might profit you. By all which, I pray you consider how they were comforted when God tooke away their friends, or when themselves had thoughts of their owne departure. God is the same that ever hee was, heaven is as glorious, and earth as wretched as ever they were. If they then were glad when either themselves or their friends were to enjoy the one, and to leave the other, what should it be that should hinder us from the like comfort? Nothing of a truth, but either want of such knowledge, or such obedience to knowledge as they had. Both which are such faults, as ought speedily to pricke us to amendment. Conclude then with your heart that you will be strong, pray to the Giver that you may be strong, and leave your losse to the Lord your God that hath gained him, blessed for him, and blessed for you, with many thankes for ever and ever. *Amen.*

A Prayer for a Familie in the Morning.

Most gracious God and loving Father, the very comfort that any sinfull soule can have, when wee miserable sinners here mette together, doe consider of the great mercy and goodnesse, that wee have ever since wee were borne, and before found, and daily doe finde at thy Majesties hands, together with our great unkindnesse shewed every way to thee againe, for the same, wee must needs confesse, and even doe from the very bottome of our hearts acknowledge, that marvelous is thy mercy in sparing us still to live, and in not consuming us away from the earth, and from before thee. For hast not thou, O deare God, of thy free mercy, before the foundations of the world were laid, chosen and elected us for thy children, when others as good as we by nature shal burn in Hell eternally, being rejected of thee in that hidden counsell of thine. Hast not thou to our endlesse comfort certified, and made knowne unto our spirits the same? Hast thou not created us neither Beasts, Toades, Wormes, or any such like ugly Creatures, but in thine owne Image, according to thy likenesse, to rule over the Fishes in the Sea, over the Fowles of the Heaven, and over every thing that mooveth upon the Earth? And when being thus created innocent, yet wee persisted not in the same, but fell into the curse that bringeth eternall death, didst thou not so pitie us, as that for our redemption and safety, thou grudgedst not unto us, and for us to be powred out the heart blood of Jesus Christ thy onely Sonne our Saviour,

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no other meanes being, wherby we could be saved? Hast thou not by thy holy Spirit wrought faith in our hearts to beleeve by him, and for him to be justified before thee? Hast thou not in some measure begun the death of sin in us, and wrought our sanctification. Injoy we not the benefits of thy word? The freedom of conscience, great peace and plenty in outward things, with many and infinite benefits more, waking and sleeping, at home and abroad, in our selves, and our friends? For all which, O good Lord, what do we? Are we thankfull unto thee for them? Doe wee often think of them, and labour to know thee and to serve thee with a perfect heart and a willing minde for them? No, no, deare God, we do not, we doe not as we ought to do. But with pleasure or profit, with vanity or self-love, we are carried away, spend our dayes in iniquity, careless and unfeeling of our sin, and there is no goodness in us: yet there is mercy with thee, O Lord, and pardon to repentance. Wherefore we all here meete together at this time before thy Majesty, humbly confessing our wants, most intirely beseech thee for Jesus Christ his sake to have mercy upon us: have mercy upon us, most mercifull father, and forgive us all that is past, strengthen us hereafter, that daily both in body and soule, we may glorifie thee more than we have done, yeelding thanks dayly for dayly benefits, and striving in holinesse and righteousnesse all the dayes of our life. But because wee cannot but offend and fall divers wayes, good Lord, for thy mercies sake pierce our hearts with a feeling of the same, and never suffer us to go on with dull and dead soules, nor seeing or sighing for our offences. As a speciall means to keep us in obedience before thee: O dear Father, worke in us a continuall, and an effectuall remembrance, that we shall not alwaies live here in the show of this wretched world, that doth so please us now, but that a day will come, when the trump shall sound, the dead shall arise, and all wee shall appeare before thy Tribunall Seat of judgement, there to receive according to our deeds without respect of persons. O good Lord, give us a remembrance and feeling of the unspeakable comfort, and eternall weight of glory, which in that day shall be given unto us, if in this life we serve and please thee. And contrariwise, even terrifie our consciences, and let us as it were see before our faces, the dreadfull judgements, and the fearfull torments, that both in body and soule they shall bee sure to have for evermore in the pit of hell, which in this life doe not serve and please thee, but follow their owne fancies and wicked delights. Give us a hatred of sin, and a true love of righteousnesse. Blesse thy word evermore with fruit unto our soules when we doe heare it, give us a desire to heare it often. Remove, O Lord, in thy good time, such hinderances of the fruit thereof, as are amongst us, give it full course, and send forth labourers into thy harvest, which not for filthy lucre and gaine, but of love and zeale to thee and thy people may preach thy word sincerely. Blesse us, O Lord, from all hypocrisie, glozing and halting before thee. And because we little know how soone thou shalt send this pampered flesh of ours to the Wormes, stop our breath, and call away for our soules to come unto thee, whether this day or no before the evening, blessed Father, for Jesus Christs his sake, prepare and make us ready for thee, that when the houre commeth we may neither feare, nor faint in faith, but joyfully, without any skrikes and cryes of desperation, and of a troubled and vexed conscience, passe away in full hope and assurance, that all our sins are wiped away in the blood of Jesus Christ, and we to thee in him so reconciled, that life for evermore is certaine unto us. Last of all, good Father, with most humble and hearty thankes for thy goodnesse to us this night, let thy mercifull eye looke upon us this day, and so keepe us body and soule, that being occupied in our severall callings we may be safe by thee from all our enemies, and live to thee, or die to thee, as it best shall please thy gracious goodnes. These things, O Lord, and whatsoever else we have need of, grant us, for Christ his sake, in whose Name we aske them, saying, as he hath taught us.

OVr Father which art in Heaven, hallowed be thy Name, thy Kingdome come, thy will be done in earth as it is in heaven, give us this day our daily bread, and forgive

forgive us our treſpaſſes,as we forgive them that treſpaſſe againſt us, and lead us not into temptation, but deliver us from evill, *Amen.*

Let thy mighty hand and out-ſtretched arme, O Lord, be ſtill our defence, thy mercy and loving kindneſſe in Jeſus Chriſt our ſalvation, thy true and holy word our inſtruction, thy grace and holy Spirit our comfort and conſolation unto the end, and in the end. *Amen.*

The Lord bleſſe us and ſave us, the Lord make his face to ſhine upon us, and be mercifull unto us, the Lord turne his favourable countenance towards us, and this day and evermore vouchſafe to ſend us peace, *Amen.*

The bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, bee amongſt us and remain with us both now and ever, *Amen.*

Another of the ſame for night.

O Immortall God, Creator of Heaven and Earth, before whom all creatures feare and tremble, were it not that thou haſt commanded us, never durſt we appeare before thee, ſo corrupt is our nature, and ſo many are our ſinnes. But good Lord thou doſt bid, and therefore we obey: thou doſt call, and therefore we come, give us Spirits to pray aright. Firſt then here met together deare Father,we yeeld thy Majeſty moſt humble and hearty thankes, for all thy mercies that ever thou haſt beſtowed upon us,in body or minde,in our ſelves or ours,private or common,temporal,or eternal. Many and marvellous have they been,and ſtill are upon us; yea, even good Lord, paſt finding out. This day what thou haſt done for us, which of us knoweth, or is able to expreſſe? Father of heaven forgive us,that we cannot acknowledge them, or praiſe thee for them as wee ought, and quicken us in this duty more and more. Pardon and forgive us whatſoever we have offended thee withall this day, or ever before, either in thought, word, or deed: yea even our ſecret ſinnes, ſuch as wee have committed and know not of, remit them unto us for Chriſts ſake. Change us, O Lord, and we ſhall be changed. Create in us cleane hearts,and renew a right ſpirit within us.

Break the ſtrength of ſin,that would ſubdue us more and more. And O mercifull Father, ſo frame theſe hearts of ours with us, that wee may more delight to live according to thy will,than to enjoy all the world,and all the pleaſures therin. Lay it often good Lord,before our eyes by thy remembring Spirit, that thou haſt not breathed the breath of life into us,that we ſhould live as we liſt,but that in holineſſe and righteouſneſſe we ſhould walk before thee all our dayes. Lay it before us, O Lord, that the time will come when the trumpe ſhall ſound, the dead ſhall riſe, and we, even we here met together at this time, all and every one of us, ſhall moſt aſſuredly ſtand before thy judgement ſeat, with naked hearts, with open and unfolded conſciences, there to give an account how wee have ſo done. In which day, O the joy! O the endleſſe joy that they ſhall have, who waining themſelves from the gliſtering ſhew of this wretched world, in heart & truth have ſought and ſerved thee! *Come, Come, ye bleſſed of my Father*, to their comfort ſhall they heare, *and poſſeſſe the kingdome prepared for you.* But woe, woe to all careleſſe livers in that fiery day, they ſhall drink the Wine of the wrath of God, bee tormented in fire and brimſtone before the holy Angels, and before the Lambe, they ſhall have no reſt day nor night, and the ſmoake of their torment ſhall aſcend for evermore. Father of heaven have mercy upon us, knit theſe hearts of ours faſt unto thee, and now, while we have time, give us grace wiſely to thinke of theſe things. O continue thy word of truth amongſt us ever to our comfort. Let the ſeed thereof now ſowne in our hearts, take ſuch deepe root, that neither the burning heat of perſecution cauſe it to wither, nor the thorny cares of this world, riches, or voluptuous

living choke it, but as ſeed ſowne in good ground, it may bring forth fruit according to thy pleaſure. O Father give grace, that when wee heare, or finde by thy word any ſin that is in us touched, we may ſtrive and ſtudy without delay willingly to reform it. Keep us good God, that we never ſwarve for the feare of man from our owne true knowledge, becomming ſervers of time, and denyers of thee. Keepe us from all hardneſſe of heart, contempt of thy word, and from all diſſembling of ſincerity, increaſe true love amongſt us more and more, ſtay our heady, wrathfull and wicked affections more and more. And every way good Lord renew us to thy liking. Bleſſe thy whole Church, O God, with graces neceſſary, this parcell of it, our Native Land and Countrey, deare Father bleſſe it ſtill with continuance of thy truth. Leſſen in it daily the number of blinde and wilfull Papiſts, prophane Atheiſts, and increaſe the number of thy true Children. O preſſe us not deare God, with the weight of our ingratitude, whoſe lives and knowledge anſwer not the dayes that we have had: worke with us hence forward for thy mercy ſake. Preſerve unto us long alive good Lord, our gracious Prince and Governour, multiply thy Spirit unto him, that ſtill more and more he may ſeeke and ſet out, keepe and maintaine that which pleaſeth thee. Give unto his honourable Councell graces neceſſary for ſo high a calling. Bleſſe all other Nobles, Magiſtrates, and the whole body of this Realm, with true hearts to thee and this Countrey. Increaſe in Iſrael the number of true Watchmen, whoſe hearts may ſeek thee, and thy people, and not their owne glory and commodity. Bring to thy fold by them, ſuch wandring remnants as are thine, and O Lord, be gracious to our kindred and friends in the fleſh, lighten their hearts with the Sun of underſtanding, that they and we acknowledging one truth, may glorifie thee in the true and conſtant profeſſion of the ſame all the dayes of our life. Comfort O Chriſt, thine afflicted members, whereſoever or howſoever troubled, and grant us peace if it be thy pleaſure in our dayes. Finally, becauſe the night is now upon us, and we ready to take our reſt, let the bed O Lord, ſtrike into our heart, that the grave is almoſt ready for us. Which of us can tell, whether theſe eyes of ours once cloſed up, ſhall ever open any more againe or no? Lord therefore receive us into thine hands, wee all here now commend our ſelves, body and ſoule we bequeath unto thee, keepe us this night and evermore ready for thee, when thou ſhalt call us. Heare us O Lord, O God, and Father mercifull in theſe our petitions for thy Son Chriſt Jeſus ſake our Saviour, in whoſe Name we altogether beg theſe mercies, ſaying:

OVr Father which art in Heaven, hallowed be thy Name, thy Kingdome come, thy will be done in earth as it is in heaven, give us this day our daily bread, and forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us, and lead us not into temptation, but deliver us from evill, *Amen.*

Let thy mighty hand and out-ſtretched arme, O Lord, be ſtill our defence, thy mercy and loving kindneſſe in Jeſus Chriſt our ſalvation, thy true and holy word our inſtruction, thy grace and holy Spirit our comfort and conſolation unto the end, and in the end. *Amen.*

The Lord bleſſe us and ſave us, the Lord make his face to ſhine upon us, and be mercifull unto us, the Lord turne his favourable countenance towards us, and ſend us ever his peace, *Amen.*

The grace of our Lord Jeſus Chriſt, the love of God the Father, the moſt comfortable fellowſhip of the Holy Ghoſt, be with us all, bleſſe us and keepe us this night and for evermore. *Amen.*

The Concluſion of this Booke, containing an Exhortation to all Eſtates, to prepare themſelves to dye well, leſt the uncertaine houre of Death take them at unawares.

FVrthermore, my Brethren and friends, it reſteth that this Book be not in your hands, but in your hearts, and that if we have any will to amend our lives, that the ſame be not put off untill to morrow, for when to morrow ſhall become, we yet deferre it untill the day following; and ſo conſequently, we ſhall ſtay untill the yeares end: yea, even untill our lives end. If then at this preſent time there bee ſome little good affection in us, let us not quench it, nor kill that grace which the Lord giveth us; but contrariwiſe, by all meanes poſſible, let us endeavour to do ſo, that from time to time the ſame be not only confirmed, but alſo increaſed in us. God is merciſull and liberall enough to grant our requeſts, but he will be importuned, and earneſtly called upon, not for his own ſake, but for ours: for he knoweth how ſlow and backward we are to pray and call upon him, and how ſoone wee are weary, although there be nothing in this world that ought to be more acceptable unto us, for it is not a ſmall thing to ſpeake unto God. And that which ought yet to ſtir us up more hereunto, is, that he willingly heareth us, and never putteth away thoſe that come unto him with a true heart. This I ſay, becauſe I ſee not that by any other better meanes we may prevent our confuſion, than by our Prayers and ſupplications unto God.

This book to be in our hearts not in our hands.

Not to deferre amendment of life.

To pray often and earneſtly.

God willingly heareth us.

Truly, if ever any men had need of this help, we have moſt need thereof now in theſe laſt times and old age of the world, for no doubt but Satan now ſetteth abroach all his weapons, ſeeing the time approach that he cannot doe that he hath done heretofore, and that the Son of God muſt be manifeſted to all creatures, and that then muſt be the perfection of the faithfull, and the end of their felicity, whereof hee knoweth right well that hee ſhall have no part.

This old age of the world moſt requireth prayer.

If then for his part he doe his uttermoſt, it reſteth that we doe the like, and be alſo defended with all the heavenly armour, and that we be not terrified with all theſe practices and ſleights, for truly the victory is in our hands, if ſo be that we fight againſt him, and not for him, as almoſt all the world doth at this day, although it ſeeme contrary to the greater part: for, ſo that they be called Chriſtians, and be without reproach before men, who are no better than they, it ſeemeth unto them that they are moſt aſſured.

Other thinke that there needeth but one good ſigh, as they ſay, at the laſt houre, to blot out all their life paſt, and to cary them ſtraight to the kingdome of heaven: but who can aſſure them, that God will give them grace ſo to ſigh, and to repent truly of their ſinnes at the houre of death? From whence have they ſuch good aſſurance not to die of a ſudden death? Is not this plainly to mock God? If that might take place, truly Peter and Paul, with the other Apoſtles, ſhould have been deceived in travelling and taking ſuch paines to beare ſo heavy a croſſe, if it were ſo eaſie to enter into the kingdome of heaven: I mean ſo as theſe Libertines doe pretend.

Wicked ſecurity dangerous.

Let us be ſure, that the way is narrow that leadeth to ſalvation, and that there are few that walke therein. Theſe words are not lies, but I pray God that we prove not the truth to our great griefe. I know that the mercy of God is incomprehenſible and infinite, but that is towards his Servants, and thoſe that feare and reverence him. Furthermore, I know right well, that amongſt the Children and Servants of God, there are many infirmities; yea, a moſt great imperfection in all vertue and righteouſneſſe, which remaineth untill death, but there is a difference between your life, O you worldlings, and that of the Children of God. The righteous ſinneth ſeaven times a day, but hee is lift up ſeaven times againe. But you remaine in your ſins, and dwell therewith, as with your friend and companion. A man may well ſay a Confiteor, knock himſelf on his breaſt, or have ſome griefe at his ſin, but if we look neere unto the matter, we ſhall finde it is nothing but kery and hypocriſie.

Gods mercy is infinit towards his Servants.

The difference betweene the living of the godly and the ungodly.

If our friend or kinſman die, if we loſe our goods, if one doe us any injury, if one ſlander our good name, if we be beaten, buffetted, or hurt, behold, we are ſtraight in choler, or in extreame ſadneſſe, our heart is ſhut up with melancholy. But if our ſpirit die, or that we loſe the heavenly riches by our ſins and tranſgreſſions, wee make no account, wee are not troubled: we grieve more at the loſſe of this world, which is nothing, than at the loſſe of God himſelfe, who is all in all.

In ſeeing all this, cannot ſuch people yet feele their owne griefe? Can they not know how vaine and fooliſh the opinion which they had of their owne vertue and honeſty is? Can they not ſee how far they are from their reckoning? Truly all the world is full of ſuch people, who have no ſenſe or feeling of their evils, but the prophecies muſt be accompliſhed to the end, that when the Son of man ſhall come, he may ſcarce finde any Faith upon the earth. Truly this houre commeth on apace, the ſights are all manifeſt, but to the end we may not be amazed, ſeeing ſuch a diſorder come about us, let us be ſure, that the Lord will be with us untill the end of the world, if ſo be our Lampes be burning, and that in ſtead of the daily impairing of the wicked, we labour and take paines to grow and increaſe in righteouſneſſe and holineſſe, I know that they will mock at us and at our ſimplicity, and that they will caſt us out of their companies, but we ſhall be exalted of God, and received into the aſſembly of the bleſſed.

The Lord will be with us unto the end, if we grow and increaſe in holineſſe and righteouſneſſe.

Wherefore, let us with all patience waite for the comming of our Lord Ieſus Chriſt, and let us labour that we may be found of him without ſpot, and blameleſſe. Surely, that day ought to be fearefull to the wicked, but of us it ſhould be moſt deſired, knowing aſſuredly that there is no condemnation to thoſe that are in Ieſus Chriſt, and his great kindneſſe and meekneſſe, when he commeth to make us alive with him for ever. Amen.

They wait for the Lord with patience.

FINIS.

A

SERMON,

PREACHED AT PAVLS CROSSE, THE SECOND SVNDAY IN MICHAEL-MAS TERME.

1590.

BY

GERVASE BABINGTON Doctor of Divinity.

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A SERMON PREACHED AT PAVLS CROSSE.

JOHN 6. 37.

All that the Father giveth me, ſhall come unto me, and him that commeth to me, I caſt not away.

IN the Verſe before (Right Honourable, and beloved in the Lord all) we heare our Saviour Chriſt affirme of the *Capernaites*, that they alſo, amongſt others, had ſeene him, but beleeved not. The reaſon is implyed in theſe words which I have read, becauſe they were not given of the Father. For, *All that the Father giveth me* (ſaith our Saviour in this Text) *commeth unto me, and him that cometh to me, I caſt not away.* So is this verſe (I ſay) a reaſon of the former, and we plainly ſee it, added of our Saviour Chriſt in his moſt deepe wiſedome, to anſwer both then, and whilſt the world endureth, for the unbeliefe of many which contemne the Goſpell, that it ought not, as it often is, be a ſtumbling block to any, to make them miſlike or doubt of Gods truth, becauſe many reject the ſame, and cannot bee won to regard and follow it as they ought. For they that ſo do, and continue, are not given to Chriſt of the Father, and being not given, they come not, it being an effect of the Fathers giving, to come to the Sonne, as witneſſeth our Saviour both in this place, and elſewhere, when he ſaith; *Hee that is of God, heareth Gods Word; ye therefore heare them not, becauſe ye are not of God.* Againe, *But ye beleeve not, becauſe ye are not of my ſheepe.* And thirdly, *As many as were ordained to eternall life, beleeved:* [*as many as were ordained,*] with divers ſuch places, all proving, as I ſay, that to come to Chriſt by faith, proceedeth as an effect from the Fathers giving of us to Chriſt by election.

Iohn 8.47. Iohn 10.26. Acts 13.48.

A Doctrine, if ever neceſſary, now ſurely moſt neceſſary, when the fearefull contempt of Gods Word, that ruleth in many, either is, or may be a ſtumbling blocke to weake mindes that judge not perſons by faith, but faith by perſons, as *Lactantius* ſpeaketh, not knowing, or elſe not weighing this point of Gods ſacred truth, that they onely beleeve *which are ordained, which are of God, which are ſheep*, or as this Text ſpeaketh, *which are given to the Sonne by the Father.* Which becauſe many, yea, the moſt part of men are not, therefore they beleeve not, neither imbrace that thing, which in it ſelfe yet is worthy all love and following. Neceſſary I ſay to theſe weake ones, that they may learne not to fall away from goodneſſe for this cauſe: and neceſſary to theſe unbeleeving contemners, to awake them, to looke how this contempt taketh any roote in them, leſt haply it bee, by their rejection from God, becauſe they are not of the number of them, whom the Father hath given to his Sonne, to be ſaved of him, and by him, and in him, in his judging day.

Acts 13.48. Iohn 8.47. Iohn 10.26.

Purpoſing then by the Lords aſſiſtance, and your godly patience to ſay ſomething of this matter;

matter; let the order for me to ſpeake, and you to heare, be the ſelf-ſame, which the Holy Ghoſt directeth us unto in the Text.

First, of the Fathers giving.
Secondly of their comming that are given.
Thirdly, of the entertainment with Chriſt, that they finde, which being given, doe come. [Non ejicio,] *I caſt not away.*

1 *Part.*

COncerning the firſt, to wit, the *Fathers giving*, contained in theſe words, [*All that the Father giveth me,*] a learned writer ſaith thus: *Quos Pater dedit prædeſtinatione, veniunt per fidem, & tales non ejicit Chriſtus*; Whom the Father giveth by predeſtination, thoſe come to Chriſt by faith, and he caſteth not away ſuch commers. Making this giving of the Father to bee nothing elſe but his eternall election, and appointment unto life of ſuch as he will have ſaved in Chriſt, and by Chriſt. And indeed ſo it is. *Dat enim Chriſto Pater, cum eligit in Chriſto tanquã in capite, in quo omnia membra ſalva erunt:* The Father giveth to Chriſt when he electeth in Chriſt, as in the head, in whom all the members ſhall be ſaved. Proofes of Scripture are the grounds of grounds, to direct both my ſpeech and your faith; and of thoſe I could remember you of many, if it were needfull. But the ſeventeenth of *Iohn* ſhall ſuffice us for all, where it is ſaid: *I have declared thy name unto the men whom thou* gaveſt *me; thine they were, & thou* gaveſt *them me. I pray not for the world, but for them whom thou haſt* given *me. Holy Father keepe them whom thou haſt* given *me. Them whom thou* gaveſt *me I have kept.* Over and over repeating this word you ſee, and ever by the ſame, noting Gods election of his ſervants and children appointed to bee ſaved. Therefore this expoſition is plaine not onely by teſtimonies of Interpreters, but by conference and witneſſe of Scriptures themſelves.

The Fathers giving is our election.

Verſe 6. Verſe 9. Verſe 11. Verſe 12.

So then the Doctrine of Gods Election is the firſt point, that to day we are occaſioned by this text to ſpeake and heare of, it being meant by the word [*giving,*] as I have ſhewed.

A Doctrine as you well know, that both heretofore hath, and even yet ſtill is of ignorant mindes avoided, as a dangerous Doctrine, judged not fit to be ſpoken of, except it be in ſchooles, and charged with many wicked inconveniences, as flowing from the affirmation thereof. The Epiſtles of *Proſper* and *Hilary* prefixed before the bookes of *Auguſtine, De prædeſtinatione Sanctorum*, will juſtifie what I ſay, inſtead of many moe which might bee brought. What others of later time, and eſpecially Papiſts, have both written and daily ſpeake, would be too tedious to obſerve.

Whatſoever they were or are, old or new, this is moſt certaine, they conſider not,

Either the duty of Gods Miniſters and Children:
Or the great evidence of Scripture for this Doctrine:
Or the ſweet uſe of it to many ſpeciall purpoſes.

For all theſe doe ſhew, that the Doctrine in no caſe is to be avoided, but both ſpoken and heard of, as occaſion ſhall ſerve, to Gods great glory, and his true ſervants ſweet comfort.

And firſt for our duty. Thinke of it I pray you. Surely it is this: *Vt arcana non inveſtigare, ita revelata non occultare & ſupprimere*; as not to ſearch the ſecrets of God which are not revealed: ſo not to ſuppreſſe and hide what is revealed: for, ſo teacheth us *Moſes*, if you remember when he ſaith; *The ſecret things belong to the Lord our God, but the things revealed belong to us, and to our children for ever, that we may doe all the words of the Law.*

Our duty bindeth us to conſider this Doctrine. Deut. 29. 29.

Againe, it is our duty to eſteeme of the Lord and his Word thus, that as he hath omitted nothing that is needfull to bee knowne, ſo hath hee laid downe nothing but what ought to bee knowne, and is moſt profitable. But he hath laid downe this doctrine of our election, therefore neceſſary to be taught and looked into of all men.

A ſecond reaſon.

Thirdly, it is the duty of all faithfull Miniſters to preach the Goſpell wholly to Gods people, and to deliver unto them even *all the counſell of God*: But this Doctrine is a part of the contents of this Booke of God, therefore to be delivered to Gods people, as occaſion ſhall ſerve, or elſe wee doe not our duties.

A third reaſon.

And leſt any man ſhould diſtinguiſh of Gods people, and ſay, ſome bee learned, ſome bee unlearned, the one may be thus preached unto, but not the other, conſider I pray you, the words of our Saviour Chriſt, *Goe and preach the Goſpell* [omni creaturæ] *to all creatures*, evidently giving the ſimpler ſort as good right to the whole Doctrine of his Word as the better; and the unlearned, as the learned. Which the faithfull Apoſtle well knew, when he ſaid: *I am a debtor both to the Græcians and Barbarians, both to the wiſe men and to the unwiſe.*

Rom. 1. 14.

If any man will ſay: yet a care muſt be had of mens capacities, and of edification, I confeſſe

it

it willingly, and therefore have alwayes added (as occaſion ſerveth) that is, as ſhall be fit for the people to whom we ſpeake, going by degrees in all our doctrine as may moſt profit, and ever ſoberly and carefully keeping within the limits of the word. But utterly to ſuppreſſe & alwayes to avoid any truth revealed in the Booke of God, or by name, this truth of our Election and Predeſtination, I ſay it is not lawfull, but the contrary a parcell of our bounden duty both to God, our ſelves and our brethren.

In the ſecond place they conſider as little the evidence of Scripture for this doctrine, as they have done before our duties. For, I may boldly ſay, there is no one thing more plainly and fully teſtified in the Word than this is, being often iterated and beaten upon in ſundry places. That a thing often ſpoken of might at one time or other be duly marked and borne away. Evidence of Scripture.

First, the *Doctrine*, then the *Branches*.

The *Doctrine* it ſelfe is laid downe in this ſort: That as the clay lyeth before the Potter, to bee uſed and handled, diſpoſed of and formed, as ſhall pleaſe him; ſo were all men at firſt before the Lord in his eternall counſell, to receive an end or uſe according to his will, to life or death, to honour or diſhonour, to ſalvation or damnation, to heaven or hell. In which good pleaſure of his (ever the rule of right) he hath diſpoſed of ſome one way, of ſome another: It being his glory in his houſe alſo, to have veſſels of divers ſorts, and not of all to one uſe. Of many Scriptures ſome few ſhall ſerve. First, for the Doctrine.

First, the teſtimony of the Apoſtle, who ſaith to the *Romans*: that, *Whom he hath predeſtinate, them alſo he called; and whom he called, them alſo he juſtified; and whom he juſtified, them alſo he glorified.* Boldly avouching this doctrine which ſome make ſo dangerous, with all the degrees and ſequels of the ſame. Rom. 8. 30.

In the ninth Chapter hee maketh expreſſe mention of *Veſſels of mercy prepared to glory, and veſſels of wrath prepared to deſtruction.* To the *Epheſians* hee ſaith, *He hath choſen us in him, he hath predeſtinate us to be adopted, &c.* In the Goſpell he ſees often two ſorts of men, *one to whom it was given to underſtand the ſecrets of the kingdome of heaven; another to whom it was not given:* one ſort to whō it ſhall be ſaid, *Come ye bleſſed*; another ſort to whom it ſhould be ſaid, *Goe ye curſed.* Behold againe, ſaith old *Simeon*, *This Child is appointed for the fall and riſing of many in Iſrael.* Therfore two ſorts there are in the counſell of God, one muſt riſe, and the other muſt fall, being ſo appointed. *Eſau* and *Iacob*, *Peter* and *Iudas*, with the two Theeves at the death of Chriſt, and many moe, declare thus much in example to us. God hath loved, and God hath hated; God hath elected, and God hath rejected; God hath ſaved, and God hath caſt away for ever: Still but in juſtice whatſoever hee doth, without wrong to any, all being his owne. Rom. 9. 22, 23. Ephe. 1. Mat. 13. 11. Mat. 25. Luke 2. 34.

Now if any man will not ſtay here, but will ſearch further, and aske a reaſon of this the Lords doing, why he rejecteth any, all being equall his workmanſhip, and alike by nature: to theſe the wiſe and ſober Apoſtle anſwereth no otherwiſe, but *he willed becauſe he willed.* Noting thereby that his will ſhould content us, which he hath revealed, without any reaſon which is not revealed. And if it doe not, then heare I pray you what Saint *Auguſtine* ſaith to ſuch curious inquirers: *Tu homo expectas à me reſponſum, & ego quoque homo ſum. Itaque umbo audiamus dicentem: O homo, tu quis es, qui reſponſas Deo, melior eſt fidelis ignorantia, quam temeraria ſcientia. Quære merita, non invenies niſi pœnam. O altitudo! Petrus negat, Latro credit! O altitudo! Quæris tu rationem, ego expaveſcam altitudinem. Tu ratiocinare, ego mirabor. Tu diſputa, ego credam. Altitudinem video, ad profunditatem non pervenio. Paulus inſcrutabilia vocat, tu vis ſcrutatari; ille inveſtigabiles vias ejus, tu veſtigas. Cui reſponſio iſta diſplicet, quærat doctiores, ſed caveat ne inveniat præſumptiores.* Thou O man lookeſt for an anſwer of me, and I my ſelf am alſo a man: Therefore both thou and I, let us hearken to him that ſaith: O man who art thou that diſputeſt with God? Better farre is faithfull ignorance than raſh knowledge. Seeke for merit, thou ſhalt finde but puniſhment. O depth! *Peter* denyeth, the Theefe beleeveth. O depth! Thou ſeekeſt a reaſon of this, I will tremble at the deepneſſe. Thou reaſoneſt, I will wonder. Thou diſputeſt, I will beleeve. A depth I ſee, to the bottome I cannot come. *Paul* calleth them the unſearchable wayes of God, and thou wilt ſearch them. Whoſoever is not ſatisfied with this anſwer, let him ſeeke for one better learned than I am, but let him take heed that he finde not a more preſumer. Thus much may ſuffice for the doctrine it ſelfe, that it is evident in the Scripture. De verbis Apoſt. Ser. 20. De ſpir. & lit. cap. 34.

Concerning the *Branches* of it, as evident againe is the Word for the ſame, and firſt for the cauſe. It telleth us plainly, that we are choſen *according to his good will.* His will I ſay, and not our will, or yet worke, any manner of way. *That we ſhould be holy*, ſaith the Apoſtle, not becauſe wee were holy, making our holineſſe an effect flowing from Election, not Election from, or for, our holineſſe. With which Saint *Auguſtine* agreed when hee ſaid: *Prædeſtinatio eſt præparatio beneficiorum Dei*, Predeſtination is a preparation to all the benefits of God. *I have obtained mercy* (ſaith the Apoſtle) *to be faithfull*, not becauſe I was faithfull, or would be in time. Againe, to the Romanes, *There is a remnant according to the Election of grace*, of grace I ſay, and marke it, he ſaith not of merit, or for merit; for grace excludeth merit, as the Apoſtle plentifully proveth, *Rom.* 4. And Saint *Auguſtine* plainly confeſſed when he ſaid, *Gratia non eſt ullo modo, niſi* The cauſe of Election. Epheſ. 1. 5. Verſe 4. 1 Cor. 7. 25. Rom. 11. 5. Rom. 4.

Aug. in John 6.

niſi ſit gratuita omni modo: It is not grace any way, except it bee free every way. And againe, writing upon theſe words in *Iohn*; *Niſi Pater traxerit*, Except the Father draweth: *Cur ait traxerit, & non duxerit? Ne aliam præcedere noſtram voluntatem aut meritum credamus*: Why ſaith he, Except the Father draw him, and not, Except the Father guide or lead him? Surely, for feare we ſhould thinke, by ſo ſpeaking, that ſome will of ours or merit went before.

The ſtability of our election. 2 Tim. 2. 19. Rom. 11. 25. A reaſon proving the ſtability of Gods decree.

3. Plaine againe is the Scripture for the firmneſſe and ſtability of this decree of God, as by many places might bee ſhewed. Writing unto *Timothy*, the Apoſtle ſaith thus in plain words: *The foundation of God remaineth ſure*, ſure I ſay: and marke it, *having this ſeale, the Lord knoweth who be his*. To the *Romanes* he ſaith thus, *The gifts and calling of God are without repentance*, that is, without change or alteration. It may appeare unto us alſo moſt evidently by this argument; If whatſoever befalleth the wicked, ſtill betalleth them to their damnation, being ſo by their great wickedneſſe perverted, & whatſoever befalleth the godly ſtill turneth to their good, then is the decree of God for the life of ſome, and death of other ſome, moſt ſtable and firme; but this is ſo, if you marke the particulars, therefore the Concluſion followeth. For particulars, name what you will, be it never ſo good, yet to them that be Reprobates ſtill it is a fall. The Goſpell of God, how ſweet, how good, how profitable? yet to the wicked it is *a ſavor of death unto death, and not a ſavour of life unto life*. The long ſuffering of God, how gracious, how good, how worthy praiſe and thankes for ever? Yet unto the wicked it is made an occaſion to harden their hearts to preſume in ſinning, and to heape up more and more wrath againſt the day of wrath for body and ſoule. Chriſtian liberty, what a bleſſed grace of God it is? Yet of the wicked it is turned into wantonneſſe, and made an occaſion of great offence. The Supper of the Lord, what a ſweet Sacrament is it? full of comfort to the godly, the increaſe of true faith in them, yet the wicked eate and drinke it unworthily, to their owne damnation, and regard not, as they ought, the Lords body. What ſhould I ſay? Is not Chriſt himſelfe our deare and bleſſed Saviour, good, and full of life and ſalvation to all that beleeve? Yet even this Lambe of God, and Sonne of the moſt High, to theſe curſed caſt-awayes is a ſtone to ſtumble at, and a Rock of offence; they being diſobedient, and even ordained to this thing.

2 Cor. 2. 16. Rom. 2. 4. Gal. 5. 13. 1 Cor. 11. 1 Pet. 2. 8. Tit. 1. 15.

Finally, in a word: unto them that are defiled and unbeleeving, nothing is pure, but even their mindes and conſciences are defiled. Contrariwiſe, to the godly which are pure, all things are pure: and even all things, all things, I ſay, worke to the beſt to them that love God. Yea, ſaith *Auguſtine*, *Ipſa etiam peccata*: The very ſinnes and falls of the godly turne unto their good, ſome way or other, though thereby they may not bee emboldened to offend. Therefore wee ſee how firme this decree of God is, the wicked cannot be ſaved, turning all things to their wo, and the Elect cannot finally bee caſt away, reaping through the aſſiſting grace of Gods Spirit, good from all things that befall them.

Rom. 8.

The number of the elect, and knowledge of them in God. Luke 12. 7. 2 Tim. 2. 19. Luke 10. 20. Iohn 10. 15. *Aug. de Cor. & Grat. to 3. cap.* 12, 13. Knowledge in us of the ſame. Iohn 16. 9.

For number and knowledge of God of theſe his elect and choſen, the Scripture againe is not ſilent, but telleth us thus much, that the haires of our head are numbred: then certainly our perſons. God knoweth who bee his: then certainly he knoweth the number, and the number is certaine. Our names are witten in the Book of life: therefore we are knowne, and the number is certaine. Hee calleth his by their names; therefore hee knoweth them, both who they are, and how many. With which proofes and many mo that might be named, Saint *Auguſtine* joyneth, when he ſaith: *Prædeſtinatorum ita certus eſt numerus, ut eis nec addatur, nec minuatur: The number of the Elect is ſo certaine, that neither addition can be made unto them, nor diminution from them.*

Laſtly, the Word inſtructeth even us alſo to know and to beleeve this matter in particular of our ſelves. For, *The Spirit ſhall rebuke the world of ſinne*, ſaith Saint *Iohn*, *becauſe it beleveth not*: And what is it to beleeve, but in my ſoule and conſcience to bee aſſured that Chriſt dyed, not onely for others, but even for me, and that by his death and Paſſion, as well I my ſelfe, my poore body and ſoule ſhall be ſaved, as many others? And what is this I pray you, but to beleeve that amongſt others, and with others, and as well as others, God hath choſen you to be an heire of his Kingdome? VVant this faith in your ſelfe, and the place I alleaged, ſaith, *The Spirit ſhall rebuke you*, and as many as want it, *for ſinne*, becauſe yee doe not beleeve this. Therefore wee are all bound, you ſee, even by the will of God, to beleeve our particular election and predeſtination, and he that doubteth or wavereth, muſt be rebuked, and is rebuked even of Gods Spirit for ſo doing. VVhy againe ſhould ſo much, and ſo many things bee ſpoken of the mercy and goodneſſe of God as is in the Scripture, but that you, and I, and all fleſh, ſhould catch hold of it, and conclude out of the ſame, that to us particularly ſuch, and ſo, ever God will be. Looke wee then at the light of the VVord of God both for election, for the cauſes of the ſame, for the firmneſſe and ſtability of it, for number and knowledge of God in our ſelves, and ſee whether theſe madde men, that cannot away with the doctrine of Gods election, doe not oppoſe themſelves directly and plainly againſt the evidence of Gods holy and ſacred Scriptures, ſtriving againſt the ſtreame, and kicking againſt the prick, to their fearefull confuſion if they leave not. The third and laſt thing which I ſaid they oppoſe themſelves againſt, is the

The ſecond reaſon.

ſweet

ſweet uſe of the holy Doctrine which it yeeldeth ſundrie wayes, to as many as rightly with underſtanding meditate upon it. As firſt, by confirming moſt ſtrongly this feeble faith of ours againſt Deſpaire, when troubles and croſſes do every way beſet us, and as it were overwhelm us. For truly may it be ſaid of the afflictions often of the godly, as one ſaid of another matter, πόνῳ πόνον φέρει, *one labour begetteth another, one ſorow followeth another*; and whoſoever will live godly in Chriſt Jeſus, muſt ſuffer perſecution, the troubles of the righteous being many. But *feare not little flock*, ſaith our Saviour Chriſt, *for it is your Fathers will to give you a kingdome*; as if he ſhould ſay, whatſoever befalleth you bitter in this world, deſpaire not, but comfort your ſelves and ſoules with this, that you are of the flock, that is, elect and choſen for a kingdome, which your Fathers will is, without all faile, to give you: *Rejoyce that your names are written in the Book of Life*, that is, ſtay your ſelves upon your election ever, and feare not. *Who ſhall lay any thing to the charge of Gods choſen? It is God that juſtifieth, who ſhall condemn? Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or anguiſh, or perſecution, or famine, or nakednesſe, or peril, or ſword? No, I am perſwaded that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Ieſus our Lord. Sed ſuperatis omnibus procellis, tandem in portu, &c.* But all ſtormes and waves of woe being paſſed over, and well broken off, at laſt in the quiet haven of everlaſting comfort I ſhall have my reſt for ever and ever. In a word, how can a man deſpaire of Gods mercy in due time, that findeth his election in the meane time? Sweet therefore ever againſt finall feare is this doctrine.

The firſt uſe of this Doctrine.

Luke 12.32.

Luke 10.20. Rom.8.33. 34. 35. 38. 39.

Secondly it cooleth and quencheth the proud puffe of ſinfull fleſh, telling us that be we never ſo mighty, never ſo honorable and high, by place and calling in the world, yet we were made of the ſame maſſe and mould that the pooreſt man and moſt wretched catife to ſee to in the world was: we have ſtood before the potter no better matter than he, to receive a choice to ſuch uſe and end as might pleaſe him. What difference is in us (if any be touching election) it hath come by mercy, and not from merit, therefore no pride, but thankes: no diſdaine of any, but humility toward all, and ever in our ſelves beautifieth and adorneth us moſt. Hee that glorieth, let him glory in the Lord, ſaith this Doctrine of Election. For favour in God is the fountaine of our grace, whatſoever it is that we rejoyce in. Shall I hoyſe ſaile, and looke bigge upon others, when only by grace I am that I am? It may not be.

Another uſe.

Thirdly, it filleth our hearts with a feeling of love in God towards us, that is, ſweeter than hony or the hony combe, and forceth our ſoules to love againe, except we be dead; yea, to love moſt earneſt, according to the mercy that we have taſted of. Some ſhadowing of it wee may ſee in men, that ſtand all condemned juſtly for matter of treſpaſſe committed, and expect a ſentence of bitter death accordingly. Let the Prince in this caſe releaſe one, pardoning in mercy, and giving life, when parity of treſpaſſe called for equall puniſhment: O how leapeth the heart of that releaſed one, when he knoweth it, crying mercy, mercy, O ſweeteſt mercy, how bound am I for this releaſe? Can I love, can I think, can I honour ever condignely the fountaine of this favour towards me? I cannot, I cannot: and therefore I will die with this, O mercy above merit, and hope of requitall in me. So it is in our election, where only grace hath made the difference and ſaved us. The love is great, we cannot but ſee it, and what is due we may not deny it. If all love deſire love again, God forbid but ſuch love ſhould be ever thought of as the Lord inableth.

A third uſe.

Cupit omnis dilectio redamari.

Fourthly, it provoketh us to all good works, wee never thinke obedience too much that redoundeth to the good-liking of him that thus hath loved us. If men in this world ſhall ſtead us any way, how wiſh we, how will we, how care we, how ſeek we to do the thing that may content, and avoid the thing that may offend them? What compariſon is there betwixt the love of men, and this love of God towards us before the world was made? Can then the knowledge and true regard of it be without fruit in our converſation? It cannot be.

A fourth uſe.

Fiftly, it ſtayeth us againſt offence that would grow by ſuch as fall away, if this were not. For it telleth us, ſome ſtand in ſhew, and ſome ſtand in truth, ſome ſtand for time, & ſome ſtand for ever. *If any had been of us*, ſaith the Apoſtle *Iohn, they would have continued with us.* Feare we not therefore when men ſtart aſide, but ſtand we faſt whoſoever ſhake, remembring well that all being not appointed to the end, they neither are appointed to the meanes.

A fifth uſe.

1 Iohn.

Laſtly, moſt ſweetly this doctrine of our election profiteth unto patience, telling us, that no tyranny in this curſed world, no malice, nor moods of mortall men, can, or ſhall ever prevaile beyond the limits and liſts of his counſell, that hath decreed their pitch. And therefore endure it, and endure it patiently, for he moderateth. This comforted the Apoſtles for their Lord and Maſter, in that notable place of the *Acts*, worthy reading a thouſand times, *O Lord*, ſay they, *againſt thy holy Son Ieſus, whom thou haſt annointed, both Herod and Pontius Pilate, with the Gentiles and the people of Iſrael gathered themſelves together.* But what could they doe? Surely they have done nothing, but *what thy hand and thy counſell had determined before to be done.* This comfort our Saviour himſelfe pleaſed to apply to himſelfe againſt the cruell enemy, lifting himſelfe up, and vaunting, as though he had all power of life and death againſt our Saviour. *Thou couldeſt have*

The ſixth uſe.

Acts 4.27,28.

have no power against me, ſaith he, *except it were given thee from above.* True in the head, and true in the members, ever to our great ſtay and comfort. Theſe and ſuch like are the fruits of this doctrine of our election; Which they never taſted, nor ever knew, that ſo wickedly condemne it. Let it ſuffice that we feele it to the praiſe of God and our comfort, and let them periſh with their errors, that ſo caſt away a doctrine of ſuch heavenly uſe, if they will not repent and bee perſwaded.

Cavils againſt Gods Predeſtination.

The firſt objection.

Away then with thoſe curſed Cavils that flie up and downe againſt this doctrine; for it is holy, it is ſweet, it is the Lords. It maketh no man ſet all at ſix and ſeven, as careleſſe what hee doth, ſaying, If I bee predeſtinate to be ſaved, I cannot be damned; and if I be appointed to death, I cannot be ſaved: But contrariwiſe, it maketh men rather carefull to uſe meanes, as knowing that the decree of God taketh his effect by meanes. And therefore ſuch as rightly underſtand this doctrine, and carry in themſelves a care not to ſpeake prophanely of any truth of God, howbeit they know that the decree of God ſtandeth ever in it ſelfe unchangeable and cannot be altered, yet looke they not at that, but at the meanes that God hath appointed all men to uſe, either for the obtaining or avoiding of any thing wiſhed or feared. And theſe meanes they uſe with all care and diligence, ſeeking the end, by the way ordained, and not any way made wretcheleſſe in the meanes by the end. As for example, that I may be plain: *Rebecca* knew that God had appointed her ſon *Iacob* to live, and to be a greater man than *Eſau*, becauſe God himſelfe had told her, that he would make two mighty Nations of her two ſonnes, and the elder ſhould ſerve the younger; yet did ſhe not conclude hereupon as theſe men doe, that therefore it skilled not what ſhe did when *Eſau* threatned to kil *Iacob*, for being appointed to live, he could not be killed. But contrariwiſe ſhee moſt carefully deviſed, and moſt ſpeedily uſed meanes to keepe him from danger, by ſending him away to her brother *Laban*, till *Eſau* his anger ſhould be aſſwaged. Knowing, as I ſaid, that the decree of God did not prejudice meanes, but rather binde unto the ſame, as being to take his effect in time by the ſame. And ſo ſhee ranne not raſhly to the counſell of God, as theſe men doe, but looked what her owne duty was, and uſed that. By which meanes her ſonnes both lived, and all came to paſſe well, as God had decreed.

Acts 27.

Take another example as plaine as this. In the *Acts* of the Apoſtles we reade that *Paul* and his company were in great danger upon the Sea; in ſo much that they were faine to throw all their lading out, and in the end the ſhip burſt in two. Before the extremity of the perill, God, that is ever carefull to comfort his by his Angell, in the night foretold *Paul* of all that ſhould happen, bade him not feare, for hee ſhould eſcape, and for his ſake all likewiſe that were with him, which were in number 276. ſoules. Here was Gods counſell knowne, his decree and purpoſe revealed, which *Paul* beleeved, and exhorted all them moſt firmly to bee perſwaded of. What now? Did *Paul* upon this conclude, as theſe men ſpeake? VVhy then it skilleth not what we doe; for God having determined to ſave us, we cannot be drowned? No ſuch matter, but leaving the decree of God, looketh ſtraight at the meanes that muſt be uſed, the induſtry of the Mariners, who would have ſtolne away, had not *Paul* prevented them; and the ſtrengthening of their bodies by taking ſome meate. VVhich being done, ſuch as could ſwimme threw themſelves firſt into the Sea, that getting to land they might helpe others, and the reſt on boards and broken pieces of the ſhip, came all ſafe to ſhore. Thus did meanes effect Gods purpoſe, and not Gods purpoſe knowne of *Paul*, hinder the carefull uſe of meanes in him or the company.

Verſe 30.

Mat. 2.

A third example, if you will, let us adde to theſe two, as pregnant to our purpoſe, as either of them. Our Saviour Chriſt himſelfe in his youth was ſought for by *Herod* to have beene ſlaine; yet God had appointed him to live, and to effect the worke of our Redemption. So, in reſpect of Gods decree it was not poſſible that *Herod* ſhould hurt him, doe what he could. What then? Would God have this counſell of his a cauſe of ſecurity or neglect of meanes in *Ioſeph*, the reputed father of our Saviour? No: but his owne ſelfe willeth him in a dreame by his Angell, to take *Mary* and the Childe, and to flie into Ægypt, there tarying till he ſhould bring him word. Which *Ioſeph* did, and ſo by uſe of meanes preſerved him, whom yet God had appointed to live from everlaſting, doe *Herod* and all the world what they could. Did *Mary* hinder *Ioſeph* from uſing theſe meanes, ſaying to him, Tuſh, doe not we know what God hath appointed this Child unto? Did not I heare what the Angell ſaid to me when I conceived; what the Shepheards and Wiſe-men ſaid when he was borne; what *Simeon* and *Anna* ſaid at my Purification; (all which things *Mary* laid up in her heart, ſaith the Text) therefore let *Herod* doe what he can, Gods appointment muſt take place, and cannot be prevented by his malice, though we ſit ſtill and flie not at all? Did (I ſay) *Mary* thus reaſon, and thus hinder him? Nothing leſſe. And therefore learne we ever by this example, the true dutie of Gods children, and the right uſe of the Doctrine of Gods Predeſtination. Surely it is this, that whatſoever the decree of God is, we ever pitch our own eyes upon the meanes that God hath appointed, knowing that as he hath appointed us to the end, ſo he hath preſcribed a way to come to the ſame by. If I will be ſaved, I muſt doe this, if I will not be damned I muſt avoid that. So you ſee did *Rebecca*, *Paul*, God himſelfe for his Sonne Chriſt, and all that have feared God, and underſtood this doctrine ſince the

Luke 2. 51.

the world began. So doe we our owne ſelves, I doe not doubt, at this day, carefully working our ſalvation with feare and trembling, by hearing the Word, receiving the Sacraments, and following the courſe preſcribed in the Word to ſuch as will be ſaved: Making the determined counſell of God in predeſtinating us to life, whereof in our conſciences wee feele a ſweet aſſurance, the end of this our obedience, a comfort againſt our imperfections, when we cannot doe the good that we would, and thereupon Satan ſeekes to terrifie us; and in a word, rather a chiefe cauſe to encourage us to the uſe of meanes, than any way to make us negligent in the courſe of good living. Let prophane perſons doe what they will, and ſay what they liſt, as both workes and words be unſanctified, yet thus both doe and ſay the godly, whom we are to follow. If for the abuſing of this Doctrine by ſome, the Doctrine it ſelfe muſt be rejected, then muſt the whole Word it ſelf be alſo prohibited, becauſe that unto ſome it is a ſavour of death unto death, as often as it is either read or preached. But God forbid. Let ſin bee ſin in them that abuſe it, and truth be free for them that will learne it. Vaine then is this Objection, I hope you ſee, againſt Gods Predeſtination, that it maketh us careleſſe what we doe. Surely, it maketh us moſt carefull, as I have ſhewed. And let this ſuffice.

Why, but if I did nothing, yet I ſhould be ſaved, being appointed to be ſaved, and if I do never ſo well, yet I ſhall be damned, being appointed thereunto.

Be not deceived. Being appointed to be ſaved, it is not poſſible that you ſhould doe nothing: For as well you are appointed to the meanes, as to the end, which appointment is effectuall ever, as examples have ſhewed, and no example can be ſhewed to the contrary. For, as Predeſtination hath followed upon love in God, ſo doth Calling follow Predeſtination, Juſtification followeth Calling, and Sanctification (which is this uſing of meanes that I ſpeake of) followeth Juſtification, till at the laſt we come to Glorification. You know it is the Apoſtles Chaine to the *Romanes*. Contrariwiſe, if a man be appointed unto death, and a reprobate, it is never poſſible that his deeds ſhould be good, in reſpect of himſelfe, but alwayes there will be ſome ſecret poyſon in them, as was in *Iudas* care for the poore, when he would have had the oyntment ſold, beare they never ſo faire a gloſſe to the eye of the world. And therefore, that againe is but an errour, that men ſhould be damned doe they never ſo well, being appointed thereunto. Rom. 1. 8.

Object. 2.

Well Sir, then may you ſay, this is alſo that which maketh againſt this Doctrine which you now handle, that it ſeemeth to juſtifie or excuſe the wicked, who are not able to doe otherwiſe than they doe, being marked of God unto perdition; and therefore ſhould not, as it ſeemeth, be puniſhed for that which they cannot chooſe but commit.

Neither in this againe let us be deceived. For to ſin neceſſarily, and to ſin conſtrainedly, are two things, far differing one from another. The reprobates they ſin neceſſarily in reſpect of Gods decree, but yet they ſin not conſtrainedly, or by force thereof at any time: for then might their puniſhment ſeeme ſomewhat hard. But there is in them knowledge many times when they ſin, will, delight, and anger if they be reſtrained or bridled any way, all which are teſtimonies againſt them of the juſtice of their puniſhment, fully convincing them in their conſciences, and accuſing them, and clearing this Doctrine of Gods decree, from being any compulſion to them to tranſgreſſe ever. Let this cavill therefore alſo ceaſe, and this holy Doctrine ſtand ſtill undefiled in our eyes.

Object. 3. The doctrine of Predeſtination is not too high, &c.

Thirdly, it is not ſo high, myſticall, obſcure and hidden, if it be ſoberly intreated of, and within the limits of the Word; but that it may be underſtood with profit and comfort of a reverent minde. Witneſſe hereof all that I have ſaid of the points and ſeverall members of this Doctrine, ſo evident, and plaine, and eaſie, as we cannot deſire a greater light. If any thing be obſcure in it, or hard, yet may not that cauſe all the reſt to be rejected, as *Auguſtine* truly teſtified when he ſaid; *Numquid negandum quod apertum, quia comprehendi non poteſt quod occultum?* Muſt we therefore deny what is plain and manifeſt, becauſe we cannot comprehend what is hidden? Thus doe we ſee the vanity of mens cavils againſt this ſacred truth of God, and whatſoever elſe is brought of any man againſt it, falleth as theſe, with the light of truth, when they are conſidered and compared with it. And let thus much ſuffice for the firſt point.

2. *Part.*

[Venit ad me: *Commeth unto me.*]

VEnire ad Chriſtum, eſt Chriſtum fide amplecti, & locum dare veritati: To come unto Chriſt, is to embrace him by faith, and to give place to the truth, ſaith one. *Quod dedit mihi Pater,* (ſcilicet) *per Prædeſtinationem, venit ad me,* (ſcilicet) *per fidem*: What the Father hath given me (*to wit*) by Predeſtination, that commeth unto me (*to wit*) by Faith, ſaith another, as wee heard before in the beginning. *Quid eſt, qui ad me venerit, niſi qui ſe mihi certa fide dederit?* What is this, he that commeth unto me, but he that giveth himſelf unto me by aſſured faith? ſaith a third. By all which, and many moe that I could alledge, we ſee the ſenſe is thus much, as if our Saviour

ſhould have ſaid, *All that the Father giveth me*, by his election to life, thoſe come unto mee by faith; that is, thoſe lay hold of me, and embrace me, by true beleeving in mee; and teſtifie that faith by fruits of the ſame daily, as God enableth. Which evidently confirmeth that which I ſaid before, that the cauſe of Election is in God, not in man. For here we ſee, Election floweth from Gods giving, and not Gods giving from our beleeving. Therefore is true faith called *Electorum fides*, The faith of the Elect, becauſe it is in none but in them, and ſpringeth ever from this fountaine: As many as were ordained to eternall life beleeved, ſaith the Apoſtle: Making ordaining firſt, and beleeving ſecond. The like doth that golden chaine teſtifie, in the eighth to the *Romans*, and many moe.

Titus 1.1. Act.13.48. Rom.8.

How to know whether we be the Children of God, or no.

See then (beloved) in theſe words given to us by the Lord Jeſus our Saviour himſelfe, a ſure token and a true way to know whether wee be the children of God or no, and ſtand in a comfortable eſtate, if God ſhould call us here-hence. Surely, if wee bee come unto Chriſt by a true faith, working to holy life, then are we ſure by Chriſts owne words, who is truth it ſelfe, that we are given by the Father, that is, choſen and elected to eternall life, and cannot periſh. And that the Lord would have us marke this, and make a tryal of our ſelves by it, his very ſpeech declareth. For hee could have ſaid as eaſily (every one that is elected is given unto me, as *all that is given me commeth unto me*,) but that by the former no light had broken out to us, whereas by the latter we have a moſt plaine ſigne. Looke we then earneſtly at this marke, and ſee if wee bee commers, and commers aright unto Chriſt. For *Iudas* came, and that with both lowly and lovely behaviour outward, but his drift was naught, and no leſſe than treaſon. In the ſeventh of *Iohn*, ſome came to Chriſt, but they came to intrap him. In this preſent Chapter they came to Chriſt, and that by flocks, but it was for loaves, and not for love, as our Saviour telleth them. The Capernaites alſo both came, and ſaw, as others did, but they beleeved not. Many amongſt us come to Church, Sermons and Lectures, as others, to the good comfort of men that ſee no more than what is without, but God knoweth ſecrets, and the end of all mens comming. Certaine it is that every comming proveth not a giving of God, and therefore looke we about us. It is no ſmall duty of a Chriſtian man or woman, to be carefully hearted, and ſharpely ſighted, to ſee into themſelves how they walke and live, and are like to die, when the tree falleth, and ſo ſhall lie till the judging day. For the Spirit often beateth upon this, as a needfull thing; *Let us ſearch and trie our wayes*, ſaith the Prophet *Ieremy*. *Prove your ſelves whether you be in the faith or no*, ſaith the Apoſtle, with many ſuch like. Many have thought too well of themſelves, and found too late. Here is a direction before our eyes. If we be Gods we are elected, and ſo given to Chriſt, as men that ſhall not periſh, but be ſaved in him, and by him eternally. This Election ſhall appeare to us by comming to Chriſt, *For all that the Father giveth commeth to him*, ſaith this Text. This comming to Chriſt is by faith. What faith? By a true and lively faith. And how is that knowne? Ever by fruits, as fire by heat. Here then is the point. Our fruits ſhew our faith, our faith ſhewes our comming to Chriſt, and our comming to Chriſt in this ſort ſheweth our election by God to eternall life. Fruits then are all, which what they are this day in many of us that profeſſe the Goſpell religiouſly, as men ſet here before the Majeſty of God, and the burning brightneſſe of his piercing eyes, let us all conſider in the ſecret ſoules and conſciences of us.

Divers ſorts of commers to Chriſt.

Lam.3.40. 2 Cor.13.

The degrees of our eſtate to be obſerved of us.

May that fearfull, ſtrange and monſtrous pride in apparell that this day appeareth and eateth up this Land, teſtifie unto the ſoule of any man or woman delighted with it, and in it, that they are come to Chriſt? Did ever any in the world prove his election by this fruit? wee know no, we thinke no, even as we ſit now, and yet we feare not. *Herod* was royally roabed, and dreadfully periſhed. The rich Glutton with his coſtly purple and fine linnen, was a caſt-away. And had not vanity of apparell, ſaith *Gregory*, been a grievous ſinne, *Nunquam ſermo Dei tam vigilanter exprimeret, quòd Dives, qui torquebatur apud inferos, byſſo & purpura indutus fuiſſet*: Never would the Word of God ſo carefully note, that this rich man, tormented in hell, was in his life time clothed with purple and fine linnen. So ſaith he elſe where, if pride in apparell were not moſt ſinful, never would Chriſt ſo have praiſed *Iohns* meanneſſe and plainneſſe in apparell, or the Apoſtle have exhorted women to beware of broydered hair, &c. By the Prophet *Sophony* the Lord ſaith, *He will viſit all thoſe that go in ſtrange apparell*; meaning the Courtiers, as the marginal note ſaith, which imitated other Nations in their apparell. If the Lord threatneth puniſhment, judge in a feeling heart how he liketh it. S. *Ierom* noteth an example of his puniſhment, in a Noble woman in thoſe dayes, who decking and painting up a young maid that was her Neece, with jewels in her haire, and ſuch like trimmings, by and by had both her hands withered, and ſhortly after dyed, concluding upon it: *Sic gemmas & precioſiſſima ornamenta Chriſtus defendit*; So doth Chriſt defend precious ſtones and gay clothes. God forbid al hands in theſe daies that are buſied in ſuch dreſſing of haire, and hanging on of ornaments above that which is fit, ſhould taſte of ſuch judgement: yet feare, beloved, and think of this example in the middeſt of your deckings: For God may ſhew his wrath, if it pleaſe him, in a moment. *Cyprian* ſaith profitably, *tormenta paucorũ exempla ſunt omniũ*; the puniſhment of one is an example for all: and with the wiſe it is ſo. *Apparell*, ſaith

Pride in apparell, no proofe that wee are come to Chriſt

Greg hom.ult. in Evang.

Hom.6.

Sophony 1.8.

Hier. Epiſt. ad Lætam.

ſaith the Wiſe-man, *ſheweth what manner of perſon one is*, as doth alſo *geſture* and *laughter*. Then vaine apparell ſaith we are vaine, proud apparell, proud, wanton apparell, wanton, &c. So that where we might haply ſeeme at leaſt to be good, vertuous and honeſt, if our apparell were modeſt, though indeed we were ſtarke nought; by this meanes it commeth to paſſe, that we cannot ſo much as ſeeme to be good, or be once but imagined to bee vertuous. For thy apparell, ſaith the Wiſe-man, which is ſubject to all mens eyes, publiſheth, as with a trumpet, that thou art as it is, prodigall as it is, proud as it is, wanton and gariſh as it is, vaine as it is; and in a word, ſtarke nought as it is. And what a trumpet is this to beare about one, if we conſider it? Surely, if it be a ſhame to weare a paper on my hat at Weſtminſter-hall, to declare what I have done, it is as reprochfull to weare a vaine garment on my back, to pull all mens eyes upon me to reade in Capitall letters what a perſon I am. O that the God of heaven would ſo change the hearts of men and women by his holy Spirit, that theſe back-papers, (I meane apparell in exceſſe) might be as odious in our eyes and hearts, as thoſe hat-papers be at Weſtminſter: without doubt, beloved, they tell as foule tales of us in their kinde, as thoſe doe. I could finde in my heart to ſpend all the time againſt this ſin, if I knew I ſhould profit: but other things alſo being to be conſidered, I will end this matter with that pretty ſpeech of *Philip* of *Macedon*, who having appointed one to be a Judge, and hearing after that he uſed to dye or colour his beard and haire, ſtraightway diſplaced him, with this ſpeech, That he which was not faithfull in his haire, but uſed forgery & falſhood in it, to change it from his truth, was no way to be judged as a man that would be truſty in greater matters. A moſt notable hatred in a Heathen man of that which Chriſtians dote in, and will not be perſwaded of. If this argument ſhould bee urged in our dayes, howſoever men eſcape, many women would be concluded worthy little truſt. God work with us, and ſo I leave it.

Eccleſ. 19.

Such as our apparell is, ſuch are we.

A vaine garment is like Weſtminſter papers.

Back-papers, and hat-papers.

Note this well.

May that inward root from whence this outward fruit moſt commonly floweth; to wit, an high ſtomack and proud minde, prove unto any mans conſcience that he is come to Chriſt, and ſo conſequently an elect. No beloved, and therefore the Prophet *David* being deſirous to approve himſelfe unto the Lord as one of his, before all things purgeth himſelfe from this, and ſaith: *Lord I am not high minded, I have no proud lookes: I do not exerciſe my ſelfe in matters that are too high for me, &c.* Making it as we all ſee, a filthy blot in any man that will belong to God, to be thus.

Inward pride of minde, no token of our commiring to Chriſt.

Oh pride of minde! what hurt haſt thou done, and daily yet doeſt to men and women overcarried with thee? VVhat down-fals and break-necks haſt thou brought to many? *Adam* and *Eve*, with all the world in them, overthrowne moſt fearefully by pride of minde. *Abſolon* a Kings ſonne by birth, and for perſonage ſo goodly a man, that the Scripture ſaith, there was not a blemiſh in him from the top of his head to the ſole of his foot, yet ſo over-caried with inward conceit of himſelfe, that the earth refuſed any longer to beare him, the heavens abhorred utterly to receive him, and ſo he was hanged betwixt heaven and earth by the haire of his head, for a ſpectacle of Gods wrath towards a lofty ſtomack, while the world endureth. *Corah* and his company over-caried with pride of minde againſt thoſe whom God had exalted over them, dreadfully periſhed, and cut of the bowels of the earth, into which they ſunk, preach to all men this day to beware of pride, and of high ſtomacks, diſliking their owne places, coveting greater, envying of them that have them, and ſo in ſpite, as *malecontents*, oppoſing themſelves againſt them. *Miriam*, otherwiſe a good woman, had a little ſpice of this inward pride, and it made her prattle againſt her own brother. VVhich little buſie-brain againſt a ſuperiour even in ſo good a woman, God could not, nor would not ſuffer, but by no leſſe buffet than a loathſom leproſie, beat it, and chaſtiſed it in her. The great King *Nebuchadnezzar* ſwelled in his minde, when he ſaid, *Is not this great Babel that I have built by the might of my power, & for the honor of my Majeſty?* And how did God endure it? Surely ſaith the text, *while the word was in his mouth, a voice came from heaven, & ſaid, his kingdom was departed from him, & he ſhould live with the beaſts of the field, and eat graſſe with Oxen, till this pride were abated in him, &c.* Reade the place at large. Remember *Haman*, how the pride of his mind brake his neck. Read the pride of *Tyrus*, in the Prophet *Ezekiel*, and O *London*, take heed betimes. This is *an arrow that flyeth by day*, which, who ſo eſcapeth, is graciouſly bleſſed. Why, but are all proud that meddle with high matters? God forbid: for ſome mens callings and gifts warrant, what other mens deny them. And it is not medling, but buſie medling above a calling, that noteth pride. Otherwiſe I have ever liked wel of *Ammonius* ſpeech, a ſcholer of *Origens*, which he made to *Evagrius*, ſhunning to be a Biſhop, when hee was called to it. *At tu multò gravius inquit peccaſti, quia linguam tibi ipſi excidiſti, nec conferre eam ad Dei gloriam pia prædicatione Evangelii illuſtrandã audes:* But thou haſt ſinned much more grievouſly in cutting out thine own tongue, & not daring to uſe it, to the ſetting out of Gods glory by holy preaching. *Et ne tibi arrogare videaris, gratia Dei non uteris.* And leſt thou ſhouldſt ſeem to think wel of thy ſelf, thou wilt not uſe the gifts given thee of God. A golden ſpeech, beloved, for many in theſe dayes to think of, noting a golden meane betwixt arrogancy and negligence. Yea, rubbing their conſciences, that whileſt they would ſeeme to think reverently of the Miniſtery, defraud

Examples of ſuch as have fallen by pride of minde.

Dan. 4. 28.

Ezek 28. 2. Pſal. 91. 5.

Epiſcopi fuiſſe, fugient.

Vt eveſcant dona ſic rat ones donorum. Greg.

defraud the Church of their gifts, for the earth is curſed that rendreth not crop according to ſeed received.

A hollow heart to the ſtate, no proofe of our election. Remember *Rodulphe* abſolved by *Greg.*

Many an hollow heart to the preſent ſtate, ſaying as *Eſau* did, *the dayes of mourning will ſhortly come, for my Father Iſaac, and then will I kill my brother Iacob*, declare this comming. Nay, will haſtening this day of mourning, which the Lord knoweth is like to bee a day of blackneſſe and darkneſſe to this land indeed, and I warrant them, to themſelves which wiſh it, as heavy as to any, though now they dream of a dry ſummer, through the falſe and ſubtill perſwaſions of hiſſing ſerpents in holes and corners, and by a judgement of God upon their underſtanding, may I ſay the haſtenings of this day by conſpiracies and treaſons, treacheries and practices, abhorred of all true Chriſtians, prove unto any mans ſoule this comming that we ſpeake of?

The judgement of God ever upon Traytors. A Prayer.

Let the judgements of God anſwer for me, who hath ever yet wounded in wrath the hairy ſcalp of ſuch curſed caitifes, and being immutable in his juſtice, ſhall ſtill finde out ſuch wickedneſſe, and give them their portion of ſhame and confuſion in this world, with endleſſe woe in the world to come. Which Lord we beſeech thee, in mercy towards us and this Land, ſtill doe: and with hands and hearts lifted up to heaven, we thanke thy Majeſty for thy great goodneſſe in this behalfe, craving in the precious blood of Jeſus Chriſt, that *the ſoule of our Soveraigne may ſtill be bound in the bundle of life with thee her gracious God, and her and our enemies, for thy Goſpels ſake, be evermore caſt out, as out of the middle of a ſling.* Amen, Amen.

1 Sam. 25. 29.

Contention and diviſion amongſt brethren.

May that moſt fearefull diviſion, bitterneſſe and gaule both in word and writing that hath now too long ſo ſpotted this famous Church of England, and many worthy men in it, prove unto any guilty cauſer of the ſame, his comming to Chriſt? Surely it doth not: Surely it cannot. And the God of might and power perſwade it to us.

What am I beloved, that after ſo many worthy inſtruments in Gods Church, which both in this place and elſewhere, have touched this griefe, I ſhould aſſay to coole and delay the heate of it? Surely I am no body, and therefore better for me to doe as I have hitherto done, ſit ſtill in ſilence, and wiſh that my head were full of water, and mine eyes a fountaine of teares, that I might weep day and night for this fault amongſt us, than to ſay any thing of it. Yet ſince God is ſtrong in weakneſſe, and hath a bleſſing for every mans ſpeech, ſeaſoned with his truth, according to his pleaſure, I joyne my heart, and tongue, and ſoule, to theirs that have herein perſwaded, and with all the power of my ſpirit I beſeech you brethren, with them, high and low, whatſoever you are, as the Apoſtle did the *Philippians: If there be any conſolation in Chriſt, any comfort of love, any fellowſhip of the Spirit, any compaſſion and mercy*, fulfill we the Apoſtles joy, *being like minded, having the ſame love, being of one accord, and of one judgement, nothing being done through contention or vain glory, but that in meekneſſe of minde we may every man eſteem others better than our ſelves, &c.* Think we of the words of our Saviour Chriſt, never to be forgotten of a Chriſtian man, that *Hereby we are to be diſcerned to be his diſciples, if we love one another.* Hereby, I ſay, hereby, *If we love one another.* Loſe this badge, and loſe our comfort, weare it, & ſhew it, and as the Lord is God, we are his choſen. *God is love, and he that dwelleth in love, dwelleth in God, and God in him.* An unſpeakable comfort to the man that hath love. God is not contention, malice and wrath, and therefore he that dwelleth in theſe, dwelleth not in God, nor God in him. As unſpeakable a terror where love is lacking if it were thought of. *Bleſſed are the peace-makers, for they ſhall be called the children of God* Curſed then are the peace-breakers, and bate-makers, for they are not the Children of God. What ſaith the Apoſtle to the *Epheſians?* So ſay I: *There is one body, one ſpirit, one hope of our calling, one Lord, one Faith, one Baptiſme, one God and Father of all, which is above all, and through all, and in us all.* For his blood that dyed for us, let all theſe ones, make us one, endeavouring to our dying day, *to keepe that unity of the ſpirit in the bond of peace*, which there the Apoſtle inferreth. And I beſeech you mark what vertues in that place are noted, as neceſſary to this vertue, if ever we wiſh it.

Phil. 2.

1 Iohn 4.

Mat. 5. 9.

Epheſ. 4. 4.

Humbleneſſe of minde, to bridle pride and contempt.
Meekneſſe, moderating anger, and deſire of revenge.
Long ſuffering, to endure infirmities in brethren,
And a ſupportation one of another through love, to meet with ſummum jus, *when we are wronged.*

Theſe are the vertues that preſerve concord, and are as chaines and bracelets of gold to the profeſſors of them. Againe, what ſtrength and power to perſwade every good minde, is in the ſimilitude of members which the holy Ghoſt uſeth, you have often heard, and therefore I ſpare to ſtand upon it. Only let me remember you what *Xenophon* ſpeaketh with good conſideration, to wit, that we have *oculos, manus, pedes, binos, ut conjuncti ſe adjuvent, non impediant.* Eyes, hands, and feet, two of each, that joyning & joyned together, one may be an help to the other. *Sic decet fratres ἀλλήλοις χεῖρας, καὶ ὄμματα, καὶ πόδας εἶναι*: So becommeth it brethren to have hands, eyes, and feet, one for another. As the man that was blinde caried the lame man on his backe, and ſo lent

Why we have two hands, two eyes, &c.

lent him his legs, the lame man guided the blinde man, and ſo lent him his eyes. But againſt a brother we ſhould neither have hands, eyes, feet, pen, paper, inke, tongue, heart, word, thought, nor any thing, if all were as it ſhould be. O fearefull ſentence! Beloved, if it were felt with trembling heart to fall into the offence of God: *Why takeſt thou my words in thy mouth, &c.* that is, what haſt thou to doe with me, or I to doe with thee, as long as thou giveſt thy mouth to evill, and with thy tongue forgeſt deceit, as long as thou ſitteſt and ſpeakeſt againſt thy brother, and ſlandereſt thy mothers ſon? When brethren therefore ſpeake one againſt another, they are not reformed as they ſhould be, and the Lord will neither allow them to ſpeake in his name, nor take them as beleevers in the ſame, if they continue: *But will reprove them*, as the Text ſaith, *and ſetting before them theſe miſdemeanours, will teare them in pieces, and no man ſhall deliver them.* How fearefull againe is that of *Solomon*, that *ſix things the Lord hateth, and the ſeventh his ſoule abhorreth.* What is that ſeventh? even *he that raiſeth up contention amongſt brethren.* This man or woman, this perſon, rich or poore, the Lord hateth, the Lord loatheth, and the very ſoule of the Lord abhorreth. A fearefull ſpeech.

An embleme declaring the duty of brethren. Pſal. 50. 16. 19. 20. 21. 22.

Prov. 6. 19.

If any man tell me, I loſe my labour in perſwading peace, as long as men keep the minds they have, that they muſt have this and that in the State altered, or they will have no peace. To this man I ſay as *Auguſtine* ſaid, *Rectè dicitur, &c.* It is truly ſaid that the congealed ſnow cannot be hot. For as long as it is ſnow, it cannot be hot. But that ſnow may be diſſolved, and then that water that before was cold ſnow, may be heat, & become hot water: So, men that wiſh ſome things, and want, and by reaſon of that want ſtill blow the coale of this grievous diſſention amongſt us, though while they retaine ſuch judgement reſolutely, there be ſmall hope of peace, yet may they by Gods gracious working, ſee either ſome fault in matter wiſhed, or in manner uſed to attaine their wiſh, and ſo become otherwiſe inclined to peace than erſt they were. God is able, and God is good, and therefore wiſhing but what God willeth, and my perſwaſion being but the Lords meſſage delivered to me in his word, I will not deſpaire what ſo many good Chriſtians joyne with me in begging at Gods hands. I hope that of *Solomon* ſhall ſinke deep in us, that *It is a mans honor to ceaſe from ſtrife, but every foole will be medling:* whom the holy Ghoſt cenſureth to be fooles, they are like to prove no leſſe, whatſoever they think of themſelves. *Have ſalt in your ſelves*, ſaith the holy Ghoſt, by and by joyning, *and peace one with another.* For, *Sal ſine pace non eſt virtutis donum, ſed damnationis argumentum:* Salt without peace is not a vertue, but an argument rather of damnation, ſaid he truly that ſaid it. *Let us conſider one another*, ſaith the Apoſtle, *to provoke unto love & to good works, not forſaking the fellowſhip that we have among our ſelves, as the maner of ſome is, but let us exhort one another, & that ſo much the more becauſe the day draweth neare.* I will conclude with *Auſten*, and ſo trouble you no more in this matter: *Si vultis vivere, &c.* If you will live according to the holy Spirit, then imbrace love, make much of truth, and deſire unity, that you may come to eternity. God in his ſweet mercy give us unity.

Aug. 2. diſ. Fortunatum.

Prov. 20. 3.

Mar. 9. 50.

Heb. 10. 24. O note it.

Aug. Serm. 186.

* May reverence to ſuperiours as hollow as ever was *Iudas* his to his maſter, prove unto our ſoules that we are come to Chriſt by the Fathers giving? No, no, neither cap nor kiſſe, nor crouching courteſie without faithfull honor within, can ever be teſtimony of true piety. And if ſeeming to reverence them both by geſture and title, as *Iudas* did, cannot make mee better than a *Iudas*, except there be truth within me, how much leſſe may open, wayward, and wilfull withſtanding, malicious and ſpitefull denying both of title and geſture, yeeld my ſoule comfort in the day of feeling what all ſin meriteth at the hands of God? I reade quoted out of *Chryſoſtome*, a complaint which may fitly be thought of in our dayes; *Vt diabolus, ita inquit, etiam, quilibet facit hæreticus vehementiſſimus in tempore perſecutionis. Loquens cum pontifice, nec eum vocat pontificem, nec Archiepiſcopum, nec religioſiſſimum, &c.* As the devill, ſo ſaith he, doth every earneſt and vehement heretick, when once he is touched or troubled for his fault. Speaking with the Biſhop, he neither calleth him Biſhop nor Archbiſhop, nor moſt religious, nor holy: But what? Common names he giveth unto him, as, your reverence, your wiſdome, your prudence, your juſtice, denying his authority. This then did the devill in God. Which, whether ſome come very neere unto in our dayes, or rather be not all-out ſo good as this, I appeale to your knowledge, and ſo no more. Certainly beloved, it is worthy marking, and may make us wiſe, ſeeing Satan to run over his old leſſons againe to ſuch as will learne them at his hand. Another man ſaith thus: *Sicut rem ipſam, ita & in ſcribendo morem obſervare noſtrarum partium ducimus eſſe.* As we obſerve the matter of mens writings, ſo is it our part to obſerve the manner alſo. And what hath been the maner of reverencing men with titles in old time: Surely not ſparingly, not grudgingly, but fully, largely, and heartily. *Ignatius*, who lived in the Apoſtles time, writing but to a Deacon uſeth all theſe titles, *Honorato à Deo, exoptatiſſimo, ornatiſſimo, Chriſto ſpirituq; pleno, germano filio in fide & charitate, Diacono Chriſti, famulo Dei*; To the honored of God, to the moſt wiſhed, moſt excellent, full of Chriſt and the holy Ghoſt, his true ſon in faith and love, the Deacon of Chriſt, the ſervant of God. And what was the cuſtome then thinke we to men of higher place? I could eaſily ſhew it, if it were my purpoſe. *Quod ait Paulus, Apoſtolus Ieſu Chriſti, tale mihi videtur quaſi dixiſſet præfect' Prætorio Auguſti Cæſaris, magiſter exercit' Tiberii Imperatoris;*

Annales Eccleſ. Baronii pag. 576

Epiſt. 10. ad Hierom.

Ex Annalibus prædict. loco prædict.

That *Paul* intitleth himſelfe an Apoſtle of Jeſus Chriſt, ſaith *Hierom*, it ſeemeth to me as much as if he ſhould have writ, the chiefe ruler of *Auguſtus Cæſars* palace, or the maſter of the hoſt of *Tiberius* the Emperour. Meaning, he thought the one as great and honourable as the other, and as lawfull for Miniſters to have titles of honour, to worke reverence and ſubmiſſion to their places, as for others. Which he inſinuateth after, when he ſaith, he intituled himſelfe thus highly, *Vt lecturos nominis autoritate deterreret*; That he might feare the readers with the authority of his name.

Wherefore beloved, let us never envy any man, nor for malice deny any man, what his place yeeldeth unto him. Neither let us give it with hollow heart. For ſurely ſuch a heart towards men in place over us, yeeldeth no comfortable teſtimony unto our conſciences that we are come unto Chriſt, if we examine it. The Lord hath ſaid, meaſure unto all men good meaſure, heaped up and preſſed downe. And what wee give wee ſhall receive againe in his promiſe. If wee grudge other men what is due to their places, ſome ſhall riſe up and requite us in our places; for God is juſt, and God is true, who hath vowed, that as we meaſure to others, we ſhall receive againe good and bad.

Neither may then, beloved, pride outward, or pride inward, pride of body, or pride of minde, aſſure your hearts that we are come to Chriſt. No more can a falſe faith to the ſtate wee live in, nor that lamentable diviſion amongſt us, as it is maintained this day, nor yet a hollow heart to ſuperiours by grieving at their geſture or title due to them, doe it.

Sacriledge no proofe of our comming to Chriſt.

Dan. 5.

What ſhould I ſay of one thing moe, and ſo paſſe away from this examination, and that is a luſting, longing, coveting minde, to have the ſpoile of Church and Church living, ordained at the firſt, and to this day continued, to the maintenance of learning and knowledge amongſt us, may that prove unto him that hath it, that he is the childe of God, and come unto Chriſt, by the Fathers giving? Then would not God have viſited with ſo ſtrange a ſight the ſonne of that notable Church-robber *Belſhazzar*, making even then, and at the ſame houre, the fingers of a mans hand write upon the wall of the palace where the King ſate, that *God had numbred his Kingdome, and finiſhed it, weighed him in the ballance, & found him too light, divided the Kingdome, and given it to the Medes and Perſians*, even then I ſay, and at the ſame houre, when he was drinking with his Princes, wives and concubines, in the veſſels of gold and ſilver, which were taken from the houſe of God. Hath God no more hands in heaven or earth, at his commandement, to write wrath againſt ſuch in our dayes as itch to have not only the veſſels of gold and ſilver, if any poore ones be, but land and living, ſtone and timber, lead and iron, and whatſoever remaineth at this day, a comfort to poore ſtudents, that have ſpent their friends many a pound, and an incouragement to learning, that was ever yet accounted a bleſſing in a Kingdome? Beloved, hee hath hands thouſands and ten thouſands thouſands, if once hee beginne. And if lacke of living make lacke of learning, as all wiſe men know, it will in time; and lacke of learning cauſe Gods people to wander upon the mountaines as ſheep without an able ſhepheard: by a due conſequence, ſurely he that had an aking heart to ſee ſuch a ſight in the Goſpell, will as verily as he is God, make their hearts ake one day, that are, or ſhall bee ſinfull cauſers of the ſame. If he ſmote with ſo dreadfull a judgement *Ananias* and *Saphira* his wife, to with-hold part of that Church-maintenance which by themſelves was given, will he endure for ever them that take what they never gave? No, no, and that ſhall they know when peradventure it will be too late to be ſorry for it. Did theſe men ſee what my ſelf have ſeen and divers yet living with me, that can witneſſe the ſame as well as I, what twitching torments of a wounded conſcience, what helliſh gripes of deſpairing feare never to ſee the face of God, but to periſh for ever with reprobates and caſtawayes, ſo we have had, for detaining, or retaining but a ſmall portion of ſuch maintenance, as now is thought the beſt cheat that can be caught, haply it would, nay, aſſuredly it would (except hell and death had already taken poſſeſſion) abate the luſt, and aſſwage the longing that they have to devoure the incouragements of learning, that yet remaine unſpoiled in this land. But what they have not ſeene in others they may feele in themſelves too ſoon and ſharp, if nothing will perſwade them. Thou art dead, O *Shunamite*, that intreatedſt thy huſband to build for the Prophet a chamber, and to furniſh it, but thy memory is bleſſed with God and man, and a witneſſe ſhalt thou be in the day of judgement, againſt pullers downe of the houſes built by men and women of devotion and piety, for the Prophets and Children of the Prophets, to attaine to learning in, till they were able to ſerve abroad. But I have elſewhere at large laid downe this fearefull ſinne, and therefore I will referre any thither that pleaſe to conſider further of it.

Feare this judgment you Church-robbers.

Sublatis ſtudiorum pretiis, etiam ſtudia pericrunt. Corn. Tacit. Annal. 11. Mar. 6. 34. Acts 5.

2 Kings 4. 10.

Preface to my Book upon the Commandements. Other ſinnes among us.

Since then none of theſe fruits, amongſt us this day, doe prove unto our conſciences that we are come to Chriſt, I truſt you thinke adultery and whoredome, ſwearing and forſwearing, drunkenneſſe and riot, oppreſſion and cruelty, fraud and deceit in buying and ſelling, and ſuch like, can much leſſe doe it. And theſe are the workes that moſt we ſhew forth. How then doe we ſtand concerning our election, which is knowne by comming to Chriſt, and our comming to Chriſt, by faith, and faith by fruits? Certainly as yet, ſuch men as theſe have but cold comfort.

What

What then? ſhall we ſay all ſuch as are ſpotted with theſe vices, are by and by reprobates? God forbid. For my text doth not ſay, All that the Father giveth mee, *is come* unto mee, but *ſhall come* unto mee, (*to wit*) in time. Therefore what I have ſaid doth not determine of the Lords ſecret, but denyeth unto us any comfort and knowledge of the ſame, as yet by ſuch fruits as theſe are. Which is cauſe enough to make us looke about us, and beware. For what true comfort may all the world yeeld mee, if I finde no ſteps of my election to life in mee. Yet ſince the Text is as it is, that they *ſhall* come, not that they *are* come, ſee the ſweetneſſe of it, and taſte it, and take it with you. It ſheweth thus much to us, that there is yet mercy with God, and time to amend. Though hitherto upon ſuch fruits as theſe, neither you, nor I, nor any fleſh living, can ground any good eſtate like to enſue us in the world to come but even that flat contrary; yet wee may come to day, all in time, by true repentance, and ſhewing forth hereafter fruits of a true and living faith: that faith ſhall ſhew our comming to Chriſt; and that comming the Fathers giving, and ſo hereafter we have comfort of that which, as yet, by the true ſequell of this Text we have not had.

Yet there is time to repentance.

A fit opportunity were here then to perſwade amendment to all eſtates, if the time were not too farre ſpent. As yet turne and live; as yet turne and ſhew that you were the Lords from everlaſting, though ſtraying and ſtarting aſide for a time, and not throughly called. As yet brethren *give diligence to make your calling and election ſure by good fruits*, even ſuch as the Apoſtle there nameth; *For if you doe theſe things* (ſaith he) *you ſhall never fall.* There being by this meanes *an entrance miniſtred unto you abundantly unto the everlaſting kingdome of our Lord and Saviour Ieſus Chriſt.* This is comfortable that we may yet come, and let us not neglect it. So ceaſe I further to move you in this matter, hoping no man to day, hearing Gods voyce, will harden his heart, and perſwading himſelfe, either that he is come when indeed hee is not, or preſuming that hee may come when he will, though he doe deferre it, which indeed he cannot, before ever hee doe come, periſh and be damned.

2 Pet. 1. 10, 11.

Laſtly, by this manner of ſpeech [*ſhall come*] certainty of comming is noted firſt or laſt, though no time limited, a great comfort againe to Fathers for their unreformed children, to Paſtors for their unreformed ſheep, and to all men for their unruly friends whom they wiſh well unto, and yet cannot prevaile by perſwaſion withall. Feare not, if they bee Gods, firſt or laſt, good counſell ſhall be followed, and they ſhall come, as this Scripture ſaith. Till which time endure their delay with hope; and though they offend greatly by provoking God ſo long, yet yeeld you God honour by beleeving his Word, and expecting their calling, according to the promiſe of the ſame, in comfortable patience.

A comfort againſt deſpiſers of reformation

And let thus much ſuffice of this ſecond part; (to wit) the comming of ſuch as are given.

3. *Part.*

THe entertainment that ſuch as come to Chriſt, ſhall finde with him, is laid downe in theſe words: [*Non ejicio, I caſt not away.*] The words are plaine, and therefore let us but conſider the uſe of them, and ſo haſte to an end.

1. Firſt then, they containe a ſingular comfort againſt the wringing thought of our unworthineſſe, being in ſenſe, as if the Lord Ieſus ſhould ſay: feare not though baſe, though ſinfull, poore and of no account in the eye, either of thy ſelfe, or others: for, if thou commeſt to mee, thou art welcome notwithſtanding theſe, and *I never caſt away him that commeth.* True beloved, true, and moſt true, bleſſed bee his Majeſty for ſuch goodneſſe. Publicans and ſinners, poore Fiſhermen and deſpiſed Gentiles hee hath entertained with all mercy and favour, as wee know. *Come unto me all ye that travell and are heavy laden*, carryeth with it no exception of poverty or baſeneſſe, but reacheth out comfort to all commers, be they never ſo meane in the eyes of men; *Ego reficiam vos*, I will refreſh you. *At what time ſoever a ſinner repenteth himſelfe from the bottome of his heart, I will put all his wickedneſs out of my remembrance, ſaith the Lord.* Hath it any exception of unworthineſſe againſt any true repenter? *If thy ſinnes were as red as ſcarlet, I will make them as white as ſnow*, noteth it any caſting away of any that is truely ſorrowfull? No, no. And therefore this ſpeech is true, *He that commeth to me I caſt not away.* *David* ſo dead by adultery and murther, hee caſt not away, when repentance cryed heartily, *Lord forgive.* *Paul* a moſt fierce *Saul* perſecuting the Saints of God, was not caſt away when he came. *Peter* with perjury and ſinfull denyall was yet received when he came. *Mary* with her ſeven devils, was not caſt away. He that ſorrowfully ſaid, *Lord I beleeve* (to wit, as I am able) *helpe my unbeliefe*, found his ſweet comfort notwithſtanding imperfection. In a word, *He that commeth unto mee, I caſt not away*, have all true commers to Chriſt found ſince the world was, and ſhall doe till it end againe, heaven and earth paſſing, but not a jot of this Word of God failing in truth and ſweetneſſe promiſed.

The firſt Vſe. Comfort againſt unworthineſſe.

Pſa. 51.

2. Another ſweet uſe of theſe words is this, Comfort againſt contempt in the world, and diſdaine of proud ones: Thou commeſt to their houſes, tables and companies, being poore and

The ſecond Vſe. Comfort againſt diſdaine.

and ſimple, but a true fearer of God and his Lawes, and what entertainment haſt thou? Surely this, thou art caſt out and contemned. For either they cannot bee merry whileſt thou art in place, or the pride of their places ſeeme nothing ſutable to ſo ſilly a gueſt? Farewell they, and behold thy comfort here, Jeſus Chriſt caſteth thee not away if thou come to him, and therefore bleſſe him, love him, and ſtill more and more in all thy occaſions reſort to him, leaving thoſe proud Peacocks to the will of him that hateth them and their ſinfull contempt of their brethren, and his moſt deare ſervants.

The third Vſe. A patterne for Governours.

3. A third Uſe is this, to Magiſtrates and Rulers, Judges and Governours, unto whom come thouſands, with ſorrow in their hearts, and little money peradventure in their purſes: O caſt them not away as neare as you can, without your comfort. Their ſpirits are troubled, their injuries be great, their skill but ſmall to move your affectiõs by any orderly tale. But this Scripture is written, and let it move you, and move you greatly, that your Lord and Maſter caſteth none away that come to him: Hee in nature, and you in office, bee gods of comfort to poore commers; the fewer you caſt away, the liker to him, and if you caſt none away, then likeſt of all: and what better patterne of liked life than Chriſt our Lord? O happy man that followeth him, and riding on horſe-backe, caſteth a comfortable eye downe to him that walketh a foot by his ſide telling his caſe, as panting and breathing, and feare of ſome greater man to come and carry you from him, will give him leave. Yea, ô happy man I ſay againe; for in earth ſuch an one ſhall be bleſſed, praiſed, and prayed for, and in heaven no more caſt away, than he hath caſt others, but received and comforted as he hath done others.

Be mercifull, as your heavenly Father is mercifull.

The fourth Vſe To prove the certainty of our ſalvation.

4. Fourthly, it moſt notably implyeth the certainty and aſſurance of our ſalvation. For, if the conſtancy of Chriſts love to all that come unto him, bee ſuch, that hee never caſteth any of them away, judge in your owne ſelfe, if once you finde the aſſurance of your comming, whether your ſafety bee not ſealed in the word of Gods truth, that you can no more periſh than hee be untrue. Lay this Text then to many Scriptures moe that moſt comfortably deliver this Doctrine to us. To the firſt Pſalme, which ſaith, the man that is once come to Chriſt by a true beliefe in his name and life, as God enableth, according to ſuch faith, *is like a tree planted by the water ſide, whoſe leafe ſhall never fade nor fall away*, for want of moyſture, never, never. To the two and thirtieth of *Ieremy*, where promiſe is made, that the covenant with ſuch as are come unto him ſhall bee *everlaſting, that he will never turne away from them to doe them good, but will put his feare in their hearts, that they ſhall not depart from him.* Which place *Auguſtine* often urgeth, and ſetteth it as a wall of braſſe againſt doubt herein by any man. To the teſtimonie in *Matthew* againe, where it is ſaid, *They ſhould deceive the very Elect (if it were poſſible;)* if it were poſſible, againe I ſay, and ever remember it. To the tenth of *John*, where our Saviour ſaith, *I will give my ſheepe* (that is, ſuch as our Text to day calleth commers to him) *eternall life, and they ſhall never periſh, neither ſhall any pluck them out of my hands.* With a number ſuch places moe, all proving and preaching this truth of God unto us, that once finde in our ſelves a true comming to Jeſus Chriſt by faith and obedience, the two heads of all Religion, and conclude a comfort more ſweet than tongue can tell: our ſalvation is ſure when this life is ended; for this Text is plaine, with all elſe now named; *He that commeth to me, I never caſt away.* Shaken wee may bee, and dangerouſly tempted, as God ſhall thinke good, but periſh wee cannot, if theſe Scriptures bee true. *Peter* is a patterne what may befall us, and *Peter* is a proofe of Gods goodneſſe towards us: of whom *Tertullian* ſaith thus; *Fidei robur concuſſum fuit, ſed non excuſſum; mota fuit fides, ſed non amota; cœpit areſcere, ſed non exaruit; ore Deum negavit, ſed corde tenuit:* The ſtrength of his faith was ſhaken, but not ſhivered in pieces; moved it was, but not removed; it began to drie, but it withered not quite; with his mouth he denyed God, but his heart did not fully and finally let him goe. Thus farre may we fall, (which yet God forbid) and by the mercy that raiſed him, riſe againe *Folia dejicit Spiritus tentatoris, vivit tamen radix:* Well may the tempter caſt downe our leaves that declared us to live, and yet ſhall the roote remaine alive, though it bee not ſeene, ſaith *Theophylact.*

Ioh. 10. 28.

Note.

Foully fell *David* we all know, and felt a fearfull change in his heart, when he cryed, *O Lord, let me feele the comfort of thy Spirit againe*; yet finally forſaken he never was, nor caſt away.

Pſal. 51.

The ſtory of Maſter *Glover.*

Notable is the ſtory of Maſter *Robert Glover*, in the Acts and Monuments of our Church, to ſhew how ſhrewdly a Child of God may be ſhaken and humbled, and yet all well in time again. M. *Glover*, to my remembrance having received ſentence to be burned for his faith, was in the priſon, after, ſo bereft of all ſweet comfort and feeling of the Spirit in his ſoule, and inwards, that he ſeemed rather to himſelfe, as it were forſaken, than otherwiſe, of God and his grace. Divers godly brethren, to whom hee made great lamentation for this his dulneſſe, comforted him with Gods promiſes, aſſuring him in the truth thereof, that it would be otherwiſe with him in due time, though thus it pleaſed God to humble him for a while haply (as indeed it was) that it might be more ſweet whē it came. Say what they all could, he received no taſte of ſweetneſſe, but remained ſtill all dull and heavy, and dead in himſelfe. The time of his death came, he thus void of comfort, a dolefull and heavy caſe if we thinke of it. The Brethren applyed him

ſtill

ſtill with their comfort, bad him not feare, for as ſure as the Lord lived, who never forſaketh his in their moſt need, the Spirit would come againe yet ere he dyed. And becauſe they were moſt ſure of it, grounding themſelves upon Gods promiſes, which never faile, therefore they entreated him, that when it came hee ſhould give them a ſigne, or by ſome meanes or other make them acquainted with it, both for their comfort preſent, and inſtruction ever in the like tryall; he promiſed that he would. And now ſee the wonderfull worke of God, being taken out of priſon, and upon his way to the place where he muſt die; ſuddenly in the way came ſuch a ſtreame of ſweetneſſe into his heart, and ſuch a power of the Spirit repleniſhed his ſoule, that he cryed with a loud voyce, *He is come, he is come, he is come*; to the unſpeakable comfort of the godly Brethren that had aſſured him thereof before, and the great wonder of them that knew not what he meant: never being ſo heavy in the time of his humbling, as now hee was joyfull after his lightning. Tryed therefore (I ſay) Gods children may bee, and ſeeme as forſaken, but yet in the end it is not ſo, my Text being true, as God is true: *Hee that commeth to mee, I never caſt away.* Stand we therefore in the truth of God with aſſured comfort of our happy end, when once we finde we are truly come to Jeſus Chriſt by the Fathers giving; *For whom the Lord loveth, to the end he loveth, and Ieſus Chriſt is yeſterday, and to day, and the ſame for ever.*

Iohn 13.1.

Heb.13.8.

To beleeve God is far from preſumption.

But, O preſumption, preſumption, crie ſome, that never knew or elſe would not have the people of God to know what true piety meaneth! Papiſts I meane, who in no caſe can abide this doctrine, being a cut-throat to their Purgatory, Maſſes and ſatisfactory workes, all flowing from a fearfull uncertainty what ſhal become of us, and deviſed by them, to comfort their fearfull thought withall. Alas beloved, is this preſumption to give credit to God when hee promiſeth; yea, againe and againe, and twenty times promiſeth? Make the caſe your owne, and ſuppoſe that your ſelves doe promiſe a man either payment or pleaſure, or ſome thing or other, and the party reſteth upon the truth of that word, aſſuring himſelfe it ſhall never faile, but is as ſealed with a thouſand ſeales: Doth this man offend in preſuming, or rather yeeld you the credit that is due unto you, you meaning with all truth the performance of your word? So is this caſe, yea, ſo much better as God exceedeth man in truth of meaning, and power to performe what he promiſeth. God ſaith, *I will not caſt him away that commeth*; or, *I doe never caſt him away*. If I beleeve this to be true, doe I preſume or performe my duty in giving credit to the Lord? Nay, is not the doubting of it a fearfull diſhonour of God, and detracting from his truth? Surely, if a man ſhould doubt one of your words, you will make it and take it a wrong, and ſhall it bee no wrong to doubt of God? much more. Therefore let theſe ſinfull men delight in their owne diſcomfort and the Lords diſgrace, till God open their eyes; let you and mee bee of *Auguſtines* judgement in this matter; *Non eſt iſta ſuperbia elati, ſed confeſſio non ingrati*; This is not any pride of one puffed up, but a confeſſion of one that is not unthankfull.

If any man thinke yet this doctrine of aſſurance will make men careleſſe how they live, I have anſwered before this Objection, and ſhewed, that it is never ſo in them that are truly religious and truly taught, becauſe they know God hath as well appointed the way, as the end; that is, holy life, as well as ſalvation in heaven: And, *Pietas quæ finem novit, non eſt pietas*; Piety that ceaſeth was never Piety.

Laſtly, theſe words teach us conſtancy in love and affection one towards another, as our Lord and Saviour is moſt conſtant towards all that come unto him. Wee are too fickle and tickle many of us, to day taking, and to morrow forſaking; to day loving, and to morrow loathing, without any cauſe in the world other than our owne naturall corruption, ſoon hot, ſoone cold. Such is not our God and Saviour wee here ſee, who never rejecteth whom once hee accepteth, never caſteth away who once come unto him. And what better patterne to frame our ſelves unto than ſuch an one? Such was not *Ruth*, who anſwered her mother in Law, that would have had her returne and ſaid; *Intreat me not to leave thee, nor to depart from thee; For whither thou goeſt I will go, where thou dwelleſt I will dwell, thy people ſhall be my people, and thy God my God. Where thou dyeſt I will die, and there will I be buried. The Lord doe ſo to me and more alſo, if ought but death doe part thee and me.* This was ſtedfaſtneſſe worthy praiſe, and an example for all to follow, that in this behalfe will be worthy of praiſe. Such againe was not *Trajan* the Emperour, of whom it is written, that when *Sura Licinius*, one whom he greatly truſted, was accuſed to him that he was not faithfull, but practiſed treachery againſt him; *Trajan* would not be induced to ſuſpect his faith, whom long he had loved and duly tryed, but in ſtead of that frowne with the appurtenances which the accuſers looked for, went to *Sura* his houſe unbidden, and told him he would ſup with him, called for *Sura* his Barber, and cauſed him to ſhave him, every way continuing his received liking of a faithfull falſly accuſed friend, to his great honour, *Sura* his great comfort, and the accuſers great griefe that ſaw it. This againe was conſtancy worthy praiſe in a noble Emperour. A glaſſe for all Noble-men and great men to looke in, that the like vertue may win the like praiſe, and their poore, faithfull, true friends and ſervants like comfort. The very ſame honour for conſtancy in his affection, got *Alexander* the Great, in his life, and keepeth it yet to this day in the monuments of learning, for giving no credit to ſuch as accuſed

Conſtancy in God teacheth us to be conſtant one to another.

Ruth 1.16.

Phil p

Yet ſaid he wel, *Tua cautio, O princeps, noſtra cauſio eſt. Cic. pro Marcel.*

Philip his Phyſitian, that he meant to poyſon him, being hyred ſo to doe by *Darius*. For the next phyſicke he had need of, he cauſed the ſame *Philip* to make him a potion, and taking the ſame with one hand, delivered *Philip* the Letter that accuſed him with the other, drinking off the potion without any ſtay or doubt, either then or ever afterwards. But what ſhould I trouble you with many of theſe examples, my Text is in ſtead of ten thouſand thouſands of them, Jeſus Chriſt our Saviour is conſtant, and loveth to the end, whom hee once loveth, caſting not away for malice of man or Devill, whom once he receiveth being come unto him. Thinke therefore of this, and let this reforme our wavering wils, our tottering love, and unſtable affections, together with that of *Salomon*, if you will; *Omni tempore diligit qui amicus eſt:* He loveth ever that is a true friend. And let this ſuffice. I might note a true comfort in this conſtancy of our Saviour againſt the bluſtering threats and thundering Excommunications of Pope and Papiſts, Sectaries and Anabaptiſts, who ſhall never bee able to hurt ſuch as have the true comfort of their comming to Chriſt, by a lively faith in their conſciences. But the time is paſt. *The God of heaven give this which hath beene ſpoken his bleſſing, that it may be a ſavour of life unto us, and never a ſavour of death unto death, to the praiſe of his Name, and our eternall comfort, through Ieſus Chriſt our Lord*, Amen, Amen.

Pro. 17. 17.

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A

SERMON,

PREACHED AT THE COURT AT GREENWICH,

THE FOVRE AND TWENTIETH
DAY OF MAY,
1590.

BY

GERVASE BABINGTON Doctor
of Divinity.

LONDON,
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A SERMON PREACHED AT THE COVRT AT GREENVVICH THE XXIIII OF MAY. 1591.

2 KINGS CHAP. 5. VERS. 13,14,15,16.

13 *But his Servants came, and ſpake unto him, and ſaid; Father, if the Prophet had commanded thee a great thing, wouldeſt thou not have done it? how much rather then, when he ſaid to thee,* Waſh and be cleane?

14 *Then went hee downe and waſhed himſelfe ſeven times in Iordan, according to the ſaying of the man of God: and his fleſh came againe, like unto the fleſh of a little childe, and he was cleane.*

15 *And hee returned againe to the man of God, hee, and all his company, and came and ſtood before him, and ſaid; Behold, now I know that there is no God in all the world, but in Iſrael: now therefore I pray thee take a reward of thy Servant.*

16 *But he ſaid, As the Lord liveth (before whom I ſtand) I will not receive it. And he would have conſtrained him to receive it, but he refuſed.*

HAving elſe-where of late (Right Honourable) conſidered of this Chapter to this place, I have thought good to goe forward with thus much more of it at this time, hoping it ſhall not bee judged unfit for this place, and theſe dayes wherein wee live. The words read, as wee ſee, are parcell of the Story of *Naaman* the Syrian, a Story ſo well knowne unto us, that I ſhall not need to make any long rehearſall of it. In few words, for orders ſake, thus much. *Naaman* was a mighty man, and very honourable in the Court of the King of Syria, and even with the King himſelfe very highly eſteemed. The reaſon is alledged in the Story; namely, becauſe by his hand the Lord had delivered the Kingdome from great danger: thereby the Spirit of God teaching vs, that there is not in this world a more juſt cauſe of honourable regard, and moſt high account to be had and made of a man, not onely with people, but even with Prince, than faithfull love and fruitfull ſervice to King and Countrey: as the contrary is moſt worthy alſo of all hatred, ſhame, and confuſion. But amidſt all this honor (ſaith the Story) *Naaman* was a Leper, an ugly and grievous diſeaſe wee all know, even in a poore man, but in one of ſuch place farre more grievous. Wee learne and ſee by it how often God thinketh it good to ſeaſon the pleaſures and glory, that otherwiſe he vouchſafeth great men in this world, with ſome humblings and chaſtiſements, either maladies in body, or miſeries in minde, from which yet after triall and exerciſe of them to his pleaſure, he is able to releaſe them, as he did here *Naaman*, if it ſhall be good for them. The Story againe telleth us, there was dwelling with *Naamans* wife an Iſraelitiſh maid, taken by the Syrians as they ſcouted abroad, and placed with her. This maid ſeeing her Lord and Maſter his wofull eſtate, like an honeſt ſervant pitied it, and wiſhed that her Lord were with the Prophet in her Countrey, doubtleſſe he would heale him. The words of the maide were brought to *Naamans* hearing, he yeelded to the wiſh, and intended a journey to the Prophet, acquainteth the King his Maſter with his deſire, who not onely gave him leave, but writ alſo his Honorable Letters to the King of Iſrael in his behalfe: which Letters were wonderfully miſtaken when they were read, as if a quarrell by them ſhould be ſought againſt him, ſo that he rent his cloathes for griefe and anger at theſe Letters. The Prophet *Eliſha* hearing of this behaviour in the King, ſent word to him to ſend *Naaman* to him, and hee ſhould know that there was a Prophet in

Fidelity to Princes and country a cauſe of honor, Treachery of confuſion.

Leproſie. Great men have their humblings.

Iſrael. Upon which meſſage *Naaman* came to him, and received this direction, that hee ſhould *goe waſh ſeven times in Iordan, and* he ſhould *be whole.* But ſo farre was he from joying to heare of health after this ſort, that he took it to be a meere mockery of him, and brake out into words, that hee looked the Prophet ſhould have come forth to him, and have laid his hands on him, prayed for him, and ſo have healed him: as for water and waſhing, *Are not Abanah and Pharpar* (ſaith he) *rivers of Damaſcus, as good as the waters of Iſrael? &c.* In which chafe and choler his ſervants ſpake unto him, as wee have now heard. *Father* (ſay they) *if the Prophet had commanded thee a great thing, wouldeſt thou not have done it? how much more this that he ſaith,* Waſh and be cleane? *&c.* This is the Story.

Now for the words read, if we marke them, they offer unto our conſideration foure things:

- First, *the ſpeech of the Servants to their Lord.*
- Secondly, *his yeelding thereunto.*
- Thirdly, *the fruit of his obedience, Health.*
- Laſtly, *his thankefulneſſe when he was healed.*

The ſpeech of the Servants againe, hath in it to be obſerved:

- *The ground from whence it came.*
- *The manner of it.*
- *The matter of it.*

His yeelding hath in it,

- *To whom he yeeldeth: even to his Servants.*
- *In what ſort: readily, without checke or ſnub.*

The fruit or effect, being his Health; hath in it,

- *How it was obtained,* to wit, *by waſhing in Iordan.*
- *How many times: ſeven times.*

His thankfulneſſe (laſtly) hath in it,

- *To whom,* to wit, *to* { *God.* / *The Prophet.* }
- *In what ſort, vehemently, not onely formally.*

Concerning the firſt, *the ſpeech of the Servants:* and therein, firſt, *the ground from whence it came.* What was it, but a loving, a true, a dutifull, and an affectionate heart to the good of their Maſter. This made them ſpeake, this made them venture, this made them bold to perſwade with him as they did. A thing that ever God required in his Servants, and a thing that ever God hath honoured with his bleſſings upon it, and remembrances of it in his word, *Epheſ. 6.* *Servants* (ſaith the Lord) *obey them that are your Maſters, with feare and trembling, that is, with careſull reverence in ſingleneſſe of your heart, as unto Chriſt. Not with eye-ſervice as men-pleaſers, but as ſervants of Chriſt, doing the will of God from the heart. With good will, ſerving the Lord, and not men, and know yee, that whatſoever good thing any man doth, that ſame ſhall hee receive of the Lord, whether he bee bond or free.* With what remembrance is the ſervant of *Abraham* regiſtred in the book of God, for his faithfulnes and love to his Maſter, that having received in charge to go ſeek a fit match for his Maſters ſonne amongſt his owne kindred, from whom he was then farre ſeparate by the commandement of God, that willed him to remove as he did, the ſervant fell on his knees to the Lord for direction, every way in that buſineſſe to his Maſters good: would not eate nor drinke when he came to the place, till hee ſaw how he ſhould ſpeed, &c. How alſo is *Iacob* ſpoken of, as a true ſervant as ever man had? How *Ioſeph?* how many moe for their true hearts and faithfull ſervice to their Maſters? Therefore deare and precious (I ſay) was ever this diſpoſition in ſervants, that here we ſee in *Naamans* ſervants to day: Love to Maſter is love to God, ſervice to Maſter is ſervice to God, and ſo reputed, eſteemed, and bleſſed of God. Now if we ſhould aske by what meanes this love was wrought in the ſervants to their Maſter, certainly (with great probability we may ſay) it was by the honourable uſage of them by their Maſter: for the whole ſtory ſpeaketh of *Naaman* as a very honourable minded man to all ſorts. A remembrance that way againe to Maſters, to regard their poore ſervants with comfort and favour, as ſhall be fit, if they wil poſſeſſe their hearts as they own their bodies for their times. For this is it that pierceth with a ſugred ſweetnes, even to the reines of a man, and maketh him think no toile of body or braine too much for ſo good a Maſter. Example *Ioſeph*, who inflamed in heart with his Maſters moſt honourable favours to him, in putting him ſo in truſt, that hee knew not what he had under his hand, defied all wickedneſſe, temptations, and baits againſt him, whatſoever they might gaine him in the world. The contrary in a Maſter woundeth the heart and the very ſoule of a true ſervant when he ſeeth it. Example *Iacob*, who ſeeing the countenance of *Laban* changed upon him, brake into grief, bewailed it to his wives, and as utterly diſcouraged to ſerve any more, purpoſeth a departure, which to *Labans* great loſſe he performed. I know the Maſters Poeſie is, *Deſerve and then deſire,* and but good reaſon that deſert ſhould goe before deſire:

Faithfulnes in ſervants ever bleſſed. Epheſ. 6. 5, &c.

Gen. 24.

Gen. 29. Gen. 39.

Honourable favour and good uſage in Maſters of ſervants. Gen. 39. 8, 9.

Hardneſſe in Maſters. Gen. 31. 2

The Maſters Poeſie.

deſire: but then when deſert is, and deſire upon deſert to relieve lacke, let not the ſervant ſet downe his Poeſie againe, with mourning mind, *Fidelis ſervus perpetuus Aſinus*; a good ſervant and a perpetuall drudge. *Ieſus* the ſonne of *Syrach* was a wiſe man we all know, and amongſt many precepts he giveth this as one: *Let thy ſoule love a good ſervant, defraud him not that beſtoweth himſelfe for thee, neither leave him ever a poore man.* Neglect of this hath deprived men of ſuch as were worth gold, and furniſhed them with ſlippery ones in their places, of whom after triall, they were forced to ſay, ὦ φίλοι, οὐδεὶς φίλος, *O friends, I find no friend*: feeling the truth of this,

Cum tot populis ſtipatus eas,
In tot populis vix una fides.

Guarded thou art with troopes of men,
But faith thou findeſt ſcarce in one.

The ſervants Poeſie. Chap 7. A note for all Maſters.

Ariſtotle.

Remember here *Naaman* furniſhed with faithfull ſervants towards him, becauſe he was moſt honourable towards them. Love in Maſter makes love in man, except in forme of man hee bee a Devill.

Having thus conſidered the ground of this ſpeech, let us next conſider the maner of it, which as wee ſee is modeſt, humble, reverent, with the title and tearme of *Father*, and no worſe. Thus ſpake men in thoſe daies, that taſted but of civility: If more we would ſee, more wee may ſee in the 23. of *Geneſis*, where the *Sichemites* ſpake to * *Abraham*, as to a Prince, *Abraham* to them againe with all reverence, *Aaron* ſpeaketh to *Moſes* his owne brother, with title of Lord; *Let not my Lord bee angry, &c. Sauls* ſervant that went with him to ſeeke the loſt Aſſes ſaith, *Here dwelleth in this towne a Seer, an honourable man.* And he that ſpake ſo of the Prophet, would have uſed no leſſe reverence to the Prophet we may well thinke. The Angel himſelfe to a man choſen to office, uſeth reverence and tearmes of honour, *God ſave thee* Gideon, *thou valiant man.* Thus (I ſay againe) ſpake men in thoſe daies, to men in authority. But alas, they change now: when wee rime in Verſe, raile in Proſe, and ſinne in both, againſt God and his choſen inſtruments here on earth, moſt fearefully. We ruffell with them as *Corah* and his company did with *Moſes* and *Aaron*, proudly and maliciouſly telling them that they take too much upon them, never remembring the dreadfull judgement that befell thoſe men for ſuch behaviour, nor that which is more, that it is ſaid expreſly in the Text, that it was done, *in ſignum*, for a ſigne, *to wit*, of that which ſhall befall firſt or laſt, one way or other, to all thoſe that ever ſhould do the like: For, *ſequitur ſuperbos ultor à tergo Deus*, The plague of God followeth the proud ſtomack even at the heeles. And moſt notable is it that *Chryſoſtome* hath to this purpoſe, when he ſaith; *Eſto, multum ædifices, habeas eleemoſynas, jejunia, &c.* Let it be that thou edifieſt much, haſt almeſ-deeds, faſtings, prayers, and all vertues, if thy heart be proud, malicious, envious againſt thy Superiours, and void of humility; certainly, all theſe are prophane, impure, and abominable in thee. The very ſame judgement had *Auſten* when he ſaid, If he were asked what was the chiefe thing in piety and religion, and what the ſecond, and what the third, he would anſwere to all, and that all in all were Humility, as the Rhetorician ſaid, pronunciation was in Eloquence. Looke wee then often, even with a religious eye, at this modeſty and reverence in *Naamans* ſervants, and bee ſure what the wiſedome of God hath not paſſed unnoted in them, hee will not paſſe over unbleſſed in us if wee have it. Hee that tuneth an Inſtrument, and will haſtily hoiſt a ſtring, may haply ſooner breake it than tune it, but by milde and gentle ſtraining hee may bring it to a pitch that ſhall fit his purpoſe. Thus of the manner alſo of their ſpeech.

A tearme given then and ſince to Magiſtrates and men in authority, to teach them with what affection they ſhould love their inferiours, even as children; and how inferiors ought to honor them, even as fathers. Gen. 41. 43. *Gen. 23. Num. 12. 11. How good men ſpeake to men of authority. 1 Sam. 9. 6. Iud. 6. 22. Num. 16. 10. Humility.

Modeſt ſpeech ſhall not bee unbleſſed. Thinke of this.

The third thing in their ſpeech is the matter of it, which as wee all ſee, is a plaine perſwaſion of their Lord and Maſter, to that thing that diſliked him, that he was offended with, and could not abide to heare of at the Prophets owne mouth. And why perſwade they thus? Surely, becauſe it tended to his good, therefore they adventure to ſpeake. Then theſe ſervants ſoothed not their Lord in his wrong humour, they played not as the reflection of the face doth in the glaſſe, ever performing that ſame geſture that we uſe and no other. In a word, they flattered not either for favour or feare, but with duty ſpake truely to their Maſters good, though his preſent humor carries him then to a contrary courſe. O glaſſe of glaſſes for all men to looke in with great profit, but eſpecially ſuch as in this place now behold and ſee it. For here, here are they, who if they were dealt withall truely and dutifully, would certainly avoid what many times they doe, with great hurt, either to themſelves or others. And whereas the common ſaying feareth many that wiſh the beſt; *to wit, Veritas odium parit, obſequium amicos:* Truth gets hatred, and flattery friends: without doubt it is not ſo ever, but quite contrary with grave, wiſe, and good men. My warrant is not only Experience, which yet is a ſure teacher, but the expreſſe word of God, that ſaith; *He that rebuketh a man ſhall find more favour at the laſt, than he that flattereth with his tongue.* The venome of flattery, and the bane that is brought by ſmoothing tongues, no words can utter, no thoughts of heart abhorre ſufficiently. What monſters of men were thoſe ſervants of *Abſolon?* who to content their Maſters wicked humor, ſlew the Kings ſon, and their Maſters brother in

The matter of the ſervants ſpeech.

Soothing ſervants.

A glaſſe for all ſervants.

Good men not offended with truth. Prov. 28. 23. Flattery.

2 Sam. 13. 29.

the midſt of the banquet that was made for ſuch a purpoſe. What a wound to the Kingdome gave thoſe flattering young Counſellors, when with their ſmoothing the King in his vaine youth, and croſſing the advice of the old and prudent Counſellors, at one blow they cut from the kingdome of twelve tribes, ten? What an ugly vice in *Vriah* the Prieſt, was it to follow the Kings humor, and make an Altar, expreſly againſt the word and will of God? Many ſuch filthy flatterers with their harms, could I remember if needfull it were, theſe not ſufficing. Not without cauſe therefore ſaid *Antiſthenes* once, that it was better to fall in κόρακας, *quam in* κόλακας, *among ravens, than among flatterers:* for ravens feed but upon the dead, flatterers upon the living: Ravens eate the body, flatterers devoure the mind, and what vertue ſoever might be in the ſame. Who haſtned as it were, and even pulled out of Gods hand that fearefull plague and judgement upon *Herod*, to bee ſmitten with the Angel of God ſuddenly, and eaten with lice, but thoſe ſmiling ſmoothers that cried, *The voice of God, and not of man.* This filthy flattery maketh a Welch Proverb that we have in Wales true, that *It is hard to know three things, an Oke, a Day, and a Man:* an oke for his privy wind-ſhakes that may be within, ſeem it never ſo faire without: a Day for his variableneſſe of weather, and accidents that fall therein: and a man for his hollow heart when his words are ſofter than Oyle, and moſt comfortable. But let this ſin goe to hell, whither it will carry all that uſe it, without repentance: and let us mark the vertue of theſe ſervants of *Naaman*, that were ſo far from it. They are dead, & yet live for dealing plainly with duty for their Maſters good, and hating to ſooth him to his harm, & live they ſhall with God aſſuredly that ever uſe it.

Tre ſeth ſie a noth y dde nabod decn, derwin a dwarnod.

The reaſon of the ſervants, *a majori.*

Why a great thing ſhould be done if commanded.

The calling of the bidder.

Miniſters words to bee regarded for their calling.

The reaſon of their perſwaſion was an argument drawne from the greater to the leſſe: *If the Prophet* (ſay they) *had commanded thee a great thing, wouldeſt thou not have done it? then much more willingly ſhould this ſmall thing be performed.* The grounds of their Antecedent are two: The calling of the bidder, *a Prophet* (therefore they ſay, *If the Prophet*, with an Emphaſis in the title and name) and the end of the thing bidden, to attainment of health, and deliverance from ſo grievous a diſeaſe. Either of which, but much more both together, were a ſufficient reaſon to make a man doe a great thing, if it had beene commanded. Being as much in effect and ſenſe, as if they ſhould have ſaid: Sir, his calling firſt is reverent and high, not to be deſpiſed or lightly regarded; Hee is a Prophet, the Miniſter of God, by whom God hath ſhewed his power greatly, as wee have heard, and therefore his words muſt bee of weight, and his direction followed, though hee had injoyned a greater matter. Secondly, what hee willeth tendeth to your health, and to no worſe effect: for hee ſaith, *Waſh and be cleane.* Now, for a mans health very great things are to bee endured, ſpecially if his griefe bee great. Therefore, as well for his calling that willeth, as the fruit of the thing willed, this counſell of the Prophet would willingly and readily bee imbraced and followed. This is the perſwaſion in ſubſtance, and the grounds they build upon in the ſame. A very plaine, a very true, and a very profitable perſwaſion in whole and in part. Apply it to our ſelves, and it may thus availe us.

Application.

Doe *Naamans* ſervants ſeem to regard the calling of the Prophet, and to think his words may not be deſpiſed without great folly? Alas, what knew they concerning Gods Prophets and Miniſters, to that which we know this day and this houre? We know the Lord now ſpeaketh not, nor buildeth his Church in this world, by his owne voice in his own perſon, but, *He hath given ſome prophets, ſome apoſtles, ſome evangeliſts, ſome paſtors & teachers, for the repairing of the ſaints, for the work of the Miniſtery, & for the edification of the body of Chriſt, till we all meet together in the unity of faith unto a perfect man, &c.* And by theſe he *teacheth*, by theſe he *convinceth*, by theſe he *correcteth* & *inſtructeth unto righteouſnes.* To theſe we know he hath ſaid, *Go into all the world and teach, and I will be with you.* We know he hath ſaid, *Hee that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me*, even me my ſelfe, and mine owne perſon. *Non rejecerunt te, ſed rejecerunt me*, (ſaid God to *Samuel*) *They have not caſt thee away, but have caſt me away.* And it is true in the contempt of any mans miniſtery duly and truely uſed. None of theſe things (as we know them) knew *Naamans* ſervants, and yet they reverenced, they regarded, and perſwaded their Lord and Maſter to regard, and feared a contempt of ſuch a mans words. What Judges in the dreadfull and judging day of God ſhall they then be againſt us, that knowing what wee know, and convinced in our conſciences with the truth of that wee heare, yet fearefully deſpiſe both ſpeech and ſpeaker, both calling and counſell: and not onely ſo our ſelves, but either by example, or by perſwaſion, or by both, endeavour to effect the ſame in others? A word is enough to men wiſe and learned. God will not endure diſdaine and ſcorne for ever. His owne mouth hath ſaid, he endureth it when his meſſengers endure it. His owne hand will plague it therefore, if he be God, unleſſe we leave it. *Cyprian* ſaid well, and to this end moſt truely, *Qui non credit Chriſto Sacerdotem agenti, credet tandem vindicanti:* He that beleeveth not Chriſt when he doth the office of a Miniſter, ſhall beleeve him to his woe, when he doth the office of a Judge. How doth Chriſt the office of a Miniſter, but in, and by thoſe, that bee our Miniſters? beleeve not them then, beleeve not Chriſt, and ſo receive judgement for contempt of Chriſt.

Epheſ. 4. 11.

2 Tim. 3. 16. Matt. 28. 19.

Contempt of Miniſters contempt of God. 1 *Sam.* 8. 7.

Lib. 4. Epiſt. 9.

Secondly, was the good of the body (the releaſe from a fleſhly leproſie,) ſuch a matter in theſe ſervants eyes, that for it even great things were to bee obeyed and done? What thinke

we

we then of good for body and ſoule, of deliverance from ſpirituall leproſie of ſoule, that infecteth to death eternall, both of body and ſoule? ſhould not great things bee endured for that? ſhould not hard things be obeyed and followed for that? Such is the fruit of our miniſtery, and ſuch is the effect of our perſwaſions if they be received. *Hoc fac & vive:* This doe and thou ſhalt live. In Chriſt and by Chriſt we doe it, when we beleeve and practiſe as we are taught, and God enableth. And thus of the matter of the ſervants ſpeech.

The end of our counſell and preaching farre better than the Prophets now to *Naaman.*

The ſecond generall head was the obedience of *Naaman* to the counſell: wherein wee may obſerve, firſt, whom hee yeeldeth unto and followeth: Surely his owne ſervants, men for place ſo far inferiour to him, as ſervants to ſuch noble and honourable maſters be yet their counſell he imbraceth, and their advice, though contrary to his liking, he will not reject. How true then do we ſee it to be, that grave and wiſe men doe not regard ſo much who ſpeaketh, as what is ſpoken? knowing that *Sæpe etiam eſt boliter valde opportuna locutus:* The poore gardiner many times ſpeaketh greatly to purpoſe. *Sæpe ſub ſordido palliolo latet ſapientia:* Often under a poore cloake lieth wiſedome ſhrowded and hidden. Dangerous therefore it is, and prejudiciall to good diſcretion, to tie our ſelves to titles and places of men that ſhould counſell us, as willing to regard nothing, except it proceed from ſome man of note, graced with ſome worldly place and title of dignity in the world: for *Naaman* wee ſee was healed, and received a great good by yeelding to his poore ſervants, when they ſpeake well and to good effect. And we know God himſelfe tieth not his wiſedome ever to men of greateſt note for worldly place, but hath often *choſen the fooliſh things of the world to confirme the wiſe, and the weake things of the world to confound the mighty things. And vile things of the world, and things which are deſpiſed, hath God choſen, and things which are not, to bring to nought things that are, that no fleſh ſhould rejoice in his preſence. Optimus ille quidem, qui paret recta monenti:* The beſt man therefore is he, that imbraceth good counſell, be he never ſo meane an inſtrument from whom it commeth.

Naamans obedience.

Wiſe men regard not ever who ſpeaketh, but what is ſpoken. Dangerous to pinne our ſelves to titles of men 1. Cor. 1.

Next we obſerve how readily and willingly *Naaman* doth it, making no reply to the contrary, giving them no checke, no ſnub, no rebuke for intermedling with his matters. Certainly, a great vertue and a very honourable mind in him, to the checke of all thoſe that rate and revile, beate downe and diſgrace at the firſt, ſuch as perhaps after they follow, though not ſeeming ſo to doe. Surely, he ſpake it moderately that ſpake it, and it is moſt worthy marking; *Si merito reprehenderit quis, ſcito quia profuit, ſi immerito, ſcito quia prodeſſe voluit:* If a man rebuke a man, and croſſe his mind with ſome perſwaſion, if there bee cauſe of that perſwaſion, then hath hee profited thee; if there be no cauſe, yet was his heart and mind to profit thee; and that is to be regarded and accepted without any unkind checke ever.

Good counſell to be followed readily without checks.

3 *And his fleſh came againe like the fleſh of a young child, and he was cleane.*] This is the fruit that followed his obedience, he was healed. But you will ſay, did the water of Iordan heale him? No, no more than the clay or ſpittle that our Saviour uſed, gave ſight. But there then that, and now here this, was the meanes that it pleaſed God to uſe, he himſelfe both there and here, healing by his divine power and might. If we ask againe, why ſeven times he waſhed, and was not healed with once or twice waſhing? The anſwer may be this, that as well at once as after ſeven times waſhing God could have healed him, if it had pleaſed him, and without any waſhing at all if he would: for neither the waſhing nor the number availeth any thing to his health: but the one uſed, becauſe ſo it pleaſed God, who uſeth outward things as he pleaſeth, and leaveth them alſo when hee will, and the number of times uſed onely for exerciſe of his faith and obedience. As hee brought the children of Iſrael to the land of Canaan after many yeeres triall, which hee could have given farre ſooner if hee would. Hee could by and by have releaſed *Ioſeph* from his wrongful impriſonment if he would, yet he let him alone a long time, and all to ſchoole him. *David* hee could have brought to the kingdome, with halfe the difficulty that he did, if he would, and have delivered alſo *Daniel* and the three children, before ever they had come into ſuch danger: but thus hee thought good to exerciſe their faith, patience and hope, that much more they might ſhine, having thus beene tried. And this is a note for all weary ſuiters in this place, to take with them. If it pleaſed God he could effect your deſires, and diſpatch you away in a day, but then ſhould not you know what perhaps thus you learne, neither inward faith receive ſuch fruitfull exerciſe, as thus it doth, looking to God, hoping in God, and reſting upon God, to receive from him what ſhall be beſt, and in ſuch time and ſpace as ſhall be beſt. Yet may I not ſay that your profiting any way by your delayes, may bee a juſt excuſe to them, that without any need are cauſes of the ſame. For ſurely the Lord would have all honeſt ſuits with convenient ſpeed ever diſpatched: and that made *Moſes* firſt ſit himſelfe from morning to night, and after to chuſe others his coadjutors in that buſineſſe, that men might more quickly and eaſily bee relieved. And thus much briefly of *Naamans* healing.

The fruit of *Naamans* obedience. God healed, not the water.

Why he waſhed ſeven times.

Weary ſuiters comfort.

The fourth and laſt thing is his thankfulneſſe when he was healed, ſet downe in words and in deeds, to God, and to the Prophet, and that not formally, but vehemently performed. His thankfulnes to God in words, that *he knew now there was no God in all the world, but in Iſrael:* In deeds, that *he would thēceforth offer neither burnt ſacrifice, nor offring unto any other god, ſave to the Lord.*

Naamans thankfulneſſe In words: In deeds.

Both words and deeds, a duty ſweet, performed as it ſhould bee in any man. For what may the Lord more juſtly require for his mercies and benefits than a thankfull heart? Performe this and performe but duty, yet performe this and performe what God eſteemeth highly, and what godly men have ever performed zealouſly. *Iacob* the great Patriarch, when he conſidered what he had beene, and what he was, and by whoſe meanes he was what he was, how brake out the flame of ſuch ſweet feeling into praiſe and prayer, ſaying: *O God of my father Abraham, and God of my father Iſaac, &c. I am not worthy of the leaſt of all thy mercies, and of all the truth which thou haſt ſhewed unto thy ſervant; for with my ſtaffe came I over this Iordan, and now have I gotten two bands, &c.* God make them that have gotten two bands with *Iacob*, beginning but with their ſtaffe, as thankfull to the giver, as *Iacob* was.

Good men ever thankfull.

Gen. 32. 10.

What felt *David* when hee cried, *Quid retribuam? What ſhall I give, what ſhall I give to the Lord for all his benefits beſtowed upon me?* When againe hee cried, *O my ſoule praiſe the Lord, and all that is within me praiſe his holy name: O my ſoule praiſe the Lord, and forget not, forget not, forget not his benefits, which gave thee pardon for thy ſinnes, &c.* that is, which hath done this, and done that, and done a thouſand things for thee. When againe hee cried, *O Solomon, (my ſonne) know the God of thy father:* that is, that preſerved thy father, exalted thy father, ſet up thy father, ſo greatly, ſo graciouſly, ſo mercifully, and ſo bountifully, as ever man was: *Know him* (I ſay my ſonne) *and ſerve him with a perfect heart and a willing mind, &c.* What felt the bleſſed Virgin *Mary*, when ſhe cried, *My ſoule doth magnifie the Lord, &c.* With thouſands moe I might name, ever feeling, and ever thankfull for mercies received. The contrary, to wit, a dull and dead heart in this behalfe, is as odious, on the other ſide, and as damnable as this is ſweet and acceptable. Witneſſe the Lord Jeſus, one for all, and once for all, when he ſaid, *Were there not ten clenſed? where are then the other nine? Behold, there is not found that returneth to give thanks but this one.* As if hee ſhould have ſaid, O ſinne of ſinnes, ugly and monſtrous, ſo many clenſed, and ſo few thankfull.

Pſal. 103.

1 Chron. 28.

Luke 1.

Luke 17.

One writeth a Commentary upon the Booke of *Wiſedome*, and there in the end telleth many ſtories, moralizing upon them: amongſt which this is one: That a certaine woman named *Nepheſtes*, being with child, went into the Temple of the gods to aske what it might be that ſhee went withall: unto which deſire of hers, one of the gods anſwered; *Fœtus tuus filius eſt, & dabo pulchritudinem:* Thy child is a ſonne, and I will give him beauty. Another, *Fœtus tuus filius eſt, & dabo fortitudinem:* Thy child is a ſonne, and I will give it ſtrength. The third, *Fœtus tuus filius eſt, & dabo divitias:* Thy child is a ſonne, and I will give him riches. Three great gifts, beauty, fortitude, and riches: yet (ſaith the ſtory) the mother made a tuſh at all theſe, becauſe her heart wiſhed ſomewhat elſe, that was not named, to wit, favour of great perſonages, and long life. Which when the gods ſaw, to reward unthankfullneſſe with a condigne puniſhment, they changed their gifts, and hee that ſaid hee would give beauty, gave the child when it was borne, the head of an Ape: he that ſaid, hee would give ſtrength, gave it for hands Gooſe feet, and for armes, Gooſe legs: the third that ſaid he would give riches, *Dedit excoriatum*, gave it ſo bare that it had not ſo much as any skinne upon it.

Holcot. in Sap. A ſtory of an unthankfull woman.

Thus was unthankfulneſſe puniſhed: and bee it ſtory or fable, or whatſoever, the drift of it is Gods truth, as true as God, that unthankfulneſſe is odious to the Lord. *Naaman* therefore a bleſſed man, that had ſuch a feeling heart of Gods goodneſſe towards him. But was hee onely thankfull? No (I ſay) but with an edge he was thankfull, and that alſo is to be noted. His words have an emphaſis in them, and a vehemency: *No God*, no God, no God, *but the God of Iſrael: I will never ſacrifice to any elſe*, never, never. *Yea, God bee mercifull unto mee, when I ſhall but bow downe in the houſe of Rimmon, by reaſon of the King my maſter leaning upon my ſhoulder, God (I ſay) be merciful unto me, & forgive, but even thus much declining from this my God, that hath thus healed me &c.* All which words wee ſee have heate in them, and proceed from a heart that is throughly touched. Away then (ſaith this example) with all formall and frozen thanks, ſuch as commeth not from the heart, and therefore hath ſcarce power to come out of the mouth. but halfe cleaveth in the teeth: Such never God loved, ſuch never Gods children uſed or liked. Mad *Machiavel* talketh in this, as in other duties of Religion, of a ſeeming, and not a being: but as good a Polititian as he, and farre better, ſaith; *O dogma, ad principis pernitiem pariter & ſubditorum!* O rule tending to the ſubverſion both of Prince and people! Whatſoever men ſay, the truth of God ſaith, thankfulneſſe to God is to bee performed, not in ſhew, but in truth: not for forme, but with feeling, as here did *Naaman*. For what is that fire that the Lord Jeſus baptizeth withall, is it colder than water? Why came the holy Ghoſt upon the Apoſtles like tongues of fire? Surely theſe places tell us, that heate in heart, and heate in tongue, is whereſoever Gods Spirit ruleth: and if where there is ſome warmth, that is, a luke-warmeneſſe, yet there the Lord threatneth deſtruction and confuſion, ſaying; *Hee will vomit ſuch out of his mouth:* how much more where there is none at all? no not even ſo much as a luke-warmeneſſe, but onely a ſeeming, to footle the world withall, and no more. Farre therefore from all Gods children be this wicked paradox, and in ſtead thereof this example of *Naaman* thus vehemently feeling,

Naaman with an edge thankfull, and ſo ought we.

Wordy thankfulneſſe.

Lipſius Not. polit. To ſeeme and not to be.

Matt. 3.
Acts 2.

Revel. 3.

and

and speaking, together with that most certaine and sure truth, that *Religiosa pietas solum immobile fundamentum*; Religious piety, not seeming piety, is the onely immoveable foundation ever to any man. Thus was he thankfull towards God. Lastly, is to be considered his thankfulnesse also towards the Prophet, together with the earnestnesse thereof againe, and so to end.

His thankfulnesse to the Prophet is set downe in these words, *I pray thee take a reward of thy servant*; testifying thereby, that his heart felt with a sweet taste the benefit done unto him by his Ministery: a thing which likewise God ever required, and men of vertue have ever performed, as might by sundry Scriptures be shewed, if it were needfull. But alas, the dayes and times wherein we live, be as farre from sweet conceits towards men, by whom we have beene pleasured, as ever any dayes since the world began. The *Galathians*, when Saint *Paul* had taught them the word of God, opened their understanding, and brought them to the faith, thought the very eyes in their heads not too much to bestow on him. Wee in stead of giving eyes, could finde in our heart to take the eyes of them that have begotten us unto Christ, and are the Ministers by whom either first we beleeved, or at least were greatly encreased and profited in beliefe. God turne our hearts, and lay not to our charge in his judging day what the true teachers of Gods eternall testimonies finde at our hands in these dayes. But doe wee deale thus onely with Ministers? No, even the civill Magistrate, whose cares and toyles, no love, no life, no death can ever requite, drinketh of the same cup, and receiveth the same measure at our hands as the Ministers doe; for wee raile, wee rime, wee gird, we glance, wee tell old wives tales of them also.

Naamans thankfulnesse to the Prophet.

Our ungratefull dayes. Gal.4.15.

Plutarch reporteth of some Grecians in the life of *Flaminius*, that *Philip* being overcome, and liberty proclaimed unto him by *Flaminius*, they cryed with such a vehemency σωτὴρ, σωτὴρ, *Saviour, Saviour*, that the very fowles in the ayre fell downe dead with the sound of the crie, and they so pressed to see the face of him that was so good unto them, that time it was for *Flaminius* to make away, lest the vehemency of the people might have over-run and crushed both him and others. Here was love and thankfulnesse we see most vehement. God doth know, and our soules and consciences testifie unto us this day, how farre we exceed these Grecians in freedome and mercies bestowed upon us, not by a Romane or heathen, but by a most Christian Queene and gracious governour over us (his hand and power that hitherto hath done it, long mercifully preserve her to us.) Where be our cries with these Grecians, σωτὴρ σωτὴρ, *Saviour, Saviour?* (Woe is me to speake it) some of us crie, and too many of us crie in stead of this, No Church, no Sacraments, no Ministers, no discipline at all, and therefore we must leave all open assemblies in this land, and combine our selves together to erect a forme according to our wils, in woods, in fields, in holes and corners where we can: Yea, with more woe I speake it, some feare not to write, *Pharaoh of Ægypt gave the Israelites leave to worship God truly, but our Magistrates, If they should give us leave, yet could we not be suffered for such and such.* Making an *If*, after these infinite mercies powred upon us by God, in the gracious government we live under, and casting downe the governours in merit towards us, beneath *Pharaoh* of Ægypt. O sinfull *If*, O damnable and undutifull *If*! If this be our thankfulnesse towards men, from whom wee have received health, and health not of body, as here *Naaman* did, but of soule and body infinite and unknowne wayes, without doubt we be no *Naamans*, a man may sweare wee bee no *Naamans*, nor Grecians that so felt the friendship of *Flaminius*, nor men in this behalfe of civill vertue: God make us in the end good subjects.

Note this story

Our good received farre above this.

The pamphlet upon Mat.23.

But from whence might this great unthankfulnesse both to Magistrate and Minister arise and flow in these men? Surely the very fountaine is this (as I thinke) that they may not be suffered by either of them to alter and change the Lawes they like not of at their pleasures, not considering or regarding, as may be thought, with that stayednesse of head, and trembling of heart that were to be wished, what either the wisdome of God hath set downe in his word, in conscience to be followed, or what wisdome of men in government and policy expert, have delivered, in discretion to be regarded. For the Word of God, mee thinke the place in the Proverbs, in stead of many moe, should greatly move us, where the Spirit of God saith thus; *My son, feare the Lord and the King, and meddle not with them that are seditious; for their destruction shall arise suddenly, and who knoweth the ruine of them both?* That are seditious, saith the English, but that are Changers or Variers, saith the Hebrew *gnim shonim*. And that we might understand what Variers and Changers are meant, *Tremelius* and *Junius* saith thus; *Cum variis, &c.* With Variers, that is, Variers and breakers of the Lawes of God, and of their owne Princes. And finally, by their undutifull and disobedient life, making default of reverence to God and Prince. *Cum mutantibus*, say others, *scilicet leges, &c.* With Changers, to wit, of lawes, customes, good rites, and state of a Kingdome; *With these my sonne, meddle not, but feare the Lord, and the King: For the destruction of such men shall be sudden, and who knoweth the ruin of them both?* For the writings of men, let *Augustine* both for learning, vertue and experience, weigh something with us, who setting downe that changes sometimes may bee either by adding or detracting, yet setteth this downe as a most tryed truth, that when a change is made, *Quæ adjuvat utilitate, perturbat*

Pro.24.21, &c.

Changers of Princes lawes. *Lavaterus in* Pro.

Testimonies of men.

Epist.18.

turbant novitate. What it profiteth by his goodneſſe, it troubleth with his uewneſſe. Worthy is the place adviſed reading, and religious marking, if we regard any mens judgements but our owne. Others have joyned with this judgement of *Auguſtine*, fitly and fully, if need were to ſhew many; *Tutiſſime agunt qui præſentibus moribus legibuſque, etiamſi deteriores ſint, &c.* They deale moſt ſafely that varying as little as may be from preſent laws and manners in uſe, governe the common wealth thereby, although they be ſomewhat worſe. *Poſitas ſemel leges conſtanter ſervate, nec vllam earum mutate, &c.* Lawes once eſtabliſhed keepe conſtantly, neither change any of them. For things which remaine in their ſtate and the ſame, although they bee worſe, yet are more profitable to the common-wealth, than thoſe which by innovation are brought in better. *Non convaleſcit planta quæ ſæpius transfertur :* The plant that is often removed doth not proſper. *Sperne circa te novatores, qui ut aliquid videantur afferre ſui, etiam recta commutant.* Deſpiſe about thee innovators, who, that they may ſeeme to bring ſomething of their owne, change even right things. Many ſuch things out of wiſe mens writings might be alledged. By which all, as by theſe now named, my conſcience profiteth but onely thus. Not to thinke that what man doth, may never bee changed or bettered, for I have approved *Auguſtines* judgement before to the contrary, but to learne as much reverence towards things eſtabliſhed by grave and godly advice, as poſſibly there may appeare cauſe in them: to hate raſh buſineſſe, and buſie raſhneſſe, and if things muſt and ought to be changed indeed, then to doe it, if I were a doer, or to ſeeke it, if I be a ſeeker, as that wiſe Orator ſaid, *Quam minimo ſonitu:* with as little noyſe as may be. Thus in mine opinion might we ſomewhat leſſen the cauſe, and drie up the fountaine, from whence ſpringeth ingratitude now named towards Magiſtrates and Miniſters, and make us crie, as thankfully as ever the Grecians did, of whom I have ſpoken, or as *Naaman* the *Aſſyrian* doth whom now we intreate of. God guide us and direct us in his mercy.

Innovationis Alcibiad. apud Thu. lib 6.

Cicero ad Attic. lib. Epiſt. 9.

The heate I ſaid of *Naamans* thankfulneſſe, was to be obſerved, which Gods wiſedome hath not concealed, but purpoſely noted in this *(He would have compelled him)* It affordeth us this doctrine, that it is not enough when we have received a benefit from men, to utter a few formall thankes, or to conceive a few fine phraſes, but both man joyeth in, and God himſelfe requireth a heate, a zeale, an earneſt, faithfull, and feeling thankſgiving after God the giver, to man the meanes of his mercy towards us. *Naaman* had it here in the Text, and God will not conceale it, but utter it for our knowledge. The Leper clenſed in the Goſpell, returned backe, fell downe on his face at JESUS feete, and with a *loud voyce* gave him thanks: all words and geſtures of heate and heartineſſe in his duty. The blind man when he had received ſight, *Followed Ieſus, and praiſed him:* followed him (ſaith the ſtorie) which was heat, when a frozen zeale would have ſlipt away after a few formall words. What hearty heat was in *Mary* for good received, when ſhe lay at his feete, and with teares that came from a raviſhed heart waſhed them, and wiped them with the haires of her head. Was this an ordinary thankfulneſſe, or a heate in her, honoured by God himſelfe, and in us aſſured ever of bleſſing, if we have it? Thankfull therefore wee ought to be not onely to God but to men, for ſo was *Naaman*, and that fervently, not falſly, for ſo was *Naaman.*

Naaman heartily thankfull to man, not formally.

Luke 16.17.

Why the Prophet would not receive this offered gift at *Naamans* hands, two cauſes may bee conjectured. One, that he might breed in *Naaman* a conceit of difference in him, and all true Prophets, from falſe diſſemblers, whereof then were many, with whom all was fiſh that came to net. Another, that he might hereby occaſion *Naaman* to thinke of God, as the onely giver, worker, and effecter of his health, and not of any vertue in him (the Prophet) thereunto, which haply he might have done, if his gift had beene received. This teacheth us a Doctrine of care to preſerve our honeſt eſtimation in the world with all men, as we may well, and not to robbe GOD of his glory by ignorance in men to diſcerne aright: but the time is gone. The God of mercie and power give his word a bleſſing, make it a ſavour of life unto life to us, and let it never be a ſavour of death unto death: Encreaſe our knowledge, but encreaſe our obedience alſo, according to our knowledge, that we may not onely know what to do, but do it every day, and every way more and more, through Jeſus Chriſt our Lord, who with the Father and the holy Ghoſt, be bleſſed, praiſed and honoured, now and for evermore. *Amen.*

Why the Prophet refuſed his gift.

A care of our name.

Not to robbe God of glory.

A Funerall Sermon:

PREACHED BY THE REVEREND FATHER IN GOD, GERVASE BABINGTON, THEN BISHOP OF LANDAVE, A LITTLE

before his tranſlation to *Exeter*, in the hearing of moſt of the Knights and Gentlemen of *that Dioceſſe.*

And at his remove penned and printed, as well for a teſti*mony of his true good will unto them and the whole Countrey*, as alſo to be an induring remembrance, if God pleaſe, for the preſer*vation of love and amitie amongſt them, and the carefull avoy*ding of ſuch hinderances of the ſame, as in the Sermon *it ſelfe are noted and mentioned.*

LONDON,
Printed by M. FLESHER.
1637.

A Funerall Sermon:

PREACHED BY THE REVEREND FATHER IN GOD, GERVASE BABINGTON,

THEN BISHOP OF LANDAVE, A LITTLE before his tranſlation to *Exeter*, in the hearing of moſt of the Knights and Gentlemen of *that Dioceſſe.*

2 SAM. 10. VERSE 1,2,3,4.

1. *After this, the King of the children of Ammon dyed, and Hanun his ſonne raigned in his ſtead.*
2. *Then ſaid David, I will ſhew kindneſſe unto Hanun the ſonne of Naaſh, as his Father ſhewed kindneſſe unto me. And David ſent his ſervants to comfort him for his Father. So Davids ſervants came into the Land of the children of Ammon.*
3. *And the Princes of the children of Ammon ſaid unto Hanun their Lord: Thinkeſt thou that David doth honor thy Father, that he hath ſent comforters unto thee? Hath not David rather ſent his ſervants unto thee, to ſearch the Citie, and to ſpie it out, and to overthrow it?*
4. *Wherefore Hanun tooke Davids ſervants, and ſhaved off the halfe of their beards, and cut off their garments in the middle, even to their buttockes, and ſent them away,* &c.

WEE are met here (Right worſhipfull and beloved in the Lord, all,) as you well know, to celebrate in a lawfull and laudable courſe of humanity, the Funerall of our deare Friend and Worſhipfull Brother, Maſter *T. L.* Eſquire: a Gentleman ſo well knowne unto every man here, that any ſpeech of mine concerning him ſhall not need. My ſelfe, I thinke, of all here knew him leaſt, and therefore not ſo fit to ſpeake of him moſt. His birth and diſcent by Father and Mother, his Kindred and Friends by either ſide, his Aliances by Mariage, with ſuch like, they are things knowne even to the very younglings here. Which skill, not onely concerning him, but of all others of any note in this Countrey, when I ſpeake of, Lord how it ſtriketh my heart within, to thinke and conſider, not onely how little skill, but how little will alſo is in many of us to bee acquainted with better matter. For you know it, as well as I, and with griefe to, I aſſure my ſelfe, that too many amongſt us able very perfectly to diſcourſe of theſe periſhing Pedegrees, which wiſe men have thought things little belonging to us, if they might have the whole Countrie for their paines, are not able

Nam genus & proavos, & quæ non fecimus ipſi vix ea noſtra voco.

able to tell the diſcent of either Patriark, Prophet, Apoſtle, or any man of note in the Scripture, much leſſe can they utter the holy and comfortable points of ſalvation, belonging neceſſarily unto them. No, he that beateth his braines day and night to bring himſelfe inſerted into ſuch a Gentlemans houſe, never laboureth ſo earneſtly to underſtand the arguments that may aſſure him of his ingrafting into Chriſt, and of his name noted in the line of life. God for his mercy ſake amend it amongſt us, that the one being done moderately and modeſtly, the other may not bee left undone, wickedly and dangerouſly.

The actions alſo of the life of this Gentleman have beene ſtill before your eyes, (being moſt remaining at home, and little delighted to travell abroad,) ſo that every man may make his beſt profit of them towards his owne reformation, without any ſpeech of mine: wherein if I offend any, let them remember with me, I pray them, what is written of that wiſe and eloquent *Pericles* in *Thucydides*, and haply it will excuſe me. He being appointed to make ſome remembrance of thoſe that were dead in the honorable ſervice of their Country, was very unwilling to doe it, becauſe, ſaith he, ſo hardly the Auditors in ſuch a caſe can be contented with that which is ſpoken of the dead: ſeeming to thinke, that to ſpeake ſomething, belongeth to the order of kindneſſe, and is neceſſary.

Lib. 2. hiſt.

For if the Speaker take his courſe to praiſe the dead, the Friends thinke all too little that is ſpoken, and that ſtill is omitted ſomewhat which ought of right to have beene mentioned. Yea, they thinke it hard, *In uno viro multas virtutes periclitari, ut perinde ac ipſe dixerit ſive bene, ſive male, ita etiã ei fides habeatur*, that is, in one man ſo many vertues, (as they imagine their friends had) to be hazarded, that according as he ſhall have will and skill to lay them downe, ſo ſhall their friend be thought of, and no otherwiſe. On the other ſide, if he be a foe that heareth, then thinketh he every thing too much that is ſpoken: Envie repining againſt the praiſe, ſcorcheth him ſhrewdly alſo with the ſlander of flattery that performes the office.

If a man ſhould diſpraiſe, though never ſo truly, every one crieth out, that it is inhumanity, (for, *de mortuis, nil niſi bonum*, of the dead ſpeake nothing but good) and the friends of the dead eſpecially and greatly are offended. Silence therefore avoideth both extremities.

Laſtly, concerning his death and end amongſt us, it was ſo quicke with him, that his beſt friends, I thinke, ſaw it not ſo neare, till it was even paſt and finiſhed. Whereby wee may all note and profitably obſerve, our fraile and tranſitory eſtate in this deceiving world, preparing for it in our good life, both by yeelding teſtimony of our true faith, which may comfort the living when we are gone, and by ſetling of our eſtates for worldly things, as this Gentleman partly did. If any defect were for matter of devotion, as I hope he repoſed a confidence in others, ſo truſt I the ſame will religiouſly be anſwered, to the comfort of his Friends, of his Servants, of the poore, and to the doing of good divers wayes: remembring what the Spirit of truth ſaith:

2 Cor. 9. *He that ſoweth ſparingly, ſhall reape ſparingly, but he that ſoweth plentiouſly, ſhall reape plentiouſly.* And that *the Lord loveth a cheerefull giver.*

Wherefore, omitting any further ſpeech of theſe matters, with thankes to God, for releaſing him out of this ſinfull world, let us endeavour to profit our ſelves by this Scripture now read unto us.

It containeth as we all ſee, theſe three points or principall heads in it:

First, *The Embaſſage ſent by* David *to the yong King of the Ammonites.*
Secondly, *The diſhonorable abuſing of the Embaſſadors when they came.*
Thirdly, *The revenge and puniſhment thereof, when it was knowne.*

The Embaſſage againe offereth two points.

Namely, 1. *The time when it was ſent.* 2. *The Occaſion why it was ſent.*

CCerning the firſt, the *Time*, we ſee it here to have beene, when the old King *Naaſh* the Father was dead: dead I ſay, and note it againe, that it may profit us to ſee how no man eſcapeth firſt or laſt, this tale to be told of him, *Mortuus eſt*, he is dead: no, not Kings, Princes, Peeres and Potentates of this world, be they never ſo great, may avoid it, but die they muſt, as the King of *Ammon*. *All men have one entrance into life, and alike going out*, ſaith the Booke of Wiſdome, *and there is no King, but it is even with him in this reſpect, as with other men.* Many have the yeares beene of ſome men, as we reade in the Scripture, but yet they dyed: *Adam* lived nine hundred yeeres and thirtie, and dyed: *Sheth* his ſonne, nine hundred and twelve, and then hee dyed: *Methuſela* nine hundred ſixty and nine, and then dyed. Yea, this is repeated of them all, ſeverally in that place, that they dyed: purpoſely to worke in all mortall men a due and true conſideration of this decreed end, we muſt away. *Omnibus ſtatutum eſt ſemel mori: It is appoin-*

Wiſd. 7.

Gen. 5.

Heb. 9. 27.

ted.

ted unto all men that they muſt once dye, and after that commeth the judgement. Neither (ſaith the Preacher) *doth man know his time, but as the fiſhes are taken in the net, and as the birds are caught in the ſnare, ſo are the children of men in the evill time, when it falleth upon them ſuddenly.* Riches or poverty, beauty, or wiſdome, friends or felicities never ſo many in this world, as I have ſaid before, will not prevaile to avert this houre, when God hath appointed it to take hold, but wee muſt then be gone. Eccleſ. 9. 12.

Often I aſſure my ſelfe, you have heard of *Xerxes* weeping, when he beheld his huge Army, to thinke in what a ſhort time ſo many men, and a number of ſuch Worthies, by death, ſhould be taken away, although they lived their full courſe. *Cyrus* and *Alexander*, and all the great ones before them, or ſince, whom the world hath gazed upon in their time, for their ſeverall and ſingular vertues and gifts, this pale and pittileſſe companion *Death* hath caught them, and caried them from honors and pleaſures, from triumphs and victories, and from friends and deare ones, to the place appointed after this life, and we muſt follow. *Dum propagare volunt fines, perdunt propagatos, & imperia relinquunt hoſtibus*, ſaid one of them: that is, whileſt they covet to enlarge their territories and poſſeſſions, they loſe what they had gotten, and leave their Empires to their enemies. Even as we reade of *Michael Balbus*, in the ſtory of *Zonaras*, a tale both worthy hearing and remembring whileſt we live. This *Michael Balbus* was ſervant to *Leo Armenius*, Emperour of the Eaſt, a very unfaithfull and bad ſubject, affecting his Lords place, and not ſparing by undutifull intendments to ſeeke the ſame. The thing is ſuſpected of the Emperour, he convented and convicted upon his owne confeſſion, his judgement given, and the execution appointed, at which the Emperour himſelfe will be: But behold, and thinke of it when you ſee me not. The time fell out to be the preparation to the feaſt of the Nativity of Chriſt, and the Empreſſe hearing of it, commeth to the Emperour, partly intreating him, and partly even preſſing him with urging ſpeeches, that ſo high a Feaſt ought not to bee diſhonoured by any ſuch execution, and therefore prayed that it might bee deferred till the Feaſt was paſt. With much adoe ſhe obtaineth her deſire, and the priſoner is returned to the Goale againe, but with this dolefull divination uttered by the Emperour, that he feared her requeſt would work the woe both of himſelfe and her. That night the Emperour is ſlaine, and the next day the priſoner proclaimed Emperour, who badly requited the Empreſſe alſo, even as her husband feared and had told before. Marke this Hiſtory. *Zonar. Annal. tom 3. p. 105. a.*

Here is a patterne of moſt ſtrange mutability, and of a falſe World never to be truſted, never to be loved, never to be thought upon, but with an eye to the end, and a religious conſideration what quickly may fall out. Was ever your Welſh proverbe more truly verified than in this ſtory? *Po gaſſagan ddyn, neſſa at ydda*: He whom a man moſt hateth doth often enjoy what hee leaveth behinde him. Let theſe things then have their uſe in life, as we ſee the doctrine in our judgements. More proofe of our aſſurance to dye is needleſſe; theſe, with this dead corpſe before our eyes are ſufficient remembrances. The uſe is all, which now let us thinke of.

First then, this remembrance that we muſt thus die, yeeldeth our minds a true comfort againſt the feare of death, for why ſhould we feare, what is not to be avoided? or why ſhould wee mourne immoderately for any, when nothing is happened, but what muſt happen to all? When *Demonax* the Philoſopher ſaw one wayling diſorderly for the death of his friend, hee wiſhed him in that great company to looke about him, if he could finde one who hath never by death loſt any of his deare ones, which when he did, and failed to ſee any, with the community of the caſe he was ſoundly comforted, and ſtayed his courſe which before was reproved. Die we muſt, and die we muſt all without exception, *Futurum eſt, debitum eſt, reddendum eſt*: It will come, it is a debt, it muſt be paid, therefore let us all be of good cheere, and without any faithleſſe feare expect comfortably what is decreed, deſiring God in our daily petitions to remember us with mercy when we are at the point, and to give us a joyful and comfortable houre of it. *Mori nemo timet, niſi qui non ſperat vivere poſt mortem*: To dye none feareth, but ſuch an one as hopeth not to live after death, ſaith S. *Chryſoſtome*. Swans ſing, as we reade of them, and ſhall we inſtructed in the Booke of God, weep immoderately? God forbid. The remembrance of death what uſe it hath in the Chriſtian conſcience.

This decreed death of ours againe aſſureth us of an end one day of all miſery, of all ſorrowes and griefes, croſſes and cruelties whatſoever, within us, or without us, privily or openly, inflicted upon us, or intended towards us, which are ſo many, ſaith S. *Ierome*; *Vt non tam plangendus ſit, qui hac luce caruerit, quam gratificandum ei quod de tantis malis evaſerit*: That he that dyeth, is not ſo much to be mourned for, becauſe he is deprived of this life, as to bee rejoyced for that he is delivered from ſuch a ſea of evils. *O ignaros malorum ſuorum, &c.* ſaith another, O how utterly ignorant are men of the evils incident unto their lives, who thinke not of death as of the beſt invention of nature, ſince it excludeth miſery, bringeth felicity, preventeth the perils of youth, endeth the toiles of age, and deſerveth better of none, than of thoſe, to whom it commeth uncalled for, &c. A ſecond uſe.

Thirdly, this doctrine may profitably remember us never to fall into love over-deeply with this flattering world, for wee muſt leave it, and God knoweth how ſoone, but rather even to A third uſe.

day before to morrow, to ſettle our eſtates, if we may, and to be in a readineſſe for our worldly wills, ſo that neither feare, nor diſtraction any way may diſturbe our mindes, when the parting houre ſhall require in us far other meditations more fit for the time, and more profitable for our ſoules. Surely, ſurely, we are too much glued to this earthly habitation, many of us: and in mans eyes, who reacheth but to our actions, and by our outward ſhew giveth a gueſſe at our inward diſpoſition, we may be thought either never, or very ſlightly to remember death, and that we have no abiding City here. For we care and we carke, we hale and we pull, we toyle and we moyle, and I would God we did not moſt ſinfully ſeeke to enlarge our houſes by damnable meanes, as though we ſaid in our hearts, It is good to be here, and to build, not three Tabernacles, but many, not for Chriſt, nor *Moſes*, nor *Elias*, but for this childe and that, this friend and that, in ſuch ſort, that no man can ſee any remembrance of death in us, or that this world is vain. I ſpeake not againſt lawfull proviſion for our ſeverall charges, which the Scripture alloweth, but againſt that intolerable greedineſſe, that ſheweth too much love of this preſent world, and too little feeling and thought of the joyes of heaven, prepared for all that love the Lords appearing, or yet of the ſins of this life, that faſten upon us, whileſt we remaine in it.

Similitudes ſhewing the danger of the love of this world, and of proſperity and eaſe in it.

VVould God I could by any plainneſſe of teaching prevaile with us better to thinke of this point. Conſider with your ſelves (beloved) this ſimilitude in reaſon: The naturall heate that is within us, you ſee, if the ayre be cold about us, is kept in and encreaſed: but if the ayre bee warme and faire, it evaporateth out, the pores being opened, and becommeth leſſe. Verily ſo is it with this world and ſpirituall matters: the ſowrer we find it, the more encreaſeth our feeling of God, if we belong to God, and the more we wiſh to be with God, & out of this world. But if we bathe in pleaſures and earthly delights, living at reſt in our poſſeſſions, and having nothing to vexe us: O how this Sun-ſhine without, diminiſheth our heat within towards God, and how bitter is the remembrance of death to ſuch an one, if we beleeve wiſe *Syrach*. Therefore dangerous it is to be glued too faſt to this wretched world, and to live in the love of it, as ſome doe. Thinke with your ſelves againe of that ſtory of *David*, who could not goe when he was fully furniſhed with *Sauls* Armour about him, but prayed that it might be taken away againe, and he left to his poore ſling, and his five ſtones, which when it was ſo, hee comfortably and couragiouſly marched on, and ſlew that Defier of God and his people, the great *Goliah*. Surely it is a patterne of the point we ſpeake of. For whileſt we are armed with *Sauls* Armour, that is, whileſt we are clogged and laden with the weight of this world, not upon our ſhoulders, as that was, but in our hearts and mindes within us, we cannot ſtirre, we cannot doe any commendable thing; but if this weight be taken from us, through either a want, or a grace to governe wealth, that it worke not too much inward, we move, and we goe; yea, we run as did *David*, to the face of our foe, and prevaile with honour in all good endeavours. Then love not this world I wiſh againe.

Chap. 41.

You ſee by experience againe, the man that ſwimmeth in the river before you, as long as he is able to hold up his head, and to keep it above the water, he is in no danger, but ſafely ſwimmeth, and commeth to land with good contentment; but if once his head for want of ſtrength begin to dive, then ſhaketh he the hearts of all that behold him, and himſelfe may know hee is neere his death. So is it with this wretched world, and ſwimmers in it, of all degrees, if the Lord give us ſtrength to keep up our heads, that is, to love God, to love Religion and vertue above the world, and before it, and all the pleaſures of it, there is no danger; but after a time of ſwimming in it up and downe, we ſhall arrive in a moſt firme place with happy ſafety. But if once we dive, and the head goe under water, that is, if once the world get the victory, and our hearts goe under it in a ſinfull love and liking of it, then take heed, and beware drowning: for aſſuredly there is danger, and our friends may juſtly cry out to ſee us, Alas he periſheth. Love not this world then I ſay, and wiſh againe the third time.

It is written of *Plato*, and I may profitably now remember it, and both you and I thinke of it whileſt we live, that being ſpoken unto by the *Cyrenenſes*, and very earneſtly entreated, that he would preſcribe and lay downe ſome good and wholeſome lawes for them; made anſwer, that their proſperity was too great to yeeld obedience unto any lawes, were they never ſo good: And therefore he would waſt no labour ſo unfruitfully, but leave them to the ſwinge of their owne devices, which only he knew would content them, till further fitneſſe for ſuch a good as they deſired. O beloved, what a judgement is this in a wiſe and learned Philoſopher, of the poyſon of this world, and ſhall we love it? Shall we make it our god, and thinke we can never have enough of it? Nay, ſhall we hazard our owne ſalvation to come by it, and to bee enriched with it? Shall *Plato* know it an enemy to the obedience due to man, and we take it a friend, and a furtherer of obedience due to God? O happy then were rich men, for who ſhould be ſo forward as they? But it is too well ſeene to be far otherwiſe, and therefore love not the world, if you taſte but as much of truth as *Plato* did.

What do you remember you have heard of *Cræſus*, that great rich King of *Lydia*, even ſo rich, that the ſaying is, *As rich as Cræſus*. Is it not written of him, that he ſhewed to *Solon* the wiſe, his

his huge heapes of gold and treasure, his wonderfull possessions and pleasures, even able to amaze any man, and then asked *Solon* whom he judged, of any that he knew, to be the happiest man? thinking he would have named him, after the sight of such earthly glory: But *Solon*, quite contrary to his expectation, named another. Yea, being asked againe whom he judged second, named also another poore man, and vouchsafed to *Crœsus* neither the first, nor second place, yeelding for reason, that his last end might alter all that felicity, and before the same it is ill judging. Which censure of *Solons*, so wise and so true, *Ovid* the Poet afterward in his time remembred, and composed in verse after this manner: *Ante obitum nemo.*

Vltima semper
Expectanda dies homini, dicíq; beatus
Ante obitum nemo, supremaq; funera debet.

The last day is ever to be expected, and happy can no man bee said to bee, before death have shewed how he departed.

See now the proofe. There falleth out war betwixt *Cyrus* and *Crœsus*. in which *Crœsus* is taken, his people overthrowne, his Countrey subdued, his riches wherein he so gloried taken from him, and himselfe appointed to be burned in contempt, to the honour of the Conquerour that had so subdued him. Which dolefull day when it was come upon him, and he set upon the pile of wood ready for execution, *Cyrus* himselfe with thousands more beholding the spectacle, then he remembred what *Solon* had said, that before a mans end there can be no sound judgement of his happinesse, and cryed with a wofull shrike, *O Solon, Solon, Solon*, and there stayed, plunged in the depth of his lamentable fall, and not able to goe any further. *Cyrus* hearing him, with all speed sent unto him to know what he meant thereby, to whom by his Messenger hee sent the whole story, as I have told it before, of his dealings with *Solon*, and *Solons* answer to him: which story so pierced the heart of *Cyrus*, with a due consideration of mans uncertaine estate in any glory of this world, and consequently even of his owne, who was then Conquerour over this wofull King, that to his great praise he stayed the course, and saved *Crœsus* to live with him in some honourable place, but yet a captive.

Shall not now this story profit us, to a stay of our love and liking of this tottering world? but will we day and night, with all courses either good or bad, seeke to win that which is so soone lost, and for which, even sooner peradventure, we may fall into greater misery, than without it we should have done? Nay, shall not this story rather make us cast away from us all immoderate care of it, and pray with heart and soule, to the God that giveth it, for a life in his feare, and a death in his favour? I trust it shall, and wish that it may even with all mine affections, as one that desireth your good even from my heart rootes, and never tooke pleasure to speake unto you since I came amongst you, but in hope to prevaile with you to that end. O vile world, why should it so bewitch us, to make our selves spectacles to many an eye, for our greedy and intolerable hunting and haling to obtaine it? Shall not our Saviours speech strike to the hearts of us with some remembrance, *What will the whole world profit us, if we lose our soules?* Shall not the rich Cormorant sometimes be thought of, that cryeth in hell even at this day, for one drop of water to coole his tongue, and it is not given him? God of his mercy give a working power to his blessed Word, that it may doe us good. And thinke you beloved, of that wise Oratours speech of *Athens*, that it was a City, *Ad peregrinandum in ea jucunda, ad inhabitandum non tuta*, To sojourne in for a time very pleasant, but to dwell and abide in not safe. Verily so is it with this flattering world, a place to be used for a time without offence, but not to bee loved and joyed in, as the thing wee chiefly desire, without an offence, purchasing eternall woe.

Such fraud and such falshood, such glosing and flattery, by faire speaking and hollow meaning, such deceiving and sinning, and such occasions to sinne, as hee that findeth no griefe at them, may bee thought to have little joy to see God pleased and served; and little to taste of that comfort which the Apostle had, when he joyed that he had finished his course, and drew neare to his end, or of that blessing pronounced upon the dead that are departed this world, and at rest from these evils.

Why should we not thinke, even with good fruit from it, of that tale that in *Damascene* is told of the rich mans three friends, his Goods, his Friends, and his Vertues: his Goods afford him a sheet and a few ceremonies, and so leave him; his Friends accompany him to the grave, and there forsake him; but his Vertues and good actions follow him, and never depart from him. This, this friend, should be highly regarded, and those others, especially the world, lesse trusted in and loved; for they will forsake us, and we must forgoe them. Yea, the fresher and fuller our leaves are growne out, the nearer is their fall even in all true experience, and therefore reckon of a change.

Wise, out of question, was the action of *Epaminondas* that *Theban* Captaine, and grave

was his conſideration, of whom, to my remembrance, it is thus written, that having gotten a glorious conqueſt, and an honourable victory over his enemies, to his great renowne; the next day after, when a man would have thought his praiſes ſhould have caried him almoſt in the ayre above ground, he, clothed moſt poorely and baſely, went up and downe very heavily and ſadly, to the great wonder of all that ſaw him. But when one asked him the reaſon of it, hee more like a Chriſtian than a Heathen, anſwered, that he chaſtiſed by ſo doing the exceſſe of his glory the day before: As if he ſhould have ſaid, I know a full ſea muſt ebbe againe, and great proſperity is very neare to change, therefore I will reckon of it before it come, and not ſo bee caried away with the one, but that truly it may appeare I prepare for the other, and eſteem of the world and all the glory of it, as of a moſt tranſitory and uncertaine thing, not to bee loved and delighted in, above that which is fit, for it will away. Good Lord where is this feeling now adayes in many of us, that know more than ever *Epaminondas* did? He loathed it, we love it; he flyes it, we ſeeke it; he acknowledgeth it a deceiving vanity, and we repute it our greateſt felicity. This is not well, and if thus we continue, Heathens and Pagans ſhall riſe in judgement and condemne us at the laſt day we ſee moſt plainly. Better a thouſand times is the choiſe of the bleſſed Apoſtle, when he ſaith: *I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, and in anguiſh for Chriſt his ſake, for when I am weake, then am I ſtrong.* O marke this reaſon, and meditate of it at your better leiſure, even a long time, concluding upon it in your ſecret aſſurance, that if weakneſſe make us ſtrong, that is, if ſuch wants as theſe worke heavenly ſweetneſſe leading to God, then plenty of pleaſures being loved and joyed in above that which is fit, worketh earthly dulneſſe, that tendeth to hell. Therefore there is no cauſe that we ſhould ſo covet, what ſo cruelly hurteth.

2 Cor. 12. 10.

Theſe are the uſes to a Chriſtian conſcience of this doctrine of death, and departing hence, noted unto you by occaſion of the time, when this Embaſſage was ſent by *David* to the King of *Ammon*, namely, when the tydings came that his father was dead. Many other uſes may bee made of it, but at this time I goe no further in them.

The occaſion of the Embaſſage.

The ſecond thing to be conſidered in this Embaſſage after the time thus noted, is the occaſion of it, which in the Text is mentioned to have been a kindneſſe received of *Naaſh*, the father, in his life time. What it was, certainly cannot be underſtood, but ſaint *Ierome* thinketh it was ſome honorable and kinde uſage of *David*, when hee fled from the rage and cruelty of *Saul*. Whatſoever it was, moſt evidently and plainly it layeth before our eyes, what a mighty motive, kinde and courteous dealing of one of us towards another is, to procure good will, not onely to our ſelves whileſt we be alive, but alſo to our friends and poſterity remaining behinde us when we be dead. A thing worthy noting of all ſuch as care to have their judgements inſtructed, and their lives directed by the word of God, the true rule of right in all things.

The mighty force of kindneſſe.

Pleaſeth it you therefore for the effecting of further feeling hereof, to remember what you reade in the ſecond booke of *Samuel*, and the ninth Chapter, how *David*, not forgetting the kindneſſe of *Ionathan*, *Sauls* ſon, ſhewed to him in former times, maketh open enquiry whether any of *Sauls* houſe were yet left, to whom he might ſhew mercy for *Ionathans* ſake, and when he had intelligence given him of *Mephiboſheth*, *Ionathans* ſon, how honourably ſpeaketh he, and how Princely dealeth he with him, even with joy in his heart, that he had that occaſion to remember the ſweet kindneſſe that he found at his Fathers hands, and in ſome ſort to requite it to his childe, the Father being dead. Truly it is a glaſſe to ſee plainly in, the bleſſing of God upon kindneſſe uſed of man to man. For I doe not conſider it as an action barely of *David*, but I caſt mine eyes upon God, working in the heart and minde of *David*, ſuch due regard and remembrance of a kinde man, as in his mercy, which in him is the ſame for ever, he will worke for others alſo, that give themſelves for his ſake to ſuch cariage and uſage of their neighbours. The like example againe the holy Ghoſt noteth in the ſame man in the firſt of *Kings*, and the ſecond Chapter. Where *David* giving *Solomon* his ſon divers things in charge, eſpecially requireth him, even upon his death-bed, not to forget the kindneſs which *Barzillai* had ſhewed him in times paſt, but to remember it, and to requite it, with ſhewing kindneſſe unto his children againe, and placing them among ſuch as ſhould eat at his owne table. What is this, but even the Lords performance of his ſweet promiſe? *I will ſhew mercy unto thouſands of them that love me, and keep my Commandements.* For it is his commandement that wee ſhould bee kinde and courteous one to another, loving our neighbour even as our ſelfe, putting on tender mercy and meekneſſe, humbleneſſe of minde and long-ſuffering: Forbearing one another, and forgiving one another, if any man have a quarrell to another, even as Jeſus Chriſt hath forgiven and daily doth forgive us. And he that keepeth this Commandement as neare as God ſhall ſtrengthen him, even the mouth of God, which never deceived, hath promiſed him, that unto a thouſand generations his poſterity after him ſhall feele and finde the bleſſing of it. Which if it worke not within us ſome good effect to this purpoſe hereafter, aſſuredly the Lord in wrath hath yet ſeared up our hearts, that we ſhould not feele, and ſo become gainers of ſo great a good: which is fearefull to thinke of. What is that in the Wiſdome of *Solomon* laid downe for a certainty,

2 Sam. 9. 1.

1 King. 2. 7.

Exod. 20.

Coloſſ. 3. 12.

that

that *mercy and truth eſtabliſh the throne?* Surely, Beloved, if kindneſſe eſtabliſh Kingdomes, it will never overthrow private houſes: No, no, it will have as ſure a bleſſing to meaner men, as to Princes. *Barzillai* his kindneſſe, as you ſaw before, eſtabliſhed his houſe, and brought that honour to his children, that all the living he had for them could never doe. True therefore even by the rule of truth is that ſaying of *Seneca*, *Melius beneficiis imperium cuſtoditur, quam armis*: A Kingdome is more ſurely ſetled with benefits, and kinde favours, than with armes. Hee in *Saluſt* knew the ſame, and therefore ſaith the like, that *Non exercitus neque theſauri præſidia regni ſunt, ſed amici*: Not an hoaſt of men, neither any treaſures of gold and ſilver, may bee ſaid to bee the ſafety of a Kingdome, but friends. And how ſhould friends bee had but by good and kinde and loving uſage? *Cyrus* againe in *Xenophon*: It is not this golden Scepter that keepeth the Kingdome, but ſtore of friends; they are the true and ſure Scepter for Princes. And not thinke we for private men alſo? Yes, yes, beloved, take friends from any man, and quickly ſhall his weakneſſe appeare, bee his heapes never ſo huge, and his minde never ſo proud: therefore wiſe is the man that by good offices getteth friends.

Dionyſius Halicarnaſæus, amongſt others, writeth the ſtory how faithfully and faſtly, how honeſtly and honourably, *Servius Tullius* ſtood for the ſons or Nephewes of *Tarquinius*, when they ſhould have been wronged, in remembrance of kindneſſe ſhewed by their father or grandfather unto him in former times.

The Story is very notable to this end which I ſpeake of, and aſſuredly would move you greatly if you reade it at large; *Magna neceſſitas (inquit) me, Quirites, coegit horum infantium curam ſuſcipere: Tarquinius enim eorum Avus me orbum, & patria pulſum accepit & educavit, non deteriore conditione quam proprios ſuos liberos tractans, &c. Quis igitur me in Deos pium, aut in homines juſtum judicabit, ſi deſeram & prodam pupillos hos, &c. Certe neq; fidem meam prodam neq; hos pueros à cæteris omnibus deſtitutos deſeram, nec eos, quantum in me erit, in iſta ſolitudine relinquam, &c.* There is, ſaith he, great cauſe, O noble Romanes, wherefore I ſhould take upon me the care of theſe children, for when I was deſtitute of comfort and baniſhed out of my countrey, *Tarquinius* their Grandfather tooke me in and brought me up, uſing me no worſe than his owne children, &c. Who therefore may judge me either religious towards God, or juſt towards men, if I ſhould leave and forſake theſe friendleſſe youths? Surely, I will never betray my faith towards God, nor give over my beſt care for them, being given over of too many already: but as far as ever any power ſhall lie in me, I will comfort them and care for them; I will ſave and defend them, as becommeth a man mindfull of kindneſſe, ſhewed and received from their friends, when I had as much need of them as they have at this time need of me, &c. Much more hath the ſtory to this end.

Rom. ant. lib. 4. pag. 113.

The force of kinde uſage.

Now, as you ſee by all this, the bleſſing with God, and the effect with men, of kindneſſe and loving cariage of our ſelves one towards another, that it worketh friends to us and our houſes both alive and dead: So may you ſee the contrary, if you reade ſtories.

The fearefull judgements of God upon unkinde dealings.

What a bitter heart was in *Haman* towards all the Jewes, and particularly towards *Mordecai*, becauſe he would not honour him in that ſort that he wiſhed, you remember, and every man may reade in the booke of *Heſter*. Alſo what plots and practices the ſame *Haman* laid and deviſed to overthrow them all, and eſpecially him whom he moſt hated, the ſtory telleth us. But what was the end of all? truly ſuch an end, as ſhould make us all whileſt we live to beware of rancour and malice, of hatred and enmity, and of ſuch courſes as they will leade us unto. For *Haman* when he was in his higheſt ruffe, and thought himſelfe moſt ſure to effect his wicked purpoſe, by the mighty finger of God, who abhorreth ſuch gaule, fell in diſgrace with the King, was hanged himſelfe upon the Jebbet prepared for his reputed enemy, his ten ſonnes not long after alſo hanged, his houſe overthrowne, and all his glory laid in the duſt. The people, on the contrary ſide, whom he ſo hated, were preſerved and favoured. *Mordecai* his enemy, whom he ſo unjuſtly abhorred and ſought to deſtroy, was exalted to honour, and he himſelfe faine to leade his horſe by the bridle, whileſt the Kings favour was ſhewed towards him, and proclaimed unto all the people.

O wonderfull work of God, and example, as I ſaid, never to be forgotten, ſhewing and declaring the end of malice and ſuch ſinfull courſes, as in theſe dayes too many take liking of. Surely, the Lord is the ſame ſtill, loveth kindneſſe of man unto man, and abhorreth the contrary as much as ever he did. Wherefore, this unchangeable God ſhall manifeſt himſelfe in his good time, againſt our grudges and gaule, with ſevere juſtice, if we take no warning: and by his divine power, overthrow both us and our houſes, and our malice and our plots, that the children yet unborne ſhall talke of our tragedies: And for honour wee ſhall reape ignominy, whileſt either tongue can ſpeake in Wales, or pen write.

Adde unto this, the ſtory of *Hamilcar*, *Hannibals* father, and remember what a vehemency of hatred was in him towards the Romanes, (notwithſtanding every too much bee a fault) remember what he ſaid of his ſonnes, that he nouriſhed them up, even ſo many whelps, to bee

Omne nimium, vertitur in vitium.

inſtruments of his malice againſt the Romanes, and ſee the end, whether ſuch extremity proſpered or no, even againſt an enemy: Surely no, but *Hamilcar* himſelfe was overthrowne, *Hannibals* valianteſt ſonne became his owne executioner, and with woe and confuſion to his friends and his houſe; ſuch venome and poyſon had his end: another good example to beware of endleſſe, rooted, and ſetled malice. For if betwixt martiall enemies, the Lord croſſe all cruell and outragious attempts, will he ever winke at variance bitter and ſinfull, betwixt neighbours, kinsfolkes, brethren, and ſuch as he hath called to roomes of authority, to governe others both by word and example of love, peace, unity, and amity, and all wiſe and godly cariage of themſelves? No, no, beloved, aſſure your ſelves: but he that ſcourged that, hee will whip this, with far greater wrath, as not only ſinfull and wicked, but as brutiſh, beaſtly, and unnaturall.

Zonaras.

What ſhould I ſay? I would not weary you, and yet can I not leave out the example of *Mauritius Cappadox* the Emperour, whoſe behaviour at firſt, being full of this kindneſſe and love, and ſweetneſſe, which I thus commend and wiſh unto us all, the bleſſing of it was a glorious, flouriſhing, and renowned government; but when proſperity and fulneſſe wrought a change in him, from gentleneſſe to pride, from kindneſſe to roughneſſe; *Et factus eſt iracundior, & ſuſpicax, & magis contempſit ſuos, &c.* And became more angry and ſuſpitious, and contemned his friends; then ſee a change that a wiſe man will lay to his heart, every thing went backward, his glory abated, his Councels erred, his attempts failed; and up riſe his Garriſons againſt him, and proclaime his ſervant *Phocas* to be Emperour, who purſueth him cruelly, hee being ſicke and driven to flye, overtaketh him at *Chalcedon*, with his wife and his children, and taketh firſt his two yongeſt ſonnes, and killeth them before his face, then his three daughters, then his deare wife, and laſtly himſelfe, when hee had firſt beheld all this woe with his owne eyes. His children, ſaith the ſtory, he beheld to die with ſilence, but when he ſaw his wives turne come, then he ſhrieked out in the anguiſh of his heart, but yet with faith in God, *Iuſtus es Domine, & rectum eſt judicium tuum:* O Lord, O Lord, juſt art thou, and juſt is thy judgement. Even acknowledging in himſelfe, the reward due unto unkinde courſes, that hee had yeelded towards his friends, as the ſtory more fully layeth down. And ſhall it not move us? Doe I ſpeak to men of no underſtanding, of no feeling, of no regard, when Scriptures, ſtories Eccleſiaſticall and prophane, reaſon, nature, experience, and all kindes of proofe by ſound and ſure learning, concurre to a concluſion no leſſe weighty than true, moſt deeply to be thought of.

Indulgentia fortunæ mores fabri ſunt aſperiores.

O beloved, you muſt thinke I know your ſufficiency every way, and the extraordinary graces wherewith very many of you are endued: and therefore cannot doubt, but even very comfortably conceive hope, that unkindneſſe ſhall die more and more amongſt us; and all teſtimonies of love and good liking, of friendſhip and good agreement, breake forth and ſhew themſelves, to the praiſe of you, the rejoycing of your friends, the ſpiting of your foes; and which is above all, and before all to be regarded and thought upon, to the high contentment of God Almighty, and the eternall ſalvation of your owne ſoules. Which that it may, I lift my hands and heart to heaven, where he hath his chaire that moveth mindes: and ſo I leave this ſecond note.

Cathedram in cœlo habet, qui corda movet.

Now this occaſion againe (beloved) of *Davids* Embaſſage, being, as you have heard, a kindneſſe received in former times, of this yong King his father, which *David* had not forgotten, as it hath ſhewed the reward both with God and man of courteous and loving dealing one of us towards another: ſo doth it moſt plainly lay down a very ſweet gratitude ingrafted and rooted in the minde of *David* towards ſuch as had done him good: which is alſo of us at this time moſt worthy to be obſerved. And that I may doe it plainly and briefly, I ſhall pray you in order to weigh with your ſelves theſe points.

Gratitude.

The degrees of gratitude. Firſt, hee remembreth.

Firſt, he remembreth a good turne, contrary to that common ſaying, and too common a practice: *Nihil citius ſeneſcit quam gratia:* Nothing ſo ſoone waxeth old, as doth the remembrance of a benefit. Well were it with the world, if the remembrance of wrongs would as ſoon dye as will the favours that have beene beſtowed, although moſt gladly embraced when they were beſtowed.

In honour he remembreth.

Secondly, conſider when he remembreth a benefit. Surely even in his greateſt honour and heighth of proſperity: contrary againe to that old proverb, and too old proofe; *Honos mutat mores:* Honour changes manners. The Butler when he is releaſed, forgot *Ioſeph* you know: and nine of the ten lepers are ſwallowed up with the joy of their eſtate, and never returne to give thankes to the giver. Thouſands of examples have ſtories, and thouſand thouſands hath our daily experience of this thing, if I purpoſed not only to point at that which might be proſecuted with much proofe, and moſt large diſcourſe.

He ſeeketh to requite.

Thirdly, what he remembreth, he doth not barely remember, but wiſheth, yea, endeavoureth to requite: and this is honourable, To remember a good turne is no charge, and therefore many can be content to ſay they doe it, but to requite it as occaſion ſerveth with mutuall regard and condigne recompence, becauſe haply it caryeth ſome charge with it, too many forget, or forbeare

beare to doe it. But *David* in this place doth both, and therefore even by the wisdome of God is propoſed as an example worthy following, God loving ever a thankfull man. The example in *Daniel* is very fearfull, of a man unthankfull to his God. The great King of *Babylon Nebuchadnezzar*, who walking in his royall Palace of *Babel*, ſpake and ſaid; *Is not this great Babel, that I have built for the houſe of the Kingdome, by the might of my power, and for the honour of my Majeſty?* not once making mention of God, as the giver or fountaine of any of this honor. And now ſee the judgement of God upon his ingratitude; while the word, ſaith the ſtory, was in his mouth, even while the word was in his mouth, (and marke the ſpeed of Gods wrath,) a voyce came downe from heaven, ſaying; *O King Nebuchadnezzar to thee be it ſpoken, thy Kingdome is departed from thee, and they ſhall drive thee frõ men, and thy dwelling ſhall be with the beaſts of the field; they ſhall make thee to eate graſſe as the Oxen, and ſeven times ſhall paſſe over thee, untill thou knoweſt that the moſt high beareth rule over the kingdomes of men, and giveth it unto whomſoever he will. And the very ſame houre was the thing fulfilled upon Nebuchadnezzar, and he was driven from men, and did eate graſſe as the Oxen, and his body was wet with the dew of Heaven, till his haires were grown as Eagles feathers, and his nailes like birds clawes.* Is not this, as I ſaid, a fearfull example, and may juſtly admoniſh us, what an odious thing an unkind heart towards our God that hath given us all that we have, is. Surely, he abhorreth even in like ſort unthankfulneſſe amongſt our ſelves, making mention of it in his holy Word as a thing moſt ugly in his ſight. *Salomon* in his Preacher hath this place if you remember; *There was a little City and few men in it, and a great King came againſt it, and compaſſed it about, and builded Forts againſt it, and there was found therein a poore and wiſe man who delivered the City by his wiſdome:* (now mark I pray you) *But no man remembred this poore man.* As if he ſhould have ſaid, moſt horrible was their ingratitude; for he that hath deſerved well ought not to be forgotten, but with all mutuall love and offices of kindneſſe, remembred and regarded. S. *Paul* reckoning up what vices ſhould raigne in men in theſe latter dayes, amongſt a ſort of vile corruptions, nameth this, as vile as the vileſt, *They ſhall be unthankefull. Salomon* againe with a Proverbe never to be forgotten, admoniſheth us of this ſinne, ſaying; *He that rendreth evill for good, the plague of God ſhall never depart from his houſe.* Experience of it you have in *Saul*, an unthankfull man to *David* who was ſo true to him, and how proſpered he? Did not the wrath of God purſue him till his houſe was utterly overthrowne? *Nabal* an unkind churle, and was it not his death? *Abſolon* an unthankfull wretch, and was it not his confuſion? This example we have in hand of this young King, ſo diſhonourably uſing the meſſengers of *David* ſent unto him in all good will, was it not the ſubverſion of him and his whole kingdome? What ſhould moe examples be heaped up? We ſee a truth if we be the Lords, even in theſe ſufficiently, and we will I truſt beware ſo damnable a ſinne without any further ſpeech. Let us not be like the thirſty horſe, that maketh ſo ſtrongly towards the water, as his rider can ſcarcely ſtay him; but when he hath ſatisfied himſelfe, and his turne is ſerved, then turnes he his heeles upon it, and maketh as faſt from it againe: Or like the vapours raiſed up by the Sunne, which thicken up a Cloud to obſcure the Sunne. Remember the thankfull fields, who reſtore to their owner much more gaine than they received of him; and remember *Seneca's* reaſon, with which I will end, why no law of man was laid downe againſt unthankfulneſſe; even becauſe the ſinne is greater than that man ſufficiently can puniſh it, but muſt leave it to God who will fully doe it.

Vnthankfulneſſe. Dan.4.26,&c.

Eccleſ.9.15.

2 Tim.3.2. Pro.17.13.

1 Sam.25.

Fourthly, the father being dead, *David* will bee thankfull to his childe: A very notable thing in him, and farre from the courſe of theſe our dayes, wherein it is reckoned even an advantage that many are glad of, if they be dead to whom they thought they ſtood in reaſon indebted any way, becauſe then they are free they thinke; and for any friends they leave behinde them, they ſhall never trouble our mindes, although wee ſaw them apparently want. Surely, this was not *Davids* nature we all ſee, who is as careful to be kind to the poſterity of his friend, as to his friend himſelfe; making as we have ſeene before, even open proclamation, that hee might know if any were remaining, to whom for the deads ſake he might bee kind. Lord what an honour is this to him, and how will it adorne any man that will follow it, and bee juſtly reported of for it? I ſay no more, but I know what I thinke, and that God that giveth me both heart and thoughts, is able, if it bee his bleſſed pleaſure, to make you all ſhine with the vertues commended thus in his holy Word, even according to my wiſh: for which I ſhall as truly joy, as any that ever ſpake unto you.

Requitall to the poſterity.

But wherein may you ſay is *David* thus thankfull? Wee heare but of a meſſage ſent unto the young King, and as for gifts, and Princely rich requitals, wee heare nothing. Beloved, even this is another thing that I note in *David*, that where honours and livings were wanting there he was thankfull in that ſort: the examples before I have laid downe, and here, where ſufficiently theſe things were already, with kinde comforts and loving ſpeeches, fit for the time and occaſion of mourning, he ſheweth his remembrance of a dead friend, and aſſureth his love to be further uſed as ſhall bee fit; which in a Prince to a Prince is as much as needeth, and fully as honourable, (if not much more,) as gold or gifts whatſoever. Yet there is no queſtion but

but theſe Embaſſadors carryed what was alſo fit of ſuch like teſtimonies of Princely favour, albeit the ſtory ſpeaketh not of them. Thus ſtandeth the caſe even amongſt us many times, that many need not to come to us, either for gold or ſilver, for meate or drinke, or for ſuch like favours; but yet our comfort ſometimes and friendly advice, our good face and loving affection to bee ſhewed and teſtified as occaſion ſerveth, would bee welcome and greatly eſteemed. And ſhall we not doe it? Fie of that covered kindneſſe, that neither by deed nor word can bee diſcerned. And if by word we doe it, and doe it unfainedly, where there is no further want or need of us, ſurely it is ſufficient, and it will bee eſpyed, and God will give it a bleſſing both to our praiſe and profit.

David rejoyceth not at any mans fall.

This kindneſſe againe of *David*, in ſending to comfort him after the death of his Father, evidently ſheweth that *David* rejoyced not at it, but was rather ſorry as became him. And ſurely, ſo ought it to bee in all men; a feeling in one of anothers loſſe, and a mutuall mourning: And to rejoyce at any mans fall, is both impious and unhoneſt: Yea, dangerous too peradventure, the Lord often puniſhing ſuch wicked joy, with juſt and great griefe to themſelves.

A good childe grieveth at the loſſe of his father.

And may wee not alſo, with ſome ſhew, conceive by this meſſage of comfort ſent unto the ſonne, that hee tooke heavily his Fathers death; and cared not even for a Kingdome left unto him, as he did for his father? For my part I thinke hee did; and whether hee did or no, both you and I know he ſhould; for fathers be fathers, and no ſmall loſſe when they goe, leave they never ſo much behind them. Yet we know what we read:

Filius ante diem patrios inquirit in annos, &c.

All one in effect with that Sonnet of our Country-man, the Earle ſometimes of Surrey, as I remember:

Their children ſometimes doe wiſh them in grave,
That they may poſſeſſe the riches they have.

But thus much ſhall ſuffice of this firſt part, to wit, the Embaſſage ſent by *David* to *Hanun* the young King, to comfort him for the death of his Father: And now let us conſider the ſecond part, which is, the injury and wrong done to the Embaſſadors.

The ſecond part.

The ſpeeches of make-bates.

WHerein conſider we firſt what they ſay, and next what they doe. Their ſayings are laid downe in theſe words; *And the Princes of the children of Ammon ſaid unto Hanun their Lord, Thinkeſt thou that David doth honor thy father, that he hath ſent comforters unto thee? Hath not David rather ſent his ſervants unto thee to ſearch the City, and to ſpie it out, and to overthrow it?* Where you ſee they accuſe *David* of treachery and cruelty coloured over with a ſhew of love, and in a deed with dealing and meaning moſt worthy a Prince. But was it ſo? wee all know and ſee here by the Text that it was a moſt monſtrous wrong offered to ſo honourable and Princely a minde: Therefore by it and in it wee plainly ſee the moſt poyſonfull practice of all times, and never of any more than of our time, to overthrow the loving purpoſes and Chriſtian kinde courſes, intended and meant by many a man towards his kinſman, alliances, neighbours and friends; even vile and villanous ſlanders, by ſurmiſe and ſuſpition, or by envy and malice, that things well done are not well meant, but tend rather to drifts both odious and ignominious.

An old practice of Satan to deprave good meaning.

First then I pray you marke the practice, and after that the perſons. In the practice ſee the antiquity and the villany. The antiquity appeareth in the Word of God, the moſt ancient witneſſe: In very Paradiſe the Devill in the Serpent tooke this courſe, to calumniate the commandement of God laid downe to our Parents for their good, and perſwaded them it was done not in love, as indeed it was, but rather in envy to any further honour of theirs, which needs muſt grow to them, if they eate of that fruit, by becomming knowers of good and evill, even like unto GOD. In the Story of *David* wee reade, that when *Abner* his great adverſary, and chiefe Captaine fore the houſe of *Saul*, came unto *David* to ſubmit himſelfe unto him, and to be reconciled, *Ioab*, *Davids* chiefe Captaine, envying at ſuch unity and onement (as ever good onements have bad enemies, and they many times of ones owne houſe) ſaid unto *David*, that well he might know *Abner* came to mocke him, and to abuſe him, to know his out-going, and his in-going, and to eſpie all that he did. A moſt falſe ſlander of a malicious make-bate: for *Abner* came in all good meaning, and his comming was profitable for *David* and his whole Kingdome. Such another practice is mentioned of *Ziba*, in the 16. Chapter, againſt *Mephiboſheth Sauls* ſonne, whom *David* had honoured in thankfulneſſe towards dead *Ionathan*, *Davids* deareſt friend, as you have heard: For when *David* fled from the rage of *Abſolon* his ſonne,

2 Sam. 3. 25.

Mephiboſheth

Mephibosheth staying at home for want of his horse, being a lame man, his servant abusing him, that was sent for his horse: the wicked servant told the King, his Master staid at home, looking for a day to have the Kingdome againe, than the which suggestion nothing could bee more false and injurious, as afterward *David* himselfe found. But in the meane time he was so abused by crediting such a lie, and such a Lout, that hee in his heart condemned as true a friend as any he had alive to his power; and gave away his living to this mate his servant, that thus abused both the King and his Master. Therefore note I pray you, both the course and the poyson of it. Many other examples to the same purpose hath the Scripture, but I feare to weary you. Remember therefore I pray you, that rule in the Law of God; *Non eris susurro, &c. Thou shalt not walke about with tales among thy people*; Meaning, out of all question, such tales and reports as tended either to breake or hinder that unity and love, that concord and amity, that ought to be ever amongst friends, amongst neighbours, and especially amongst Governours of others, and chiefe heads of a Countrey. Remember againe, and even earnestly note it, what that wise *Salomon* said in his time, that there are six things which the Lord doth hate, and a seaventh which his very soule abhorreth; and what is that? Surely, *a man that raiseth up contention among brethren.* O speech of power, if the Lord have any portion in us! For shall the Lord hate such an one, and we love him? Nay, shall even his inward soule loath and abhorre him, and we like him, nourish him, and bee ruled more by him than by any others? How may wee looke then to be loved ever of God, if our course be so crosse, and our selves so farre differing from his holy disposition? But I say no more, and the lesse I say, the more I trust you consider what I might say, according to that wisdome that I have ever known in you, and regarded you for with all due respect. We read it of Princes, but it is as true of more private men, *Periculum eis est non tantum ab hostibus, sed à suis*; they are not more in danger of their foes, than many time of such as they repute for their friends. *Diocleſian* said, many a good Prince, *Incautũ & imprudentem vendi à suis*, is sold ere ever he espie it, even of his own. I would God it were not so with the good subject also through too much credulity. *Iustus Lipsius* speaketh of certain *Cubicularii consiliarii*, chamber-Counsellors, from whom springeth many times much evill, but wise men will take heed of them, and with due discretion consider the drift of their darts, & the sin of their charms. Had some of them dyed in their mothers wombes, it had beene good for them and many mo. This is not chambering and wantonnesse, as the Apostle speaketh, but this is chambering wickednesse, as all the whole Scripture teacheth, to overthrow love, to undermine peace, to crosse kindnesse, and to subvert unity in a country amongst neare ones and deare ones, to the offence of God, the scandall of the world, and the grievous harme of many a man. *Quintus Curtius* talketh of certain *Ignea ingenia, novandis quam gerendis rebus aptiora*, Fiery wits, more fit farre to innovate and change well established things, than to governe and order with commendation any thing. To pray therefore, saith a wise writer, every man hath need. First, (if the Lord may bee so pleased) that he may see himselfe what is ever good to be embraced and followed: but if not so, then that advice may be given him never but sound and honest. Thirdly, that hee may have grace willingly to follow it; and lastly, that God would in mercy prosper it unto good. In this sort, beloved, pray I for you all, even from my heart roots, that so favoured of God, you may abhorre all make-bates, with false surmises perverting good meanings, as here these Counsellors in my Text did; and increasing in love and all firme friendship one towards another, you may worthily be praised for your peace, where love hath lamented for some quarrels.

Pro.6.16.

Now having considered this venomous practice, to set Princes at variance by wicked misconstruing a good meaning, let us also consider the persons themselves that thus perswaded; and you see in the Text they were men of account, even *Hanuns* Princes, that is, his Nobility and Lords, his better and higher sort of assistants: Yet foully deceived, and happy had their King been and his whole kingdome, if hee had never credited them; yea, themselves had beene happy, if they had either slept, or wanted tongues to suggest so great an untruth, by a false suspition and a most vile surmise. For the King & themselves, and the whole kingdome smarted for it; and shall it not teach us? nay, shall it not move us, even as men are moved when all their inwards are touched? We know where we live, and what use there may be of this example if we duly regard it. If Princes may thus erre, that is, noble and honourable Counsellors for their place, men learned and wise in many matters, experienced and practised in the greatest affaires; ô how may pesants in comparison of such, and thrice base companions erre much more? If such perswaders may thus subvert a King & his kingdom, how many Caitives not to be spoken of, when men of any quality are named, subvert men, and houses more easily be subverted, if they be beleeved and hearkned unto? Therfore if I may depart with any hope that you love me for all the faithfull affection of my soule towards you, let this Text be a Scripture not forgotten of you, and this example, both for the matter, and the quality of the persons perswaders in it, profit you in your practice, when God hath severed me from you, that shall ever pray for you, and by love live among you, till I cease to live. You know I forbeare to be more particular than I judge is fit.

The persons that thus slandered.

But to draw to an end of this my tedious troubling of you, what might we imagine should bee

What might be causes of this lewd accusation.
A bad minde.

bee any cause to move these ill Counsellors thus, either to thinke or report of *David*, that hee should not send this message to *Hanun* their Lord for any love to his Father, but in a bad intendment towards him his son? And will you have me conjecture? for certainly, I cannot say, because the Text saith nothing. Haply one cause was their owne bad mindes, easily suspecting others, to be what themselves knew themselves to be. So it is written of *Caligula*, that being a loose and licentious man himself, he resolutely deemed not any to be better. An other cause peradventure, (and marke it well) was an inveterate, old, and grounded dislike, conceived of the Israelites in these Ammonites, which kinde of ancient enmity, how it worketh to a flame upon the least blowing, the world hath too often most wofull experience of.

An old malice.

Now that the Ammonites did so groundedly hate the people of Israel, me thinks may be seen in that spitefull demand made by *Naash*, the father of this young King, of the right eyes of the men of *Iabes Gilead*, to be given unto him for peace.

It is better fishing in troubled waters.

If this were a cause working in them to this bad effect, then see we by a wofull president before our eyes, how dangerous a thing old hatred, and a setled dislike of any countrey, family, or person is; and how quickly it may draw us to a course that shall overthrow us, as here it did. Thirdly, the waters peradventure were too stil for some good fishers to get any store in, & therfore they wish them a little more troubled, that their game and gaine might be the greater. This I tell you in the world worketh but too much, & could we as well take heed of it in the Country, as we can imagine it to be some cause here in the Court, haply contentions would be fewer, and the portions of our friends, when God calleth us, greater. I know whom I speake to, and if a word to the wise may be enough, it is my comfort that but halfe a word is enough to you. If the Apostle in his zeale to the *Galathians*, wished them cut off that troubled them, I may in my true heart to you, and my faithfull love to this Countrey, wish them further off, and soone discried, that live by troubling any waters amongst us.

Suspition.
Gen.20.11.

Lastly, it might bee that these Counsellors here by nature were suspitious, and then who knoweth not what wry and wrong courses a suspicious head wil lead a man into. *Abrahams* suspition of the place to bee worse than it was, made him hazard the reputation of his wife, and himselfe to say amisse. The suspition of the Children of Israel that their brethren built that Altar to a worse end than they did, made them intend war against them, and amisse to think of them, till truth appeared. *Eli* the Priest by suspition judged the mother or *Samuel* to be overgone with drinke, when vehemently she prayed in her soule to God. What a cursed conceit had the Philistims of *David*, when they would not suffer him to goe to battel with them, and all by suspition; yea, most vile suspition, thinking if he went with them, he would be an adversary to them, and go about to get his Masters favour with their heads: The King of Israel you remember rent his cloathes, and conceived that the King of *Aram* sought a quarrell against him, when there was no such matter, but a loving letter in *Naamans* behalfe, that by his good favour he might be helped for his Leprosie by the Prophet in his Country; for so had the maid spoken before of the Prophet. This was suspition. But what should I heap up mo examples: *Suspitio calumniam parit*, Suspition ever breeds slander; it is a rule recorded in all learning. And, *Suspitio grave est hominibus malum*; Suspition is a grievous evill among men. *Quanti non dederunt locũ errori, & dederunt suspitioni*; Who ever hath not made a place for error, if he made a place for suspition, saith Saint *Ambrose*? For, *Sicut difficile aliquẽ suspicatur malum qui bonus est, sic difficile aliquem suspicatur bonum, qui ipse malus est:* As hardly hee judgeth any man to be evill that himselfe is good, so as hardly judgeth he any man to be good that himselfe is nought, saith S. *Chrysostome*. Therefore, *Innocentiam præstare possum, quid vero homines de me loquantur non possum*; Innocency, by Gods assistance I may obtaine, but to rule mens tongues what they shall say of mee, lyeth not in mee, nor in any man, saith *Erasmus* very well: For, *Suspitiones suas quisque fere cognitiones putat:* Every man thinketh his suspitions to be almost perfect and exact knowledges, saith Saint *Austen*. Well, what suspition is, I trust you see both by all this, and especially by this example in my text, of these Counsellors, following of it against the upright & princely dealing and meaning of *David*, till it had wrought the ruine, not only of themselves and their houses, but of the whole kingdome: And follow it who list, he shall tell me in the end S. *Austen* saith true, that *Suspitio amicitiæ venenum*, Suspition is the poyson and bane of all friendship and love, of all concord & peace, either publikely in the countrey, or privately in a mans owne house, and as I said before, *Grande hominibus malum*, A most great and grievous evill among men.

Iof.22.11ã
1 Sam.1.13.
1 Sam.29 4.

Thus have I guessed at some causes that might move these Counsellors thus crookedly to conceive, and thus badly to report of *Davids* so loving an Embassage to the King their Master: Whether they were causes or no, I know not, because as I said, the Text expresly noteth none; but most assured I am, and even but too well assured, that in the world among men they be causes, both of like thinking and speaking, where like honesty and truth is of all good meaning. And therefore I trust this dayes labour shall make us all more carefull hereafter to avoid it; which is the thing I wish and pray for.

The time is gone, the weather extreame, and I may not too much wrong this kinde

attention

attention and moſt loving patience of yours; therefore in this part I will leave theſe notes unamplified.

Firſt, how things beſt ſpoken and beſt meant may bee miſtaken and wreſted to a contrary ſenſe.

Secondly, what ſmall ſparks may cauſe a very great and fearfull fire; as here it was.

Thirdly, how mutable, ſlippery, and uncertaine the peace of this world is; falling away when a man thinketh it faſt, and leaſt doubteth a change, as here it did betwixt the Ammonites and the Iſraelites.

Laſtly, how dangerous any dealing is with men not grounded in the feare of God, and knowledge of true religion; for they make no conſcience to ſuſpect without cauſe, nor to report without truth: They cateh before they have cauſe, and think themſelves wronged when no ſuch thing is meant; they beleeve bad men to a bad end, againſt true friends, till they have wrought their friends trouble, and their owne overthrow, as here it was.

And what they did to theſe Embaſſadours, I meane the villany of their fact, in ſhaving halfe their beards, and cutting off their garments by their hips, that their nakedneſſe might appeare, together with the third and laſt part of my diviſion; to wit, the revenge that followed, both to the raiſers and beleevers of this ſlander againſt *David*, even a bloody warre, and a fearfull overthrow of them and their Countrey, that ſtill it may be true, *Malum conſilium conſultori peſſimum*; Evill counſell in the end is worſt for him that gave it; I wholly omit till ſome other occaſion: praying you even with that heart that ever loved you, and with a minde in all vehemency of affection glued to you, that what I have ſaid may not bee ſpoken in vaine. You know my deſire and the wiſh of my ſoule, you know what is wanting ſhould never be wanting, you know, that I ſhall not more aſſuredly give account of my ſpeaking this day, at the laſt judgement, than you ſhall of your hearing before the juſt Judge of the quick and dead. And therefore in all theſe reſpects, and whatſoever elſe the like, thinke of me, nay, thinke of your ſelves, and of your houſes, of your bodies, and of our ſoules. The remembrance of death is a matter of much uſe to a godly minde, as hath beene ſhewed: kindneſſe is comfortable whileſt we live, and kindneſſe is profitable when we are dead; for it getteth friends to thoſe whom we leave behind us, as you have ſeene, more than can any heaps that we have gathered together, and moſt truſt in. Thankfulneſſe is a vertue that man honoureth, and God with heavenly bleſſings richly rewardeth in his good time. The very thankfulneſſe of *David* in this place, remembring a favour ſhewed him, and ſeeking to requite it, had this mercy with God, that hee looked upon his innocency, and joyned with his people and power to ſubdue their adverſaries. The contrary is odious, and abhorred of bruit beaſts. So is injurious ſuſpecting without cauſe, and falſe reporting, grounded upon ſuch ſuſpition: Evill actions following upon both, as here they did, brought a fearfull over throw, as ſtill they ſhall.

Other particulars mentioned in this diſcourſe, I leave to your own rehearſals, as I do this our brother dead before us, to his God and ours, who as he hath cut off his threed, ſo ſhall he ours, and bring all together at his appointed time, to receive the reward of our here living, either to weale or wo, that ſhall endure for ever. The Lord till then give us the uſe of his Word, and the powerfull fruit of it in our actions, to all Chriſtian reformation, and amendment of life amongſt us. The Lord lengthen the time of this happy government wee live under, and cut in ſunder the cords of diſlike amongſt all men, ſo that kindneſſe and amity ſpreading and growing, it may be ſaid of us as well as of others, *Behold how good and joyfull a thing it is brethren to dwell together in unity.* Never man ſhall wiſh it more unto you, neither any more good than my ſelfe, though God may give you thouſands more able to doe you good than my ſelfe. But I have ſaid enough, and I goe no further. To this Lord and God thus able to profit you and comfort me, and in the end to ſave both you and me from the merit of our ſins, and to give us a place of everlaſting and unſpeakable comfort with him in his Kingdome, bee all honour, power, glory and dominion, both now and evermore. *Amen*, *Amen.*

FINIS.